

The
Sain-Batts Debate

SAIN-BATTS

DEBATE

O N

Water Baptism

and

Holy Spirit Baptism

This Debate, Followed By Gospel Meeting,

Saw 46 Baptized and 46 Restored

SAIN-BATTS DEBATE



held at

Morrison, Tennessee

February 15-18, 1965

between

HAROLD SAIN

Representing the Church of Christ

and

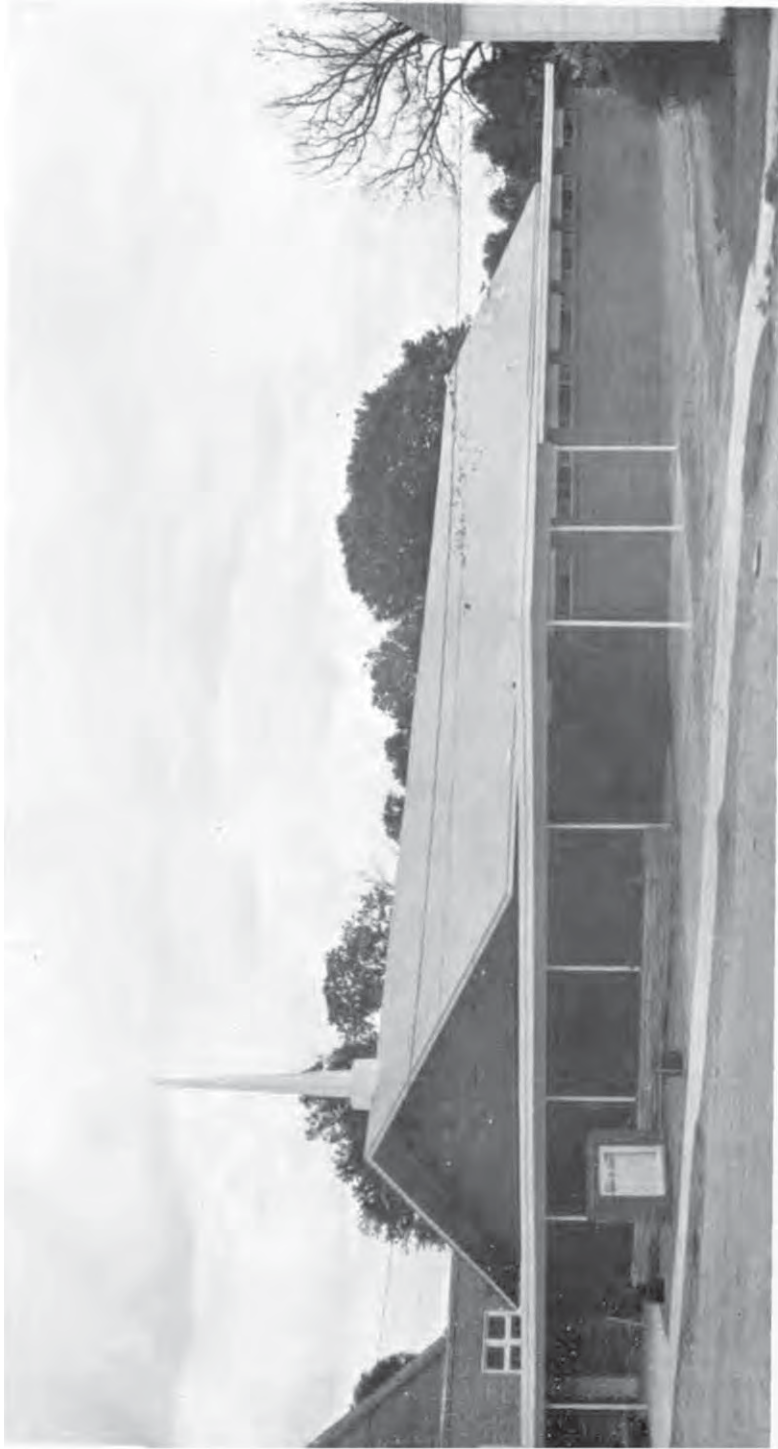
ALBERT BATTS

Representing the Church of God

Speeches Recorded by Mark Sain and Jesse Sain
Manuscripts Prepared by Paul Sain and Dorothy Sain

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1965

THE PLACE



THE CROWD





Lynwood Mathis



David Sain



Paul Sain



Elbert Richey

DEDICATION

To all gospel preachers who have courage and conviction enough to "earnestly contend for the faith" . . .

to my sons and son-in-law who preach . . .

to Lynwood Mathis, a sound gospel preacher, who helped so much during this debate . . .

to my good friend and faithful gospel preacher, Garland Elkins.

IN APPRECIATION

I wish also to express appreciation to the following brethren for all they have done, both to make this debate possible and to make this book possible: Ernest Laws, Rufe Higgins, J. R. Boren, Harold B. Roney, Howard Stanley, Arzie Ritchey, Ralph Collier, Bud Barnes, Eugene Bess, W. A. Woodlee, Theodore Prater, James Rogers, Doyle McAfee, Winston Phifer and Edward St. John.

. . . Harold Sain



Albert Batts



Harold Sain



Garland Griffis
Moderator for Mr. Batts



Garland Elkins
Moderator for Mr. Sain



AT TABLE: Harold Sain, Garland Elkins and Lynwood Mathis



AT TABLE: (first man not known), Garland Griffis and Albert Battis

THE DEBATERS AND MODERATORS



BAITS AND SAIN IN ACTION



THE AUDIENCE GATHERS EARLY

AWAITING THE TIME TO START



AN INTERESTING STUDY OF PICTURES



CHART ONE

THAT OF FORM DOCTRINE

BEFORE

WERE
SERVANTS
OF
SIN

ROM.

AT

OBEYED
THAT FORM OF
DOCTRINE. BEING

THEN
MADE FREE
FROM SIN

ROM.

6:17-18

6:3-5

AFTER

BECAME
SERVANTS
OF
RIGHTEOUSNESS

CHRIST DIED
FOR OUR SINS.

ROM. 6:3-5

WAS BURIED
IN THE
EARTH

AND AROSE TO SIT AT
GODS RIGHT HAND

1 COR. 15:1-4

WE DIE TO THE
LOVE OF SIN.

ARE BURIED
IN BAPTISM

ROM. 6:17-18

WE ARISE TO WALK IN
NEWNESS OF LIFE

GOD'S OPERATION

COL. 2:11-13

MARK 16:16
I PET. 3:21
ACTS 2:38
ACTS 22:16

IN BAPTISM

↑

WHEREIN

OPERATION
OF GOD

CIRCUMCISION

FORGIVEN
ALL
TRESPASSES

CIRCUMCISED

SINS OF
THE FLESH

DEAD IN
YOUR SINS

UNCIRCUMCISED

THE ONE BAPTISM OF EPH. 4:5 IS WATER BAPTISM, A SAVING BAPTISM

THE APOSTLES PREACHED UNDER MARK 16:15-16.
 PETER WAS AN APOSTLE, MAT. 10:2.
 PETER BAPTIZED CORNELIUS IN WATER, ACTS 10:47.
 PETER PREACHED ACTS 2:38 AND WROTE 1 PET. 3:21.

MAT. 28:18-20	JOHN 3:5
ROM. 6:3-5	ACTS 22:16
GAL. 3:26-27	LK. 7:29-30
1 COR. 12:13	COL. 2:11-13

THE APOSTLES, PREACHING UNDER MARK 16:15-16, LAID HANDS ON PHILIP, ACTS 6:1-6
 PHILIP, NOW PREACHING THE SAME GOSPEL, BAPTIZED THE EUNUCH IN WATER, ACTS 8:38
 THE EUNUCH REJOICED AFTER BAPTISM, ACTS 8:39

WHICH ?	WATER BAPTISM	HOLY SP. BAPTISM
ADMINISTERED BY MAN	YES	NO
COMMANDED ?	YES	NO
IN NAME(S) ?	YES	NO
INTO CHRIST ?	YES	NO
REMISSION OF SINS ?	YES	NO

ONE BODY
 ONE SPIRIT
 ONE HOPE
 ONE LORD
 ONE FAITH
 ONE BAPTISM
 ONE GOD

TWO ?

A.D. 64
 EPH. 4:4-6

THE HOUSEHOLD OF CORNELIUS; ACTS 10:1-48; 11:4-18; 15:7-9

1-2. DEVOUT, FEARED. GAVE, PRAYED
 3. SAW ANGEL IN VISION
 4. PRAYERS AND ALMS COME UP
 5. SEND FOR SIMON
 6. TELL THEM WHAT THOU
 OUGHTEST TO DO
 7-8. ANGEL DEPARTED, MEN SENT
 9-16. PETER'S VISION
 17-21. MEN ARRIVE, PETER COMES DOWN
 22. TO HEAR WORDS OF THEE
 23-25. MEN LODGED, PETER AND MEN GO
 TO CORNELIUS, HE WORSHIPS PETER
 26-29. PETER'S ANSWER AND INQUIRY
 30-32. CORNELIUS REPEATS VERSES 2-5
 33. TO HEAR ALL THINGS THAT
 ARE COMMANDED THEE OF GOD

34-43. PETER'S MESSAGE
 44. HOLY GHOST FELL
 45. ON GENTILES ALSO
 46. SPOKE IN TONGUES
 47. AS WELL AS WE
 48. COMMANDED THEM TO
 BE BAPTIZED
 4. REHEARSED BY ORDER
 14. TELL THEE WORDS
 15. BEGAN TO SPEAKH.G.
 FELL.....AS ON US
 18. GOD ALSO TO THE GENTILES
 GRANTED REPENTANCE UNTO LIFE
 7. BY MOUTH HEAR.....BELIEVE
 8. H.G. AS UNTO US (JEWS)
 9. PURIFYING.....BY FAITH

WHY WAS CORNELIUS
 BAPTIZED WITH THE H.S.?
 SAME PETER
 I PET. 3:21
 ACTS 2:38
 MARK 16:16
 NOT TO SAVE
 HIM, ACTS 11:14
 NOT TO GIVE
 HIM FAITH,
 ACTS 15:7; ROM. 10:17
 NOT TO PURIFY
 HIS HEART ACTS
 15:9; I PET. 1:22
 NOT FOR THE
 REMISSION OF
 SINS, ACTS 10:43; ACTS 2:38
 BUT TO CONVINCED PETER AND
 BRETHREN, ACTS 10:45-47
 THREE • MIRACLES
 REQUIRED

CHART FOUR

**MEASURES
OF THE
HOLY SPIRIT**

NO POWER & EFFECT

MIRACULOUS

LUK. 11:19

**HOLY
SPIRIT**

**NON-
MIRACULOUS**

NO EFFECT NOW

WITHOUT MEASURE

CHRIST

GEN.

APOSTLES

**BAPTISMAL
MEASURE**

ACTS 7:6

"ALL FLESH"

ACTS 17:6

CORNELIUS

ACTS 10:2

BY APOSTLES' HANDS

JOHN EARLY CHRISTIANS

INDWELLING MEASURE

FOR ALL EPOCHS

MANIFESTED: MAT. 3:16-17
COMPLETELY FILLED:
JOHN 6:63

PROMISED: JOEL 2:28; JOHN 14:26
MANIFESTED: ACTS 2:1-4
PURPOSE: JOHN 14:26; 16:13;
MARK 16:17-18; HEB. 2:1-4
JOHN 20:30-31

PROMISED: JOEL 2:28
MANIFESTED: ACTS 11:15
PURPOSE: ACTS 10:44-48

ACTS 6:1-8; 8:14-24; 19:1-7;
I COR. 12:4-12; 2 TIM. 1:6;
ROM. 1:11; I TIM. 4:14

A PROMISE: ACTS 2:38; 5:32
GOD, CHRIST, H.S. DWELL IN US:
I JOHN 4:12; ROM. 8:9-11 -- --
BY FAITH, BY HEARING THE WORD:
EPH. 3:17; ROM. 10:17
BODY, TEMPLE of H.S.: I COR. 6:19
RESULTS OF THE HOLY SPIRIT:
GAL. 4:6; 5:22-23

CHART FIVE

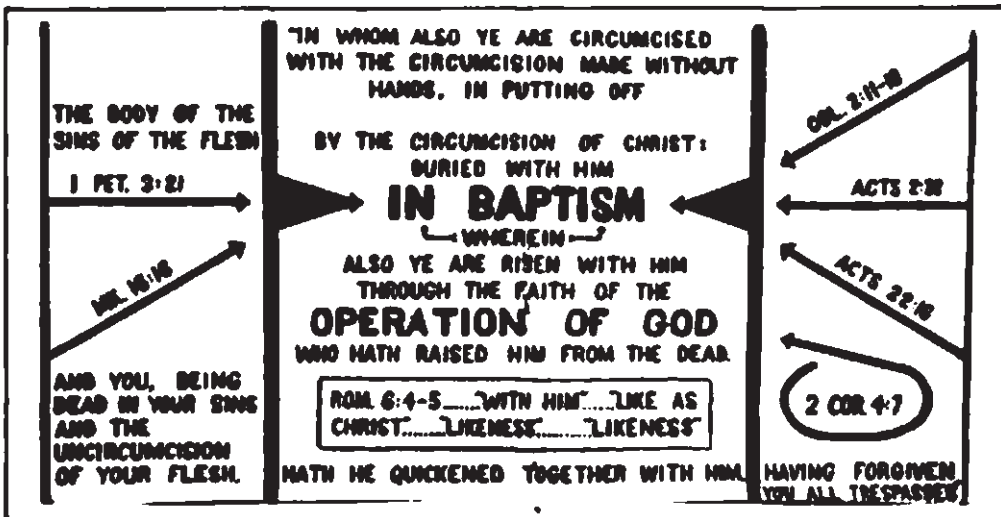


CHART SIX

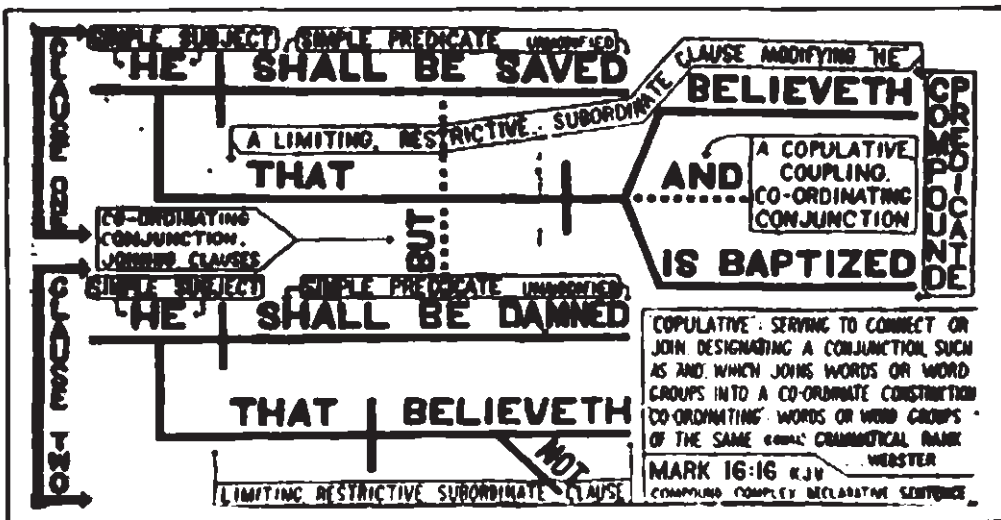


CHART SEVEN

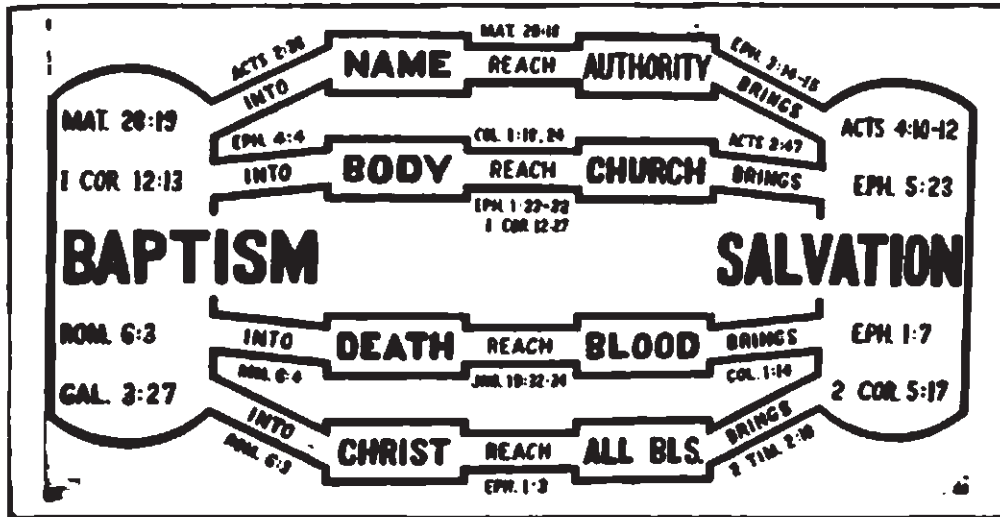


CHART EIGHT

BIBLE A DEADLY CONTRAST MAN						
BELIEVE	BAPTISM	SAVED	MK. 16:16	BELIEVE	SAVED	BAPTISM
REPENT	BAPTISM	REMISSION	ACTS 2:38	REPENT	REMISSION	BAPTISM
ARISE	BAPTISM	W.A. SINS	ACTS 22:16	ARISE	W.A. SINS	BAPTISM
DEAD	BAPTISM	NEW LIFE	ROM. 6:1-4	DEAD	NEW LIFE	BAPTISM
AS MANY	BAPTISM	PUT ON C.	GAL 3:27	AS MANY	PUT ON C.	BAPTISM
ALL	BAPTISM	BODY	I COR. 12:13	ALL	BODY	BAPTISM
DEAD	BAPTISM	RAISED	COL. 2:12	DEAD	RAISED	BAPTISM
WATER	SPIRIT	KINGDOM	JHO. 3:5	SPIRIT	KINGDOM	WATER
IN SINS	OBEYED	FREED	ROM. 6:17-18	IN SINS	FREED	OBEYED

CHART NINE

NINE SPIRITUAL GIFTS LISTED IN I COR. 12:8-10.....
"YET SHEW I UNTO YOU A MORE EXCELLENT WAY" (V. 31)
THREE OF THE NINE ARE REPEATED IN I COR. 13:8-10, TO REPRESENT ALL NINE, AND TO MAKE
A CONTRAST
I COR. 13:8-13

THINGS THAT SHALL CEASE	THINGS THAT SHALL ABIDE
PROPHECIES TONGUES KNOWLEDGE (Supernatural)	FAITH HOPE CHARITY

CHART TEN

English	Greek	ANSWER	BATTS
Acts 2:15 For	Gar	Definition of Gar	He Ought to be Ashamed to Live and Afraid to Die your sins are remitted your sins are remitted your sins are remitted your sins are remitted your sins are remitted your sins are remitted
Acts 2:15 Seeing	Gar	AS	
Acts 2:34 For	Gar	INDEED	
Acts 2:38 For	Eis	NO DOUBT	
Acts 2:39 For	Gar	SEEING	
Acts 10:46 For	Gar	ASSURED	
MR. BATTIS SAID (GAR) BECAUSE			your sins are remitted

MAT. 26:28 SAYS FOR (GAR) THIS IS MY BLOOD OF THE NEW TESTAMENT, WHICH IS SHED FOR MANY FOR (EIS) THE REMISSION OF SINS

FIRST PROPOSITION

The Scriptures teach that water baptism of a penitent believer is the last condition for remission of past or alien sins.

Harold Sain Affirmed
Albert Batts Denied

SECOND PROPOSITION

The Scriptures teach that Holy Spirit baptism is for believers today as was in the days of the Apostles.

Albert Batts Affirmed
Harold Sain Denied

Brother Harold Sain has honored me, by asking me to write an introduction to this book. We are certainly indebted to him for his courageous efforts on the radio program that brought about this debate. He preached a series of lessons entitled "Ask Your Preacher" that resulted in the debate.

This debate was conducted on a very high level and was a great opportunity for the cause of truth. We believe that when you read the book you will agree that Brother Sain did a wonderful job in presenting and defending the truth. This debate caused people to examine their beliefs and to search the Scriptures.

The building overflowed every night, with an average attendance of 1,259. On the last night 1,504 people were present. The fine attendance showed the widespread interest in the debate.

The debate was profitable to me in many ways. It gave me additional faith and confidence in the Word of God. The truth can and should be examined; only false doctrine stands to lose.

The debate was conducted February 15-18, and immediately following we started making plans for an area-wide gospel meeting. The "Saviour's Way" Campaign was conducted March 14-26 with Brother Sain's Moderator, Garland Elkins, doing the preaching. Brother Elkins was very plain and bold in his sermons. He didn't hesitate to brand false doctrine and emphasized the one church. This was one of the most successful efforts ever put forth in this area. A total of 92 responded to Heaven's invitation — 46 baptisms and 46 restorations. Ten people renounced denominational doctrines, to accept the truth. Thirty of the 92 were not church attenders. There has been a great revival in this area, and it all originated because Harold Sain had the courage to challenge false doctrines over his radio program.

If you are interested in "what is true instead of what is new", then I recommend this book to you, and encourage you to examine each argument and chart.

...Lynwood Mathis

GARLAND ELKINS:

Thank you brother Mathis. We certainly are indebted to the Morrison brethren for opening their facilities to us. We want to have as our motto, the motto set forth by Paul in 1 Cor. 14:40, when he said: "Let all things be done decently and in order." We want to solicit your cooperation to that end. I am sure that we already have it, and I want to thank you in advance for it. We're going to now hear from Mr. Batts' moderator if he would like to say something. Then following that brother Doyle McAfee will direct us in one song, and brother Bruce Curd, who preaches for the Arlington Church of Christ in Knoxville, Tennessee, will direct us in the prayer. Then following that I will introduce the speakers and read the rules regulating the discussion. And now, Mr. Griffis.

GARLAND GRIFFIS:

I'd first like to say a word about the lovely building that we have here. It is a beautiful structure, and we're happy that we can have such a structure and an auditorium as this to have our discussion in. We'd also like to say that we appreciate the provision that has been made for this debate, and the courtesy that we have received since being here. I'm sure that we are all in agreement concerning the discussion that we are going to have; that we do want orderliness in this discussion. And of course, I'm sure that our friend, Garland, will be saying more about that. But we are here to learn; we are here to manifest the Spirit of Christ in this discussion, and we do expect everything to be decent and in order. We do not desire any demonstration. We would not want any "Amens" on our part, and I'm sure that you won't on your part. We expect everything to be in order in this discussion, and I am sure it's going to be; and we're just going to have a pleasant time together in this debate. Thank you!

GARLAND ELKINS:

It may be that the moderators' names will get mixed up on the first part, but there is something in a name, so we have a last name, and we won't have any problems along that line I feel sure. I certainly appreciate those remarks made by "Mr. Griffis. And I am sure that we are now ready to enter into our worship, with a heartiness that is commendable. (The song and prayer.)

In order that this might be a scriptural discussion, seeing what the Scriptures have to say, and in order that it might be conducted in decency and in order, the disputants have agreed and signed some rules to be governed by. They are very fine rules, and I want to read them for the Information of all. I think that it will be profitable, so I call, them to your attention:

Number 1, To keep the debate void of personal attack. Number 2, To go on record in favor of orderliness from the audience. Number 3, That any demonstration from the audience will be considered as out of order. Number 4, That from the discussion each individual will be left to make his own decisions as to the truth. Number 5, That four nights will, be set for this debate, namely: Monday, Tuesday, Wednesday, and Thursday evenings. Number 6, That each speaker will have two thirty-minute speeches, uninterrupted. Number 7, That each speaker will have his moderator. Number 8, That any Scripture can be used at any time during this debate. Number 9, The moderator:shall have the right to interrupt at any time when one of the 'rules is broken.

These are fine rules and we expect them to be adhered strictly to. This leaves room for a very fine and orderly discussion, and so I now read the proposition and present unto you your first speaker. The proposition for tonight and for tomorrow evening is resolved that: "THE SCRIPTURES TEACH THAT WATER BAPTISM OF A PENITENT BELIEVER IS THE LAST CONDITION FOR REMISSION OF PAST OR ALIEN SINS." Brother Harold Sain will affirm; Mr. Albert Batts will deny. I now present to you your first speaker, brother Harold Sain.

Gentlemen Moderators, Mr. Batts, Ladies and Gentlemen, it's a great inspiration to me to be here tonight, to see this great audience, and the fact that we believe that you are interested in the truth that you find on the pages of the Word of God. I want to say in the very beginning, in just as few words as possible, that I, too, appreciate what the Morrison congregation has done in making this debate possible—the eldership here, brother Lynwood Mathis and his cooperation. Brother Elkins is a very close personal friend of mine. We've worked together in this capacity before. It's good to have him with me once again. I appreciate the large number of preaching brethren that we have in the audience, and such a fine audience as we have. It's good to have our opponents representing their side of this discussion. We believe them to be gentlemen in every sense of the word, and expect them to follow that all the way through: I believe, as one tonight, that they will do just that.

Friends; ladies and gentlemen, brethren and sisters, the two of us cannot be right; and when two men differ, someone is wrong. They might both be wrong, but they are never both right. It's just that serious a matter. If I'm right in what I am contending for tonight, you ought to do that--not because I said so but because the Bible teaches it. If Mr. Batts is right in the position that he shall take, then you ought to do exactly what he teaches you to do from the pages of the Word of God.

We are expecting Mr. Batts throughout this discussion to answer the arguments that we make in the affirmative. It has always been customary for the negative speaker, to follow the affirmative man, and we are expecting him to do just that.

My proposition tonight is as follows; as was read by brother Elkins: "THE SCRIPTURES TEACH THAT WATER BAPTISM OF A PENITENT BELIEVER IS THE LAST CONDITION FOR REMISSION OF PAST OR ALIEN SINS." The proposition defined is as follows:

By the SCRIPTURES we mean the Old and New Testament, especially, the New Testament; that book which is known to all of us as the Bible.

By TEACH we mean that the Scriptures impart, or instruct, or convey the thought that we are affirming; either by command, example, or necessary inference.

By WATER BAPTISM we mean immersion in water, of the proper subject, by the authority of Jesus Christ, in the name of the Father, the Son, and the Holy Spirit.

By a PENITENT BELIEVER we mean one who believes and repents of his sins. The word "penitent" means "repeating"; "one who repents of sins"; "one who is sorry for sins whose sense of guilt causes him to resolve, that he will abandon all sin, and that he will live as God directs. On the other hand, the word "impenitent" means "one not sorry for wrong doing". We do not baptize this kind of a man.

By the LAST CONDITION we mean that there are other conditions of salvation, conditions prerequisite to baptism, which conditions become effective in the salvation of the soul only when that subject is baptized into Christ. In other words, we mean that baptism is the final act, and final step of remission of past or alien sins.

By REMISSION we mean the cancellation of or the forgiveness of sins.

By ALIEN SINS we mean those sins that the alien sinner has committed and has never been forgiven.

The issue tonight, ladies and gentlemen, is simply this, is baptism in water essential to salvation? I believe that it is, and my opponent denies that it is.

There are four things that I'd like to present for your consideration here in the beginning. First, Rom. 3:23 says, "For all have sinned, and come short of the glory of God." Second, God has a law concerning forgiveness of sins. Heb. 5:8-9; Mark 16:16. Third, a man cannot be saved without complete and full obedience to that law. Matt. 7:21; 2 Tim. 2:5. Fourth and finally, water baptism is a part of that law. Now, you tie the four

of these together and you'll see why I am here in defense of what I believe to be the truth.

There are two or three things I'd like in the beginning to make very clear. First, I am not affirming that baptism saves one from future sins. Secondly, I am not affirming that baptism alone is necessary to salvation, or when unattended by faith and repentance is for the remission of sins. Thirdly, I am not affirming that there is any saving or cleansing power in the water itself. I want these three points distinctly understood and I hope that my opponent will quote me correctly in this regard. Yet, friends, we verily believe that water baptism stands squarely between the man in sin and pardon, as a condition that must be met in order to forgiveness, and we believe that it is "the last condition for remission of past or alien sins." This we shall affirm, during the time of our discussion tonight.

I would like then, with this definition of the proposition made, to call your attention to a chart that you see over here on your right, that would be my left, I want also to turn this over (another chart) because in just a moment we are coming to it in connection with the large chart here to your right.

(See Chart One, Top of Next Page)

In the sixth chapter of the Roman letter we shall read a passage that outlines the exact point when one is made free from sin. Paul said, "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." Now, this passage is in connection with the diagram through the center of the chart. And likewise in connection with the one up above. The same passage, Rom. 6:3-5, is cited up here (top of chart). Then after Paul said these words, in Rom. 6:3-5—in verses 17-18 of the same chapter, he said, "But God be thanked, that ye were the servants, of sin, but ye have obeyed from the heart that form of doctrine.. ..being then" (With emphasis on this word THEN.) "being then made

THAT FORM OF DOCTRINE

BEFORE
WERE SERVANTS OF SIN

ROM. 6:3-5
AT OBEYED THAT FORM OF DOCTRINE. BEING **THEN** MADE FREE FROM SIN

AFTER
BECAME SERVANTS OF RIGHTEOUSNESS

CHRIST DIED FOR OUR SINS.

AND AROSE TO SIT AT GODS RIGHT HAND

WE DIE TO THE LOVE OF SIN.

ARISE TO WALK IN NEWNESS OF LIFE

ROM 6:3-5
WAS BURIED IN THE EARTH

1 COR. 15:1-4

ARE BURIED IN BAPTISM
ROM 6:17-18

GOD'S OPERATION COL. 2:11-13

MARK 16:16
1 PET. 3:21
ACTS 2:38
ACTS 22:16

SINS OF THE FLESH
DEAD IN YOUR SINS
UNCIRCUMCISED

IN BAPTISM
OPERATION OF GOD
CIRCUMCISION

FORGIVEN ALL TRESPASSES
CIRCUMCISED

free from sin, ye became the servants of righteousness."

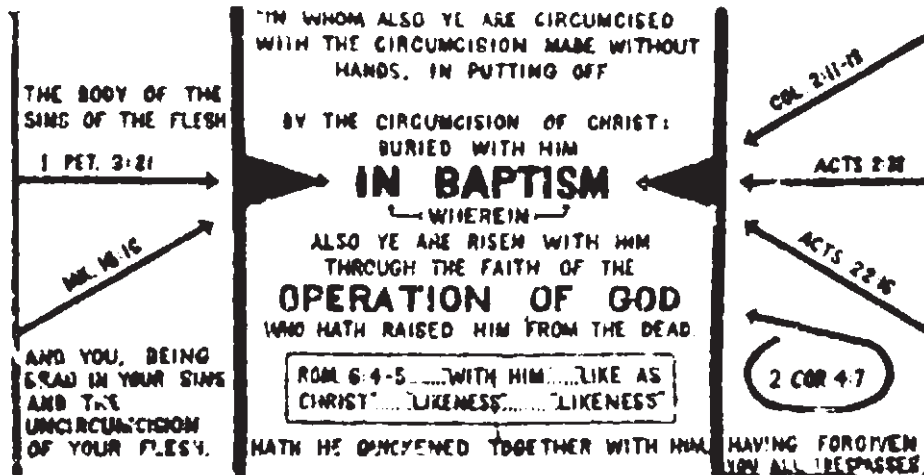
There are three words painted, here on the chart in red, other than the word THEN, and they are "Before", "At", and "After". Here is the condition of the man before he obeys the form of doctrine. Here is what he does at the point of obeying the form of doctrine. And over here his condition after he has obeyed the form of doctrine. Ladies and gentlemen, brethren, sisters, friends, you cannot obey the death, burial and resurrection of Christ, but you can obey the form of it, the picture of it, the likeness of it. When you go down in the water, the watery grave of baptism, you are buried with your Lord in baptism, and you're resurrected to walk in newness of life.

And, Mr. Batts, we might as well direct a question to you from the very beginning. I want you to tell me, Sir, when you come up here, when do we receive that newness of life? Before or after water baptism? In just a moment we are going to have something to say about the fact that we are talking about water baptism. And if this is water baptism, the word "then" is an adverb of time, pinpointing the exact time when one becomes free from sin. Before they obeyed the form of doctrine they were servants of sin. At obedience they obeyed that form—the likeness of the death, burial and resurrection of Christ. And then they became servants of righteousness. And they had that newness of life to enjoy. Not before baptism, but after baptism. This word "THEN" is an adverb of time, a pinpointing word. And this is my responsibility tonight, since I affirm the proposition that baptism is the last condition. I'm not talking about other conditions that come before one is baptized. I'm talking about the fact that at the point of baptism, you are made free from sin. There is no other place for that freedom of sin to come, according to the Word of God.

I challenge you, Sir, to produce the scripture that would make any other point, that point, except at the form of doctrine. Here it is then—in Rom. 6:3-5, and in connection with it, 1 Cor. 15:1-4—we're told that the death, burial and resurrection is obeyed, the form of it, in water baptism. You can't go down into and come up out of something that's connected with sprinkling and pouring. I'm sure there is no disagreement with us on that point. And so, as Christ died for our sins, was buried in the earth, and arose to sit at God's right hand—so we die a death to the love of sin, we're buried in the watery grave of baptism, and we arise (Get it now. I've answered your question to start with. But I want to hear your answer to it.) We arise to walk in newness of life. When? After one has been baptized. You do not arise to walk in newness of life before you obey that form of doctrine.

(See Chart Five, Top of Next Page)

Now then, the little chart here in the center. I do not depend on this too greatly because' the letters are so small. I'm



sure many of you cannot see it, from where you are. I've used this before in other debates when the audiences were smaller, and the building was smaller. But I like this because of the arrangement, and it is in connection with this which you see at the bottom of the big chart (chart one). I'm reading from Col. 2:11-13 beginning up here (top of chart five") and keep the lines straight as you come down. Paul said, "In whom also ye are circumcised with the circumcision made without hands, in putting off" (And we go over here now.) "the body of the sins of the flesh by the circumcision of Christ: buried with him IN BAPTISM, WHEREIN" (Watch that word now.^ "buried with him IN BAPTISM, WHEREIN also ye are risen with him through the faith of the OPERATION OF GOD," (This is an operation, ladies and gentlemen.) "who hath raised him from the dead. And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses." The purpose of the vertical lines here is this. We read the entire passage, Col. 2:11-13. And over here on the left side, you can see the condition of the man as you do down here (bottom of chart one). He is involved in the sins of the flesh, or dead in his sins. That's before he is circumcised—uncircumcised. But at the point of being circumcised—he does this in baptism.

Now here is another word, "WHEREIN", and it's equivalent to the word "THEN" in Rom. 6:18. The word "THEN" is an adverb of time, and here Paul is saying, "wherein, in baptism", "wherein, in baptism". It is there only one time, but I want you to be sure to see that we are talking about the fact that this takes place in baptism. Then the man has his sins all forgiven, "forgiven all trespasses". Here it is over here. Now again, we have the equivalent of the "before", "at" and "after" up above—in that here is the man "uncircumcised", here is the man being circumcised, and here is the man after he's circumcised. Now let me say a word about circumcision. Circumcision of the flesh is the cutting off of the foreskin. And circumcision spiritually is the cutting off of sins. But, for fear that my opponent might quibble a little bit, and I'll wait to see if he is a quibbler. I never have debated one yet but what was, but we'll wait to see about that. In connection with this, may I say that the preacher does not cut off the sins. Don't come up here and say that I said that the preacher did. But I want you to notice, that God cuts off the sins. God cuts them off. The preacher is simply an assistant, as one might be taken in on the operating table, and the doctor does the operating. God is that doctor, figuratively speaking, and the sins are cut off. But when? "Wherein, in baptism". And this is called "the operation of God". God cuts off the sins, "in baptism, wherein", and "forgiven all trespasses". And so as there was the cutting off of the foreskin, there is the cutting off of sins, "in baptism". That's the argument now.

(See Chart Two, Top of Next Page)

Now then, your attention is attracted over here, I hope, to this chart, the title of which says, "The One Baptism of Eph. 4:5 is Water Baptism, A Saving Baptism". I'm anticipating what Mr. Batts will say—I may be guessing wrong, we'll wait to see on that. I'm basing this partly on some things that were said in the Locust Street building in McMinnville when we were gathered together in a very friendly conversation. Brother Rufe Higgins, Brother Ernest Laws, myself, these two gentlemen, and another one of their faith were there. And we worked out the details for this debate. I think I remember that he said that it will be Holy

THE ONE BAPTISM OF EPH. 4:5 IS WATER BAPTISM A SAVING BAPTISM

THE APOSTLES PREACHED UNDER MARK 16:15-16.
PETER WAS AN APOSTLE. MAT. 10:2.
PETER BAPTIZED CORNELIUS IN WATER. ACTS 10:47.
PETER PREACHED ACTS 2:38 AND WROTE I PET. 3:21.

MAT. 28:18-20	JOHN 3:5
ROM. 6:3-5	ACTS 22:16
GAL. 3:26-27	LK. 7:29-30
I COR. 12:13	COL. 2:11-13

THE APOSTLES, PREACHING UNDER MARK 16:15-16, LAID HANDS ON PHILIP, ACTS 6:1-6
PHILIP, NOW PREACHING THE SAME GOSPEL, BAPTIZED THE EUNUCH IN WATER, ACTS 8:
THE EUNUCH REJOICED AFTER BAPTISM, ACTS 8:39

WHICH ?	WATER BAPTISM	HOLY SP. BAPTISM
ADMINISTERED BY MAN	YES	NO
COMMANDED ?	YES	NO
IN NAME S ?	YES	NO
INTO CHRIST ?	YES	NO
REMISSION OF SINS ?	YES	NO

ONE BODY
ONE SPIRIT
ONE HOPE
ONE LORD
ONE FAITH
ONE BAPTISM
ONE GOD

Spirit baptism. But I'm going to prove to those of you tonight that are honest, and I'm assuming that all of you are, that the scriptures we have been using about the "operation of God", and the "form of doctrine" refer to water baptism. Watch it now. Here's a statement, and we change the color of the letters on the chart only to separate lines. Here's a statement that says "The apostles preached under Mark 16:15-16". In Mark 16:15-16 Jesus told them to go into all the world and preach the gospel to every creature. (Get it now. I know there are a lot of people who do not want this one. But it is in the Book of God.) "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." Preachers all over this land; in pulpits and likewise over the radio do not believe the beginning of that, the ending of it, or the middle of it either. They don't want any

part of it. They'll not even read it on their radio broadcast. Because they do not believe, "He that believeth and is baptized shall be saved." The apostles preached under the commission, given according to Mark's account. Further, the Apostle Peter was an apostle, as is stated here in Mat. 10:2. And Peter baptized Cornelius preaching under the commission of Mark 16:15-16. Peter baptized Cornelius in water (Acts 10:14,7). Now what have we proven? We've proven first of all that baptism is essential to salvation. You'd have to say the scripture is not right, if that be not true. And that Jesus did not mean what he said in Mark 16:16, if baptism does not save. Some kind of baptism does, according to this account. And in my second speech tonight I'm going to have the diagraming of that passage, Mark 16:16. We will not have time for that in this speech I'm sure. Peter baptized Cornelius in water. And thus the one baptism of Eph. 4:5 is water baptism. And, furthermore it saves (get this now) because the same Peter that preached under Mark 16:16 preached Acts 2:38 and said to those people on Pentecost "Repent and be baptized everyone of you in the name of Jesus Christ for the remission of sins". It was for the remission of sins. Peter preached Acts 2:38. He wrote 1 Peter 3:21, which says: "The like figure whereunto even baptism doth also now save us". I want to ask you another question, Sir. Please put this down. Which do you believe? "He that believeth and is baptized shall be saved", or "He that believeth and is not baptized shall be saved"? I'd like to hear what you have to say about that. I believe your moderator suggested you might want to use the blackboard, thus I haven't used it for that reason. But had it not been for that I would have liked for you to erase one or the other of these two. Just erase it in the minds of the people here and tell us what you believe, "He that believeth and is baptized shall be saved", or "He that believeth and is not baptized shall be saved."

Or which do you believe? Put this one down: 1 Peter 3:21. Put down: "Baptism doth also now save us". And put down, "Baptism doth also NOT save us". And tell us which one of these you believe. And likewise, tell us whether it's water baptism or not. The 20th verse here says that the eight souls were saved by water and at the same time, following up, he said "The like figure".

I want to ask you something else, Sir. Is a man saved figuratively at baptism? He is at least saved figuratively is he not? If he is not literally saved in baptism, tell me whether he is saved figuratively or not. Tell me whether he is saved by faith literally or figuratively—and by baptism figuratively or literally?

Now I go along with what Brother Elkins said a while ago about what Mr. Griffis said, "Let this be an orderly discussion". We're not angry at one another. I like these men. I like any man who will contend for what he believes. He's got a lot more than some of you all have. Because you won't do that. I know that's true. And you know that I know that that's true. So I appreciate the fact that they're willing to contend.

But notice this argument, too. The apostles preaching under Mark 16:15-16 laid hands on Philip (Acts 6:1-6). And then Philip, now preaching the same gospel baptized the eunuch in water, (Acts 8:38-39)- Now, I understand that we have in the audience tonight some people who believe that there had to be a connection between the Apostles and some of their so-called "Apostles". But there is no connection here. No sir! Philip was the one who broke up that connection. There was the laying on of hands, and Philip, not an Apostle, nevertheless baptized the eunuch in water. And the eunuch went on his way rejoicing after baptism. Was it after? Was it before? Did the eunuch rejoice before he was baptized? Or did he rejoice after he was baptized?

Now, ladies and gentlemen, the baptism you read of on the pages of the Word of God is a baptism administered by man. I want to say in connection with Eph. 4:5, which is cited up here in the heading—likewise it is cited here, Eph. 4:4-6--that the baptism you read of on the pages of one Word of God is a baptism administered by man. That's Acts 8:38-39- It is a baptism commanded (Acts 10:48). It is a baptism in the name of the Father, the Son and the Holy Spirit (Mat, 28:18-20). It is a baptism that puts one into Christ (Gal. 3:27). It is a baptism for the remission of sins, and I challenge the man to show a single verse of scripture in all of God's word, where the same thing is accom-

plished in Holy Spirit baptism. I am not making an argument on Holy Spirit baptism except to contrast the two. The answer is "Yes" in connection with water baptism. Yes, indeed water baptism is administered by man. It is commanded- It is in the name of the Father, the Son and Holy Spirit. But there is not one verse of scripture in all of God's Book that says this about Holy Spirit baptism.

And now, how much time left, Brother Elkins? About eight minutes left. I want to be sure and get this argument in, and one other that we have up above.

Here is a passage in Eph. 4, verses 4-6, where, through the inspired Apostle Paul, we read, "There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all".

According to the book that I have here; and these men were kind enough to let me have a copy of this--I find in this, on page 181;—this book, their book, their creed. It's called the Church of God Minutes—that they take the position that the "water" of John 3:5 (up here) is the water in the natural birth. Now get this—that's not an unusual argument. It's made by a great number of people. I want to know, Sir. Will you take that position? Will you come up here in your speech and say that you are saved by water, because of the water on the part of the mother in the natural birth? I'm not going to make an argument, I'm going to wait and see what he says about it. I challenge you Sir, to take the position that it is water in the natural birth, and I challenge you not to—which ever one you want to take. Because I'm prepared for you which ever one you take. (Laughter from audience.) I want to know, is it the water in the natural birth? I want to know if that's what the word "water" means in John 3:5? "Except a man be born of water and of the Spirit, he cannot enter the kingdom of God". Listen friends, the man can't say that's baptism. I've never seen a teacher's Bible in my life that had marginal references, but what John 3:5 refers you to scriptures connected with baptism—never have. I don't say there

is none, but I've never seen one. But this man can't afford to say that it's water baptism. If he does, out will go any chance of his affirmation on Wednesday and Thursday nights. He can't defend it if that be true. Now I want to know what the word "water" means in John 3:5?

And I want to know something else, also, in this connection. And that is in connection with this word "two"—T-W-O (Lower part of chart two). Since in your b6ok here, you have two baptisms—and I know it's here, because I've read this. There is a position taken here, in regard to Holy Spirit baptism, and also in regard to water baptism, they claim they baptize in water, but they also baptize in the Holy Spirit. Now that's two baptisms if I know how to count. And yet Paul said, "There is one baptism". Now then, if there are two, instead of one, are there two Gods? Would you say when you read this, "There is one body, and one Spirit, even as ye are called in one hope of your calling, one Lord, one faith, TWO baptisms, and one God"? And if you are going to change this to two baptisms, why don't you change it to two Gods? My friends, the man that says there are two baptisms has just as much right to change this, and say that there are two Gods, or two Lords. There was only one Christ who died for you and me, and for all people who will obey him. This word "Lord" refers to Christ. Sometimes it refers to God in the Scriptures, but since God is used here, I've never seen anybody but what would agree that this had to do with Jesus Christ. Now then, if two baptisms is the right explanation of this passage, then let's say there are two Gods. You can "just say—and it's foolish—may the Lord understand my heart to where this will not be in his sight, blasphemy—for a person to say, you can pick any God you want to pick. They tell you—I don't know if they do—but I know that there are religious people who do—that you can pick which ever one you want, sprinkling, pouring or immersion. And they have it a little different, with Holy Spirit and water baptisms, this makes two baptisms if I count correctly.

Some people say that one church is as good as another. If one church is as good as another, then one God is as good as another. You can pick out a god that's made out of wood or gold.

It would not make any difference. If one church is as good as another, then one God is as good as another, and one Christ is as good as another—then one baptism is as good as another. They might not say that. But I know they have two according to their book, and I've got it here. And if there are two baptisms, and there are two Gods, and there are two bodies, and there are two Lords, and there are two Spirits—and I agree that there are two all right, but may God help us that the one from the devil himself not be our guide. And may God help you to see the things we've presented tonight in this connection.

Let's not forget then, some of the questions. I've got one more I would at least like to get into this speech. And this question is worded like this: Since the Pentecostal Holiness Church was recognized at your 49th General Assembly (1962 Church of God Minutes, page 5, this book, their book)--since the Pentecostal Holiness Church was recognized at that 49th General Assembly, do you believe, as they do, their number 7 Article of Faith, which reads as follows: "We believe, teach and firmly maintain the Scriptural doctrine of justification by faith alone"? Now I have their creed here, and that is what it says on page 13 of their creed, and you recognized them at your 49th General Assembly. Now then, do you believe what they teach? That we're justified by faith only? That's the answer I want. And I don't want it Thursday night; we would like to have it tonight, if possible. I think it only fair. I have not asked you many questions.

Ladies and gentlemen, these are serious matters and we are interested in your soul. I say once again: I'm not angry at these men. I said to Mr. Griffis the other day on the telephone, and he has been very friendly and cooperative with me--I said to him, "Garland, we are friends, and let's be friends when it's over." But I went on to say that there will be some people who do not understand debating, that will think that we're mad at each other. But it will not have to be that way, and that's the way that I want it. No doubt there are a great number of men who are here with them, and in their faith, and we want to be friends to them. We want, as does the Morrison congregation, to be just as nice to you as we know how. I appreciate so much your good

attention during this time. Brother Elkins and I have a system worked out over here with little flash cards, and they tell me that my time is just about gone. It's been good to have you here. We trust you will give Mr. Batts just as good attention as you have given me. And that we'll be fair, without demonstrations from the audience, and all go home and weigh these matters over, after the discussion is over tonight. Thank you very much!

Mr. Moderator, Worthy Opponent, Ladies and Gentlemen, a few weeks ago I was called by telephone from a neighbor from your community to come to Middle Tennessee for this discussion, and we are glad that we came. I promise you to do my best to manifest the spirit of a Christian gentleman. I feel that I'm in the midst of friends, in the Church of God, and the Church of Christ, other denominations, and even among the unsaved. I have been coming to Middle Tennessee by radio, television, and in person for the past thirty-five years. I represent the Church of God; as your former speaker told you, he represents the Church of Christ. The slogan of the Church of Christ: "We speak where the Bible speaks and silent where the Bible is silent." In the Church of God It's: "We believe the whole Bible rightly divided, taking the New Testament as our only rule of faith and practice." You heard the moderators read the subject for consideration to-night.

First, I would like to tell you that I believe in water baptism. I believe in water baptism by immersion in the name of the Father, and the Son and Holy Ghost and for remission of sins, and in answer to a good conscience toward God. Water baptism is of God, the Father. It was introduced to the world through the prophet John. It was endorsed by the Lord Jesus Christ, practiced by the early church, and binding upon us today. I do not believe, however, that water baptism is the final and crowning act in making one a child of God, or remission of sins.

The first thing I wish to do is discuss the word "saved" and we'll get to these scriptures in due time. Many times we find the word "saved" in the gospel as having no reference to a sinner being saved from sin. Many times it's referring to a child of God being saved from the wrath and the judgment to come.

Scripture number one is Mark 16. Mark 16 is having no reference to a sinner being saved from past committed sins, but a baptized believer who keeps on believing shall be saved from the wrath and the judgment to come. The baptized believer who fails to keep *on* believing unto the end, shall be damned, In the pulpit or in the pool room.

Scripture number two, Mat. 24:13. Jesus said, "He that endureth unto the end—end—shall be saved." When? At the end. Under what conditions? That he endureth unto the end. You put the two texts together and they would read like this. The believer who keeps on believing and enduring unto the end shall be saved from the wrath and the judgment to come. The believer who fails to continue in faith and in the gospel, carrying his cross until the end, shall be damned.

My opponent asked me which part of this verse I believe. I believe the first, the middle, and the last part, and the verses following that, which he does not believe, and if you believe it, he'll break off fellowship with you.

Scripture number three, the **15th** chapter of Acts, the record of the first general assembly of the New Testament church. The whole church came together; the apostles and elders were the whole church. This is a general affair. They were discussing whether or not the Gentiles should keep the law of Moses. Peter made the key message and said, "We believe (that is, the Jewish people). "We believe that we shall be saved, even as they, the Gentiles." Now, Peter was saved from sin, and the Gentiles were saved from sin, but Peter said, "We believe that we and they shall be saved."

In James 2:14, "What doth it profit my brother, though a man say he have faith and have not works? Can faith save him," a lost one? This is not having reference to a sinner being saved from sin, but a believer being saved from the judgment to come. He said, "What doth it profit, my brethren?" You brethren, that have been saved by grace through faith, get up and go to work, and prove to the church and to the world that you are a believer, by your works.

He used Abraham as an illustration. "Was not Abraham my father, justified by works when he offered up Isaac?" He was justified before the people and before the Lord, but in heart he was justified from sin and became righteous before Isaac was ever born.

In 1 Peter 3, eight souls were saved by water, and I believe that, not from sins, but from the flood, the judgment of God. Noah was saved by grace through faith from sin before he drove the first nail in the ark. I didn't aim to put this down, but it seems that I hear somebody getting their paper and pencils ready, and I had better justify that statement. By grace, through faith he became righteous before he drove the first nail in the ark. Genesis 6:8, Noah found grace in the sight of God. Hebrews 11, the writer said that Noah, "became righteous by faith, even the righteousness which is of faith." Gen. 7:1, God said, "Noah, come thou into the ark," Why Lord? "For in thee have I found righteousness." When? Before he got on the ark. How did he find righteousness? Number one, he found grace; number two, he believed God; number three, he became righteous; number four, he entered the ark and was saved from judgment by water. Not water baptism either; the ones who were baptized were lost.

The next word, he asked about was John 3:5. Some people, every time they see "water", they think it's baptism. In John 3:5 we have the word "water", but there is no mention of baptism. It is not the baptism, friends, it's a birth—one birth, two elements—water and Spirit. I want to ask you, as I see-it, an intelligent question, and I presume that I am speaking to an intelligent people. If birth of water is water baptism, then the birth of the Spirit would be Spirit baptism. For two reasons he doesn't believe that, because he believes in one baptism, and he signed the contract to deny Wednesday and Thursday nights that you can have the baptism of the Spirit. Now, Jesus said, "Except a man be born of water and of the Spirit." If water there is water baptism, then the Spirit would be Spirit baptism. You see how inconsistent people can be sometime, when you don't believe all the Bible.

Again we find the word "water" in Eph. 5, "Sanctify them through the washing of water by the word." Again we find the word "water" in Hebrews the 10th chapter, "Have your hearts sprinkled from an evil conscience and your body washed in pure water." Have your conscience washed first, after that you'll understand better what he meant by "pure water". It's having no Reference to water baptism, whatsoever.

The next thing we want to consider now is the word "baptism." When some people read the word "baptism" they seem to invariably believe that it's water baptism. The Bible speaks of the baptism of suffering, Mat. 20:20, read it! The Bible speaks in Acts 19:5, "When they heard this they were baptized in the name of the Lord Jesus Christ", and having no reference whatsoever to water baptism. They had already been baptized in water baptism; they were disciples, believing disciples. Receiving John's baptism means they had received Christian baptism. You've heard people say, "And Paul took them out and baptized them again", but that isn't there. It's like this chart here, where

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PHILIP, NOW PREACHING THE SAME GOSPEL, BAPTIZED THE EUNUCH IN WATER, ACTS 8:12
THE EUNUCH REJOICED AFTER BAPTISM, ACTS 8:39

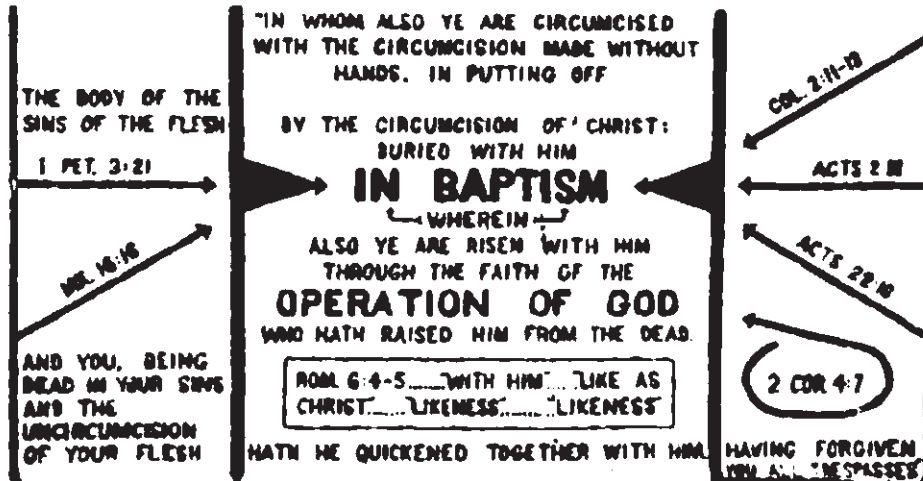
WHICH ?	WATER BAPTISM	HOLY SP. BAPTISM
ADMINISTERED BY MAN	YES	NO
COMMANDED ?	YES	NO
IN NAME(S) ?	YES	NO
INTO CHRIST ?	YES	NO
REMISSION OF SINS ?	YES	NO

ONE BODY
ONE SPIRIT
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ONE BAPTISM
ONE GOD

it says, "Peter baptized the household of Cornelius." I will eat his Bible when he finds that, but you see it on the chart there. No, Paul didn't take the Ephesians out and re-baptize them. He said, "For God didn't send me to baptize but to preach the gospel." And there were a lot of converts under Paul's ministry. What does it mean to be baptized into Christ? "When they heard this, they were baptized." Not after they heard, but when they heard. They received something that Luke called baptism in Christ. It wasn't water baptism; they had that. It wasn't Holy Spirit baptism because it was after he preached and laid hands on them, that they received the Holy Spirit baptism. Well, what does it mean to be baptized into Christ? Gal. 3:27. Now he used these Scriptures. He had them printed all over the charts, but I'm giving them extemporaneously. Gal. 3:27, "As many as were baptized into Christ," (not water, Christ) "have put on Christ." Listen seriously, friends. Eternity is before us all tonight. I'm just as honest and sincere as you are. Now what does it mean to be baptized in Christ? Rom. 6:3, read it. "What? Know ye not so many of us as were baptized into Christ were baptized into his death? Not water; not the Holy Ghost. Death!

1 Cor. 10:2. "They were all baptized"--get it (snap of finger) "in Moses, in the cloud and in the sea." I will ask you, were they baptized in the body of Moses? Did all those thousands of souls pass through his body? Nay! Were they baptized in the cloud? Nay! The cloud went before them and behind them. Were they really baptized in the Red Sea? Nay! They went through on dry land. What did it mean? By one Moses, they were led out of Egypt, through the Red Sea into the promise land.

1 Cor. 12:13. This is not water baptism, not Holy Spirit baptism. "By one Spirit are we all baptized into one body." The word "water" isn't there, and the text didn't say they were baptized in the Holy Ghost and with the Holy Ghost, but "by". The Holy Ghost was the agent that made the transaction, which is bringing the sinner out of sin and into Christ. It's "by" the Spirit, not "in" the Spirit. By the Spirit. Amen! And into one body.



Col. 2:12. He repeated it over and over, "You are circumcised with the circumcision made without hands." Why did he use the term, "without hands?" Under the law, the minister circumcised the male children, a tangible physical operation, with a sword of steel or a sharp stone. But he said, Your circumcision is made without hands in putting off the body of sins, even the circumcision of Christ." What is the circumcision of Christ? Rom. 1:28-29. The circumcision of Christ is of the heart by the Spirit. Not "in" the Spirit, not "with" the Spirit, but "by" the Spirit, your heart is circumcised. The Holy Spirit is the surgeon, and the Word of God is the sword, sharp on both edges and on the point. And God said something about opening the heart. The speaker said cutting off the foreskin of the heart and the cutting off the body of sin, and that's true, but it's God's Spirit and God's Word and your faith. Notice the next verse now. "Buried with him in baptism." (Well, and risen with him.) If it is without hands, how are we raised? By the operation of God through faith. It's God's operation. It's Christ's circumcision. It's your faith, in putting off the body of sins. The word "bap-

tism" in water, is not in Col. 2:12.

Now, I think my opponent is honest, but he made a mistake, and I think it was an honest mistake. He said that I told the brethren the other night that the one baptism of Eph. 4:5 was Holy Spirit baptism. I have never said that in my life. I have known better than that even before I started preaching.

Now he said something about one Lord or one God. I thought he believed in a Trinity. There is one God, composed of three persons—the Father, Son and the Holy Ghost. And on his chart there he said there is one Lord, Eph. 4:5. And the fourth chapter of Ephesians says there is one Lord. But it does not say there is just one Lord. But I have heard that statement. He said, Paul said, "There is one baptism", and he came back with what is called a quibble, "So then, since there is just one baptism, it's bound to be water." But the Bible does not say there is just one baptism, Brother Sain, neither does it say there is just one Lord. He's writing that down, and while you are doing that write this down, Brother Sain. The thing that converted 3000 Jews on the day of Pentecost was that Peter quoted from their Bible, Psalms 110:1, "The Lord said unto my Lord, sit on my right hand, till I make thy foes thy footstool." When they heard this they were pricked in their heart. What did they hear? Their own Bible taught there were two Lords in the one Lordship—Acts 2:36, if you want to read it. And that is in the Bible five times, "the Lord said unto my Lord." David talking, said, "The Lord Jehovah said unto the Lord Jesus Christ come on up here Son and sit down at my right hand." So there are two Lords in the one Lordship. And there are three persons in the one God-head; and so far as baptism, there are many baptisms but the one Paul was talking about is the one that broke down the middle wall of partition between the Jews and Gentiles. See if you can figure this one out, Brother Sain, "And made both one", all the Jews and all the Gentiles, one. Not one person—one in accord, one in faith. Not two churches, one for the Jew and another for the Gentile. Not one Bible for the Jews and another for the Gentile. Not one plan of religion for the Jew and another for the Gentile.

It's time for the Gentiles to come in, for there is one God, one

baptism, one program, one Bible, one way. He is not referring to water baptism nor Holy Spirit baptism but to the baptism unto death.

And I hope I have time for this one thing. Listen now. He quotes Romans six over and over. The Bible said, "Buried with him." (listen now) "in death". I want to ask you this question friends, are you listening? Was Jesus dead when they buried him? The only way you can be buried with him is for us to die, die--die to your sins and the world. And what does that mean? put the seventh verse down, Brother Sain. The seventh verse said, "He that is dead is freed from sin." Freed from sin in death and then be buried with him. Amen! Don't bury a live man. My friends, my opponent was supposed to give you one Scripture where one sinner went down into the waters of baptism and came up a Christian. This he has not done, he will not do, for he cannot, it cannot be done. I can point out a number of Scriptures in the New Testament before Pentecost and after Pentecost where they were saved by grace through faith without and before water baptism. If he will show me one ' sinner in all the Bible that went down into the waters of baptism and came up a Christian, I will say he has won the debate.

Now John who introduced water baptism didn't introduce water baptism as a means of making one a Christian. He refused to baptize sinners who came, and he demanded that all repent, but put them on probation long enough to live good, to produce fruits of righteousness before he would baptize them. And Jesus Christ (Are you listening?) who said, "I am the way", was not baptized in water to make him a child of God. He was a child of God before he was baptized in water. If you want to follow Jesus, become a child of God by grace through faith, then be baptized in water for the remission of sins and in answer to a good conscience toward God.

(See Chart Two, Top of Next Page)

There's one other thing I noticed over here I want to mention. Did you notice the word "command"? Second red line here

THE ONE BAPTISM OF EPH. 4:5 IS WATER BAPTISM.

▷ A SAVING BAPTISM ◁

THE APOSTLES PREACHED UNDER MARK 16:15-16.

PETER WAS AN APOSTLE, MAT. 10:2.

PETER BAPTIZED CORNELIUS IN WATER, ACTS 10:47.

PETER PREACHED ACTS 2:38 AND WROTE 1 PET. 3:21.

MAT. 28:18-20

ROM. 6:3-5

GAL. 3:26-27

1 COR. 12:13

JOHN 3:5

ACTS 22:16

LK. 7:29-30

COL. 2:11-13

THE APOSTLES, PREACHING UNDER MARK 16:15-16, LAID HANDS ON PHILIP, ACTS 6:4-6
PHILIP, NOW PREACHING THE SAME GOSPEL, BAPTIZED THE EUNUCH IN WATER, ACTS 8:36
THE EUNUCH REJOICED AFTER BAPTISM, ACTS 8:39

WHICH ?	WATER BAPTISM	HOLY SP. BAPTISM
ADMINISTERED BY MAN	YES	NO
COMMANDED ?	YES	NO
IN NAME(S) ?	YES	NO
INTO CHRIST ?	YES	NO
REMISSION OF SINS ?	YES	NO

ONE BODY
ONE SPIRIT
ONE HOPE
ONE LORD
ONE FAITH
ONE BAPTISM
ONE GOD

under "which"? Water baptism, yes. Holy Spirit baptism, no. That isn't supposed to come until Thursday night, or Wednesday and Thursday nights, but listen to this. Acts 1:4 "Being assembled together with them commanded them not to depart from Jerusalem but wait for the promise of the Father which saith he you have heard of me. John did baptize with water." (You may laugh it off now, friends, but you won't laugh it off at the judgment of God.) Later on, to those same people that he said "there is one baptism" he said, "Be filled with the Spirit." And that's the next chapter after where it says "there is one baptism". And on the day of Pentecost, they were baptized, but Luke the writer

said, "they were filled." Eph. 5:19 is not a suggestion, it's a commandment from God. In John 20:22 he said, "Receive ye the Holy Ghost." There are three commandments, and he said "no".

Now my opponent is a brilliant man, and an able speaker. His only pain of suffering is that he's lacking in material to fight with. I really feel sorry for him. Honestly I do. I appreciate his sincerity.

My Worthy Opponent, Gentlemen Moderators, Ladies and Gentle men, once again it's good to be back with you; to answer first of all some of the things he said in his speech, and then go on to new material that we have. I appreciate the man's kind spirit in the beginning, and I would call his attention to the fact that my brethren over here told me that I used a wrong book, chapter, and verse, but I noted one time when he did that, so we are even on that point. All of us are subject to those mistakes, and we'll just square that off even, and go right on.

He made a statement in the beginning about other denominations. I'll not dwell on this at length, except to say that we are the church of the New Testament; we are not a fractional part of anything; we're not a denominational group. I don't think the man intended that to be unkind in any sense, and I'm not accusing him of that.

Now then, in the very beginning he said I believe in water baptism and for the remission of sins. Well, Mr. Batts, you've given up your proposition. That's exactly what I've been trying to defend, the fact that water baptism is essential to salvation. I don't know whether we ought to go on with the debate or not; if you feel that way about it, then we both agree—but that wasn't all that he said. He came back with, I do not believe it to be the final act of remission, or words to that effect, and there is a contradiction. So he left a loop hole to get out.

And he said Mark 16:16 was not for the sinner but for a Christian. I wonder who those people were on the day of Pentecost, as murderers. They had crucified the Son of God; nailed him to the cross. And Peter in his sermon said, "Let all the house of Israel know assuredly that God hath made that same Jesus who: ye crucified—ye crucified—both Lord and Christ." I would not count a murderer a Christian. And those people cried out, "Men and brethren, what shall we do?" Peter said, "Repent and be baptized everyone of you in the name of Jesus Christ."

Mr. Batts, I want to ask you a question. We haven't had time in this discussion to reveal all that we believe. Do you,

Sir, believe in the Passover? Do you observe the Passover? Suppose you nod your head to that if you do, or shake your head, or wink at me, or something to let me know, (Laughter from audience and Mr. Batts nodded his head.) I KNOW HE BELIEVES IN THE PASS-OVER, LADIES AND GENTLEMEN. HE PASSED OVER THE WHOLE THING UP HERE TONIGHT! Every bit of it! (An outburst of laughter from audience.) He passed over practically every chart that we introduced! Very little did you have to say about them. I never did see you look around over this way. He has passed over it all. We know that to be true about the man. He believes in, and observes the Passover! We've learned that.

Now, in regard to Mark 16:17-18. This will come into the debate] you've all ready introduced it, as a matter of fact. But this will be looked into in our speeches on Wednesday and Thursday nights. This will be a part of them.

In regard to Abraham, Sir. You insinuated, in referring to Abraham, that Abraham was saved. In the book of Hebrews we read of a great number of Bible characters—what you might call "Inspiration's Hall of Fame"—and in the eighth verse, "By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, OBEYED; and he went out hot knowing whither he went". We do not deny the fact that we baptize believers, but it is believers who are anxious to go all the way in doing all that the Lord requires of us in order that we might be saved.

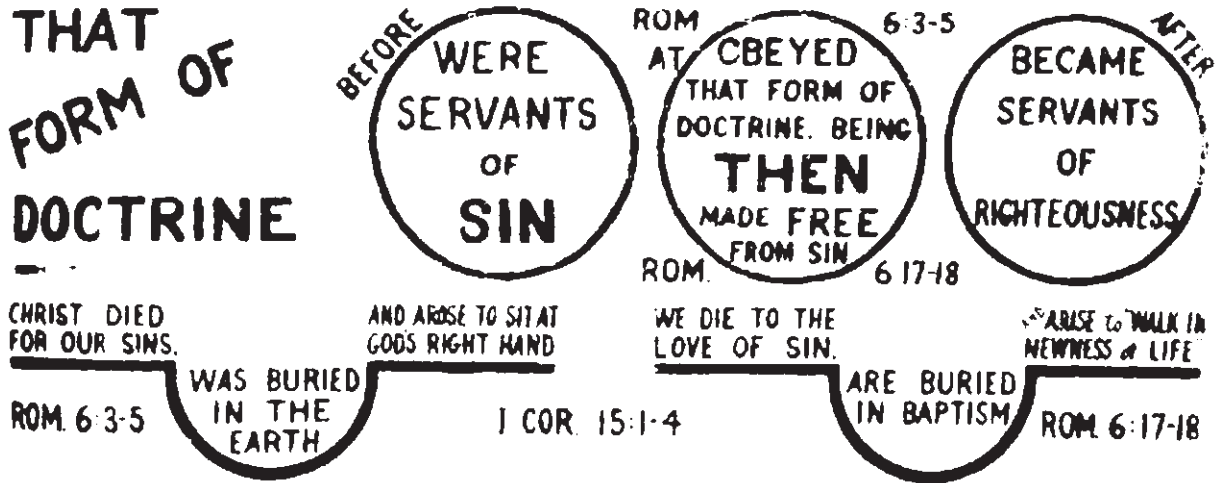
Then his reference to Noah, that he was "saved by grace through faith before he drove a nail". Again let's go to the Hebrew letter, chapter eleven. "By faith, Noah being warned of God of things not seen as yet, MOVED with fear, PREPARED an ark" (He did a little work didn't he?) "prepared an ark to the saving of his house." Yes, Noah was saved, and the salvation there was, of course, from physical destruction in the flood. But he moved with fear. He prepared an ark. Every quotation that you find in the Scripture, in connection with people before the church of the Lord Jesus Christ came into effect, presents stories of those who did something. A lot of times these preachers

will refer to the sinful woman of Luke 7:50, but that woman did something, if you wish to bring that one up.

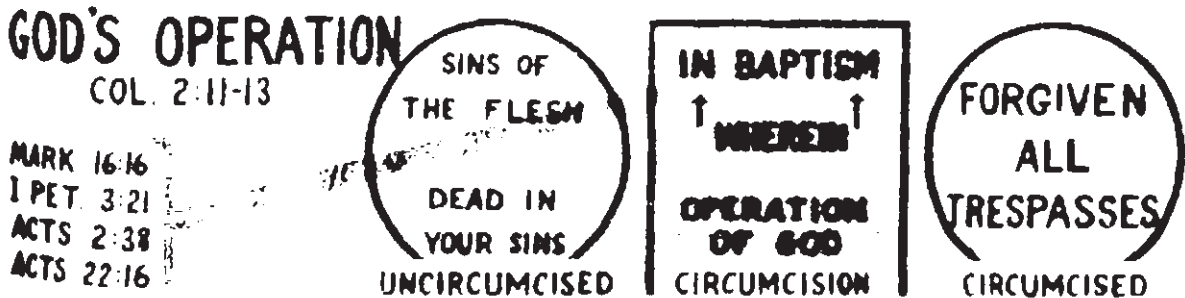
Now in regard to John 3:5, he said it was not baptism, it was a birth. And then he reasoned, if birth of water is water baptism, then the birth of the Spirit is Spirit baptism. And I think that that is exactly the way that you expressed it. If that be different in any way, you might correct me. I tried during the time, to get that down exactly. Friends, the birth of water and the Spirit are the two elements in connection with the new birth.

I call attention again to the chart that I never could get

THAT FORM OF DOCTRINE



GOD'S OPERATION



him to look at, over this way. We don't mind you looking over toward us; if looking at us would cause you to see the chart, and I do want you to see what's up here. We said to you a moment ago, that Christ died for our sins, was buried in the earth, and arose to sit at God's right hand. And we made the same argument that you suggested we could not make, that we die a death to the love of sin; and then we are buried in the watery grave of baptism.

He made reference to the baptism of suffering. These are the reasons why I said he observed the passover. He went into a great number of things that had nothing at all to do with what I had said. I say to you, Sir, you did not answer these arguments.

THE ONE BAPTISM OF EPH. 4:5 IS WATER BAPTISM A SAVING BAPTISM

THE APOSTLES PREACHED UNDER MARK 16:15-16.

PETER WAS AN APOSTLE. MAT. 10:2

PETER BAPTIZED CORNELIUS IN WATER. ACTS 10:47.

PETER PREACHED ACTS 2:38 AND WROTE I PET. 3:21.

MAT. 28:19-20
ROM. 6:3-5
GAL. 3:26-27
I COR. 12:13

JOHN 3:5
ACTS 22:16
LK. 7:29-30
COL. 2:11-13

THE APOSTLES, PREACHING UNDER MARK 16:15-16, LAID HANDS ON PHILIP, ACTS 6:6
PHILIP, NOW PREACHING THE SAME GOSPEL, BAPTIZED THE EUNUCH IN WATER, ACTS 8:38
THE EUNUCH REJOICED AFTER BAPTISM, ACTS 8:39

WHICH ?	WATER BAPTISM	HOLY SP. BAPTISM
ADMINISTERED BY MAN	YES	NO
COMMANDED ?	YES	NO
IN NAME(S) ?	YES	NO
INTO CHRIST ?	YES	NO
REMISSION OF SINS ?	YES	NO

ONE BODY
ONE SPIRIT
ONE HOPE
ONE LORD
ONE FAITH
ONE BAPTISM
ONE GOD

You passed over them everyone. You did say a little something up here about John 3:5, and I'm going to have more to say about that in just a moment.

Now then, he said Peter did not baptize Cornelius. And then he added I'll eat his Bible. I think an awful lot of my Bible; I've had it a long time. It is true, ladies and gentlemen, that there is no scripture that says Cornelius was baptized. But the

(See Chart Two, On Opposite Page)

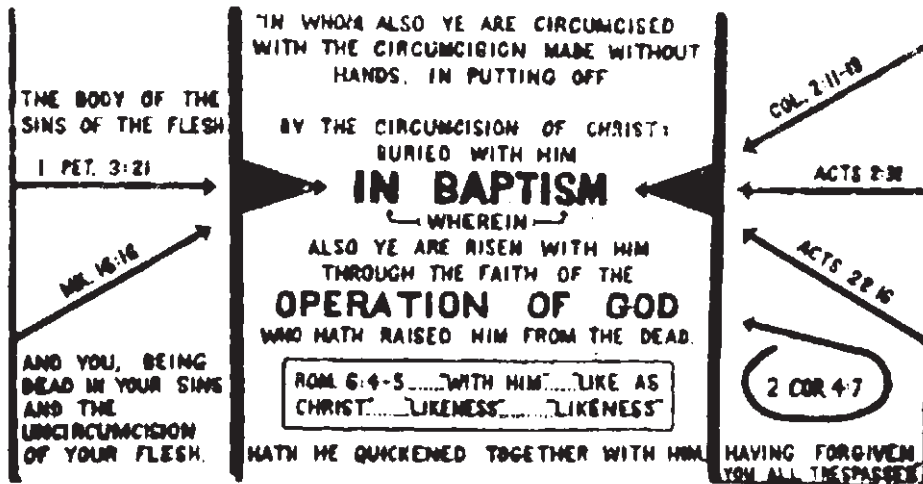
Bible does say that he was commanded to be baptized. And the Bible teaches that you are commanded to be baptized. If Cornelius was not baptized, he did the very same thing you men have done in saying that it does not have anything to do with one's salvation. He said a while ago that it was for the remission of sins. The argument is simply this: if Cornelius was not baptized, he refused to be, having been commanded to be baptized. And if any of you gentlemen here tonight, or your wives, or good people that are with you--after you are commanded to be baptized, if you refuse you would do the very same thing that you are trying to make Cornelius guilty of, for the Bible says he was commanded to be baptized. We've got a chart on Cornelius that will come into this discussion a little bit later.

Then he had an argument about Rom. 6:3, "baptized into his death". Now, ladies and gentlemen, let's get this. In John 19:32-34 we are told that his blood was shed in his death. And in Rom. 6:3 we are baptized into his death. This is the reason why we contend that we are the only religious group on earth that believes this in the full sense of the word—that is that you are baptized in water for the remission of sins, and in being baptized in water you reach the blood that the Lord shed in his death. To cry out long and loud like these men often do—I'm not necessarily saying this particular man, (I've never heard him preach, except the one sermon yesterday morning over WAKI.) but I know there are a lot of sectarian preachers that cry out long and loud "Saved by the blood." But then they don't even tell you how to reach the blood. Why if there is anybody on earth that be-

lieves that, I do, and others.

In regard to Moses and the baptism in the cloud and in the water, I just simply know this one thing and I know that you do, that if Moses had not gone through that which was prepared for him, would he have been saved? That's the question. There is no exact parallel in this connection anyway. Except the fact that by inspiration it's called "baptism" he was "baptized...in the cloud and in the sea."

Now then, on Col. 2:12, and he did manage, with his back turned over this way, to quote Col. 2:12, in regard to being "made without hands". He stressed that fact.



This is the very argument, ladies and gentlemen that I was stressing here a little while ago. That is—we are not the doctor; we do not do the operating; God cuts off the sins. And thus, it is without hands, so far as human hands are concerned. But the Lord

himself does the cutting off in that connection. "Made without hands" was stressed, and that it does not refer to "water". "The word water is not in Col. 2:12," he said. It's not in a lot of passages.

THE ONE BAPTISM OF EPH. 4:5 IS WATER BAPTISM. A SAVING BAPTISM

THE APOSTLES PREACHED UNDER MARK 16:15-16.
 PETER WAS AN APOSTLE, MAT. 10:2.
 PETER BAPTIZED CORNELIUS IN WATER, ACTS 10:47.
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MAT. 28:18-20	JOHN 3:5
ROM. 6:3-5	ACTS 22:16
GAL. 3:26-27	LK. 7:29-30
I COR. 12:13	COL. 2:11-13

THE APOSTLES, PREACHING UNDER MARK 16:15-16, LAID HANDS ON PHILIP, ACTS 6:7.
 PHILIP, NOW PREACHING THE SAME GOSPEL, BAPTIZED THE EUNUCH IN WATER, ACTS 8:12.
 THE EUNUCH REJOICED AFTER BAPTISM, ACTS 8:33

WHICH ?	WATER BAPTISM	HOLY SP. BAPTISM
ADMINISTERED BY MAN	YES	NO
COMMANDED ?	YES	NO
IN NAME(S) ?	YES	NO
INTO CHRIST ?	YES	NO
REMISSION OF SINS ?	YES	NO

ONE BODY
 ONE SPIRIT
 ONE HOPE
 ONE LORD
 ONE FAITH
 ONE BAPTISM
 ONE GOD

But we propose up here by this chart to show that when you are talking about the one baptism of Eph. 4:5, that you are talking about water baptism. It can't be anything else. I didn't men-

tion this part a moment ago. It was in Eph. 4:4-6 that Paul said "one body, one Spirit, one hope, one Lord, one faith, one baptism, one God", and this was written in A. D. 64. It was written: twenty-three years after the last case of Holy Spirit baptism. There are only two cases: the Apostles and the household of Cornelius—the Apostles on the day of Pentecost, in A. D. 33; the household of Cornelius in A. D. 41. Here we are now 23 years later and Paul said "one baptism". I don't know what you are going to do about that "one baptism", Sir, but I believe it, every word of it! I accept it as one, and only one. The baptism in Eph. 4:5 is not Holy Spirit baptism, and that's a note in connection with what he said, or thought that I said, in the building at the Locust Street place of worship. I have no way of knowing exactly what I said until the tape is played back. I remember very distinctly, and the brethren with me know that you made that statement, in regard to some of the passages. I do not recall having said that about Eph. 4:5. If I did, I'm ready to apologize, because I did not have that in mind at all. You DID say it about Romans, chapter six! And that it was Holy Spirit baptism.

Mr. Batts said—now watch this, and this is one I want you, the audience to get—his statement a moment ago--get it now! He said, "The Bible does not say just one Lord. The Bible does not say just one baptism". You are one man, among others that are here, having supposedly been baptized with the Holy Ghost, and if you have been baptized with the Holy Ghost or Holy Spirit, "as were the AP^ostles" (your proposition for Wednesday and Thursday nights)--if you were baptized like they, you ought to do like they do, and thus you might be able to quote us the eighth chapter of First Corinthians. I know you missed one verse of it. I'd like to hear you quote this chapter, if the Holy Spirit will do for you what it did for the Apostles. Come up here in your next speech, and start at the beginning of First Corinthians, and just quote it right on down the line. And when you do, straighten this up in the sixth verse. Listen now! I want this man to listen. I want you, the audience to get this. Paul said, "But to us there is but one God"—but one God (King James Version). You said that wasn't in there; the tape recording will reveal it. He's shaking his head, ladies and gentlemen. He made the state-

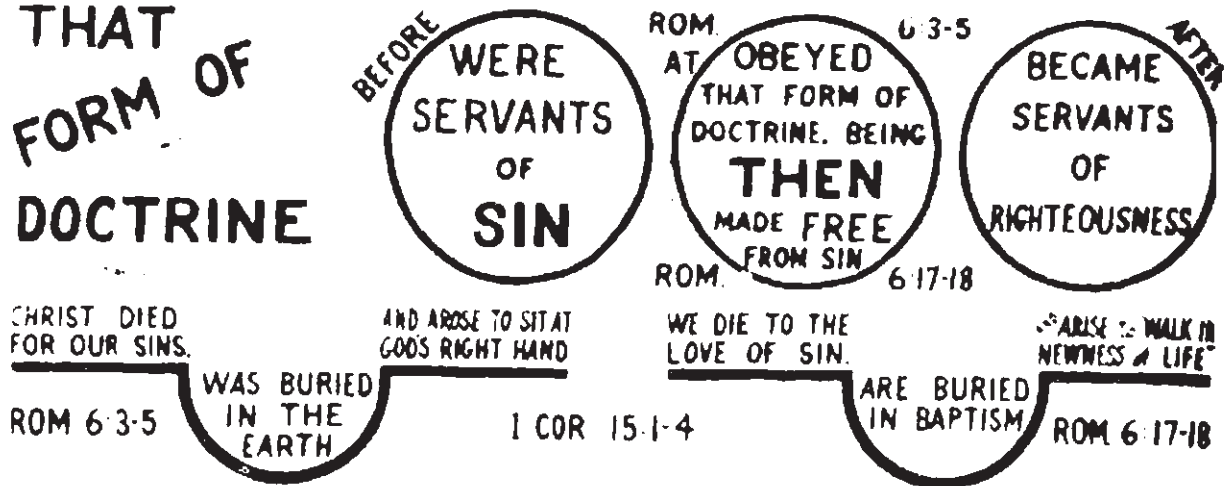
ment; I've got his notes right here. He said the Bible does not say, just one Lord. The Bible does not say just one baptism. Paul said in 1 Cor. 8:6, "But to us there is but one God." But one. Now the Holy Spirit didn't guide you too well on that point. (Smiles on faces in audience.) You missed that verse. I know it hurts, gentlemen, and I love you; I love your souls. I'm interested in the truth, but the man ought to be careful; he ought to have the ability to be careful. If the man can do what the Apostles did, he can write the whole Bible again, but he can't even get this one verse. Because the Bible says, "But one God". And yet he said that that was not in there. You missed it, Sir. You claim to have the Holy Spirit, and yet you missed it. Now if he really has it let him quote—let him pick out any book he wants to pick out--Acts would be a good one. First Corinthians would be a good one, because of the fact that that's coming in on Wednesday and Thursday nights.

Rom. 6:1; says "buried with him", and Mr. Batts said that I bury a live man. I'm not quoting you wrong on that am I, Sir? That I bury a live man? I want to show you who it is, that buries a live man. We're going now to the outline--

(See Chart One, Top of Next Page)

Christ died for our sins, was buried in the earth, and arose to sit at God's right hand. We die a death to the love of sin. We bury a man that has died to the love of sin. We bury a dead man. Who do you bury when you take one out to the cemetery? A live man or a dead man? I'll tell you exactly what your position is. I know what it is. For the simple reason that any man who would deny this (the chart) would have to admit that this is true. They claim that this man dies a death to the love of sin and then and there he is saved before he is ever baptized. Any person today that claims that baptism has nothing to do with one's salvation has that man alive and then you bury him, the live man. Now of all people in the world to bring that up, is the man that would claim, that baptism has nothing whatever to do with one being saved. He said it did, then turned right around and said it didn't, in the early part of his speech.

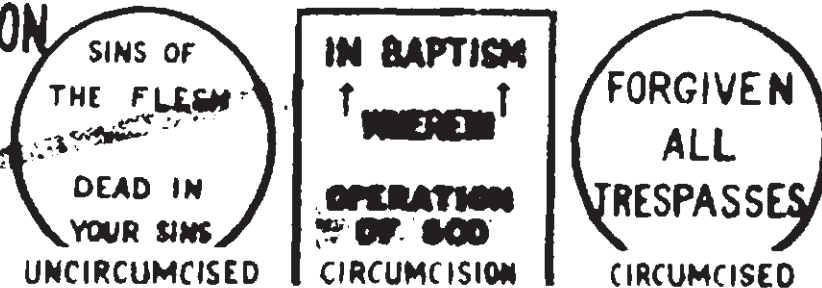
THAT FORM OF DOCTRINE



GOD'S OPERATION

COL. 2:11-13

MARK 16:16
I PET. 3:21
ACTS 2:38
ACTS 22:16



And he said, "Show me one man that went down into the water a sinner and came up out a Christian." What do you call the eunuch? Did he go on his way rejoicing as an old alienated sinner, without hope and without God in the world? What gave him the right to rejoice? And what about that group of murderers on the day of Pentecost? I know this, the Lord added them to the church, and if they didn't come up out of that water on the day of Pentecost as children of God, God added a bunch of sinners to the church, if they were not Christians, and added to the Lord's

church. Who's added to the church anyway, sinners or Christians? Suppose you give some attention to that.

I say to you, ladies and gentlemen, that this man "passed over", if there ever was a man observing the Passover, he has done that. How much time did he spend on this chart over here in regard to Col. 2:11-12? Quibbled on a few of them--never did look at them very much. That's what this mike cord is made for, and it's a long one. It will allow you to walk over here and give some time to these.

THE ONE BAPTISM OF EPH. 4:5 IS WATER BAPTISM A SAVING BAPTISM

THE APOSTLES PREACHED UNDER MARK 15:15-16.

PETER WAS AN APOSTLE, MAT. 10:2.

PETER BAPTIZED CORNELIUS IN WATER, ACTS 10:47.

PETER PREACHED ACTS 2:38 AND WROTE 1 PET. 3:21.

MAT. 23:18-20	JOHN 3:5
ROM. 6:3-5	ACTS 22:16
GAL. 3:26-27	LK. 7:29-30
1 COR. 12:13	COL. 2:11-13

THE APOSTLES, PREACHING UNDER MARK 16:15-16, LAID HANDS ON PHILIP, ACTS 6:4-6

PHILIP, NOW PREACHING THE SAME GOSPEL, BAPTIZED THE EUNUCH IN WATER, ACTS 8:38

THE EUNUCH REJOICED AFTER BAPTISM, ACTS 8:39

WHICH ?	WATER BAPTISM	HOLY SP. BAPTISM
ADMINISTERED BY MAN	YES	NO
COMMANDED ?	YES	NO
IN NAME(S) ?	YES	NO
INTO CHRIST ?	YES	NO
REMISSION OF SINS ?	YES	NO

ONE BODY
ONE SPIRIT
ONE HOPE
ONE LORD
ONE FAITH
ONE BAPTISM
ONE GOD

Let me then in the time that remains, which is approximately half of my time, suggest that you look again over here to the charts that we've presented. The One Baptism of Eph. 4:5, written in A. D. 64—if there, are two baptisms, there are two Gods. I didn't hear anything that he said about that, about two Gods, and to explain whether there be two Gods or not—or two Spirits, or two Lords, or two Christs—if there are two baptisms.

And further, the time that he spent on this argument that we made right here. How much time did he give to that? Did you all hear him answer the question I put to him about whether it is the water in the natural birth or not. I didn't get that. Did you all? Do any of you all remember him answering that question? I missed it if he did. I didn't hear him say one thing. Do you believe all that you have in your book here? You gentlemen were nice enough to give it to me. I appreciate that. But this book takes the position that it is the water in the natural birth. I'm going to make an argument on that and explain it to this audience tomorrow night or one night soon, perhaps tomorrow night, what I'm driving at. If you don't answer it, I'm going to explain it anyway. So, I'm looking for it in your last speech.

Now, ladies and gentlemen, on that point let me say this. I'll not have an opportunity to answer his next speech until tomorrow night. So whatever he might have to say in his next speech that comes up, you wait until tomorrow night.

I didn't hear him say anything about the natural birth. He may have left his creed. He may not believe his creed. I know what his creed says, that the water in the natural birth is the birth. You are born of water as a baby, and born of the Spirit as a man. And the word is "man", M-A-N, in John 3:5. "Except a man" (M-A-N, man) "be born of water and the Spirit, he cannot enter the kingdom of God." These gentlemen over here are hurting. I can tell by the look on their faces. They know you left that out. They know you didn't answer that, in regard to the natural birth. What did he say about it? I didn't hear a thing about it. Now he had just as much time as I had. He had thirty minutes; he

didn't use it; he didn't say one thing in the world about whether it is the natural birth.

And that isn't all. While I'm on that, I might as well show some other things that he didn't answer. I've got a bunch of questions here. We've just started with these questions. I asked him would he take the same position as the Pentecostal Holiness Church did, that "we believe, teach and firmly maintain the scriptural doctrine of justification by faith only". I didn't hear an answer to that. Not a word was said about it.

That isn't all. Let's look at still another one here. I asked the man the question: Does faith save literally? I didn't hear an answer to that. Not a word. I asked him the question: Does water baptism save in any sense? I didn't hear that. No answer to it. And furthermore: According to 1 Peter 3:21, from what does water save? Let's hear the answer to some of these, Sir.

And likewise, I asked the question: Which of these two do you believe, "Baptism doth also now save us" or "Baptism doth also not save us"? Did you all hear him give an answer to that? I didn't, friends.

Now, I'm not angry about this. I'm not angry, at you, the audience or him. I'm trying to get you to see, those of you in the audience, that there is a reason. Listen, ladies and gentlemen, don't you blame this man too much. You couldn't do any better if you were in his shoes. It isn't that he doesn't have intelligence. It's a simple reason. He's trying to defend, a doctrine that is not according to the Word of God. You couldn't do any better; suppose you try it sometime. I'd like to get some of these who say it's wrong to debate (to show that they're inconsistent). They debate against debating. Some of the rest of you might take him up on that point. I didn't hear a thing that he said in that regard. You can't do any better than he can; he's doing a good job, with what he's got to work with, don't you see? He hasn't got the truth, all the truth at least. I've never seen a church yet but what it had some truth in what they teach. And

I am sure that we would agree on some points. But he hasn't given me an answer to that.

That isn't all; here is another. I asked him, "Which do you believe? "He that believeth and is, baptized shall be saved" or "He that believeth and is not baptized shall be saved"? 'I didn't get an answer to that either, Sir, And I am going to keep calling your attention to this, every speech I make until the man either says I'm not going, to answer it, or make some effort at least to do that. This is my second speech; there are six more to come. And if he doesn't answer it while I'm in the affirmative what would be wrong with me calling attention to the fact that you didn't answer it, while I am in the negative on Wednesday and Thursday nights.

Now, I said to the man, Will you please—no, I didn't ask that, one, so I'll be fair about it—let's go to this one. I did ask this one. When do you teach that one arises to walk the new life, before or after water baptism? I didn't hear an answer to that one either. Did you all? Not an answer of any kind to that question. There is a reason, friends. I say again, you can't do any better. If you want to, try it some time. See if it works out that way.

Now then, I've answered his quibbles and that's exactly what they were. And -I received no questions from him but what have been covered. And he admits, by the very way he conducted himself up here that he observed the Passover. And so I'd like to suggest in the remaining time (Garland Elkins, from table: "Seven minutes").

(See Chart Eight, Top of Next Page)

Here's a chart that we had out front a minute ago. The Bible teaches that one must believe, be baptized, and saved in that order. Now, man has it that one believes, is saved and then baptized. I'm not saying he teaches all this, but everybody that subscribes to the theory of being saved without baptism would have to come to this. Acts 2:38 says repent, be baptized, and remiss-

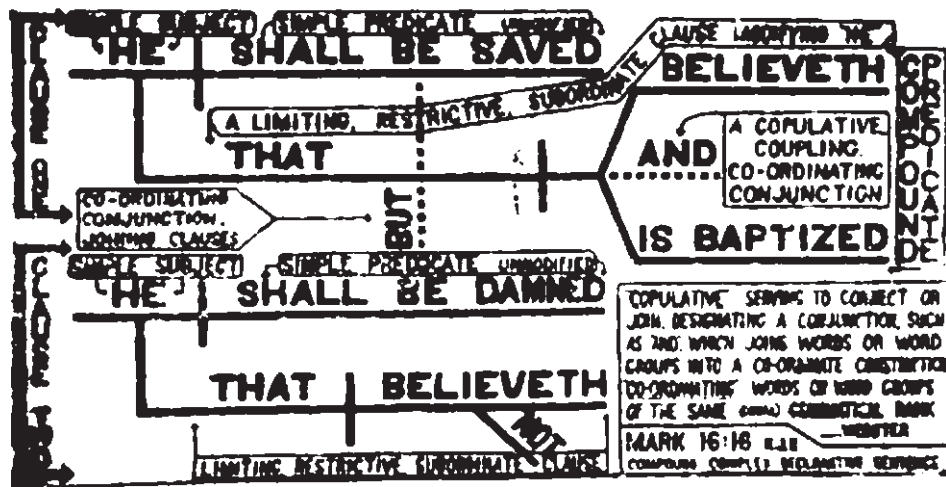
BIBLE				A DEADLY CONTRAST			MAN		
BELIEVE	BAPTISM	SAVED	MK. 16:16	BELIEVE	SAVED	BAPTISM			
REPENT	BAPTISM	REMISSION	ACTS 2:38	REPENT	REMISSION	BAPTISM			
ARISE	BAPTISM	W.A. SINS	ACTS 22:16	ARISE	W.A. SINS	BAPTISM			
DEAD	BAPTISM	NEW LIFE	ROM. 6:1-4	DEAD	NEW LIFE	BAPTISM			
AS MANY	BAPTISM	PUT ON C.	GAL. 3:27	AS MANY	PUT ON C.	BAPTISM			
ALL	BAPTISM	BODY	I COR. 12:13	ALL	BODY	BAPTISM			
DEAD	BAPTISM	RAISED	COL. 2:12	DEAD	RAISED	BAPTISM			
WATER	SPIRIT	KINGDOM	JNO. 3:5	SPIRIT	KINGDOM	WATER			
IN SINS	OBEYED	FREED	ROM. 6:17-18	IN SINS	FREED	OBEYED			

ion of sins, in that order. The man who does not believe this says, repent for the remission of sins and then you are baptized after that. You go right on down the line, and the same thing is true with the others.

We may have time for more of this later, but I want to turn this one back over, and also turn the next one back over, and I've got time, I believe, to spend some time on this little chart which is small in size.

(See Chart Six, Top of Next Page)

I'm going to show you that this is grammatically correct *as* well as scripturally correct. No doubt in an audience this size there are some grammarians who would know how to diagram a sentence. That's exactly what we've done here with Mark 16:16, the passage they don't believe on either end and they think it's wrong out in the middle. They don't want any part of it. "He that believeth" (in red, here in the passage) "He that believeth and is baptized



shall be saved; but he that believeth not shall be damned". That's the way the passage reads. Now, the diagraming, and for your benefit, we've got some things here that we want to call attention to. I won't take time to do all of it. "He" is the simple subject, and the simple sentence involved is "He shall be saved". But, who shall be saved? What "he" shall be saved? It is not just any "he" that shall be saved; it is the "he that believeth and is baptized". This, right here, "that believeth and is baptized", is a limiting, restrictive, subordinate clause, modifying "he". It is not any "he"; it is the "He that believeth and is baptized". The little word "and" is a copulative, coupling, co-ordinating conjunction. Here is the definition Mr. Webster gives: copulative means serving to connect or join, designating a conjunction, such as "and", which joins words or word groups into a co-ordinate construction. And then the word co-ordinating described by Mr. Webster is: words or word groups of the same grammatical rank. I contend tonight that grammatically speaking as well as scripturally speaking, believing and being baptized are of equal importance! A man cannot be saved by believing

alone. Me cannot be saved by being baptized alone. That's why I made that point clear in my first, speech tonight. But the "he" that shall be saved is the "be" that believeth and is baptized. Now I've heard some of the preachers that I've debated in the past say that this is grammatically correct. I challenge any grammarian here tonight to say otherwise. But I want to know, is it scripturally correct"? Being grammatically correct will assist the argument that it is scripturally correct.

**THAT
FORM OF
DOCTRINE**

**BEFORE
WERE
SERVANTS
OF
SIN**

ROM. 6:3-5
**AT OBEYED
THAT FORM OF
DOCTRINE. BEING
THEN
MADE FREE
FROM SIN**

**AFTER
BECAME
SERVANTS
OF
RIGHTEOUSNESS**

CHRIST DIED
FOR OUR SINS.

AND AROSE TO SIT AT
GOD'S RIGHT HAND

WE DIE TO THE
LOVE OF SIN.

AND ARISE TO WALK IN
NEWNESS OF LIFE

ROM. 6:3-5
**WAS BURIED
IN THE
EARTH**

I COR. 15:1-4

ARE BURIED
IN BAPTISM
ROM 6:17-18

GOD'S OPERATION
COL. 2:11-13

MARK 16:16
1 PET. 3:21
ACTS 2:38
ACTS 22:16

**SINS OF
THE FLESH
DEAD IN
YOUR SINS
UNCIRCUMCISED**

**IN BAPTISM
CIRCUMCISION**

**FORGIVEN
ALL
TRESPASSES
CIRCUMCISED**

And further, before our time gets away from us, I want you to look once again to this over here. He made an insinuation in his speech that I had not shown the point, where one becomes free from sin. How much do I lack doing that when I point out once again the word THEN. I challenge you, Sir, to show a word, an adverb of time, "then" or any other, that would apply to any other point in ones obedience to God's laws except at the point of baptism. That doesn't mean that we do not believe in faith. It doesn't mean that we do not stress repentance. It does not mean that we do not stress the need of confessing the name of Christ. But you do not find that freedom from sin until you've gone all the way to do all that God has told you to do. Baptism is a part of the law of God.

Jesus said in Mat. 7:21, "Not everyone that saith unto me, Lord, Lord shall enter the kingdom of heaven, but he that doeth the will of my Father." These people, friends, were servants of sin, before they obeyed the form of doctrine, but they obeyed that form of doctrine "being THEN made free from sin". I know you good people are not going to forget this chart, even those that may disagree with me on these points. You're not going to forget these points. You're going to remember that little word "then" standing out up there, "Being THEN made free from sin, ye became the servants of righteousness". And in connection with this, the fact that they were in the sins of the flesh, dead in their sins.

But here is something that I was about to overlook. One minute left, I can at least make reference to it, and he can pay some attention to it, if he thinks he has time to do so. If he doesn't "pass over it" again. Here in Mark 16:16, "He that believeth and is baptized shall be saved"--that's pointing right at the point, "wherein, in baptism" (lower left corner of chart one). In 1 Pet. 3:21, "The like figure whereunto even baptism doth also now save us." It supports the theory that "wherein, in baptism", one is operated on. God cuts the sins off, in the watery grave of baptism—"In baptism, wherein". Acts 2:38 says, "Repent and be baptized." Acts 22:16, "And now why tarriest thou, arise and be baptized." I want to ask you, Sir, did you ever tell a man or woman down at the mourner's bench what Ananias told Saul? You couldn't

Second Speech by Harold Sain

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do it, if your life depended upon it. These people wouldn't keep you as their, preacher. Thank you!

My opponent made one apology, and I think after he hears these messages played back, he will write me an apology, for saying that I said things I didn't say. When he plays the record back, he will hear that I did say many things that he' said I didn't say. I believe my opponent must have been just a little excited this last time. I wonder if he really knows everything that he said. He said I didn't answer this (on chart) and I pointed out later that I did answer it. Different ones told me the reason why he didn't hear me answer some of those questions, was because he was so busy talking, and others talking to him.

Now Mark 16. You can talk on that until every hair in your head falls out and you will not prove the doctrine that water baptism has any part in saving a sinner from his past sins.

I don't know what he meant by asking if I believed in the Passover. He didn't make any point on that; perhaps he will later. I believe in the Passover.

He said Lot was moved by fear and ask why were not the rest of the people in the old world moved by fear? One reason, they didn't find grace, and the other they didn't believe. Now, brethren you heard me quote from Gen. 7:1. God said, "Noah, come thou into the ark, for in thee have I found righteousness." I believe he heard it that time.

Now he asked, why will I not look at the chart. Brethren, I can quote the Scriptures he has on the chart without looking at the chart, and without looking at the Bible. Now I can't quote all the Scriptures in the Bible, but he inferred that if I had the Holy Ghost that I could just quote a whole chapter. Whole chapters can be quoted without the Holy Ghost, they can be memorized. Where has he found in the Bible that the Apostles could quote a whole chapter because they had the baptism of the Holy Ghost? If you will read the New Testament you will find when Jesus Christ preached he opened the Bible and found the text and read it. Christ and the Apostles misquoted the Old Bible, in different places, even mispronounced some of the

words. Read it in your New Testament; run the reference on it, and see if they didn't use another word, when they quoted from the Old Bible." At that day they had the Old Bible, from Genesis to Malachi. Peter said, "I can but speak that which I do know and have heard." He said if I had the Holy Ghost I could write a Bible—as the Apostles did. Was Luke an Apostle? He was not even a Jew. He wrote two of the biggest books in the New Testament. Was Mark an Apostle? No! He wrote the second book in the New Testament. Some of the other Apostles had no part in writing the Bible. Why did God give them the Holy Ghost? They preformed miracles before, they received the Holy Ghost.. The Holy Ghost was not given to preform miracles or to write a Bible or to quote Scriptures.' Paul said, "Bring the books." He wanted the books to read. He needed them.

Then he used the words over and over, "Without hands." Brother Sain, don't you use hands when you baptize a man? Well, this is without hands it is by our faith, God's operation, Christ's circumcision and without the aid of human hands. God said it. Col. 2:11-12.

He said something about there being one God. I said the same thing. The Father, Son and the Holy Ghost--Jehovah God, Jesus God, the Spirit God--these three, one God. Baptism in water for your body, baptism into death for your, soul, baptism in the Holy Spirit for your spirit—these three, one baptism. He is the one that is preaching something else. He is preaching one baptism for the early church and another one for us today—by leaving off the Holy Spirit: The early church, he will acknowledge, had the Holy Spirit baptism and water baptism. Now, he has changed that today to just one baptism, and only one, and it is water, according to. his theory. Now, I quoted to you,..friends, five times from the Bible, four in the New Testament and one in the Old Bible, "The Lord said unto my Lord." If that language doesn't teach two Lords, I don't know how much two and two make. Two Lords in the one God-head. The Lord God Almighty, the Father said, "I was known to Abraham and Isaac and Jacob as Almighty God, but by my name Jehovah, I was not known unto them." Ex. 6:2-3. So the one that said "I am Almighty God."

said "I am the Lord. Then this Lord Jehovah had a son, and he also is Lord." "The Lord unto my Lord." Acts 2:34. I believe in one baptism just like I believe in one God. I believe in one man, composed of soul, body and spirit. My soul, body and spirit were effected in the fall, and through redemption they are effected.

Now he (Sain) said, "We don't bury the living", and he shouldn't. If you have a Bible, I wish you would read Romans 6:7, "He that is dead, is freed from sin." So then if you bury a dead man, you bury a man freed from sin.

Now, he accused me of possibly being a quibbler, but he would wait and see. I may not know much about quibbling, but I thought I heard a pretty good demonstration of it on this chart a while ago.

Then he wanted to know why I didn't tell him what kind of water is found in John 3:5. Friends, I am not here to answer his little puny nonessential questions. I have one purpose, and that is to show you that a sinner can be saved by grace from past committed sins before water baptism. I have done it already and will do it again tomorrow night, and can keep on doing it.

I asked him to give you one Scripture, just one, where any sinner ever went down in the waters of baptism and came up a child of God. I ask you, has he done that? I said, if you will do that—all right, I'll tell you the Scripture that he used. You are nodding your heads that he did. He mentioned Philip baptizing the eunuch. Acts 9:26. I want to prove to you by the text that the eunuch was a child of God, born of the Spirit, with sins remitted, before he got out of the chariot. He said, "What doth hinder me" -- Now why are you shaking your head like that? (A man in the audience was shaking his head.) The Bible said, "Doth my law judge a man before hearing him?" No, but church people do. Sinners won't; church people will. Jesus was a friend to the sinners and publicans. His trouble was with church people. Philip preached Christ to the eunuch and he preached out of the Old Bible. The New Testament was not written at that

time but he preached Christ to him (the eunuch.)

Paul told Timothy that he had known the Scriptures from a child which were able to make him wise unto salvation through faith in Jesus Christ. When Timothy was a child the gospel had not been written: but he had a knowledge of the Scriptures that was able to make him wise unto salvation through faith in Jesus Christ. 2 Tim. 3 : 1 5 .

Now this eunuch knew something about the Bible- He had driven about 1200 miles to worship God, a Bible student and a godly man in his way. But Philip preached Christ to him and he said, "What doth hinder me to be baptized?" And he said, "If you believe (how much?) with all thy heart, you may." He said, "I believe that Jesus Christ is the Son of God." When he said that, from the heart, he received remission of sins, became a child of God.

You know, Jesus said to a sinner one time, "Son, your sins be forgiven thee." There were some people there that day from another church, who said, "He is a blasphemer. Don't you know that that poor old sinner must be circumcised or baptized or do something? He can't forgive sins like that." But he did. Mark 2. My friend will say that was before Pentecost." That would be a quibble to make a statement like that. It is in the gospel of Jesus Christ, and Jesus said the law was until John. Since then the gospel of the kingdom was preached.

A weeping woman came, and Jesus said, "Woman, your sins were many; thy faith have saved thee; thy sins are forgiven." Luke 7. Brother Sain would have called her a mourner, and if there had been an altar there, he would have called it a mourner's bench. He referred to the mourner's bench. Now let me tell you what the Bible says about the altar in the New Testament church. Are you listening? Heb. 13:10 referred to the New Testament church, "and we have an altar." We don't have a mourner's bench in the Church of God; we have altars. Heb. 10:13.. Jesus endorsed the altar. "Leave your gift on the altar and be reconciled. Mat. 5. If you don't forgive your brother from your heart, neither will the

Father forgive you. Get it fixed up with your brother and then come back. Where? Back where your gift is on the altar. What do we place on the altar today? What is our sacrifice? In Romans 12, he said, "Present your body a living sacrifice." Where do you present a sacrifice? We have an altar. James 4:8-10, "Cleanse your hands, ye sinners, purify your hearts, ye double-minded, be afflicted and mourn and weep. Let your laughter be turned to mourning and your joy to heaviness. Humble yourself under the mighty hand of God, and he will lift you up." That isn't popular in the Church of Christ. They would lead you out if you started crying at the altar and weeping like that woman did. And like the Apostle James told the sinner to do. It is not a mourner's bench, friends, it is an altar where penitent believers can repent of their sins, and receive remission, and rise up to walk in newness of life, and be baptized, not to get remission but for the remission of sins.

Oh, yes, back to the eunuch. He believed with all his heart and confessed with his mouth the Lord Jesus Christ. In Rom. 10, the great and brilliant Apostle Paul said of his brethren who were very religious, that they had "a zeal for God, but not according to knowledge." What an indictment for, a man to bring against his people. He said they are "ignorant Of God's righteousness and go about to establish their own righteousness," and "have not submitted to the righteousness which is of faith." "The righteousness which is of faith speaketh on this wise: Say not in thine heart who will ascend to heaven to bring him down from above or who will descend into the deep to bring him up again from the dead; But what saith it?" Then he answered, "If thou shalt confess with thy mouth the Lord Jesus, that God hath raised him from the dead, thou shalt be saved." why? "For with the heart man believeth unto righteousness and with the mouth confession is made unto salvation." The eunuch believed with all his heart, and with his mouth confessed that "Jesus Christ is the Son of God." Then Philip took him down into the waters of baptism, and he went on his way rejoicing. He didn't say, however, that he was baptized.

If you will turn to the second chapter of Acts and verse 40,

where 3000 people were saved, you will see that they received the word and shouted about it, and after that were baptized. "They that gladly received the word were baptized." The word "were" suggested time element. It didn't say when, but they were. But before they were baptized they did two things. Received the word of God, by faith, in the heart, and rejoiced. I certainly don't believe any person examining the record could think 3000 were baptized that day. However, they joined the church that day. If you have a dictionary look up the word "add". It means J-O-I-N. The same day 3000 souls joined the church, but it did not say the same day 3000 were baptized. It said, 3000 souls got happy, 3000 souls received the word of God, and 3000 souls joined the church—but sometime later they were baptized. How long I don't know and if you attempt to say you will be saying something the Bible does not say, and we must be silent, where the Bible is silent. Speak where the Bible speaks.

Now, if he will point out one Scripture that I haven't used up here on the chart, I will use it. I don't have to stand and look back there at the chart. I sat down there before the services started and quoted every Scripture but one, and checked to see if I was right on it, and I was. It was the one where it said that they rejected the counsel of God being not baptized of John. Well, listen Brother Sain, they didn't reject John's baptism, they wanted to be baptized, but didn't want his counsel. It was the counsel they rejected, and not the baptism. They wanted to be baptized, but he wouldn't baptize them because they rejected the counsel of God.

Now, he didn't correct this where he said Peter baptized the household of Cornelius, said if he did I would eat his Bible. Well, if you don't want to get rid of your Bible just keep it, and I'll give you \$100 if you find that Peter baptized the household of Cornelius. Please don't ever put that chart up again before a congregation like this, brother; you know they can read. They will go home and say that man put up something on that chart that isn't in the Bible. I thought he kept silent where the Bible is silent.

His chart also said there is no command to receive the Holy Ghost, and I gave you three commands'. You will have to correct that one too. I asked him to show you where, water baptism putt one sinner in Christ, or in the church either.

Now, listen, brethren, when you stand before God Almighty, the Bible will still read that the household of Cornelius received remission of sins, a sanctified heart, the baptism of the Holy Ghost, before water baptism. Acts 10:li8,. They received the very same Holy Ghost that was received in the beginning, and that before water baptism. Then he commanded--not sinners—but Spirit filled believers who had remission of sins to be baptized. God put no difference between us and them, purifying their hearts by faith.. Their hearts were purified by faith. God filled them with the Holy Spirit before water baptism.

Brother Sain, let me show you some people in Christ, before water baptism. In 1 John 3:24. "We know that we are in Him and He. in us because he hath given us his Spirit." How do you know you are in Christ? He said, because you have been baptized in water. No, the Apostle John said, "We know that we are in him and he in us because he hath given us. his. Spirit." Paul, said in Rom. 8:16, "The Spirit... itself beareth witness with our spirit that we are sons of God." Listen again. "We know that we are in him and he is in us, because he hath given us his Spirit."

All right, let us see if someone received the Spirit before water baptism. Acts 10:46, and these were wonderful New Testament believers, but misled like my opponent. They marveled that on the Gentiles also was poured out. the Holy Ghost. They marveled. Imagine a Christian, thinking it strange that somebody received the Holy Ghost. They received the Holy Ghost for we heard them speak with tongues and magnify God. They knew they were in Christ, and Christ in them, because they had received the Holy Spirit; but yet had not been baptized in water.

I wish you would just point out one verse, just one verse on the chart. I'll get to it, just one if I have missed one anywhere.

He asked about, the water in John 3:3-5. I am not here to tell you whether the water is mystical, literal, spiritual, or what it is. I believe there are some honest, sincere people here in this house tonight, that when they hear the truth, they will receive it, and that is why I am here.

And James said, "Receive the word of God which is able to save your soul." The word of God does not teach that a sinner should be baptized until after he repents. In repentance he receives remission of sins, and then should be baptized for the remission of sins. Suppose you work for a company for \$100 a week. At the end of the week he said, "Here is your pay for your, week's work. You have already worked, you have earned your money, here is your pay for your week's work." Repent (Acts 3:19) that your sins might be blotted out, after you repent, be baptized for the remission of sins. Peter said, "Be baptized in answer to a good conscience toward God." Do sinners have good conscience? No. How do you get a good conscience? Heb. 10:21, "having your hearts sprinkled from an evil conscience." Then after that have your bodies washed in pure water. Have your hearts sprinkled from an evil conscience. Sinner, your conscience is evil, and it isn't good and you can't answer mail you haven't received. But when your conscience has been purified by the blood of Jesus Christ, you can answer that good conscience in water baptism.

Now, he said please explain 1 Peter 3:21, "Baptism doth also now save us". Listen. How was Noah saved? By grace, through faith became righteous before he came on the ark. Then the like figure would be get right with God--by grace through faith, then be baptized in water. "Baptism doth now save us." He suggested, that I want to change that "now" to "not". Why would I want to do that when the very next word is "not". "Not the putting away of the filth of the flesh, but the answer of a good conscience toward God." Now, what is the filth of the flesh--give me a Bible answer. 2 Cor. 7:1, "Having these promises, dearly beloved let us cleanse ourselves from all filthiness of the flesh, perfecting holiness in the fear of God," That filth is not filth you pick up in your work. You can wash, all day long, and still have filth of the flesh. The only thing that will wash away the

filth of the flesh is the blood of Jesus Christ, and that can be done before water baptism. He has not, and he will not—for he cannot—show you one Scripture in all the Bible where a sinner ever went down into the waters of baptism and came up a Christian.

Would you do me the favor, just point out one verse on his chart that I have not touched—just any of them—anybody. (A man from the audience, not Sain or Elkins, said, "Acts 22:16", and Batts continued.) Oh, that is really a good one. Thank you, brother. He (Sain) told me that I would tell a man like Paul to keep on praying. That is exactly what our brother Ananias

THE ONE BAPTISM OF EPH. 4:5 IS WATER BAPTISM A SAVING BAPTISM

THE APOSTLES PREACHED UNDER MARK 16:15-16.

PETER WAS AN APOSTLE. MAT. 10:2.

PETER BAPTIZED CORNELIUS IN WATER. ACTS 10:47.

PETER PREACHED ACTS 2:38 AND WROTE 1 PET 3:21.

MAT. 28:19-20	JOHN 3:5
ROM. 6:3-5	ACTS 22:16
GAL. 3:26-27	LK. 7:29-30
1 COR. 12:13	COL. 2:11-13

THE APOSTLES, PREACHING UNDER MARK 16:15-16, LAID HANDS ON PHILIP. ACTS 6:46

PHILIP, NOW PREACHING THE SAME GOSPEL, BAPTIZED THE EUNUCH IN WATER. ACTS 8:35

THE EUNUCH REJOICED AFTER BAPTISM. ACTS 8:39

WHICH ?	WATER BAPTISM	HOLY SP. BAPTISM
ADMINISTERED BY MAN	YES	NO
COMMANDED ?	YES	NO
IN NAME(S) ?	YES	NO
INTO CHRIST ?	YES	NO
REMISSION OF SINS ?	YES	NO

ONE BODY

ONE SPIRIT

ONE HOPE

ONE LORD

ONE FAITH

ONE BAPTISM

ONE GOD

told Paul to do. "Arise and be baptized and wash away your sins, nailing on the name of the Lord." Phillips' translation said, "Arise, be baptized, wash away your sins as you call on the Lord". And the Amplified translation says, "Be. baptized, wash away your sins by calling on the name of the Lord." All three of them told him, Brother Sain, to keep on praying till your sins are washed away. Have you ever told a person, the penitent believer as you call him, to keep on praying. That is what Brother Ananias said, "Keep on praying, Brother Paul." Brother, doesn't "I-N-G" suggest time or to keep on praying? He didn't say he prayed. He said, "Calling on the name of the Lord." You know on the day of Pentecost, Brother Sain, the Apostle Peter told them what to do to be saved before they ask "what shall we do?" When they said "what shall we do" they weren't talking about how to be saved, but how to get that power that they saw manifested there. In Acts 2:21 Peter said, "Whosoever shall call upon the name of the Lord shall be saved." He had already told them What to do to be saved. And you can't repent without praying. And if you haven't prayed, you haven't repented. I see we don't have time tonight, but you be here tomorrow night when I spend twenty minutes on this one little word "for" remission of sins. I will give you the English, the Greek, the Hebrew, and also the Scriptures used in the book of Acts for the word "for". It is used 199 times in the. book of Acts, the word "for".

Gentlemen Moderators, Mr. Batts, Ladies and Gentlemen, we're so happy to see all of you back. I believe there's an increase in the size of the audience, somewhat at least. We had 1280 counted here last night, and many thought that perhaps there were some more than that present. I see more people standing in the foyer] perhaps not as many standing inside the auditorium. Every evidence is, a larger audience tonight. We appreciate your being with us.

We want to start off from the very beginning by presenting a group of questions to Mr. Batts. He has a copy like this one, but it's on paper not as good in quality as this. He might want to write on this one. Mr. Batts, the last three questions I have just given you are not listed on the original piece of paper, gray in color. Now those of you in the audience have a copy of this, not all of you maybe, but be real nice about it and pass them on to your neighbor, if you have more than one per family. Let's try to get at least one copy of these, per family, for you to take home with you tonight. I want first of all to read these questions that we are directing to Mr. Batts and make comment about them as we go along. I'm asking him to meet these square in the face and answer them. Honorable controversy demands this.

I have asked you, Sir, twice already, or at least in two speeches, and maybe more than once in one of these—the first question on the list. Since the Pentecostal Holiness Church was recognized at your 49th General Assembly (1962 Church of God Minutes, page 5) do you believe, as they do, their number 7 Article of Faith -- "We believe, teach and firmly maintain the Scriptural doctrine of justification by faith alone"? (See their 1953 discipline). And I have it here if you don't have a copy, and would like to look on page 13 of that discipline. I want to know, Sir, do you believe what they teach, that one is saved or justified by faith alone? This question was asked, in both of my speeches last night, and what the man has said about that could be put on a piece of paper the size of your finger nail, and then you would have the size of your finger nail left. Because he hasn't said one word about it. Not one thing have you said in answer to that question. I want to know whether you subscribe to this doctrine

not. Number two. If so, must one have the Holy Spirit, baptism to be saved?

Number three. Does one have to be baptized in water to be saved? Now, not necessarily in answer to this question, and this will be true with some of the others, but Mr. Batts said last night in his first speech, "I believe in water baptism and for remission of sins. I do not believe, however, that water baptism is the final act in making one a child of God or remission of sins." Now, you see friends, since last night we have had the opportunity to play back the tape recordings, and this that I have given to you are the exact words that the man said. Now I want you to notice that. He said in the very first part of this that baptism is for the remission of sins, and then he ended up in the same sentence and said it's not for the remission of sins. You met yourself coming back. Sir. I want to know which, time you told the truth. Which one? You said that it was for the remission of sins, and then you said that it was not for the remission of sins. I have it on tape recording; you have it on tape recording. Everyone of the 14 tape recorders that were here last night (I'm told that there were that many) made that recording and they know that you said that.

Number four. Were you saved at the point of faith without water baptism? Number five. Was it at the point, of the sinner's prayer? These that we are touching upon very briefly, we do so to save time, and partly because we are asking some of these, for the first time. Was it faith only?

Number seven. Does faith save literally? I asked this in both speeches last night. You haven't told me, you haven't told this waiting audience, whether faith saves literally or whether it saves figuratively. I want an answer to that question. And in reply, We have something to say about that; maybe that's the reason he hasn't answered it. Because of the fear he has, of my reply. Number eight. Does water baptism save in any sense? 1 Peter 3:21. The passage says, "The like figure whereunto even baptism doth also now save us." Does it save in any sense? Number nine. Does water baptism save figuratively or does it save

literally? I want you to take a position on whether faith saves literally or figuratively, and whether baptism saves literally or figuratively, and we're talking about water baptism. The Bible says in 1 Peter 3:21, "The like figure whereunto even baptism doth also now save us"—"The like figure." Surely it saves figuratively at least. Be sure to tell us about that.

Number ten. According to 1 Peter 3:21 from what does water baptism save? Mr. Batts, in his number one speech last night said, Noah was saved by grace through faith from sin, before he drove the first nail in the ark. And then he quoted Gen. 1:8. You need to read Gen. 1:8 again, Sir. There is not a thing in it about Noah. Now I know he cited that because we played it back to make sure. I know we all make mistakes; I made one last night but Mr. Batts was hurting last night, enough so that he made several mistakes. He said I was excited a little bit in my second speech, but the tape recording revealed that there were six or seven misquotations from the standpoint of book, chapter and verse. Somebody else must have been excited. I don't believe you know that little about the Bible. You were disturbed because you said you didn't have time to answer all these charts, and yet at the same time he quibbled around on a number of things other than what was on the charts, and in doing so, gave the wrong Scriptures. We give you the benefit of the doubt. We think we know what you mean.

PUBLISHER'S NOTE: Both Mr. Batts and Mr. Sain agreed (in writing, before the debate) that such mistakes could be corrected in this book. This explanation is given that you may be able to know why these mistakes may not now appear in the book.

And you also cited Gen. 7:1, which does have to do with Noah. So his statement is that Noah was saved by grace through faith from sin before he drove the first nail in the ark. Let me call your attention, ladies and gentlemen, to the fact that in 1 Peter 3:20 we are told that Noah and the eight souls were "saved by water". Now, there are a lot of people who will say, "He was saved by the ark." Mr. Batts insinuated something similar to this at least. But the Bible says he was saved by water.

How? How was Noah saved by water? You be sure and put this down and give us some reply to that. It was the water, Sir, that lifted Noah up when the floods began to come (the rising water). It was the water that lifted the ark up, and lifted Noah up out of an old world of sin and corruption—and when the flood was all over, sat him down, on a world made new by that destruction. The water did that. And Peter said, "The like figure whereunto even baptism doth also now save us." And I challenge you, Sir, on these thoughts about water, to come back with your next speech—and like you did with brother Guy N. Woods, start your speech off with "Water, Water, Water". I want to hear you say that, if you feel that way about it. That's the way the speech was started. Emphasis was on the fact that it was water and that's all, but that happens to be our subject, you see, that baptism is the last condition for remission of past sins.

Now then, number eleven. Which of these two do you believe? Baptism doth also now save us or baptism doth also not save us? I asked this in both speeches last night. He waited until the last speech and then he said, "Why should I want to use "not", because Peter used it here, "Not the putting away of the filth of the flesh." And then he made a play in that connection. You need to use the same Amplified New Testament you referred to on another point last night in regard to 1 Peter 3:21. And there you'll find it does have reference to the filth of the flesh, so far as the dirt you might get on your body. Here is the reasoning, ladies and gentlemen. This man may not see it, he may not accept it when he does see it, but I know that hundreds of you here tonight can see it and that you'll be honest enough to accept it. Peter is simply saying in this connection, we're not talking about washing the body or the dirt on the body. I have baptized people in ponds—perhaps these people have done the same thing—in dirty water, and they came out of the water dirtier than they were to start with. I know it didn't do anything about cleaning their body, that's why Peter said, we're not talking about that. We're talking about the cleansing of the soul.. Now if you'll read the Amplified New Testament you'll find that explained.

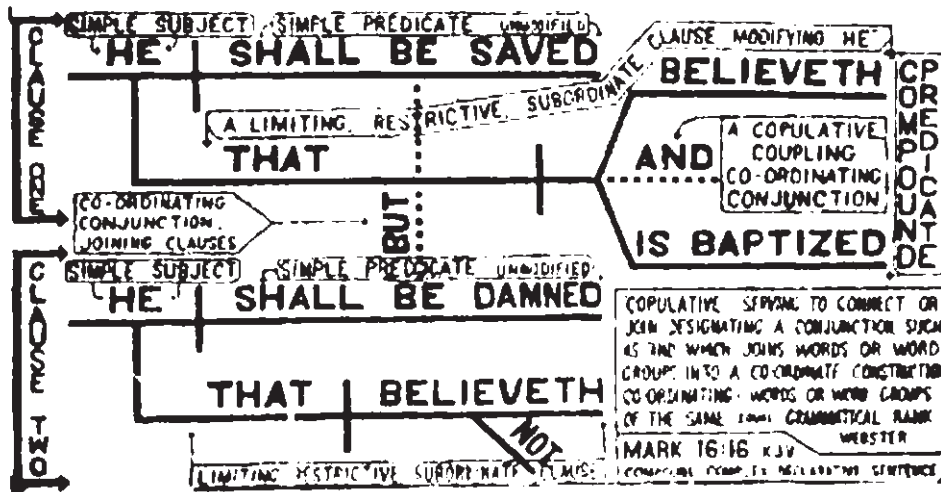
On to number 12. Which of these two do you believe? He that believeth and is baptized shall be saved or He that believeth and is not baptized shall be damned. I asked this one, I asked most of these, twice last night and I didn't hear a thing the man said about it. Which one do you believe? We asked you to erase it, or suggested that were we using the chalkboard we might, and I did ask you to erase it in their minds. But you haven't done that. You haven't said a word-about it. You could double it all up on a very small piece of paper and you'd still have the paper blank, because you didn't say a thing about it. Now, why? Don't you, friends, ladies and gentlemen, see why? The man doesn't have an answer to it. I say once again, don't expect too much of this man, you couldn't do anymore than he is doing if you were in his shoes. A man can't take a false doctrine and do any more or any better than he's doing.

He said some complimentary things about me last night--my ability as a speaker, etc. I have heard a number of my brethren make the same comment about him. But I've got the truth; this man doesn't have the truth, and that's the difference. It takes a smart man to take a false doctrine and handle it. He's doing a good job; you couldn't do any better yourself. And here is the reason why—these questions. Why doesn't he answer them? Have you heard the answers? I haven't—not a word.

Number 13. What "he" in Mark 16:16 shall be saved? That's the question. Let me see for sure if I have asked this one before or not. I don't believe that I have, except the fact that in explaining this chart here last night.

(See Chart Six, Top of Next Page)

We'll try to get these from the chart as we go along. Here is the diagraming on Mark 16:16. It's not just any "he", ladies and gentlemen, that shall be saved. It is the "he that believeth and is baptized" that shall be saved. The simple sentence involved



conjunction that ties them together, of equal grammatical rank and importance). Thus it is not the "he" that believes alone, nor the "he" that is baptized alone, but the "he" that believeth and is baptized, that shall be saved. Now that's the question here. I want you to tell us, the audience, the same thing that I have just said, and admit it and be fair about it. Or I want you to explain what it is not, or different to that, if you consider it to be different to that.

He said, last night, "Mark 16:16 is having no reference to a sinner being saved from past sins but a baptized believer who keeps on believing shall be saved." And then in his second speech he said, "You can talk on this until every hair on your head falls out, and you still won't have water baptism for salvation." Mr. Batts, you're a little better off on that point than I am. I can't afford to let any more fall out—but I don't want that to happen—it's fallen enough to start with. A little humor along the way won't hurt us; I don't want to over do that. But at the same time, we're not concerned about what he thinks about

it; we're concerned about what Jesus said. And there is a significance to the fact that Jesus said, "He that believeth and is baptized shall be saved." Number 14. What part of speech is the little word "and" in Mark 16:16? I've just told you; suppose you tell us. If we're wrong about it, show us that we're wrong. We'll consult some grammarians in that connection, if that is necessary here tonight.

Number 15. If you were to meet a man, and the man desired that you teach him about Jesus, and then asked you to baptize him, would you baptize him like Philip did the eunuch? You would? Thank you, Sir. All right, let's look at it. He nodded his head; some of you saw him nod his head. And since he was so cooperative from that standpoint we'll just make a little further argument on that. He has just said that he would baptize a man as Philip did--nodded his head on that. Now Sir, you're going to learn--I thought you were an experienced man—I've had five debates, and from reports I've gathered he's had more than that. He ought to know better than to nod his head sometimes, but here we come! (Laughter from the audience.) He has just stated that he would baptize a man like this. (You see we're all in a good humor.) Some of the—you wouldn't mind if I called some of you "BIG BOYS" in the Church of God, would you? I don't mean that unpleasant or uncomplimentary—but we've got a lot of these brethren (not my brethren but his brethren) here tonight. I almost slipped on that didn't I? (Much laughter from audience.) That's a point too. In fact, I didn't almost, I did. (Laughter.) And while we are on that point, we might as well finish it. If you will turn to Mat. 12:50 you'll find out why I corrected it. Mat. 12:50--I didn't intend to bring this up, and it came only as a slip. I thought perhaps—he's been calling me "brother" and that is his business. (Laughter.) But when I call him that, through a mistake, I am ready to change it. (Laughter.) We're in a good humor and I am so happy because of that. These gentlemen are friends of mine and I want it to be that way. Garland Griffis is a neighbor of mine. As a matter of fact, Mr. Batts is a neighbor. Neighbors can be a long way from you sometimes.

But now, in the statement that he would baptize like Philip,

I ask you again, Sir, when did the eunuch go on his way rejoicing? The answer is, he went on his way rejoicing after he was baptized. Philip and the eunuch were riding along the road in a chariot and the eunuch said, "See, here is water, what doth hinder me to be baptized?" Philip said, "If thou believest with all thine heart" (and you stressed that last night) "with all thine heart, thou mayest." He said, "I believe that Jesus Christ is the Son of God. And he commanded the chariot to stand still, and he went down into the water, both Philip and the eunuch, and he baptized him. And when they were come up out of the water, the Spirit of the Lord caught away Philip, and the eunuch saw him no more. And he went on his way rejoicing." How come him to go on his way rejoicing? Because his sins had been washed away, as in Acts 22:16. We're coming to that "calling on the name of the Lord" in just a moment. And you can't do that; you couldn't afford to do that—baptizing him for the remission of sins. How do I know? For the simple reason that Philip was preaching under the gospel that the Apostles had been preaching under. And thus he was baptizing for the same reason—"He that believeth and is baptized shall be saved." Do you still say you would baptize him like Philip did? He nodded his head again. Well, that's fine. We're getting these men to come right along now. It won't be too long until we'll have them baptizing the Bible way. (Laughter from the audience.) We're making progress, and I'm happy about that. Aren't you all? Very happy. (Much laughter.) And I'm also happy tonight, that everybody else here is happy in that connection.

(See Chart Two, Top of Next Page)

The Bible simply says that Philip was preaching under the same gospel. I know that's true, and they know that's true. Because the Apostles, preaching under that gospel, Mark 16:15-16, laid their hands on Philip, according to this passage. Then, preaching under this same gospel, Philip baptized the eunuch in water. You can't afford to say that, Sir. You did, and that's like the one we mentioned awhile ago, there was a going and a coming, in that connection.

THE ONE BAPTISM OF EPH. 4:5 IS WATER BAPTISM. A SAVING BAPTISM

THE APOSTLES PREACHED UNDER MARK 16:15-16.
 PETER WAS AN APOSTLE, MAT. 10:2.
 PETER BAPTIZED CORNELIUS IN WATER, ACTS 10:47.
 PETER PREACHED ACTS 2:38 AND WROTE 1 PET. 3:21.

MAT. 28:18-20	JOHN 3:5
ROM. 6:3-5	ACTS 22:16
GAL. 3:26-27	LK. 7:29-30
I COR. 12:13	COL. 2:11-13

THE APOSTLES, PREACHING UNDER MARK 16:15-16, LAID HANDS ON PHILIP, ACTS 6:1-6
 PHILIP, NOW PREACHING THE SAME GOSPEL, BAPTIZED THE EUNUCH IN WATER, ACTS 8:2
 THE EUNUCH REJOICED AFTER BAPTISM, ACTS 8:39

WHICH ?	WATER BAPTISM	HOLY SP. BAPTISM
ADMINISTERED BY MAN	YES	NO
COMMANDED ?	YES	NO
IN NAME S ?	YES	NO
INTO CHRIST ?	YES	NO
REMISSION OF SINS ?	YES	NO

ONE BODY
 ONE SPIRIT
 ONE HOPE
 ONE LORD
 ONE FAITH
 ONE BAPTISM
 ONE GOD

Now then, how can a person go down into the Holy Spirit baptism? He went down into and came up out of the water. How in the world are you going to accomplish that in Holy Spirit baptism? If that is possible, we'd like to see some of it tonight. And I'm not encouraging demonstrations. These people have been very cooperative, from the standpoint of demonstrations. I want the same thing from our part of the audience. That's the only way to have a decent discussion. And we had that last night. But at the same time, let's have some explanation about this question.

What part of speech is the little word "and" in Acts 2:38? He said he was going to spend twenty minutes on that tonight. And you know, if you spend twenty minutes on that, he won't have but ten left to answer all these charts that he's "passed over", you know what, last night, did you all hear what he said in his last speech, "I believe in the Passover". We knew that to start with. The man got up here and "passed over" the whole thing. Every bit of it. But he said that in his last speech, that he believed in the Passover. What part of speech is the little word "and"? You, tell us about that if you have twenty minutes: to do it. Do you say that "for the remission of sins" in Acts. 2:38 should be "because of remission of sins"? That may come up in it

Number 20. Will you please tell us one Bible way to get in- to Christ except to be baptized into Christ. In Mr. Batts' number two speech last night, he said, 1 John 3:24, that Christ is in us and he stressed the fact, that "us" would be Christians, because he hath given us his Spirit. Indeed my friends, they were Christians, and indeed they received the gift of the Holy Spirit, but this was the ordinary measure of the Holy Spirit that will come in tomorrow night and the next night, in connection with Holy Spirit baptism. Acts 2:38 and Acts 5:32.

Number 21. What kind of baptism is mentioned in Gal. 3:27? I want you to answer that. We haven't asked that before to my knowledge, but I want it answered. He did say, somewhat in connection with that, "It's not water baptism", and he went on to say, "It's not Holy Ghost baptism, it's being baptized into Christ's death." And on that point, I want to present something here that he brought out last night. And that is, that God, Christ and the Holy Spirit are all one. His position in other debates has been that as God, Christ and the Holy Spirit are one, so water baptism, blood baptism and Spirit baptism, make up the one baptism. Last night it was water baptism, death baptism (in the death of Christ), and Spirit baptism. Listen, friends, I know there are many of you waiting for this explanation. The three in the God-head--God, Christ, and the Holy Spirit--have always existed. Now, I want you to tell me, has water baptism, blood baptism, and Spirit baptism always existed? There is no

parallel here. Furthermore, God, Christ and the Holy Spirit are co-existent--at the same time. God came first, the Spirit baptism came next, and water baptism came next--they're not co-existent. There is no parallel. And it's just like taking milk away from a baby. We took that completely away from the man. It's not any longer something that will stand up.

Number 22. Do you teach that one is baptized into Christ by any kind of baptism? Can one be saved outside of Christ? Number 24. Is salvation from past sins, in Christ or out of Christ? Number 25. When do you teach that one arises to walk the new life, before or after water baptism? I asked it twice last night; you haven't answered it yet. Number 26. Since Cornelius (This is a new one, but get it now.) Since Cornelius was told that salvation was through the name of Christ, Acts 10:43, what did Peter tell him to do in the name of Jesus Christ, Acts 10:48, revised version? Number 27. Was this water baptism? See verse 47.

Number 28. Have you ever told (Now I want you to get this, friends. He said something about this last night.) Have you ever told a person who was on the mourner's bench or the mourner's altar, either one, what Ananias told Saul? Can you afford to? Can you tell him to arise and be baptized? That's the only case of mourner's bench operation you can find in the Bible, and Ananias tore that one all to pieces. Why quibble about the altar or mourner's bench? I didn't know that, or I would have said altar to start with. But take it as it is, have you ever told anybody down at the mourner's bench, what Ananias told Saul? And in that connection, the next question. Number 29. If one has been at the altar or mourner's bench for three days or over would it be all right and scripturally safe to tell him to arise and be baptized and wash away his sins, calling on the name of the Lord? Would it be?

(Mr. Batts' son answered from his seat, affirmatively.)

Now, if you want some discussion, you just put your name on the dotted line and we'll take care of you too. Mr. Batts is the one

to whom this is directed. I'm not saying that because I thought the man was disorderly; I didn't mean it that way at all. But he was unhesitatingly, nodding his head, so we have others in prospect.

Number 30. What does the word "water" mean in John 3:5? I want to know, Sir, what does the word "water" mean? you know what he said last night, in that connection? He said, "I'm not here to answer his little puny and unessential questions." Now do you consider the question: What does the word "water" mean in John 3:5 as non-essential? You said that. And that's on tape recording too. Do you consider that to be non-essential? What does the word "water" mean in John 3:5? He further said in that connection, "It is not baptism, it's a birth: one birth, two elements, water and Spirit." And then he said, "If a birth of water is water baptism, then the birth of the Spirit would be Spirit baptism." I agree, Sir, that there are two elements in the new birth. We asked this question, springing from the fact that it is up here. In John 3:5 we read, "Except a man be born of water and the Spirit he cannot enter the kingdom of God." The next question here is, Does it have reference to water in the natural birth as your MINUTES teach? It's in this book which they loaned to me, and it's on page 184, in case you don't know where it is. You ought to get some of these brethren to help you out a little bit on that. I said brethren--they are your brethren. And they are my brethren in Adam, and we can be friends and neighbors. Get them to help you out. You need help. You need some help. Because you haven't answered that, and I'm going to tell you this, Sir. If you don't answer it in your next speech, I'm going to talk about it in my second one tonight. I'm going to tell this audience what you mean by the word "water", (the natural birth on the part of the Mother)—if you don't do it. I want you to do it, because it will come first-hand that way.

Number 32. How do you explain the fact that you have two baptisms in your Declaration of Faith, page 181, in the MINUTES, when Paul said, "There is one baptism." Eph. 4:5. You haven't explained that, Sir. You got off last night on "two" Lords" And the Scripture that he quoted is a correct Scripture, but I told

you all last night in presenting this thought here, that the Bible speaks, and uses the word Lord, referring to God. And it also uses it referring to Christ. We have no objection at all to what you said in that connection, but on this point, Paul sitting out each one of them, said: "One body, one Spirit, one hope, one Lord, one faith, one baptism." If it's two baptisms, as your creed states, then how about two Lords? How about two Gods? How about one of them being made out of gold or silver? Or wood? If that reasoning will follow in baptism, it will follow in all the rest of them. He can't get over that, friends! The man is as afraid of this chart as you would be an atomic bomb!

He isn't about to answer the question as to the natural birth, the water in the natural birth. He hasn't got the ammunition. He doesn't represent the truth enough to answer it. Thus, as a result, he quibbled. This was written in A. D. 6k, twenty-three years after the last record of Holy Spirit baptism. And yet Paul said "one baptism"—one baptism.

Now, in that connection, let me give you this. Mr. Batts said last night—about Eph. 4:5 being Holy Spirit baptism—he said, "I have never said that in my life." I haven't either, Sir. I've never said in my life that Eph. 4:5 had reference to Holy Spirit baptism. We are in agreement. And Paul said there is just one. Eph. 4:5. One baptism. Now then, if it is not Holy Spirit baptism—then it must be water baptism—and I believe that. How about shaking hands with me on that, and we'll just say that it's all over. (Mr. Batts put his hand out until it almost made contact with Sain's hand, then suddenly pulled it away. The audience laughed out loud.) There's the point. I was shocked. I thought he was going to do it. I've tried that in five debates and never have gotten the man to do it. when a point was brought out on the truth. We're friendly, I want it to be that way. I had one preacher to stick his foot up one time, and I told him that that was appropriate, that he had been kicking the truth around ever since he started. (Much laughter.) He didn't mean that ugly at all, I don't think he did, but Garland was there, and he knows that I'm telling the truth. Now he's given up his proposition, ladies and gentlemen. He said, this

did not refer to Holy Spirit baptism. I believe that too. We ought to shake hands on it. He ought to shake my hand. He ought to say that it's lost..

There are a number other arguments but I've just gotten the message over here that I've got some one minute left. I want to ask you another one. He said, "Show me one Scripture where one sinner went down into the waters of baptism, and came up a Christian, and I'll say you won the debate." Well, I showed you two, so you're going to say twice that I won the debate. Isn't that right? Thank you very much, and listen to him carefully as he presents his points.



(As Mr. Batts came into the pulpit and as Mr. Sain was leaving the pulpit the following conversation took place.)

Sain — "Mr. Batts, I'm not trying to put on a show. Let's shake hands as friends, if not in the other way." (They did, in a very friendly way.)

Batts — "Yes, we'll do that—as friends. You ruined the other handshake when you called it an "end".

(The audience appreciated this, and friendly chuckles were heard all over the auditorium.)

I appreciate the fact that so many people are interested in the Word of God. You have shown quite an interest. I feel highly honored to stand before you again tonight in defense of the gospel of Jesus Christ.

My opponent is supposed to be discussing that water baptism is the final act of a sinner receiving remission of sins. I want to ask you a question tonight, in the fear of God. Has he presented one point to substantiate that tonight? If he did, write it down, and in my second speech I will acknowledge it. I contend that he has not made one single point.

He asked me several questions that would not help nor hinder either one of us. I have asked our friend one question, just one. To please give one Scripture in the Bible where a sinner went down into the waters of baptism and came up a Christian, or received remission of sins, in the act of baptism. He has not done it—he will not do it--for it cannot be done.

He said I had ignored his chart. Last night I asked which question I had not already answered, and I also asked his brethren. They found one that I had not answered, and I answered that one last night. If you find one Scripture on the chart I have not referred to, I will refer to it in my next speech.

Now, he said I was as afraid of this chart as I would be an atomic bomb. Well, if this were my chart, and he had pointed out as I did to you, two mistakes, the chart would not be up here tonight. I pointed them out to you. The one up here that says Peter baptized the house of Cornelius. I promised to eat his Bible if he would find that, and he didn't want to get rid of his Bible. Then I said I would give him \$100.

Now he has asked a lot of questions, and I perceived in this man wisdom the first day I talked to him, and that has been confirmed here last night and tonight. He would be real smart if he could take my valuable time in answering questions that have nothing to do with what I am supposed to deny. I am not suppose to explain any particular word. We have dictionaries for that. I

am supposed to convince you, that a sinner can be saved by grace through faith before water baptism. I have given a number of Scriptures, and can do it again tonight. He has not given one Scripture where a sinner went down into the waters of baptism and came up a Christian.

The other night he' said we contact the blood in the act of water baptism. Now, Brother Sain, when you get up here, please don't give a quibble, just give the book, chapter, and verse. I think I can understand it as well as you can. Just say a certain Scripture says we contact the blood in the act of water baptism. You made the statement, but it cannot be found in the Bible. That is his statement, and the man is supposed to be silent where the Bible is silent, and speak where the Bible speaks. Now, I asked him where it is found in the Bible. I don't need any explanation. Just tell me where I can find it in the Bible. I can tell you how you contact--I mean I can quote the Scripture that tells you how you contact the blood. You quoted Rom. 3:23, and I wondered why you didn't quote the rest of that. "All have sinned and come short of the glory of God." Now, the next two verses say, "Being justified freely, by his grace through faith in the blood, and declared his righteousness for the remission of sins that have passed." The sinner receives remission from past sins through FAITH in the blood. It is God's grace, the sinner's faith, and God declared him righteous through the remission of sins. Then he went a little further, the Apostle said, "Therefore being justified by faith we have peace with God." Faith in what? In his blood. Remission of sins--peace with God and justified by faith. So you contact the blood through faith.

Now, my opponent is always saying "believe and repent." That isn't the gospel language, Brother Sain. It is "repent and believe." That is what Jesus said. I heard one of your ministers spend about 30 minutes on the radio from Nashville one time, and he never did get it changed around like he tried to. It still reads "repent and believe". You cannot believe unto salvation without repenting. The Bible says, "With the mouth confession is made unto" ("unto" suggest time.) How long is it, and how many times does he have to confess with his mouth? The next

verse tells us. With the mouth confession, or repentance, is made unto salvation. "For with the heart man believeth unto righteousness." It is confession unto, with the mouth," and faith with the heart) unto remission of sins. And then after that be baptized in water. I believe that, I believe in water baptism.

Let me go a little farther on this "by faith". Gal. 3:26-- "For we are all children of God by faith." In 1 John 5:1, "Who-soever believeth that Jesus is the Christ is born of God." John 1:12, "To them gave he power (power) to become sons of God, even as many as believe."

My opponent spoke about humor a little while ago. It has been a little hard for me at times not to use a little. I notice that every time, he starts out on the chart, he always, winds up on baptism--baptism--baptism, as if you and I do not believe in water baptism. We believe in it. The only thing we are discussing Brother Sain, is that it is not the final act. I wish you would stay with the subject. You haven't gotten to it yet, to say nothing of sticking with it. He reminds me of the little boy I heard of in the Church of Christ who got converted, and he felt he should go into the ministry. He went into a nice church something like this one, and he preached on water baptism, and the next night on water baptism, and the next night on water baptism. Some of the elders called him into a room one night and said, "Now brother, you know we believe in water baptism. Can't you preach on something else?" He said, "Well, I, er, I guess. What would you like or suggest?" The elder's said, "Well for a change, just anything. For instance, 'The axe is laid at the root of the tree'." "Well," he said, "I will use that for my text tomorrow night." And he got up and said, "Luke 3:9, 'The axe is laid at the root of the tree'--the axe is laid at the root of the tree—the axe—I don't know why the Lord put this axe down there at the root of the tree, unless it was to clear off the bank so they could have a baptizing." (Loud laughter from audience.) He got in high gear, and you talk about a sermon; he preached one! He got back on his hobby horse.

Now he asked me if I would baptize a person as Philip bap-

tized the eunuch. I covered that thoroughly last night, brother. Any sinner that would come to me and say I believe that Jesus Christ is the Son of God and with all his heart, I have no other alternative but to baptize him, and I will do it every time. Thank you.

Brother Sain, I want to ask you a question. All of your ministers that I know, preach that God will not hear sinners. I suppose you hold that opinion too. Then, right on the other hand, they tell you all are sinners until they are baptized. Therefore according to his theory, Paul and also the house of Cornelius were still sinners until baptized. Brother Sain before Cornelius was baptized, he prayed an angel out of heaven. God said his prayers came up before God. I want you, Brother Sain, to acknowledge that God heard their prayer before baptism.

Now he referred to our good Brother Ananias. Ananias was not preaching for the Church of Christ, because the first thing he did when he walked in the house, he said, "Brother Saul." You accidentally called some of us brother, and then repented.

Now, I want to tell you this, friends. The man who led in prayer tonight—I'm not criticizing the prayer—but he introduced doctrine that the church and the kingdom are the same, in his prayer. It had a psychological effect on thinking people. Some probably didn't pay any attention to it. I want every friend here to know, in the Church of Christ, and all the others, that I believe, and the Bible teaches, that there are Christian people in practically all denominations, and some who do not belong to any denomination. There is as much difference in the kingdom of God and the Church of God as there is in day and night.

Now he made the statement that the Church of Christ is not a denomination. I am sure that he knows what a denomination is, and why he would make such a statement with his intelligence is beyond me. Now, when you friends get home, get your dictionary and look up the word "denomination" and see what it means. He introduced the church as being THE church and not a denomination. I haven't said anything about my church more than I did his. I

told you what his slogan was, and what ours was, the first night. If you will ask him how old the Church of Christ is, he couldn't tell you. And I doubt if there are many people in this house that can. I can tell you, and read it right here in this Bible, how old the Church of Christ is. Let me see if I can do that. Now he, of course, has it traced back to Pentecost. Some of you say it dates back to a certain human being, a few years back in history. Listen closely. Acts 20:28. "Take heed to yourself," (Paul speaking) "and all of the flock which the Holy Ghost hath made you overseers to feed the Church of God, which he purchased with his own blood. For I know this, "(this is prophesy by Paul) "I know this that after my departing shall grievous wolves enter in- among you." "Men of your own selves will rise up, speaking perverse things to draw away disciples after them." Draw away disciples from where? The Church of God. "Which one? The one purchased with his own blood.

Now that prophesy was fulfilled before the Apostle died. He said he knew it would happen. He then writes the fulfillment. 1 Cor. 1:2, "Unto the church of God at Corinth to them that are sanctified called to be saints, with all them that in every place call upon God, both theirs and ours." The letter was written, directly to the Church of God, and indirectly to all the people that are calling upon God. He said, he is their God, he is our God. What is your complaint, Paul? Some are of Cephas, of Paul, and of Christ, and so on. First, the Church of God. Secondly, of Cephas, who also is called Peter. Now the Church of Peter pulled out of the Church of God, Paul said here. (You can laugh at that if you want to, but I just quoted the Scripture to you.) And the Church of Peter is the largest one in the world. Their headquarters is at Rome. Two hundred years later they gave it a new name, the Roman Catholic Church; but it is still called today, St. Peters. The next one was of Paul. That is, one of the largest churches in the world. Then of Christ. So there we find the Church of Peter, the Church of Paul and the Church of Christ, all pulled out of the Church of God, because they spoke perverse things. The Catholic Church taught Apostolic succession. Paul wrote another letter and said some of them have transformed themselves as Apostles. The Church of Christ went to extreme on wa-

ter baptism. Paul said, "Just a minute, just a minute. God didn't send me to baptize but to preach the gospel." In the 21st verse said, "For it pleases God by preaching the gospel to save." These Corinthians put so much emphasis on water baptism, they baptized for their dead loved ones. 15th chapter of First Corinthians. Now he says it is not a denomination. One place the Bible says salute the Churches of Christ. Sure they are his, he purchased them with his own blood. He also named it twelve times "Church of God." Twelve times.

Now let us go a little further with the last one of the questions that he asked just now. When he ask concerning Scripture, a verse of Scripture. I will do my best to discuss it. The Bible forbids that we quibble, over words that bring strife. Let us stick to the doctrine of the Bible, and it does not teach a sinner will have to be baptized before remission of sins. My friend, that would mean that all the grace of God can do, the blood of Jesus, the power of the Spirit—the penitent believer is still a sinner until he goes down into the water, conscious of the fact that it is the finishing touch to religion, and that it must be done by someone of like faith.

That means that all of our wonderful boys that died on the heathen battlefield, no matter how much they cried unto God, they are hopelessly doomed to the eternal fires of hell. Do you know what Peter said on the day of Pentecost (Acts 2) about these dear boys that died on the battlefield? Peter said, "In the last days, there would be fire and smoke and blood, and whosoever shall call upon the Lord shall be saved." Where? In fire, in blood, in smoke, in devastation. I am so glad tonight that my faith is in the power of the blood of Jesus Christ. There is much power in that blood. It doesn't need any finishing touch such as handshaking, baptism, sacraments, or anything else. God's grace, my faith in the atoning blood of Jesus Christ, makes me a child of God.

Now then when Paul was praying--listen to this, friends—in the ninth chapter of Acts, Luke gave a definite write-up on the incident as it happened. Over in the 22nd chapter of Acts, Paul

alluded to the occasion in the testimony before the courts. It was a testimony. Read the two and see how one seemed to contradict the other. The ninth chapter and the 22nd chapter of Acts. In one place the writer said they heard not the voice and in the other they heard the voice.

My opponent won't call you "brother" until he or one of his ministers baptizes you, but Ananias called Paul "brother" before he was baptized. He said, "Arise and be baptized, and wash away your sins, calling on the name of the Lord."

He asked me if I would tell a sinner to get up from the altar. If a sinner had prayed three days and three nights without food or water, and still wouldn't confess he was saved, I would certainly ask him to get up. I have done it. Have seen sinners praying with the mouth and they had no heart or faith in it. I said, "Brother, go home tonight and read so many chapters." That was a nice way I told him to get up from the altar. You could pray until doom's day and if you don't believe in your heart, you are still a sinner. For it says, "With the heart man believeth unto righteousness, and with the mouth confession is made unto salvation. You don't need anything else on your part, brother, but your mouth's confession and your heart's belief and you will become a child of God. We will have twenty minutes on that word "for" in just a few moments.

Now, the King James translation says, "Calling on the Lord." "Arise and be baptized, and wash away your sins, calling on the name of the Lord." Notice now the Philips' translation, "Arise and be baptized and be clean as you call upon the Lord." Amplified Version, "Be baptized, and by calling on the Lord, wash away your sins." This concurs with Peter's sermon on the day of Pentecost, Acts 2:21, "Whosoever shall call upon the Lord shall be saved." Praying is out of date. It would embarrass my friend if some sinner were to pray. But the Apostle Peter said to the unsaved, "Whosoever shall call upon the Lord shall be saved." Paul said the very same thing in Rom. 10:13, "Whosoever shall call upon the name of the Lord shall be saved." How can they call on him, in whom they have not heard, and how can they hear

without a preacher?" "Faith cometh by hearing and hearing by the Word of God." The preacher preaches the Word of God. The sinner hears the Word of God. He believes the Word of God, and calls upon God, and God saves him. His sins are remitted. He is a child of God by grace through faith, before water baptism. One minute?

Now, friends, I am going to ask all of you again to send a note in if there is one Scripture of this chart that I have not referred to.

I want him to play the tape again tomorrow, because today as you played it, you seemed to be looking for errors, or misquotations, or something else. You play it again tomorrow and look for something good, and see if you don't find a little good. ~~Some~~ of these things you say I did not say, I believe you will find that I did say them.

Gentlemen Moderators, Mr. Batts, Ladies and Gentlemen. As I left over here just now, brother Elkins said, "You preach and I'll pray." And I in return said, "I'm praying too." We believe in prayer. And my oldest son, David, patted me on the back and said "Let's go, Dad." These are serious matters.

I want to start out first of all — Mr. Griffis, I'd like to give you this copy of these questions. Will you please see that Mr. Batts gets them? He'll have two copies then. Maybe he'll give some attention to them. I have other copies mimeographed anyway. He didn't say one word about those questions, and that's not any more than I expected.

Now Sir, the proposition for last night and tonight reads as follows: "The Scriptures teach that water baptism of a penitent believer is the last condition for remission of past or alien sins." We are debating the question of whether baptism is essential to salvation. We are not discussing Catholicism. We are not discussing the beginning date of the church of Christ, or Church of God, or any other churchy that I know of. Now if you want an engagement or a religious discussion on that proposition, then we'll start figuring to that end. But what you had to say tonight in that connection, had no bearing whatever on this proposition. I had literally dozens of people last night to say to me, "The man weakened greatly in his second speech over his first." He started tonight with his first speech. I've never heard a weaker presentation of what a man might believe, than what you did up here, Sir.

And I want to call attention too to the fact that if you come now with twenty minutes on Acts 2:38, you are doing so at a time when I will have no speech in reply, until after you have made two speeches. That's the last one tonight, and he'll be speaking first tomorrow night. I'm made to wonder if the man did this deliberately. Surely, he's not that kind of a man--in deliberately planning it that way. I'll just ask you Sir, was that true?

Now, he referred to the word "denomination", used the word

first in this debate. You said I brought it up. You were the first man to bring that up. You got completely off the subject. The subject is in connection with water baptism as being essential to salvation.

I can see by the expression on the faces of most of the men up here, that they are hurting, just like you are. Is it not embarrassing before them for you to come up this way and get completely off on another subject, that has nothing whatever to do with the proposition? Let me say again friends, don't expect too much. You can't take the doctrine these men subscribe to, and do any better. I'm not surprised. I've never been in a debate yet but what my opponent went off on something that had nothing at all to do with the discussion at hand. The proposition says "for the remission of sins"—baptism—"the last condition for remission of past or alien sins." If this is any indication he's getting weaker every speech he makes. Now, don't expect too much in the next one. It will be the fourth one, and we're just half over tonight. We hardly know what to expect tomorrow night and the next. I challenge you, Sir, to stay with the proposition, that "baptism is the last condition for remission of past or alien sins." I'm in the affirmative and you're in the negative. You follow me. Why, if I didn't say a word about his proposition tomorrow night and the next, it wouldn't be any worse than he has done, last night and tonight. He has not followed me in this proposition whatsoever!

We have shown, and I'll do that! again in just a moment, that baptism is the last condition, and we've pin-pointed it. He keeps saying that we have not pin-pointed it, but it was in both speeches last night and it's coming up in this one that I am now in.

You talked about the boys on the battlefield. I want to ask you, Sir, if one of those boys should be run over by a tank, and at the time, he was saying, "Lord, Lord." How are you going to harmonize that with what Jesus said in Mat. 7:21, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." This is not a very pleasant thought, but at the same time

it answers his quibble on that.

He asked, "Has he presented one Scripture for going down a sinner and coming up a Christian." This I brought up in the other speech just as it ended, with about one minute left at the time. I told you last night we gave you two; I'm going to make the same argument again, Sir. We're going to give you double measure. "If a man ask you to go with him a mile, go with him twain." I'll go with you twice--two Scriptures. We mentioned them last night. You know what they are. You knew that before I ever brought them up to start with. In the second chapter of Acts—those people, if they were not sinners, what would you have to do to become a sinner? They had crucified the Son of God. Peter, as he began to get warmed up in his sermon said, "Let all the house of Israel know assuredly, that God hath made that same Jesus whom YE have crucified, both Lord and Christ." Peter, in reality was saying, you did it, you nailed him to the cross, you crucified the Son of God." I'm not talking about Mr. Batts when I use the pronoun "you". I'm talking about those Jews that had crucified the Son of God. How much further do we have to go? How much more Scripture do you want? These men were murderers.

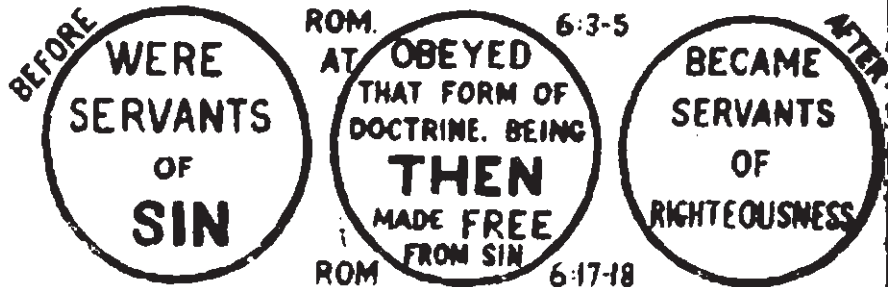
Why, you can tell by the expression of these men's faces—look at them! I'm not unhappy at all because of this situation, I feel very happy about this whole set-up tonight. And because of the fact, that truth is prevailing as it always does in a religious discussion. I'm not mad one bit in the world. I'm not angry, much less being mad, if there is any difference at all in that.

He said give me book, chapter, and verse for contacting the blood in baptism. In order to reply I turn one piece of cloth here back over where it was.

(See Chart One, Top of Next Page)

We used this in our first speech last night, and in it we had -God's Operation. The Scripture in Col. 2:11-13 says, "In whom also ye are circumcised with the circumcision made, without

THAT FORM OF DOCTRINE



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AND AROSE TO SIT AT GOD'S RIGHT HAND

WE DIE TO THE LOVE OF SIN.

ARISE TO WALK IN NEWNESS OF LIFE

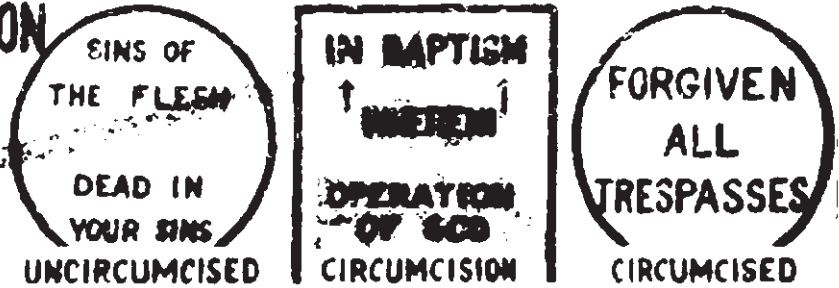


1 COR. 15:1-4



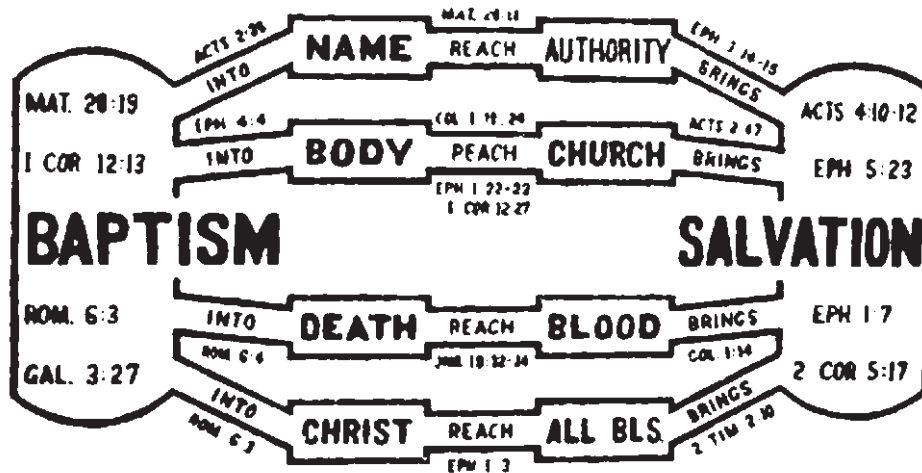
GOD'S OPERATION
COL. 2:11-13

MARK 16:16
1 PET. 3:21
ACTS 2:38
ACTS 22:16



hands, in putting off the body of the sins of the flesh by the circumcision of Christ: buried with him in baptism, wherein" (in baptism) "also ye are risen with him through the faith of the operation of God, who hath raised him from the dead. And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses." We'll come to it over here in just a moment. But he said, "give me book, chapter and verse where we contact the blood in baptism." The outline that you see up here at the top in

regard to that form of doctrine. Paul said, "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead, by the glory of the Father, even so we also should walk in newness of life." Now in the third verse, and we read verses 3, 4, 5. In the third Verse Paul said, "Know ye not that so many of us as were baptized into Jesus Christ." This is not a quibble, it's Scripture. You said, "No quibble, please." Well, that's Scripture. A Scripture is not a quibble. Baptized into Jesus Christ. Now if you'll look to John 19, and I believe that I have here a chart that would be even better than this one, on this one point. (About three or four of these must be turned over.) I hadn't planned to present this, but it is on the stick in case I needed



it. The Bible shows that when a person is baptized into the name of Christ he reaches the authority that's in the name, and it brings salvation. You are baptized into the body of Christ, and the church, because the body is the church and the church is the body. Thus salvation is in the church. Saved people are added

to the church. Furthermore, you are baptized into the death of Christ. There's your answer and it's not a quibble. You're baptized into the death of Christ, and you reach the blood shed in his death. In John 19:32-34 we're told that he shed that blood in death. He was dead already at the time the blood was shed. Thus if you are baptized into Christ, and into the death of Christ (Rom. 6:3) and that blood was shed in his death, you reach the blood that was shed in his death. And that's not a quibble. I want an answer to it. You'll have a speech tonight and you'll have another again tomorrow night. You've got five more and all them won't be enough for you. You can't answer that. You asked for it, and we gave it to you in that order.

He further said, and stressed "faith in his blood". He said you contact the blood through faith. Well, Crispus, according to Acts 18:8, believed, but there is not a word said in the 18th chapter about him being baptized. Later on, however, Paul said that he baptized Crispus. Now then, if you contact the blood at the point of faith, then Crispus was saved at that time and there wasn't any need at all for Paul ever to baptize the man.

Now in regard to faith, and the connection that faith has. (We'll develop this further in my speeches tomorrow night if he has anything to say about it. I'm not going to take time right now to say much about it except to state it.) The Bible teaches that faith is the point of begetting., You're begotten by the Word of God, at the point of faith. In the natural birth, there is first the begetting and then the birth. And in the spiritual realm, there is first the begetting, begotten by the Word—and in connection with that, to support that argument, I go now with you to a passage that he used just a moment ago. In John the first chapter he read this passage, and I want to show you how he perverted it. He said, "He came unto his own, and his own received him not, but as many as received him, to them gave he power to become the sons of God, even to them that believe on his name." This is a point in connection with that begetting, Sir. Now listen carefully. The passage here says that he was given the power, P-O-W-E-R, power to become the sons of God. If I give you the power, the right, the privilege to do something, that doesn't

mean that you have done that something. These people at the point of faith were given the power to become the sons of God. They were given the right to become sons of God. The begetting had taken place in faith, but the birth had not taken place. There is always the begetting first, and followed by the birth. And every man today that hears the Word of God, if he has faith in the Word, he's begotten by the Word of God, and he goes on with the birth following. Then he enjoys that that only a Christian can enjoy.

The man read Gal. 3:26, and he didn't read the next verse. Now, I know there's got to be a quitting point somewhere in any reading. You can't just keep on and on and on, reading. I realize that. But it is so convenient for these men to stop at verse 26, in Galatians Three. "For ye are all children of God by faith in Christ Jesus." That's what the verse says. "Ye are children of God by faith in Christ Jesus." But what does the next verse say? "For as many of you as have been baptized into Christ have put on Christ." Now, it is well for us to note the tense of verbs. And if you don't know grammar too well, I can say it in a way that you can understand it, even if you were not very good in grammar when you were in school. Now watch it, Paul said in Gal. 3:26, "Ye are all"—Ye are--(that's present tense, isn't it?) "Ye are children of God by faith in Christ Jesus." Why, Paul? Why are we now, present tense, children of God by faith in Christ Jesus? Well, the next verse answers it. "For, as many of you as have been" (That's back in the past don't you see?) "As many of you as have been baptized into Christ, have put on Christ." How many of you are children of God by faith in Christ Jesus? The 27th verse answers it. As many of you as have been baptized into Christ have put on Christ. How many are children of God by faith? As many as have been baptized into Christ. It's noticeable that the man did not read further in that connection.

Then he asked the question about whether God would hear a sinner or not. And brought Cornelius up as an example in that case. Behind each of these charts is a big chart, and one of them (maybe both of them) will be brought out in use tomorrow night. One of them is on Cornelius, a chart that is as large as

these that you see. With that in mind, we are reserving the right to just wait, and use it tomorrow night. I've prepared them for use on the last two nights,

Then there was the question brought up about "Brother Saul." Saul was a Jewish brother, Sir, and I'm sure that you knew that. Furthermore Peter called those murderers on the day of Pentecost, brethren.

Now in answer to the comment about Brother Higgins' prayer, the church and the kingdom. In Mat. 16:18-19, the two words are used interchangeably. Jesus said, "Upon this rock I will build my church." That's the 18th verse. In the 19th verse he said, "I will give to you the keys to the kingdom." I believe everything the man had in that prayer, in that connection—that the kingdom is the church. But that's off the subject. You were hurting, weren't you? Completely off, all together. My friends, don't you see what the man is up against? For the simple reason that he did not answer a single question out of 32 that has been put to him here tonight. Not a one of them. And some of them were presented here tonight for the third time in this debate.

He said that there was no Scripture on the charts that he didn't refer to. My dear Sir, there is a lot of difference in referring and answering--a lot of difference. You challenged last night for a single thing that you had not answered. I'll tell you how much you didn't answer, you didn't answer any of it. Not a thing that's up here, and I'll prove that in just a moment, as we come back to these charts.

You're question about Cornelius was repeated once again, in regard to this up here, and I might as well take care of that while I have it on my mind. He keeps quibbling away about the fact that Cornelius was not baptized. (Mr. Batts, from his seat, shook his head.) You didn't say that? That Cornelius was not baptized? That's when I was going to offer my \$100. Let me get to that on the other notes here, and I've got it. It may take a minute, but he shook his head over here on that. I took this off the tape recording, and here it is: "Show me one Scripture where

one sinner....." No, this is not the one. We'll find Cornelius in just a moment. (Laughter from audience.) Now your- laughing seems to bother Mr. Batts, but it doesn't bother me at all. You can just laugh all you want to. Here it is: "Peter did not baptize Cornelius. I'll eat his Bible if he will show me that he did." I'll eat mine if you'll show that he didn't. (Loud laughter from audience.) And you said further, "I'll give you \$100." I'll give you \$100 if you'll show that he didn't. (More laughter.) I know one thing, he was commanded to. And if he wasn't baptized after he was commanded to, he did like all these other men over here. , That's one way of making Cornelius like- they are, you see. That's the only way they've got of making him' like that.

While: I'm on this point let's get another like it.: Paul said, "I thank God that I baptized none of you," and then he went on to say, "Christ sent me not to 'baptize, but to preach the gospel." Paul's principle work was preaching the gospel, but he baptized some, and when he said that he was thankful that he didn't baptize any more than he did, he followed up in the very next verse, first word, with the little word "lest", L-E-S-T, "lest any should say that I had baptized in mine own name." Those people were, saying, "I am of Paul and I of Apollos, and I of Cephas, and I of Christ," and he said since you are wearing my name I'm glad that I didn't baptize any more of you than I did. His principle work was to preach the gospel. That's the principle work of every gospel preacher. (I leave this as a thought to some of my brethren.) We need to realize that the gospel is the power to save. And preach the gospel, and preach the gospel, and let the visible results take care of themselves. We're counting noses too many and too much. A lot of time we fiddle them in and they fiddle out. Why indeed, that was the principle work for Paul.

And he said that he would tell him to get up after three days. Well, Paul would have been in a pitiful shape if you had told him to get up. Because by your own admission, he was told to pray on, "calling on the name of the Lord"--"calling on the name of the Lord." He stressed that fact. "Calling on the name

of the Lord." My friends, the man has it in this order: "Arise, call on the name of the Lord, wash away sins." But the Bible has it in this order: "Arise, be baptized, wash away sins." Thus you are calling on the name of the Lord to be saved, as you do all these. Why certainly we believe, in calling on the name of the Lord. And in praying as children of Almighty God.

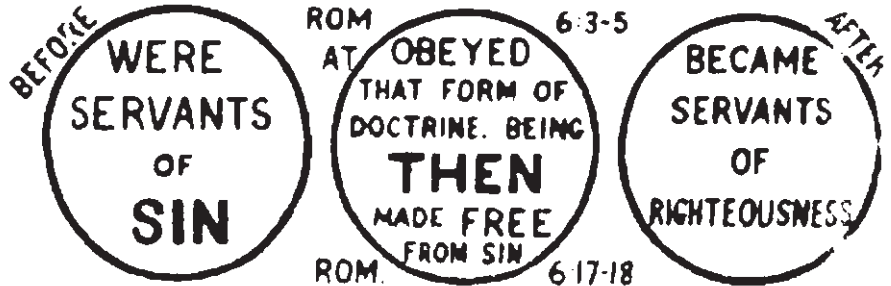
We've got eight minutes left. Let me go now to a point where we left off in our first speech tonight, and cover as much as possible. There are a number of Scriptures that the man has used such as Mark 16:17-18, Mat. 24:13, James 2:14. I mentioned them; I'm referring to them. That's all he's done. And I want you to know, Sir, that I believe these just as much as you do. Eph. 5:26, Heb. 10:22, Mat. 20:20, and I didn't find anything about the baptism and suffering at that point. Rom. 10:1-3, Rom. 10:9-10, Rom. 8:16, 1 John 4:13. Acts 10:46. Cornelius will be in this discussion tomorrow night.

Now, going still further, show me one Scripture where one sinner went down into—and that's been covered. And Mr. Batts said, "Show me something I haven't referred to"—and that's been covered. He hasn't covered any of it yet. He hasn't answered the argument. If you want to prove that you've covered that, then let me suggest this.

(See Chart One, Top of Next Page)

You come up here and tell me whether the word "then" is an adverb of time or not. And tell me whether the word "then" pinpoints the point when one is made free from sin. In Rom. 6:17-18 Paul said, "But God be thanked, that ye were the servants of sin." That's before they obeyed the form of doctrine. "But ye have obeyed from the heart that form of doctrine, which was delivered you. Being then made free from sin." Now, if you'll answer an argument, then you can say that you've covered the material. But just to read the Scriptures, and go right along on these points and these charts does not answer it. He's observing the Pass-

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MARK 16:16
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ACTS 22:16



over. He's answering these charts like he did the questions. You didn't answer any of the questions that brother Guy N. Woods gave you. Not a one of them. I'm not expecting you to answer any of these. Some comments have been made, but he's had his speech, and he hasn't done that. Then "they became the servants of righteousness." When? After they obeyed the form of doctrine. Here are the words "before", "at" and "after". Here is the condition of the people "before" they obeyed the form of doctrine. Don't come up here and say that I haven't pinpointed it,

Sir, I've gone over this two or three times. Here is the word "THEN", an adverb of time, showing the form of doctrine, and there's the point, "being then". Now you can't do that in faith. And he's just about said it is by faith only anyway, tonight. He certainly hasn't answered that first question about the Pentecostal group, and what they teach--that must be as an atomic bomb to him. But you haven't yet made an argument of this, and made no comment whatever. I'm not even expecting you to. You have one more speech, in the negative, and I'll be surprised if you do. This is the point where you become free from sin. And you become servants of righteousness,

Furthermore, here in God's operation, these people were in the sins of the flesh, and dead in their sins—before they were circumcised. They were circumcised, "buried with him in baptism, wherein"--in baptism--the operation of God is performed. And on that point once again, the man who does the baptizing does not do the cutting off of sins. He made a play last night about "without hands." Why, indeed the hands are used to immerse the body of the one being baptized. But the hands are not used to cut off the sins. They are not used to cut off the sins. God does that. God cuts off the sins. You're only acting as an assistant, as the nurse would in bringing one in, ready for the operating table, as he cuts off the sins. It is God doing the cutting off. That's without hands—without human hands, but human hands are used in connection with the immersion of the body. And Second Cor. 4:7 points out that it's in "earthen vessels."

I say to you, friend, John 3:5 is something that I want answered. You've got one more speech to do it in, in this affirmation. Is it the water of the natural birth? And I promised that we would reply to that, and was about to forget it. Listen friends. These men argue—they do—I know they do--by this creed I have here, that is theirs. They say that of the two elements in the spiritual birth, water and the spirit, the water is the water of the mother in the natural birth. Thus you're saved by water; you're saved by the spirit; you're saved by water in the natural birth. That's in your book. Now then, you go to any reputable doctor that you want to approach in this county, or any

where- around, and see if that doctor will not tell you that there is such a thing as a dry birth. Now if any of you gentlemen were born of a dry birth, you could not go to heaven if your life depended upon it. No Sir. It hurts doesn't it? You couldn't go To heaven if your very life depended upon it because you've never been born of water. - That's the "water", and your creed book says this. That's why he didn't answer it. He knew what was in there, he knew what was coming. But I told him it was coming anyway, in this the last speech. If you are saved by water, if that's the way you get into the kingdom, and you were born of a dry birth—I don't care if you were born of the Spirit, you still wouldn't go to heaven. Because there are two elements, and you admitted that last night. You are made free from sin at the point of obeying that form of doctrine.

Ladies and gentlemen, brethren and sisters, good friends, and all friends on the side of the opposition, I have spoken tonight with love in my heart. I say again that the business transactions in connection with this discussion have been very, very friendly. It has been necessary for Garland Griffis and I to talk a number of times on the telephone. It's been a pleasant association and I anticipated nothing but that kind of debate—but to roll over and play dead when the time comes to defend the truth was not in my plans. It's been said in love. The man's hurting, I know he is. You watch him again, as he gets weaker, and weaker when the fourth speech comes up. That's been true with all three of them so far, and I anticipate the same thing in this one. My time is up. I thank you very kindly. I bid you listen carefully to what he has to say.

Somehow, I didn't get the verse of Scripture that I asked him (Sain) for. The one where it says we contact the blood in the act of water baptism. If any of you did get it, do me the favor of jotting it down so I can read it tonight.

He is the one that introduced the church, and if you will play the tape, you will see that he did. He said something about my brethren being embarrassed. These men have known me for 35 years. He had to have something to say, because he didn't have any doctrine to preach to substantiate his proposition.

I asked someone how his preaching was on the radio. They said he didn't preach. He just talked about other people. So far as presenting a gospel sermon, they said that on the radio he talked about how wrong other church people were.

Now, my son has a tape recorder here, and last night he left it running, and some of your brethren were complaining about the way the meeting went. (It is on my son's tape recording, and you can hear it—but I wouldn't want you to do that; you might not like your brother who said that.) He said, "If I were conducting that debate, I wouldn't let Batts push me around," or words to that effect. (Laughter from the audience.) He said, "If I were up there doing that debating I would stay strictly to what the Bible says, nothing more and nothing less."

Now he said something about my getting weak. I heard from different ones, and even some of the Church of Christ people who contacted some of our friends today and who said his last speech last night was a quibble. He got in circles and went around and around, just like he did here in the last ten minutes. He got so excited, he tried to find something on the chart to close out with, and couldn't, and then said, "Oh, well." (Laughter from audience.)

He said something about Mat. 7:21—Jesus said, not everyone that prays will go to heaven. But it didn't say no one will go.

Gal. 3:26-27. I explained that thoroughly, and the only way

it will harmonize with other Scriptures is like I explained to you. Now let us look at this again, Gal. 3:26. "For as many as were baptized into Christ have put on Christ." Now he will quote that, and try to make you believe the word "water" is there; but it is not. It says "baptism in Christ." It did not say in water. It said "in Christ." I proved it by the Bible in two different places. Now listen again. 1 John 4:13, "We know that we are in him and he is in us," because we were baptized by a Church of Christ preacher. No. "Because he hath given us his Spirit". The household of Cornelius were in Christ, and Christ in them, and they knew it. They knew they were in Christ, and Christ in them--not because they had been baptized in water, but because God had given them his Spirit.

Then Gal. 3:27, baptism in Christ. What does it mean to be baptized in Christ? Rom. 6:3. God asked a question. "What? Know ye not? So many of us as were baptized into Christ were baptized into his death." Not water. Not the Holy Ghost. Death. You die out to the world of sin. That is death to the world, and in Christ. The word "death" means to be absent from. When you are absent from God you are in sin; when you are absent from sin, you are in God. Now, here is what Paul said in the 26th verse, "We are all children of God by faith, for as many as have been baptized," (How?) "by faith" into Christ, have put on Christ." If you put on Christ, you are a son of God. How? We are all children of God, by faith.

Now, he made a pretty nice little quibble, I thought, on John 1:13. "To them gave he power to become sons of God," and the text continues to read like this: "even to them that believe." That is how many he gave power to become sons of God. "Even as many as believe." Now he found it handy to leave that out, and tried to make it appear that he gave them the right to become sons of God--and if they exercise that right by being baptized they would be saved. The Bible says, "To them gave he power to become sons of God, even as many as believe."

Now, over and over he keeps on John 3:5--water, water, water, the water, the water, the water. I'm not here tonight to

explain this to him. He is supposed to be explaining to us. I am supposed to tell him what it does not mean, and it does not mean water baptism. Now any of us know enough to know that if the birth in water is water baptism, the birth in the Spirit would be Spirit baptism. Tomorrow night this man is supposed to stand before you, and deny and dispute that you can have the Spirit baptism.

Then he mentioned something about a measure. Well I want to tell you before you waste your time, the Bible says that he give-th not the Spirit by measure. If you could get the Spirit by measure you could get baptism in water by measure, and our good Methodist and Catholic friends who sprinkle, have baptism in a measure.

Now, he offered me \$100 if I would prove that Peter did not baptize Cornelius. Listen, brethren, if I were to put up on the chart that Peter did not baptize him, then he would have an argument. I did not put on the chart that Peter did not baptize him. He put on the chart "Peter baptized Cornelius." And he -tried to make it appear the other night, and again tonight, that I said the household of Cornelius was not baptized. I never said anything that sounded like it. I said, he couldn't prove that Peter baptized him. I believe that Cornelius' household was baptized in water--after they were saved, sanctified, and filled with the Holy Ghost.

And Mark 16—over and over—over and over--"and" and "and"—"he" and "it"—"that" and "when" and "where". Now, listen friends, that was the Lord's commission to the disciples, to you and me today, to see that the world hears the gospel. Not just part of it, all of it. Then Jesus tells us that baptized believers shall—isn't that word "shall" future? And the word "believeth" ..e-t-h..a continuation of faith. Those who hear the gospel, keep on believing it, shall be saved. The baptized believer who fails to keep on believing the gospel shall be damned. You must walk in the light, to retain your fellowship and standing with God. This is having no reference to water baptism, saving from past sins.

Furthermore, my opponent doesn't even believe the gospel. So his baptism is no good. The next few lines prove that he does not believe it, and if some of you were to get that kind of experience, he would brand you as a heretic and disrespect you. Now, Jesus tells us there how we know who the believers are. "These signs shall follow them." Not him or any individual, but "them" that believe. He said you would find these signs among the group of believers, and if we don't have a group like that, we don't have any believers today.

Now, I think I have about twenty minutes, for this wonderful and important word "for". I want you to remember that I notified him last night, and I notified him tonight, and he got up here and began in a nice way to ask that I not say anything, that he will have no chance to answer. Well, Friday night he will have the last and the final night. I won't even have the next night to come back, and I don't care what you say or which Scripture you refer to, because when I get through, I'm going to prove to every honest heart that you can have the baptism of the Holy Spirit in 1964--65 too, and 66. (Laughter from audience.) A nice little laugh like that is good and hearty. I don't believe in a sneering laugh. That would be hypocritical; but a good sociable laugh is all right.

Acts 2:38. We have two commandments. Repent and be baptized. The repentance comes first, and after that baptism. Then he tells us the results and we will soon get to that, and the word "for". My opponent doesn't believe in repentance. He believes in a sham, and makes some wonderful people believe that it is repentance.

The first thing that I want to do is to tell you what repentance is, and the effects and results of it. The man that will be my judge and who died for me, commanded all men everywhere to repent. He also said, if I don't repent I will perish. If he hasn't told me what it is, so that I know beyond a shadow of doubt he has been unjust and unfair to me. He has told me and if I fail, I'm responsible for my damnation. Before I tell you what it is, let me tell you what Paul said proceeds genuine Bible

repentance. The Apostle Paul said, "Godly sorrow worketh repentance unto salvation." Unto what? Unto salvation. What is godly sorrow? Not sorrow that you were caught up with in some misdemeanor; but down in your heart you learn that you have offended a Holy God who gave his Son to die for you. Then you have godly sorrow. What does the word sorrow, mean? It means to weep, arid to mourn, and to cry. Paul said this proceeds genuine repentance unto salvation that you don't have to repent of. You won't hear real Christian people who have that kind of repentance every time they pray, say, "Forgive us of our many sins." The Bible says there is no need of repentance for that kind of Christian. Jesus said in Luke 15, "A just man hath no need of repentance." It is sinners in the church and out in the world who need repentance. Godly sorrow. The Apostle James concurred with, this doctrine. He said, "Cleanse your hands, ye sinners." Who? Sinners! "Purify your hearts ye doubleminded." Now get the point, friends, "Be afflicted and mourn and let your laughing be turned to mourning and your joy to heaviness. Humble yourself under the mighty hand of God, and he will lift you up." That is the gospel I'm preaching. Sorrow proceeds repentance, and it brings about a salvation that you don't have to repent of every time you get up to pray.

Now what is Bible repentance? There, is one Scripture in the Bible, and Jesus Christ is the one that spoke the words, that tells us what it is. Luke 11:32, "The people of Nineveh repented at the preaching of Jonas." Turn back to the third chapter of Jonah. You said, "Oh, that is in the old Bible." I don't care if it was written in the sand or on the ice, the Son of God that said if I don't repent I'll perish, said they "repented at preaching of Jonas." Here is what happened. Jonas preached the word that God bid him preach. Wouldn't it be wonderful if all preachers would do that? Number two, the people heard the preaching of Jonah. Number three, they believed the preaching of Jonah. Number four, they turned every man from his evil ways. Number five, they called mightily upon God. What does the word "call" mean? Why did they add the word mightily? Jesus said hearing the Word of God, believing the Word of God, turning from the evil way, and calling mightily upon God is repentance. And

Paul said before you reach that kind of repentance, there will be a godly sorrow. It will bring tears of remorse, guilt and condemnation. God's Spirit will then come to your rescue, lift you up out of the powers of darkness and translate you over into the glorious kingdom of his dear Son. So they repented. They repented after the preaching of Jonah. They were all saved. Of course they repented because the judgment of God was coming on them. Jesus tells us that is repentance. Acts 3:19, "Repent ye therefore and be converted, that your sins may be blotted out." When? In repentance.

We have the Webster in English, who tells us the word "for" is "as", "in favor of", "since". "Repent, and after you repent, be baptized. "As" your sins are remitted. "In favor of" the remission of your sins. "Since" your sins are remitted. The Hebrew (Strong's Exhaustive Concordance) is "k-e-e." "In as much", "for as much", "since", "when", "surely". Now that you folks have repented--in as much as your sins are remitted, since your sins are remitted, surely your sins are remitted--be baptized. The Greek for this word "for", by Strong's, is "G-A-R", meaning "as", "indeed", "no doubt", "seeing", "assured", "because" Now that you have repented—indeed your sins are remitted, no doubt they are remitted, or knowing, seeing that they are remitted, being assured that they are remitted, because they are remitted—be baptized.

If I work for you for \$100 a week, at the end of the week, you come around and say, "Sir, here is your \$100 for your week's work--or because, seeing you have worked. I am assured you have worked. Here is your pay for your week's work." Isn't that plain and simple, friends.

Now how did they, under the inspiration of the Holy Spirit, use the word "for"? Listen. I am going to the translation by the Holy Spirit. I am going to stay in Acts 2. The word "for" is found 196 times in the book of Acts alone. The Holy Spirit in Acts 2:15 uses the word "for" and "seeing" both in that same verse. Those fellows that didn't understand the power of God had a form of Godliness, and no power. They accused God's people of

being drunk and mocked them. We still have church people today who will mock and ridicule the power of God. And Peter got up, and the first word he used was "for". Then in the same text he used "seeing", and the word "seeing" is translated from the word "for", both in Hebrew, Greek and English. For these are not drunk as ye suppose seeing," assured, knowing, because, "it is the third hour of the day."

In Acts 3:34, "For David is not ascended." Why? "For his sepulchre is with us unto this day." His grave is undisturbed. For—because—seeing—knowing David is not ascended—he is speaking of Christ's resurrection.

Acts 2:38. "Be baptized"--seeing—knowing--understanding--forasmuch--inasmuch—because your sins are remitted. Verse 39. For—because—seeing—knowing "the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." Acts 10:46. Christian people said, they received the Holy Ghost for—because—seeing—assured—they spake with tongues and prophesied. So then Peter says, "Repent and be baptized for the remission of sins."

I asked him to give you one Scripture where a sinner went down into the waters of baptism and came up a Christian. He said I am a brilliant man, and I appreciate the compliment. However, I must not be as brilliant as you think I am, because I have not heard you give me one example where a sinner went down into the waters of baptism and came up a Christian.

Now, the 3000 you called brother, cutthroats and murderers—you inferred that the baptism in water there made them Christians. Now, there were 3000 there when Peter told them to repent. Let us see what happened to them. You want to listen real good to this. The 41st verse, Luke the writer, said, of the 3000 Jews, "They that gladly received his word were baptized, and the same day they were added unto" the church. And the word "add" means to join. The same day they joined the church, the same day they received the word of God, the same day they rejoiced. It did not say the same day they were baptized. They received the

word. They even shouted about it. And 3000 joined the church. But it just said, they "were baptized." That word "were" is indefinite. It may have been a week. It may have been a month. It may have been that night. I don't know when it was. There is one thing I do know, they received the Word of God that day, they shouted that day, and joined the church that day. When they were baptized, I do not know, and where the Bible is silent, I am silent.

Now what does it mean to receive the Word of God? James 1:21 says, receive the Word of God, "which is able to save your souls." What is the Word of God? "It was made flesh and dwelt among men." and he said, "the word that I speak, is Spirit and life." So they received life. They shouted about it, and joined the church, and sometime, I don't know when, they were baptized. (Laughter from audience.) Amen.

Now, in Mark 2:1 you find a sinner forgiven of sin before water baptism. In Mark 10 we find where a man was forgiven of his sins, saved by grace, had peace, and went on his way. In Luke 7:50, a weeping, penitent, mourning, crying woman of godly sorrow. Jesus said, "Woman, thy sins were many, thy faith hath saved thee, thy sins are forgiven." The publican prayed. He cried, "Be merciful to me a sinner." Jesus said, "I say unto YOU, that man went home justified." Zacchaeus who climbed the sycamore tree, "Salvation is come to your house this day." The thief on the cross, "Today shalt thou be with me in paradise." The eunuch, as we talked about last night, was saved before he ever got out of the chariot. With his mouth, he confessed, and with all his heart he believed that Jesus was the Son of God. In Acts 10:48, they received the Holy Ghost before water baptism and this was after the day of Pentecost. In 1 John 3:2k, "We know that we are in him and he is in us, because he has given us his Spirit." 1 John 4:13, "We know that we are in him, and he is in us because he has given us his Spirit. John 1:12, "To them gave he power to become sons of God even as many as believe." Acts 16, "Believe on the Lord and thou shalt be saved." Gal. 3:26, "We are all the children of God by faith." 1 John 5:1, "Whosoever believeth that Jesus is the Christ, is born of God." The

tenth chapter of Romans—how much time do we have? Two minutes.

The tenth chapter of Romans, Paul referred to some people who had zeal for God, but lacking in knowledge and would not submit to God's righteousness. They believed it was something tangible they had to do. He said they wouldn't submit to God's righteousness which is of faith. The sixth verse, he said, "God's righteousness, which is of faith speaketh on this wise." This is God's faith. "Say not in your heart, who will ascend to heaven and bring him down, or who will descend into the deep, and bring him from the dead; but what saith it?"—The word is in thy heart, that is the word of faith, which we preach. "If thou shalt 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." One minute.

I am sorry my opponent didn't have time tonight to find one Scripture where a sinner went down into the waters of baptism and came up a Christian. I have shown you ten or twelve, some before Pentecost and some after, who became children of God by grace through faith, before and without water baptism. I believe that water baptism is a commandment for men who have repented and received remission of sins. When a man has been saved by the grace of God, he may be baptized as a child of God for the remission of sins or in answer to a good conscience toward God. Time is up—thanks.

Gentlemen Moderators, Worthy Opponent, Ladies and Gentlemen, we have had two very wonderful nights. I trust that tonight and tomorrow night will also be wonderful, nights. I am sure my friend feels as I do about the discussion. God did not call me to convince people; he called me to witness to them. My responsibility is to preach the gospel, and when you hear it, the responsibility is upon you.

Tonight I stand before you to declare that believers today can have the baptism of the Holy Spirit as in the days of the Apostles. So far I have refrained from any books or records, except the Bible and the dictionaries. I also plan tonight and tomorrow night to do my best to use only the Bible, the Word of God.

By BELIEVER I mean a person that has been born of the Spirit. He has accepted Christ upon the terms of the gospel, and has become a child of God. This is referred to as the new birth, or being born of the Spirit. In this experience, the person is received by the Spirit. This person that has been received by the Spirit may also receive the Spirit into his life. And when I say receive the Spirit, I am referring to receiving the baptism of the Spirit.

By the word BAPTISM we mean exactly what John the Baptist, and Jesus Christ, and the Apostle Peter meant when they used the term "baptism". John said, "I baptize with water, but he will baptize you with the Holy Ghost." Jesus acknowledged this term in Acts 1:4-5. "Ye have heard of me. John did baptize with water, but ye shall be baptized with the Holy Ghost." Then the Apostle Peter, in Acts 11:15-16, said, when the Gentiles received the Holy Ghost, "Then remembered I the words of the Lord, how that he said, John did baptize with water, but ye shall be baptized with the Holy Ghost." Since the greatest prophet born of woman, John the Baptist; the greatest one of all the world, Jesus Christ; the great Apostle Peter, who held the keys to the kingdom—referred to this experience as "baptism"—I feel perfectly justified before you tonight to discuss the doctrine of the baptism of the Holy Ghost, and that he may be received today as in the days of the Apostles.

My friend acknowledged to you that on the day of Pentecost at least twelve people received the baptism of the Holy Ghost. Of course, I believe that 120 received it. He also will acknowledge to you that the household of Cornelius received the baptism. I think he will. When they received this that Christ, John and Peter called a baptism; Luke, the Gentile scribe of the book of Acts, did not call it baptism. In Acts 2:4, Luke said, "They were all filled with the Holy Ghost." Peter said, "This is that that was spoken of by the prophet Joel." Joel did not call it the baptism. He said, "He will pour out his Spirit on them." In another place he said they received the Holy Ghost (Acts 10:47). The very same experience was called in other places the baptism of the Holy Ghost (Acts 11:15-17). So the words baptism, poured out, filled, shed forth, given--all refer to what Christ, John and Peter called the baptism.

The first Scripture I want to use tonight is found in Mark 1:5-8. The first man to use the term baptism. His name was John. "There went out unto him, Jerusalem, and Judaea, and these all were baptized of John in Jordan." Now I don't know how many "all Judaea" and "all Jerusalem" would be, but he said he baptized all of them. Then he said, "I have baptized you with water, but one coming after me, mightier than I; he will baptize you with the Holy Ghost." Not twelve of you, not 120, but all of you.

In Acts 2:4, this prophesy of Joel, and of John, and of Christ was fulfilled. And the Bible said, "They were all filled with the Holy Ghost." Now I know the word "baptism" means one thing, and the word "filled means another. I notice my opponent has a text, on a piece of paper passed out, in Cor. 6:19, that your body is "the temple of the Holy Ghost, which you have in you." In your body. Well, where do you live? You live in the same body. The life is in the body, your life. So John and Peter and Christ were right in calling it a baptism, and Luke was right in calling it, "they were all filled." Their bodies were filled with the Holy Spirit, and their souls, within, were baptized. And Paul referred to it as your life being hid with Christ in God. God the Spirit. God's Holy Ghost comes in and fills the believer's body and buries his soul, is baptized, and his life is

hid with Christ in God.

Then when the 3000 people of Acts 2 came together, they were amazed, however they were the most religious people in that day. They knew the letter of the law, could quote the Scriptures, taught it from childhood, said what meaneth this? They were amazed, confounded, and mocked, and said they were all drunk. Then Peter stood up and said, "This is that spoken of by the Prophet Joel." Now you turn back to the second chapter of Joel. Joel didn't use the word "baptism"; he used the words "poured out". And Joel didn't say he Would pour his. Spirit out upon twelve Apostles, and they would be inspired to write a Bible and perform miracles. Joel said, "I will pour out my Spirit upon all flesh, maids and handmaids"—on servants,' not on sinners--on my servants. In those d-a-y-s. Not on the day of Pentecost only, but in those days. Not on twelve apostles, but upon all flesh, maids and handmaids, "On my servants in those days will I pour out my Spirit."

Then the Spirit of Prophecy comes upon Peter. He said, "And it shall come to pass in the last days saith God, I will pour out my Spirit upon all flesh." When? In the last days. Upon all flesh, maids and handmaids, on my servants, in those days, will I pour out my Spirit.

One person told me, that he had" been a member of the church for many years and he had never received that. I said, "Sir, you misunderstood the text. He didn't say he would pour it out upon church members. He said upon my servants." After you have been received out of the world into the kingdom of light in the new birth, you are then eligible for this wonderful, glorious experience, the baptism of the 'Holy Ghost. And it may be received today by believers.

Then these people asked, "What shall we do?" Peter told them what to do, and then he said, "Ye shall receive the gift of the Holy Ghost, for (because) the promise is unto you, and your children, and all them that are afar off even as many as the Lord our God shall call."

Now, Brother Sain, I know your position right here. So I am going to tell them before you get the opportunity. You teach that we all have the gift and the promise, but the Apostles received the baptism. So all I have to do now is use this Bible and prove to you that when Peter said, "You can have the gift and the promise", he was referring to the baptism of the Holy Ghost. And if you don't believe I can do it, just listen.

Is receiving the Holy Ghost as a gift something different from the baptism? Why is receiving the baptism of the Holy Ghost called a promise and a gift? It was called a promise because God promised him to the world, before Christ came into the world through Isaiah, Ezekiel, in Joel—then by John the Baptist--then by Christ. He was called a gift because God freely give him to his believing children who will accept him. And when you receive the baptism of the Holy Ghost, you receive the promise, and the gift. When you receive the gift of the Holy Ghost, or the promise of the Holy Ghost, you receive the baptism of the Holy Ghost. It is poured out upon you, shed forth upon you, filled your body, baptizes your soul. Now let's see if we can prove that.

First of all the gift of the Holy Ghost. In Luke 11:13, the Son-of God said, "If you know how to give your children good gifts, how much more will your heavenly Father" give the Holy Spirit to twelve apostles. No. To them that ask him. Pray for it. That's what the Son of God taught.

Let's go a little further on the gift. He (Sain) acknowledges that the household of Cornelius received the baptism. Let's see if they did, or if it was a gift. Oh, yes, I have it in black and white, right here, "Printed by Brother Sain".

While Peter yet spake these words, the Holy Ghost fell on all them that heard the word." Not all that heard Peter talking, but all that heard God's Word while he preached. "They of the circumcision that came with Peter marveled that on the Gentiles also was poured out the gift of the Holy Ghost." And how do you know they received the gift of the Holy Ghost? "For we heard

them speak with tongues." That word "for" is because, seeing, knowing, understanding, being assured. How? They spoke with tongues.

Now whether it be a measure, a portion, or a gift, or a promise, Brother Sain, they spoke in tongues when they received. It was there called a gift and not the baptism. The Holy Ghost was poured out on them. These Jewish brethren who had the Holy Ghost themselves, and member of Peter's evangelistic party, marveled that on the Gentiles also was poured out the gift of the Holy Ghost. In the eleventh chapter of Acts, Peter was called in question for teaching Gentiles can have the Holy Ghost, and for mixing among them. And listen to what Peter said, "As I began to speak, the Holy Ghost, fell on them as on us in the beginning". In the beginning Jesus and John and Peter said they were baptized but Luke said they were filled, and here Peter said, "On them as on us in the beginning." So there we see the gift of the Holy Ghost, the baptism of the Holy Ghost, the pouring out of the Spirit of God, and receiving the Spirit of God, all refer to the baptism as they received in Acts 2:4.

I think I will say more about the gift of the Holy Ghost if you don't mind. Now, we discussed water baptism last night. I don't want to enter into that tonight and don't plan to. But to those who did these two things, "repent and baptize", Peter said, "Ye shall receive the gift of the Holy Ghost." Then, if you, my friend, have not received the Holy Ghost, did Peter lie? Is your repentance genuine? Has Gad accepted your baptism? He said if you do those things, ye S-H-A-L-L, receive the gift of the Holy Ghost. If you have not received the gift of the Holy Ghost, you had better re-examine your repentance and your baptism.

When Peter said, "Ye shall receive the gift of the Holy Ghost" out of his own mouth he referred to the gift as baptism. He said it is the same that we received on the day of Pentecost. "As on us in the beginning." Now, what is the promise of the Holy Ghost?

Next, I want to discuss with you the promise of the Holy

Ghost. Peter said the promise is for you, your children, and all them that are afar off. If I can prove that the promise and the baptism refers to the same experience the debate is finished. Jesus said in Luke 24:49, "Tarry in Jerusalem for the PROMISE OF THE FATHER". Let us see now if Jesus linked the very word "promise" with "baptism". Acts 1:4-5, "Being assembled together with them COMMANDED them to wait for the PROMISE OF THE FATHER which saith he you have heard of me. For John truly baptized with water; but ye SHALL BE BAPTIZED WITH THE HOLY GHOST not many days hence."

Brother Sain, Peter said, this promise is to all the Jews and their children, and all (the Gentiles) that are afar off even "as many as the Lord our God shall call." Then Peter referred to it as a promise in connection with the Holy Ghost. Are you listening?

In Acts 2:32, he said, "Christ is exalted at the right hand of God, having received of the Father the promise of the Holy Ghost, he shed forth this which ye now see and hear." What did they see, and what did they hear? Whatever it was, it was the promise and the gift and the baptism. They certainly didn't see the Spirit, but they saw and heard evidence of him. Did the apostle Paul refer to this promise as being the baptism? Whatever my opponent tells you they received in the nineteenth chapter of Acts, I want to tell you that Paul called it the promise of the Spirit.

Twelve men, and I don't know how many women and children, but if you had all the record I would guarantee there would be more children and women than men. You can look at any church register of any denomination that you want to, and you will find more women members than you will men, of any church. I was holding up for the ladies one time, and a fellow said, "Now you know women are meaner than men." He said, "Wasn't it Eve that sold us down the river?" I said, "Yes, but she didn't know any better, and old man Adam knew better." Then he said, "The Lord cast seven devils out of one woman." I said, "That's nothing, he cast enough out of a man to kill 2000 head of hogs."

(Laughter.)

By the way, Brother Sain, whether it be a measure or a part of the Holy Ghost, they spake with tongues and prophesied. Now, let's see if Paul called that a promise. These were believers, baptized believers, children of God, before Paul preached to them. And later he wrote a letter to them and said, "After that ye believed you were sealed with the Holy Spirit of promise."

In Gal. 3:13, "Christ was made a curse, for it is written cursed is everyone that hangeth on a tree: that the blessing of Abraham might come on the Gentiles also that we might receive the promise of the Spirit through faith."

If any of you want the Holy Ghost, listen to this. Heb. 6: 12, "Be not slothful, but followers of them, who through faith and patience receive the promise. For when God made promise to Abraham because he could swear by no greater, he swear by himself." Why? To give you a strong consolation that you may lay hold upon the hope that is set before you. God promised the world the Holy Ghost, and called it a baptism, and made His Son accursed so that you can have it. God, giving his Son, and promising the Holy Ghost isn't enough; but then said, "Let my Son become accursed", and besides all that, he said, "I will swear, and cannot lie, and will not repent." My friend, there are preachers, and members of churches, that won't believe God on his oath—yet call themselves Christians.

What did Peter mean in Acts 2 when he said, "All them that are afar off?" Are you listening? The Apostle Paul to the Gentiles made this statement in one chapter. "Ye Gentiles, who were one time afar off are made nigh by the blood." So by the blood, all the Gentiles have access unto the throne of grace and can have this wonderful promise.

I want to call upon you tonight, friends, to put away preconceived ideas. Accept the Lord's word with the Spirit of meekness, and receive the wonderful benefits, that God has

provided for you. In salvation the Spirit received you. After that He wants to come into your life; to guide, and give you power and comfort, in this life, and unto the end of your journey.

I want to go back to the second chapter of Acts again. I want to emphasize this verse, "In the last days saith God, "I will pour out my Spirit upon all flesh." I doubt if there is a person in this house but what will agree we are in the last days. Then if we are, there is to be a repetition of the Pentecostal experience. And if we don't have the Spirit baptism we are not yet in the last days. A year ago I was in South Africa. I met thousands of people of all nationalities over there, who have this very experience, the baptism of the Holy Spirit as it is plainly outlined in this Bible.

Gentlemen Moderators, Mr. Batts, Ladies and Gentlemen, it's good to see this large audience here in view of the fact that it's Wednesday evening, mid-week Bible study night. And we're encouraged by your continued interest in these discussions. From what my opponent has said, which wasn't much in this speech, I'll have the opportunity to answer some arguments made last night in his last speech, that have not yet been answered by me.

One of the statements made by him here tonight was that the 120 received the baptismal measure of the Holy Spirit, same as the Apostles. Many of you have -this little piece of paper we passed out tonight. "NOW THERE ARE DIVERSITIES OF GIFTS BUT THE SAME SPIRIT" on one side, and on the other side, "TWO THINGS TO REMEMBER ABOUT HOLY SPIRIT BAPTISM". Many of these points will come up in this discussion.

If you'll keep these with you, it will be some benefit to you as we from time to time answer his arguments. Roman numeral two refers to the extraordinary baptism of the Holy Spirit. I take the position and still do, that on Pentecost, this was received only by the Apostles. Acts 1:2-5 and verse 26. Likewise, in chapter two, verses one and four. We mention the fact here, as the Scripture will show, that Peter stood up "with the eleven" This is in the second chapter, verse fourteen. And further proof of that is the fact that only men received it, according to the 13th verse, and there were women included in the 120. Acts 1, verse 14. I hope this will help you in connection with this particular argument.

He referred tonight, to Mat. 3:11, and quoted it, "He shall baptize you with the Holy Spirit and fire." I'd like to know, Sir, if you were baptized with the fire, the same as the Holy Spirit? If you are, according to my understanding of that, I pity you, Sir. Were you baptized with the baptism of fire? I want an answer on that when you come back.

Now, ladies and gentlemen, I want it clearly understood here in the beginning that we believe in the Holy Spirit. We have no objection whatever to faith in the Holy Spirit, in the right way.

More will be said about this as time goes by. The gift of the Holy Spirit was mentioned by him, and I wonder, Sir, if I were to give you a choice between two gifts: one of them a five dollar bill and the other one a one dollar bill, which of the two would you accept? They would both be gifts, but one of them would be greater than the other. And we'll have more to say about that as time goes by.

I want to come now to a chart that we have prepared in connection with what was said by him last night. He spent a great deal of his time last night talking about the Greek word for the little English word "for" in Acts 2:38. I paint my own charts—most of them at least, but it is impossible to use paint and get that paint to dry in the short, length of, time that we've had since last night. So I've simply used a magic marker.

English	Greek	Meaning	Definition of Greek
Acts 2:15	For	Gar	Definition of Gar
Acts 2:15	Seeing	Gar	AS
Acts 2:31	For	Gar	INDFED
Acts 2:38	For	Eis	NO DOUBT
Acts 2:32	For	Gar	SEEING
Acts 10:46	For	Gar	ASSURED
MR. BATTS SAID	(GAR)	BECAUSE	

He Ought to be Ashamed to Live if Afraid to Die

your sins are forgiven

your sins are forgiven

your sins are forgiven

your sins are forgiven

your sins are forgiven

your sins are forgiven

your sins are forgiven

MAT 26:28 SAYS FOR (GAR) THIS IS MY BLOOD OF THE NEW TESTAMENT, WHICH IS SHED FOR MANY FOR (EIS) THE REMISSION OF SINS.

This chart will not be so very attractive, and it may not be large enough for many of you to see, but Mr. Batts can see it, and we're anxious for him to see it. That's why we have taken the trouble to put it here on cloth. Now he made the statement last night, and I took these passages of Scripture off of the

tape, exactly as he gave them to us. We had brethren over here last night that were amazed and surprised, Sir. I have up here (on chart) "You ought to be ashamed to live and afraid to die." I wonder, Sir, if you knew better and at the same time took this position. I do not want to misrepresent the man. He was very, very careful when talking about Acts 2:38. He did not say—and I was careful to notice that—I played it back two or three times to make sure. He did not say that the English word "for" in Acts 2:38 was translated from the Greek preposition "eis". You were careful not to say it, weren't you? But you were talking about Acts 2:38, and you tied these other passages in with it, and tried to leave the impression to this intelligent audience that the word "for" in Acts 2:38 comes from the same Greek word "gar". You knew better than that. Now, Sir, I'm as kind as I know how to be. I'm not angry tonight; I haven't been any night. I'm not casting reflections on your character. I believe that any man that will pervert the Scripture ought to be ashamed to live, and certainly ought to be afraid to die.

Let me read you a passage in the little book of Second John, verses nine, ten, and eleven. "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God." I am contending tonight, Sir, that you abide not in the doctrine. I believe that you know better. I'm not suggesting that you don't know better. I'm suggesting that you deliberately before this congregation of people tried to leave the impression that the Greek word here is "gar", as it is in the others, and to leave the same thought in regard to Acts 2:38 that you did in the other passages. As a result, you "know not God" and you "have not God". The man that "transgresseth and abideth not in the doctrine of Christ, hath not God." Now I know you did this, because I played the tape recording. You made a big play on this. You waited until the last speech that you had.

You took up about twenty minutes time, and you pointed out that the English word "for" in Acts 2:15 came from the Greek word "gar". And likewise that "seeing" came from "gar", and so on down the line. We are not disputing that. That's not the argument at all, Sir.

Now these gentlemen over here are, sad looking just- now, but they know that you did that. They've mustered up a few smiles now, and I'm glad they have, because we want to keep them in a good humor. I want to know, Sir, does the English word "for" in Acts 2:38 come from the Greek preposition "eis"? Will you answer that when you come back up here? And if it does, then I want to know why you worded it in such a careful way--though you did not exactly say it--but you were talking about Acts 2:38, and you worded it in such a way as to leave the impression that this word "for" came from the same Greek word, that the other passages have it coming from—"gar". That's the impression you tried to leave, or at least it appeared that way. Now then, if that be true, you tell us whether you did say, or whether you will say tonight, that the "eis" we have here on the chart should be "gar". I put this up here, not because, you said it, but because it belongs there. And the man took this position, and made these statements last night.

I have it here (on chart) "ALBERT BATTS' DEFINITION OF GAR", and he said it was worded like this: "As your sins are remitted, indeed your sins are remitted." You gave these as definitions of "gar", but the word is not "gar" in Acts 2:38. His definitions are: "as, indeed, no doubt, seeing, assured, because". Thus he arrived at the conclusion: "As your sins are remitted, then be baptized". "Indeed your sins are remitted, be baptized." "No doubt your sins are remitted, so you ought to be baptized." It does not mean that, Sir, and I wonder if you know it does not, or whether you need some instruction along that line. And let me go a little further. I didn't cover all of these. He said, "Seeing your sins are remitted, then be baptized." That's the thought that he gave. "Assured of the fact that your sins are remitted, be baptized." We're not talking about "gar"; we're talking about "eis". And furthermore, "Because your sins are remitted, then be baptized." That's the lesson he tried to get over, friends.

I want to issue a challenge to you. You get this down the best you can. It's not on the mimeographed paper that we handed out, but I want you to mimeograph it over there with your pen, please, Sir. I challenge you, Sir, to show one Greek New Testa-

ment that has the word "gar" in Acts 2:38, for the word "for" Just show it. I challenge you, Sir, to show one Greek New Testament that does not have "eis" as the Greek word for that. I challenge you, Sir, to show any--I SAID ANY--recognized English translation that renders "eis" in Acts 2:38 "because of" or "on account of". Now get that.

Here is a little piece of paper that many of you received last night, the heading of which is: "TWENTY-SEVEN TRANSLATIONS OF ACTS 2:38". We got ahead of you last night, in passing out these. These translations, all of them recognized—and none of them say that it comes from the word "gar"--and none of them say that it is "because of" or "on account of". Will you produce one recognized translation of the New Testament that renders it in the way you say it is, or left the impression it is? We're going to wait for that. And when you produce it--if you do--which you will not--we'd like to have it over here at our table. We'll give it back to you. We don't want to keep it. We just want to see what it looks like; to see if it reads the way that you say it does.

Ladies and gentlemen, let me say this. Everytime the English word "for" comes from the Greek preposition "eis" it points forward and never backward. EVERY TIME. You know that, don't you? Every single time the English word "for" comes from the Greek preposition "eis" it points forward, not backward. He is not writing a thing. He wouldn't answer if he did write it. You don't have anything to write, do you? Is that not true? Now, don't you see how this man is hurting? I don't know why the man didn't know that I'd answer that. Did you think that I was an ignoramus of some kind? I don't know much Greek, but I know that much. Every single time, it points forward and never backward.

Mr. Thayer says it "denotes entrance into", and that "for" means "in order to receive the forgiveness of sins." That's Mr. Thayer. "Eis" never means "because of". ("Ice" or "Ace"; it's pronounced both ways.) It never means "because of". It never means "on account of".

I say again, friends, he did not say that the word was "gar" but he carefully and slowly phrased it in such a way as to leave the impression that it's the same thing as in the other passages.

And note the Scripture down here at the bottom, Mat.- **26:28**.

	English	Greek	ALBERT BATTIS		
Acts 2:15	For	Gar	Definition of Gar	He Ought To be Ashamed to Live and Afraid to Die	
Acts 2:15	Seeing	Gar	AS		your sins are remitted
Acts 2:36	For	Gar	INDEED		your sins are remitted
Acts 2:38	For	Eis	NO DOUBT		your sins are remitted
Acts 2:39	For	Gar	SEEING		your sins are remitted
Acts 10:46	For	Gar	ASSURED		your sins are remitted
	MR BATTIS SAID	(GAR)	BECAUSE		your sins are remitted
<p>MAT 26:28 SAYS "FOR (GAR) THIS IS MY BLOOD OF THE NEW TESTAMENT, WHICH IS SHED FOR MANY FOR (EIS) THE REMISSION OF SINS"</p>					

This passage says, "For this is my blood of the New Testament, which is shed for many for the remission of sins." It has the same expression, "FOR the remission of sins", and the word "for", at this point comes from the Greek word "eis". The first "for" comes from the Greek word "gar". The meaning of the first "for" has no significance connected with "for the remission of sins" anyway. But that shows that it can come from both of the Greek words. The second "for" ("eis") looks forward, never backward. Now watch it. And this is an argument that any of you can see, if you know nothing at all about Greek. Now watch it carefully. This is English. If the word "for" (the last "for") in Mat. **26:28** means what he says it does in Acts **2:38**, then Jesus should have said, "For this is my blood of the New Testament, which is shed, because you already have the remission of sins. I shed my blood on the cruel cross of Calvary because you already had the remis-

sion of sins."

I haven't seen him write a word now in the last five minutes. Are you going to answer that? Can you answer it? Is there one thing that you can say about it? I'm surprised, Sir, that you brought it up to start with. We've got one brother, who happens to live in the same place that you; live, and he can read it just like you read English. Now that's an argument you won't answer. Do you want to admit that you made a slip at that point?

He's made a play, saying I was not able to show a case of a sinner going down into the water and coming up a Christian. I want to call your attention to the very same passage we've been talking about here. This has to do with the Holy Spirit. It has to do with water baptism. I want you to notice some little pronouns, in Acts 2:36-38. First, the 36th verse. Peter said, "Ye crucified Jesus Christ"--ye, the pronoun ye. All right, who is he talking about with the ye? In the 37th verse, those that were present cried out and asked, "Men and brethren, what must we do?" The 36th verse, "Ye crucified"---then they asked, "What must we do?" And in reply Peter said, "Be baptized everyone of you." There's the pronouns. Can you find a Christian among these murderers? Does that apply to sinner, or Christians? Those men were murderers. The 36th verse, Peter speaking, says, "YE crucified him." They cried out, "Men and brethren, what must WE do?" And in reply Peter said, "Be baptized everyone of YOU." Pronouns. Sinners. Murderers. And still he comes back up here and says he asked me one question and I haven't answered it. I've answered that three or four times already. "One question", he said last night, "and you haven't answered it." I've answered that three or four times. The audience sees it whether you do or not. I'd like to see you do that. We'd like to be able to baptize you. You've never been baptized according to your theory and your argument--for the right purpose. You may have been wet, but you were not baptized for the right purpose.

I'm going to take a little time now, to pick up just a few loose ends from last night. I used the expression "loose ends" so you would have something to quibble about. When I wrote that

down, I thought he might quibble about it. We've got to give him something though to talk about. So, we'll let that be an instrument to help him.

About Acts, chapter two, he said that they were not baptized on that day. Now, that works just like Cornelius up here last night, and the eating of the Bible, and the \$100 bill. You could not prove that he was or was not baptized.' Can you? If you can, then the Bible still waits.

Now, about these people being baptized that day--let's look at it like this. The 47th verse of the chapter says, "The Lord added to the church daily such as should be saved," and one version says "such as were being saved." Who did the Lord add to the church? The saved, or those doing what the Lord said do in order to be saved. Now, what is it that one must do in order to be saved? Well, for one thing, instead of the water in the natural birth, it's water in the Spiritual birth. John 3:5, "Except a man be born of water and the Spirit, he cannot enter the kingdom of God." Furthermore, the Bible says in Mark 16:16, "He that believeth and is baptized shall be saved." Thus, baptism is essential to salvation. And it's the one baptism that we're talking about up here on this big chart, that will save you. Baptism saves, and the saved were added to the church. Thus, they were added that day, and he admitted that last night. But the saved are the ones that were added, and baptism saves. It's not the only act of obedience. It's not the only thing that saves, but it's the final step, and we've proven that with the proposition, and on the chart over here in regard to Rom. 6:17-18. Therefore, those people were baptized before they were added, and they were added that day, by your own admission.

Now, Mr. Batts, last night you said that he, Sain, left out of John 1:11-12 the words, "even as many as believe". I don't remember whether I did or not; it doesn't matter. I'll put them in tonight for your convenience. That does not change the argument, that I made on John 1:11-12. "To them gave he the power to become sons of God." They were given the right to become sons of God, at the point of faith. We stress faith as much as you do,

Sir.

And do you know, this man almost said last night that baptism saves figuratively. I've been trying to get you to say that since the discussion started. You almost said that baptism saves figuratively. 1 Peter 3: 21, "The, like figure whereunto even baptism doth also now save us." I have a little book here, that these men were, nice enough to give to me last night, and in this book, on page 15, we find "figurative baptism". And on page 20, "Does the Bible teach figurative baptism?" Answer--yes. It's your book. You wrote it.

(BATTS nodded his head.)

SAIN -- You say then that water baptism saves figuratively? Nod your head to that.

BATTS — "I said I wrote the book."

You wrote the book. Well, this is correct then—it's your writing. So, you teach that baptism saves figuratively--answer, yes! Now here is the predicament the man is in, friends. I wanted to get him in this all along. I've had trouble getting this out of him, but we finally came to it tonight. They'll take the position that you're saved liberally at the point of faith. There is nothing figurative about that. But because of the truth that you find in 1 Peter 3:21, they make it figurative salvation, if it is anything at all. Thus, if you are saved by water baptism at all, it's figurative salvation. Now get it. According to their own theory, and I accept the fact that faith comes before baptism. It is that man—that has faith that we baptize. We won't disagree on that. We might disagree in regard to the explanation of that statement. But it is that man that is literally saved, at the point of faith, that is later figuratively saved at the point of baptism. Thus if a man has faith, and he hasn't been baptized—what kind of shape is he in? Well, he's literally saved at faith, but he's figuratively lost, because he hasn't been baptized, according to your theory. If baptism saves figuratively, you're figuratively lost before you're baptized. You

see this, ladies and gentlemen? If baptism saves figuratively you are figuratively lost before you are baptized. Thus you have that man literally saved at faith, and figuratively lost because he hasn't been baptized. Now, which end of you, Sir, is lost? Which end of you is saved? If you have faith, then you are literally saved; but you are figuratively lost because you haven't been baptized. What part of you is saved? What part of you is lost? That's what we want to know.

I wonder if we have time. Brother Elkins, how much time do we have? Six minutes. Brother Mathis, brother Laws, could we get this chart down? I haven't given you much time. I'm sorry. I have a chart here, and another one, over on this side, and we will introduce it at the proper time.

While they're getting this down let me make this argument. He made a statement tonight in regard to the first chapter of Acts and verse four. "They were commanded to be baptized of the Holy Spirit", he said. They were commanded to wait in Jerusalem, Sir. I read that passage, and I didn't read where they were commanded to be baptized of the Holy Spirit. They were commanded to wait in Jerusalem for the PROMISE of the Holy Spirit. Yes, they were commanded, but they were commanded to wait. He said they were commanded to be baptized of the Holy Spirit. But the Bible says they were commanded to wait for the promise of the Holy Spirit. He also used Eph. 5:18, "Be filled with the Spirit", but that's to the Christian.

Mr. Batts quoted John 3:34 last night, and used it to show, or said that he was using it to show, that there were no measures of the Holy Spirit. He said, "For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure", but you left out "unto him"--Jesus Christ. That's the very point, You didn't even quote the passage correctly, Sir. And the leaving out of those two words changes it completely. The Holy Spirit was given without measure—but to whom? To Jesus Christ. Christ received the Holy Spirit without measure.

Here are the measures of the Holy Spirit, shown on this

MEASURES OF THE HOLY SPIRIT

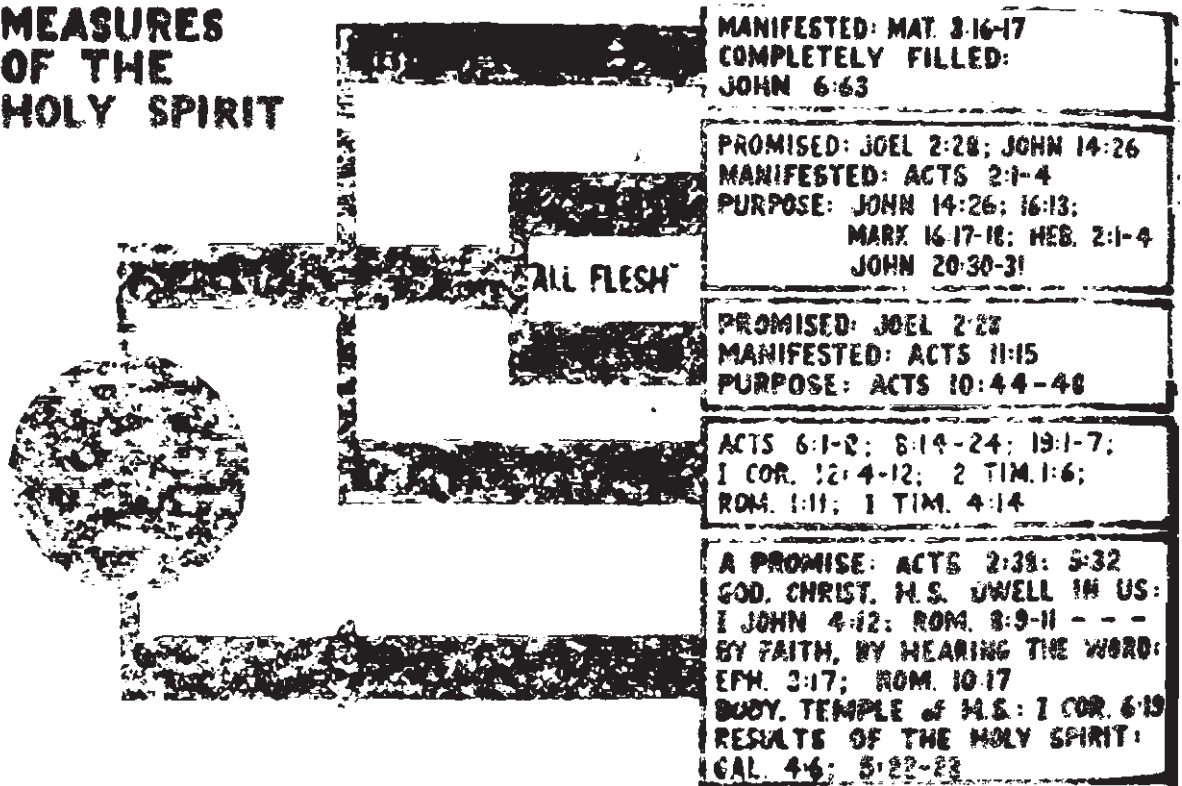


chart. (See a better copy of chart on page 17.) These passages show that it was manifested, completely filled (Mat. 3:16-17. John 6:63). The Apostles and Cornelius received the baptismal measure of the Holy Spirit (Acts 1:5; Joel 2:28; Acts 2:17). It was promised to the Apostles (Joel 2:28; John 14:26). It was manifested as we have it in the record here (Acts 2:4). He read, I believe, some of these passages tonight. The purpose of the Holy Spirit was to assist the Apostles in writing for inspiration that became the inspired Word of God, and to guide them into the things that they might say. This was the purpose of Holy Spirit

baptism for the Apostles (John 14:26; 16:13; Mark 16:17-18; Heb. 2:1-4; John 20:30-31). We'll have a chart over here, perhaps to night, certainly tomorrow night. I'm waiting to see what he is going to say about Cornelius before we do that. On that chart we will explain the baptismal measure of the Holy Spirit to the household of Cornelius. But the Apostles laid hands on some people, as we find recorded here in these passages (see chart). And then there is the indwelling measure (see chart) for all Christians today, in effect now. These were the early Christians (see chart) that had hands laid on them by the Apostles. Here is Cornelius, the Gentile (see chart) and the Apostles, who were Jews. The upper two-thirds (on chart) is the miraculous. The lower one-third is the non-miraculous, which applies to those today who are children of God.

We are going to support all of this by arguments that will come up in future speeches. The indwelling measure of a promise (Acts 2:38; Acts 5:32). God, Christ and the Holy Spirit all dwell in us (1 John 4:12; Rom. 8:9-11), It is by faith which comes by hearing the Word of God (Eph. 3:17; Rom. 10:17). The body is the temple of the Holy Spirit (1 Cor. 6:19). Indeed we believe that. I'm sure that you and I would agree as to the body being used in the right way, and not to be used in sinful ways. Here are the results of the Holy Spirit (Gal. 4:6; Gal. 5:22-23). "The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law." Why, I believe in right living as much as this man believes in the right way. This is the result of the Holy Spirit that comes today--not in a miraculous measure; not by the laying on of the Apostles' hands; not by the baptismal measure of the Holy Spirit—but the Holy Spirit that is given (non-miraculous) as a gift to those who obey the Lord (Acts 5:32). "To all them that obey him."

I told my opponent that if he didn't bring in water baptism, he would be the first Church of Christ minister that failed..: He said, "Well, I had the advantage." Well, tomorrow night he will have the last speech. However, I'm entitled to about twenty minutes tomorrow night after he is finished. Somebody is shaking his head. I'll guarantee that I can put that to a vote, and 35% of the Church of Christ members will say, Mr. Batts is right, because some of them are honest. Not many of the preachers will acknowledge the truth, but I know some of the -- (Laughter.) That's the truth. I know the Church of Christ preachers better than some of them know their brethren.

Now the man broke the rule, and my moderator should have--he had the right to interrupt him. The rule said two nights for each discussion. But you remember the little humor last night about the boy that wanted to cut the tree down on the river banks so he could have a baptizing? He was a young fellow; it has been a long time ago; I wonder if that was Brother Sain. (Laughter from audience.) Now, Brother Sain, the record is going on tape. You know we have signed a contract that either one of us can publish it. Of course some of your friends are saying, they doubt that you will want yours published. Of course we agreed to make any corrections like misquotations or grammatical errors; but no change in the doctrine whatsoever. And each speaker is supposed to read the manuscripts after it is typed out and before it is printed.

Now the text tonight, Brother Sain, still says, "In the last days saith God, I will pour out my Spirit upon all flesh." I want you to, if you feel that you are finished, or won the point on water baptism. We see, you didn't win it the two nights you had, because you spent about all of your time tonight on it. But if you think now that you have it won, I wish you would tell the people in your next thirty minutes that God was wrong--that He is not going to pour out His Spirit in the last days. If you believe He is going to pour it out in the last days, tell the people, and give them proof of what Peter had in mind when he said, "And it shall come to pass in the last days, saith God, I will pour out my Spirit upon all flesh." You heard him say that only

the twelve Apostles received the Holy Ghost. Now that isn't in the Bible. And you know he is supposed to keep silent where the Bible is silent. Now Peter said, "This is that which was spoken of by the prophet Joel." What did Joel say? "I will pour out my Spirit upon twelve Apostles?" No. That is what Mr. Sain said. Joel said, "All flesh." Then he said, "It was on men only." Does the Bible say on men only? No. When Jesus said, "Except a man be born again," Brother Sain, didn't he mean a woman must be born again? When he said, "He commanded all men everywhere to repent," didn't he mean all women? Yes, Joel said he would pour it out upon "all flesh, maids and handmaids, upon my servants." Not just on twelve, but my servants. The reason why Mr. Sain has not received the baptism of the Spirit is because he is not a servant of God. Now, one can be saved and not be serving God. But I don't know how long you will stay saved if you don't serve him.

Brother Sain, do you believe that the Apostle Paul had the baptism of the Holy Ghost? I don't expect you to answer that to me. He keeps insisting, and kept on, and finally I said I wrote the book. That's the first time that I've said anything, but he kept on every night trying to get me to say something. I don't want you to answer until I get through. When you get up here will you tell the people whether or not the Apostle Paul had the baptism of the Holy Ghost. If you do then that will end the debate, because you said, "Only" (and I circled the word "only") "Apostles could lay hands on peop]e to receive the Holy Ghost." Brother Sain, do you know who laid hands on Paul? He was not an Apostle. And so far as I know, he was not even a preacher. The Bible said, "A certain man named Ananias." It didn't say whether he was a prophet, evangelist, or preacher. "A certain man Ananias", and he laid hands on the Apostle Paul. There was a certain man who may have been a preacher and may not have been, laying hands on a man and he received the Holy Ghost and became the Apostle to the Gentiles. Now, are you going to apologize for that, or try to pass it up? Say you made a mistake. First, I would like to tell you, Brother Sain, that no Apostle had the power to impart the Holy Ghost to anybody.

And you said in your letter . . . you said in your letter that I wanted him to hear this, Mr. Moderator, if you don't mind. You said in your letter that Peter and John came down to lay hands on them. Now you ought to read that again. The Bible says, "They came down to P-R-A-Y, pray, for them that they might receive the Holy Ghost" (Acts 8:15?;) Of course, while they were praying, they did lay hands on them. I believe they did. (Laughter.) But it didn't say they came down for that purpose. They came down to pray for them. If they had power to impart the Holy Ghost . . . Now I can tell just as well when some of you close your ears. Jesus said, "Their ears they have closed." Here are some things that you need to hear. "If I were to catch my preacher in something like that, I would pull his coat tail until he repented. Until he corrected that, I would say, "I am no longer your member.

He told you a while ago that Peter told those murderers to be baptized. Do you know for some cause--I don't know why--and it is on the tape—the word "repent" slipped. Peter told them to repent and, repent first, and be baptized.

Oh, yes, he said Batts said, the 3000 people that were added to the church that day, were not baptized that day. You play that back, Brother, and if it says that, tomorrow night I will apologize, and say, "Good folks, forgive me." I did not say they were not baptized that day. I said) they may have been and they may not have been. The Bible said they received the word, and they had a manifestation of joy. "They that gladly received the word, were baptized." It didn't say when; it just said they were baptized. The same day they were added unto the church, and the word "add" means to join. They joined the church that day, but it did not say they were baptized that day.

Now, brethren, he read 2 John, verse nine. Now let me read verses 7 and 9, "For many deceivers are entered into the world." Who are they? "Who confess not that Jesus Christ is come in the flesh," (not "has" come, but "is", present tense) "is come in the flesh. This is a deceiver, and an anti-Christ." Who? Who will say that Jesus Christ is not come in the flesh. A false prophet,

a deceiver, and an anti-Christ. Jesus, speaking of the Holy Ghost, said, "My Father and I will come unto you and make our abode with you." Listen what John said, just before this, brethren, "We know we are in him, and he (Christ) is in us, in our flesh." How? "By the Spirit, that he has given us." My opponent has signed the contract to tell you you cannot have the baptism of the Holy Ghost. That is the spirit of the anti-Christ and the deceiver. "Whosoever transgresseth and abideth not in the doctrine of Christ hath not God. He that abideth in the doctrine of Christ hath both the Father and the Son." Now how do we have both the Father and the Son? In the person of the Holy Ghost. Jesus said I will send you another comforter. My Father and I will come in unto you and make our abode. And good ole Brother Jude couldn't understand how other people can have the Holy Ghost. He said, "Lord, how is it you are going to give that to us, and not to the world?" Jude thought it was reserved for the Apostles. Bless his heart. He was honest. Jesus answered, "If a man love me and keep my commandments, we," (Father and I) "will come in and abide with him." Amen. John lit: 22-23-

When the Father and Son dwells in you, it is in the power of the person of the Holy Ghost. And if you have Christ in you, God in you—you have Him in the third person of the God-head. If you don't have Him in you, you should let Him come in. If you listen to a man that tells you you can not have the Holy Ghost, you are listening to a deceiver, false prophet, and Spirit of the anti-Christ.

Just before John said that, he said, "We know that we are in him, and he is in us, because he hath given unto us his Spirit." 1 John 3:2U- Then the very next verse, "Beloved, believe not every spirit, but try the spirits, because many false prophets have gone out into the world." How will we know them, Lord? "Hereby, know we the Spirit of God." How Lord? "Every spirit that confesses that Jesus Christ is," (present tense) "come in the flesh is of God. And every spirit that confesses not that Jesus Christ is come in the flesh is not of God," and this is that spirit of anti-Christ. "Ye are of God little children, and overcome them, because greater is he that is in you,- than he that

is in the world" (1 John 4:4.) Thirteenth verse, "Hereby know we that he is in us and we in him because he hath given us his Spirit." The 5th chapter and the 8th verse, "It is the Spirit that beareth witness." The word "witness" means to speak, talk, testify and to give evidence. "Because the Spirit is true." The 9th verse, "If we receive the witness of men, the witness of God is greater. Now that is what the Bible says about the preachers who oppose Christ, and the person, power and the Holy Ghost coming into our lives. Now Jesus in person is at the right hand of the Father. God the Father, and God the Son, through the power and person of the Holy Spirit is come, present tense, now in the flesh--Christ in you. The word "Christ" means anointed. Jesus said the Holy Ghost is upon me for he hath anointed me. Christ is not a person. Christ is the effects of an experience. Jesus is a person, and Jesus Christ means the person who receives the Holy Ghost, and anointed. If you don't believe in the Holy Ghost and the anointing, you ought to change the name of your church to Jesus' Church, and leave off the word Christ. Because when you say Christ, you are saying anointed. And no person in the church has ever been or ever can be anointed any other way except by the power of the Holy Ghost baptism.

I am contending that believers can have the baptism of the Holy Spirit in the last days. Now, let us consider why some cannot receive the Holy Spirit in the last days. In Proverbs 1:22, "How long ye simple ones will you love simplicity, and fools hate knowledge and scorers. Turn ye at my reproof and behold I will pour out my Spirit upon you, and make known my word unto you." So a fool cannot receive this. It will not be poured out upon him. It will not be poured out upon the simple. It will not be poured out upon a scorner. Now perhaps you are not a fool; maybe you aren't simple—you are just a scorner. You will have to quit scorning. He said, "Turn at my reproof." What is his reproof? Receive ye the Holy Ghost. He said if you will turn around and stop scorning, and making fun of God's Spirit and power, I'll pour it out on you.

Isaiah 30:1, "Woe unto the rebellious children saith the Lord, that take counsel," (from man) "but not from me saith the

Lord. They cover with a covering," (church membership, especially water baptism) "but not with my Spirit."

1 John 14:17 Jesus said of this Spirit baptism, "Whom the world cannot receive." Worldly minded preachers, worldly minded church members, and sinners cannot have his comfort, this wonderful power of the Holy Ghost.

In Acts 7:51 Stephen was on the witness stand. Listen to what he said to them.' "Ye stiffnecked, uncircumcised in heart and ears, ye do always resist the Holy Ghost even as your Fathers did, so do you." Papa wouldn't have it. ~~Mama~~ would not have it. Your necks are stiff, your ears uncircumcised, therefore you resist the Holy Ghost.

Nineteenth chapter of Acts, verse nine. Paul preached and the believing disciple received the Holy Ghost and spake with tongues and prophesied. The ninth verse says, "When divers were hardened, and believed not, spake evil of that way." What way? This ole Church of God preacher, Paul, coming over here and telling these disciples they need the Holy Ghost. They received the Holy Ghost and spake in tongues. Who? Believing disciples. The hard-hearted, unbelieving element of the church spake evil of that way. Hard-hearted, unbelievers can never receive the Holy Ghost. They will oppose it, and fight against it until they blaspheme and seal their destiny for eternal perdition. Be careful my friends.

He (Sain) said he believed in the Holy Spirit in a way. But the Pharisees who crucified Christ believed in the Spirit. They believed in angels, and the Spirit, and holiness; but they wouldn't receive the Holy Ghost. They were dispersed abroad to the four winds of the earth. Jude, speaking of the last days, said, "Beloved, remember ye the words of the Apostles of the Lord Jesus Christ, how they, the Apostles, told you that in the last days there will be mockers. These be they who separate themselves, sensual, having not the Spirit." When? Last days. Who? Preachers, having not the Spirit. Notice the next verse, "But ye beloved brethren, build up yourselves in the most Holy faith,

praying in the Holy Ghost." Who? "Beloved brethren." In the Holy Ghost. How did they get in him? Baptized in him. "You remember this, dearly beloved brethren, you who are in the Holy Ghost." There will be some preachers in the last days who separate themselves sensual, having, not the Spirit. When? In the last days.

What do these false preachers do? He said, they mock, because they don't have the Holy Ghost. They mock the beloved brethren and speak evil of things they understand not. 2 Peter 2:1-12; Jude 17-20. What do they speak evil against? That they don't understand, and because they don't have the Spirit.

Listen to this, brethren. 1 Cor. 14: 2, and God help you to see this tonight. It is God's word. "He that speaketh in an unknown tongue, speaketh not unto man, but unto God—unto God; no man understandeth him." The false prophets will speak evil of things they understand not in the last days. Now I know the word "unknown" is in the italics, and not inspired by the Apostle Paul, but leave it out, and it is still unknown. "No man understandeth him," and that makes it unknown to any man. He is speaking to God about the mysteries of the world to come. The highest honor that can come to a mortal in this life, is to have the great Holy Ghost condescend, to come down, and fill his mortal body, baptize his soul, take control of his vocal organ, talk direct to God in the language that only God can understand.

One fellow said, "Well Batts, even the devil can't understand that." I said, "Do you expect me to bow my head over that? I feel highly honored that I can speak to God in a language that the devil can't understand," Then he said, "If people come and hear you speak in tongues they will think you're mad." I said, "What kind of people?" He said, "Maybe you know." I said, "Yes." God said, "It is the unbeliever and the unlearned." It is the unlearned and the unbelievers who say you are mad for speaking in tongues. Amen.

I affirm, and will again tomorrow night, that believers may receive the Holy Spirit baptism today as in the days of the

Apostles. I have proven unto you in the first speech that God's prophets and Apostles, under the inspiration of the Holy Ghost, referred to this experience as baptism--fell on, poured out, received—the promise and the gift.

Now if God's prophets and Apostles, under the inspiration of the Spirit, referred to receiving the experience by these words--what is my opponent, if he's going to be honest to his soul, with his congregation, with God, and the Holy Spirit—what is he going to say? What is he going to say? I wouldn't be surprised if he doesn't get the axe and chop down some more trees and talk on baptism these other few minutes. (Laughter.)

You know, friends, I detected the other night the man did have a little fear of blaspheming the Holy Ghost. Were it not for those words, you would be surprised at what men would stoop to do today. Religion crucified the Son of God. And there are men in the pulpit if they could get their hands on the Holy Ghost, they would crucify him today. And they claim to be gospel ministers of the Lord Jesus Christ. God up in heaven knows that I have said these things with all the sincerity in my soul.

One day I heard a man say the meanest person in the world was a wicked woman, but after reading the Bible I found the wickedest person in the world is the man who will get in the pulpit and take people's money, and withhold the truth from them. God said, "I am not with that prophet that cast my word behind him. If any man speak not according to this word, it's because there is no light in him." And this word said, "He will pour out his Spirit upon all flesh, maids and handmaids, and on my servants in those days, will I pour out my Spirit."

Now, a while ago, at the close of the other message, I started to tell you that people who have received the Pentecostal baptism in the last few years number into the many millions around the world. You see this breaking out in other denominations. Their preachers are calling their hands, and they say, "Bishop, you have an argument, but I have the experience." Yes, Baptists can have it. Methodists can have it. The Church of God

doesn't have a monopoly on it. I was one time a member of the Missionary Baptist Church. I was a child of God,-born of the Spirit. If I had died I would have gone straight to heaven. I learned that believers could have a baptism of the Holy Spirit, and I received it. My wife was a member of the Church of Christ. Her daddy and many of her people are preachers of the Church of Christ. She has received the baptism of the Holy Ghost, just like they did in the days of the Apostles.

Gentlemen Moderators, Mr. Batts, Ladies and Gentlemen, once again it's a pleasure to be before you. Right here at the last of his speech he was commenting about his wife and others—how many there were in number. My mind drifted toward a passage in Mat. 7:13-14, "Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to. destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." I said here last night, we're not trying to count noses, but those who love the cause, of Christ are ready and, set for the defense of the gospel. Furthermore, listening to Mr. Batts, as you did here for a number of minutes, you would think that I had a bad character—just because I contend for the truth. You know, Sir, we wouldn't have known that if you hadn't told us. The Bible says, "They measuring themselves, and comparing themselves among, themselves, are not wise." 2 Cor, 10:12.

In the first, part of his speech tonight he commented about the fact that we had signed an agreement to have this book printed, if either of us desire to have it printed. Do you have plans now to do that? Are you satisfied with it up to this point? I'm looking forward to see if you are yet willing to have it printed. Remember, these charts are a part of this discussion, so they would go in the book too. We'll cooperate with you in having glossy prints made of the charts, where they can be reproduced. And the words I'm saying right now of course will be a part of the book. Thus, if the charts are not in the book, those who read it will wonder why. That's a part of the agreement, and the charts are a part of the debate.

I want to look to another statement made by the man. He said that I was trying to get him to say something from his seat, all the time. I have been directing some questions to, him. It's all right for him to answer if he wants to, as long as we can do this orderly. However, brother Elkins and I decided that since we agreed the speeches would be uninterrupted—I would not reply to him. Two or three times last night and, night before last, when he asked what there was up here that he hadn't answered, I didn't speak up from my seat, but later in my speech, I told him

that he hadn't answered any of it, There are a number of things up here that he never did give time to.

Now, this man continues to talk about joining the church. I think he has said something about the fact that they are silent where the Bible is silent. Are you sure, Sir, that that should not be "silent where the Bible speaks?" We speak where the Bible speaks, and are silent where the Bible is silent. Don't you think yours should be that you are silent where the Bible speaks? I know what the Bible says in Acts. 2:41 and 2:47.

Mr. Batts read in 2 John 7 "For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an anti-christ. Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward." This passage, of course, and the one I read, the verses following, "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God." Of course, when two men meet in public discussion, either of them can accuse the other of doing this. But you know a tree by the fruit it bears.

I made that accusation toward you, Sir, because of what you said about "GAR" and "EIS". Now if you had not transgressed the law of God, why didn't you say something about this chart on "Gar", in your last speech?

(See Chart Ten, Top of Next Page)

I didn't hear a thing he said about that, did you all? Did you hear any argument at all that he made about this? He trapped himself last night, and he either thought we would not know better, or that we'd feel sorry for him, or forget about the fact that he said it--with another speech of his coming up before I had one. But we're not going to forget that easy, Sir. I want you to tell us when you come up here whether what we said about this is true or not. Will you tell us whether the English word "for" in Acts 2:38 comes from the Greek preposition "eis", or does it come from "gar"? You didn't really say that last night.

	English	Greek	Meaning	Notes
Acts 2:15	For	Gar	Defension of	(He Ought to be Ashamed to Live and Afraid to Die)
Acts 2:15	Seeing	Gar	AS	your sins are remitted
Acts 2:34	For	Gar	INDEED	your sins are remitted
Acts 2:38	For	Eis	NO DOUBT	your sins are remitted
Acts 2:39	For	Gar	SEEING	your sins are remitted
Acts 10:46	For	Gar	ASSURED	your sins are remitted
MR BATES SAID	FOR	GAR	BECAUSE	your sins are remitted

MAT 26:28 SAYS "FOR (GAR) THIS IS THE BLOOD OF THE NEW TESTAMENT, WHICH IS SHED FOR MANY FOR (EIS) THE REMISSION OF SINS."

You just tried your best to leave that impression about it. In presenting the thoughts that you did, you arranged them very, very carefully, trying to leave the impression that the same thing would apply to Acts 2:38, as it does in the other Scriptures on this chart. We're not going to let him forget this one. He made the statement. He brought it up. He's the one that introduced the Greek. He either didn't know it last night, or he doesn't know it tonight—one or the other—which one? If you knew it then, why don't you say something about it now? And if you didn't know it then, and you are afraid of it now, why don't you just come up here and admit that you are?

Notice with me, friends, I want to go just a little further with this in Mat. 26:28. "For this is my blood of the new testament, which is shed for many for the remission of sins." Jesus said that. Now then, using "gar" as you used it up here, what does "gar" mean in Mat. 26:28, if indeed it were there? It means the very same thing you said it meant in Acts 2:38 where "eis" is found. And that simply is "for" (the Greek word "gar", he said) as, indeed, no doubt". "Seeing that this is my blood of the

new testament, shed because you already had remission of sins." "Assured of the fact that I shed my blood because you already had remission of sins."

"This is my blood of the new testament, which is shed for many for the remission of sins"--Jesus said. And the word "for" comes from "eis"--and by reading it as the Bible gives it—we have an entirely different meaning. "Eis" never looks backward. It always looks forward. You haven't said a word about that. I think I know why you didn't. Furthermore, I didn't hear a thing he said when I challenged him to produce one Greek New Testament that has the word "gar" in Acts 2:38. Dig it up. Look out among some of these preaching brethren of yours, and see if they don't have one. Get them to come up with it. Show one Greek New Testament that does not have "eis" in Acts 2:38. (Laughter.) Do you pronounce it different? I don't know if that is what you are laughing about or not. I'd like to know, because I want to get in on this fun. (Laughter.)

Show one recognized English translation—now this won't be so funny. They were like some men out in the cemetery a while ago, or at a funeral. Now the fun comes, and we've got to furnish a little, you see. I challenge you again, take that mimeographed piece of paper that we handed out, and say whether it's so or not. Dig up some of these translations, and see if you can find one recognized English translation that renders "eis" in Acts 2:38 "because of" or "on account of." Find it. We've given you 27 on that piece of paper. Use one of them. Look it up to see if what we printed is what we say it is.

He has introduced a thought in connection with 1 Cor. 1U:2. I knew this would come. I told brother Elkins in preparation for this discussion, having listened to tape recordings from another debate, that it will be in his first speech; it'll be in the second one; it'll be in the third one; it'll be in the fourth one—all of them. Watch to see. 1 Cor, Lu:2. But we're going to take this one away from him too. 1 Cor. 1U:2, "He that speaketh in an unknown tongue speaketh not unto men, but unto God: for no man understandeth him, howbeit in the spirit he speaketh myster-

ies." Listen Mr. Batts. The word in the second chapter of Acts, instead of "tongue" is "language", and we agree that the language was unknown, unknown to many people around. That's exactly what took place on Pentecost when the Apostles were speaking. There were 17 nationalities of people, and they could understand, but only in their own language. The other languages were unknown to them. If you were speaking German, ladies and gentlemen, and there wasn't a single German person in the audience, it would be unknown, unless you could speak German like they. Thus, it becomes an unknown tongue. And if you will look on down to the latter part of this chapter, you'll find that an interpreter is needed. Unless that interpreter is present, you ought to be silent (verse 28). If you come up with the idea that you have the interpreter, then let me suggest that if a man has the ability to interpret German, he would have to have the ability to speak German. And tonight after this is all over, I'd like to get him off and see if that's the language he speaks—whether he can do that or not. It might cause some demonstration if we called for that from the audience, but any man that can interpret a certain language, a foreign language; that man would have to speak that same language. If he doesn't have that ability, then we are saying that he doesn't have the ability to interpret. You can't interpret something you don't know anything about. I told you that we would take that one away from him.

The Spirit's voice is something to consider. The Bible teaches, in connection with the Spirit's voice, in Rev. 3:22, "Let him hear what the Spirit saith unto the churches." In Acts 2:4, the Apostles "were all filled with the Holy Ghost, and began to speak with tongues." This that I read in the Bible is a language that can be understood. It is rational. It is an intelligent language. Now, Mr. Batts claims, that his is what you can't understand. But the Holy Spirit is that that you can understand. Thus, yours is not the Holy, Sir. The Holy Spirit can, be understood. Why was it that those people were amazed, when they heard it in their own language? They were not amazed because they couldn't understand. They were amazed because they could understand. The Holy Spirit can be understood. This man, by his own admission, says it can't be understood. Thus his is

not the Holy Spirit. Yet he claims that this is what he is affirming, at this time.

He said, that Sain said, he believed in the Holy Spirit "in a way." That may be on the tape. But, let me say, that I believe in the Holy Spirit, and we have the Holy Spirit "in a measure." Why didn't you look at this chart? You looked at that chart about like you did—you're still observing the Passover. And for the benefit of those that were not here, this man admitted—he said, "I believe in the Passover.." Well, we knew he believed in the Passover; we still know "that he does. I didn't hear one word that he said in regard to this chart. He's been observing the Passover ever since. And don't any of you people, that are followers of his, ever accuse him of not believing in the Passover. You know very well he does. He has "passed over" the whole thing. And he is going to keep on "passing over" it. Because he can't answer it.

I expected Mr. Batts to bring up Mark 16:17-18. You surprised me, by not bringing it up, so I'm going to see what I can do about it. I want a demonstration, Sir, We are not asking for demonstrations from the audience, but somehow, someway, let's see if some of this can be done. We have a very fine brother in Christ seated over here that is blind. Now if you can do all that's claimed to be done in Mark 16:17-18, we'd like to see you demonstrate a little. I just wonder--let me make sure that the audience understands this before we call for it. I'm not the type of preacher that wants to take up a collection, or to see how many people have a ten dollar bill, but I'm sure that there are people in this audience who would be happy to contribute ten dollars if this man's sight could be restored. He is a preacher of the gospel, a wonderful man. I know the man, and I know that in this audience there are a number of people who would gladly give ten dollars to see his sight restored. How many of you would? Raise your hands, please. (Many, many hands went up, all over audience.) Now count it by ten dollars, and go to work. They'll live up to it, too. If they don't I will myself. I'll do it myself.

Let me read it now, Mark 16:17-18. As you and I read today, and as we study Mark 16:16, "He that believeth and is baptized"—they want to know why we don't go on down further. Well, let's listen to it. "And these signs shall follow them that believe; in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." How many times did I use the word "THEY"? Let's go back a little bit, and see—beginning with verse 14. "Afterward he appeared unto THE ELEVEN, as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen. And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them." Who are we reading about back up here? The Apostles. "And these signs shall follow them that believe; in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." Now you give some time to that word "they"—all the way through there, and then you'll be an Apostle. And we'll help you find some Mormons, so you can be a part of them. I want some attention given to that, ladies and gentlemen. This passage doesn't teach what he says it does, and you know very, well that it doesn't.

He said, too, that he wanted me to give some time to read and study Acts, chapter two, and the 17th verse. We're going to do more than study verse 17. You were actually reading verse 16. Now listen carefully. "But this is that which was spoken by the prophet Joel; and it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh." The "all flesh" up here (on chart), is for Jew and Gentile. It doesn't mean "all flesh" in the sense of all people. If it did, what about ungodly men? What about animal flesh? If the Holy Spirit were to fall upon all flesh, all people--then ungodly men and the biggest reprobate that you could find in Murfreesboro or McMinnville or Morrison would be a part of that "all flesh." But he's

talking about the "all flesh" of Jew and Gentile--the Jews, preached to by the Apostles; and Cornelius with the Apostle Peter the messenger--both of them, representing both and all. The middle wall of partition is broken down. That's the "all flesh." Furthermore, if this was to read as you want it to read, it would have to read as follows: "And it shall come to pass In the last days, saith God, I will pour out of my Spirit upon all flesh--and this will continue throughout the years." Not just then—Jew and Gentile--breaking down that wall--but this will continue to be, on and on and on--for our generation, and others too—but it doesn't mean that. Thus, you put in extra, and I don't want it anyway; I'll just accept it as the Lord has it. Now, you quibble on that, and say that I don't want the Holy Spirit. That wasn't what I said. I do not desire What the Lord has not assured me of receiving. I'm willing to accept what the Lord has to say on any and all matters.

Someone passed up a little note here, and we do not object at all to you knowing that we have those who are anxious to help. I had four or five brethren meeting me with handshakes over here a while ago, as my speech ended. They said it was the best speech that I've made. I believe yours was about the poorest one that you've made, Sir. The first one tonight did pretty good. He had revived a little bit, getting on to a new proposition. I stated last night that the four speeches the man had made had gotten weaker by the speech. Well, you built it up a little in the first one tonight, but you fell on that last one. I'm disappointed, Sir. I actually thought that there would be more to it, with you in the affirmative, that you'd be better prepared.

There was a suggestion made to me, by a friend, that I read Acts 2:41, and read it slowly, and let's see what it does say. I know what it says. I could quote the passage but I want, in reading it, to read it very slowly, to see what you and I can find out about it. "Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls."—a connection between the fact that they were baptized and were added; that the Lord added to the church daily such as were being saved. Baptism is a condition of sal-

vation. Only the saved were added to the Lord's church, and had they not done all that God told them to do, they wouldn't have been saved. (James 2:10; Mark 16:16). Baptism is not the whole plan, but baptism is a part of the plan, Sir. In the conversion of the jailer, they were baptized the same hour of the night, and that story started at midnight. Do you think they would go out the same hour of the night, and do something that wasn't important?—something that had nothing to do with one's salvation?

I want to ask you a question, Sir. If you have the baptism of the Holy Spirit, why did you miss "gar" as you did last night? And I know you missed it, or you would have said something about it. The very fact that he said nothing about it indicates that he missed it. Didn't the Holy Spirit guide you into all truth better than that? I haven't heard you quote' First Corinthians, chapter eight, as we asked you to,

Mr. Batts said the first night that I couldn't change him. You got right up here before this audience, the very first night, and you said, "There's nothing the man can say that will change me," and yet he spent some 8 or 10 minutes of his time, telling what an awful thing I had done in my way of answering his perversion of the gospel. I didn't mean that to be unkind, Sir. I still like you. I've never met a man yet in debate, but what I thought more of him when the debate was over, than when we started. I can say this about you, Sir. I didn't mean anything unkind about this. I'm interested in your soul. I don't want to see you spend eternity in a devil's hell. And you ought to be—anybody should be, ashamed to live and afraid to die that perverts the gospel like you did last night. If you know Greek enough to make an argument on it, make it right. Don't pervert the gospel the way you did. You talk about somebody with a closed mind. On the first night, he said, "He can't change me; he won't ever change me," His mind was closed.

Now, to a study of Acts, chapter one, and I want to cover some things he has said, and some other thoughts. Reading, beginning with the second verse. I want you all to listen very carefully. If you have a Testament or Bible, open it, and read

along with me. "Until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the Apostles whom he had chosen: to whom also he shewed himself alive after his passion by many infallible proofs, being seen of them" (the Apostles) "forty days, and speaking of the things pertaining to the kingdom of God: and, being assembled together with them," (the Apostles) "commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me." (Now this is the verse where you said they were commanded to be baptized with the Holy Spirit, but they were commanded to wait for the Holy Spirit is a promise.)

Then in verse five, "For John truly baptized with water; but" (get it now) "ye" (the Apostles) "shall be baptized with the Holy Ghost not many days hence." We're following "them" and "they" right on down through the verses, showing that it was the Apostles baptized of the Holy Spirit. "When they" (the Apostles) "therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom of Israel? And he said unto them," (the Apostles) "It is not for you to know the times or the seasons, which the Father hath put in his own power. But ye shall receive power, after that the Holy Ghost is come upon you: and ye" (the Apostles) "shall be witnesses unto me." That's why we have, the miraculous baptismal measure for the Apostles and Cornelius, and it's something he hasn't made much argument on. We'll just hold that chart back for tomorrow night. It's going to be in the discussion tomorrow night, however, regardless of what he might say. We're going to give that to you. We promise you that.

Now, notice the last verse of the 1st chapter, Acts. "And they" (the same Apostles) "gave forth their lots; and the lot fell on Matthias; and he was numbered with the eleven Apostles. And when the day of Pentecost was fully come, they" (the Apostles) "were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting." I don't want to have to make this argument tomorrow night. One time ought to be

enough. I want you all to get this, and that's why I'm taking this much time. "And there appeared unto them" (the Apostles) "cloven tongues like as of fire, and it sat upon each of them. And they" (the Apostles) "were all filled with the Holy Ghost, and began to speak with other tongues."

Now you didn't answer the question that I asked you about whether you received the baptism of fire. Did you forget that? Did you forget that, like you forgot to look over here at this chart? Did you forget that like you forgot the other charts? How much time have you ever spent on this chart over here? How much? Those that have been here from night to night know. They know the man hasn't spent any time on that chart at all.

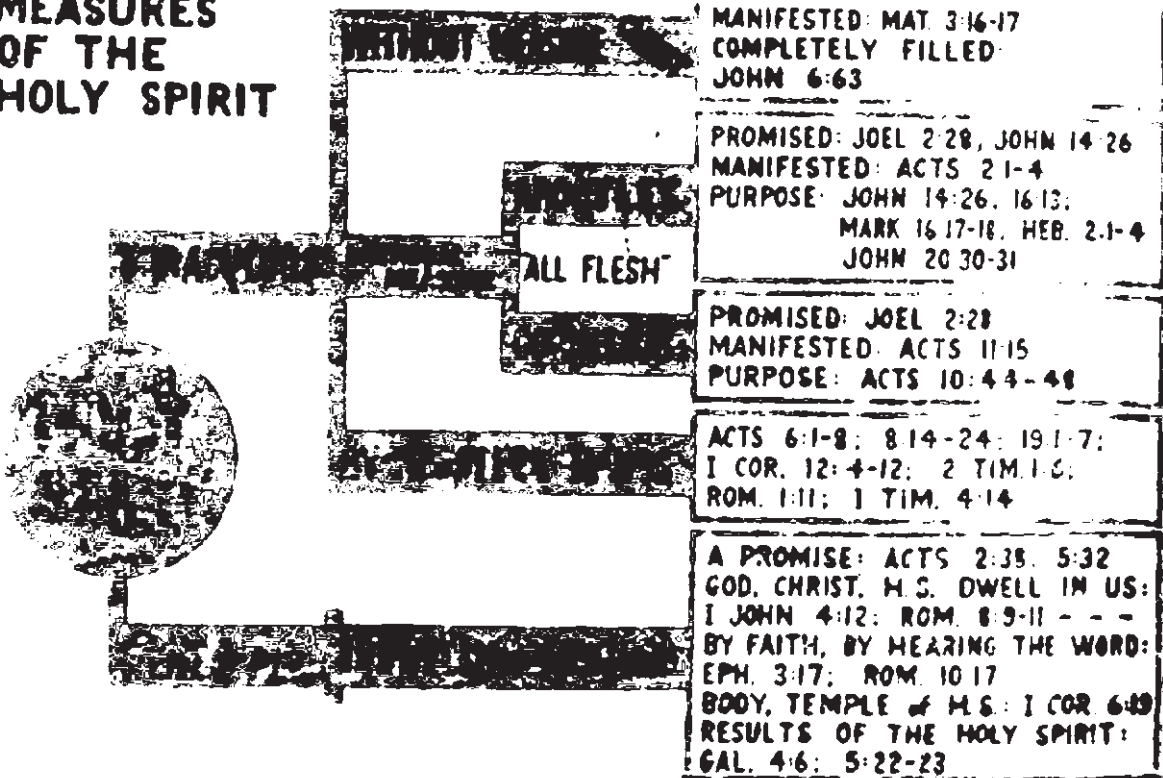
Now, ladies and gentlemen, in the short time that I have left, I want to call your attention once again to the fact that the Lord Jesus Christ received the Holy Spirit without measure. I read it out of the very verse you introduced last night, and you read it wrong. He didn't say anything about that either, did he? He didn't deny that fact. Not a word did he say. You know what I'm planning on doing tomorrow night? I'll give you a little idea. Suppose you point out, when you come up here in your last speech tomorrow night, which will be the third speech of the night, how much I have not answered. I'm going to tell this audience how much you haven't answered in my last speech—if I've got time to. I don't know if thirty minutes will be enough time or not. (Laughter.) I'll do the very best that I can. (Laughter.) I'm serious about that; I don't know if I can get that all in thirty minutes or not, but I'll do the best I can.

I read it from the verse that you used--that it was "not.... by measure" (the Holy Spirit which Christ received). John 3:34.

(See Chart Four, Top of Next Page)

I guess 99 out of 100 here would understand this chart without ray explaining it. It's a very simple thing.. We have over here in the large circle the Holy Spirit, and it is divided into two major divisions: miraculous and non-miraculous.. From the miraculous we have, as a part of this, the baptism without measure

MEASURES OF THE HOLY SPIRIT



for Jesus Christ, and then, still a part of it, the baptismal measure for the Apostles. And this divides into two sections, to both Jew and Gentile, through the Apostles and the household of Cornelius. That's the "all flesh" that you read in Acts 2:17, that he was talking about in Joel 2:28. Because he went to both Jew and Greek; they all have a right. I'll give you this thought in regard to Cornelius. That's exactly why Peter said, "On them as on us at the beginning" (Acts 11:15). They were amazed; they were surprised; they were shocked. It took miracles to convince Peter and his Jewish brethren that the Gentiles had a right to

the. gospel. As a result of that, the "all flesh" came in. Not ungodly men or animal flesh. We have covered this chart well tonight, and we will give much of our time tomorrow night in a study of Cornelius. It was also by the Apostles' hands. That was a measure, but not as great. They could not do what the Apostles did, nor what Jesus Christ did. But they had a measure of the Holy Spirit that you and I do not have in the non-miraculous, the Indwelling measure for all Christians—in effect now—promised to us, to all them that obey him. Acts 5:32. Every person that obeys the Lord;

Thank you, ladies and gentlemen, very kindly. We'll look for you back tomorrow night. Perhaps he will not care for me saying this, since I am not making an argument. We are well pleased with the size of the audience on a Wednesday night. We will look for you back tomorrow night.

Mister Moderator, Trusted Opponent, Ladies and Gentlemen. Again we feel fortunate, blessed and happy to stand before such wonderful people as you have been during this discussion. I may not smile as much in my face as some think I ought to, but in my heart I am all right. I am not mad at anybody. I love everybody. I am on my way to heaven and believe I will make it by and by. My good moderator read the subject that I am to discuss tonight. That is the "Holy Spirit baptism is for believers today as it was in the days of the Apostles." To teach that it is not the same would be teaching two baptisms, and I believe in one baptism.' By that I mean all that the early church had, the church of today can have.

My opponent said something about my making him look bad. Brother Sain, it isn't my speeches; it is the position that you have taken, that puts you in bad light, and of course I am not responsible for that.

Now such statements as asking for a sign, or a miracle. My heart goes out for the friend that he designated. Sometime I think that blind people can see better than people who have two good eyes. Now let me show you the position the man has put himself in, and he has blamed me for it. If you had dirt on your face, and I held a mirror before you, did I put the dirt there, or just hold the light where you could see? Would you get mad at me, or the mirror, or would you go wash your face? Now notice what Jesus said, "The hypocrites seek a sign, but there will be no sign given." The devil said to Jesus, "If--if--if you are the Son of God." He made these rocks, and if you are that Son, you can turn them to bread, and eat while you are so hungry. When Jesus was hanging on the cross with blood streaming from his Holy face, his hands and his feet, the leading religion of the day said, "Come down from the cross and we will believe you." One of the poor ignorant dying thieves raved and mocked him for claiming to be the Son of God. "You are dying" he said, "like I'm dying." The other man rebuked him and turned to the Lord and confessed that he was the Lord, though dying he would be resurrected and have a kingdom to come. In Mat. 12:28, "Jesus could not there do many mighty works because of their unbelief." If

unbelief could hinder Jesus then, it can hinder Him now.. Now why do you have' a silly grin on your face like that when I quote the very language of the Lord Jesus Christ? How can you commit such a crime against God's Holy Word? (This statement was made to some in the audience.)

Now, friend, the Holy Ghost was not given to empower the Apostles to write a Bible. I have told you that over and over. Mark was not an Apostle. Luke was not an Apostle. And some of the Apostles had no part in writing the Bible. Before the day of Pentecost, Jesus took the disciples, and not only twelve, but seventy, and gave them power to cast out devils, heal the sick, and raise the dead, before' they received the baptism of the Holy Ghost. Well, if He didn't give the Holy Ghost to write a Bible, and to perform miracles, what did he give it for? Acts 1:8 tells us, to give us power, courage and boldness to be witnesses unto him. Without the power and baptism of the Holy Ghost it is utterly impossible for any man in any church to be a courageous full gospel minister of Jesus Christ.

I notice he' is still on the charts. I expected, the first, twenty minutes of the first message. However, I thought surely he would say something against my affirmation in his second speech, but he went back to the charts again. He even said the pictures of the chart would be in the book, but if he puts them in the book he will violate the contract he signed about publishing the book. Only that that is on the tape is to go in the book unless it is agreed upon by the two speakers.

The reason why he is continuing on the subject of water baptism is because he doubts that he has gotten the point over good and clear to you. You know you can tell a little boy, or a little girl, or a grown man that they can't do a thing—and they will try, and try, until they are whipped or until they die. I told him repeatedly there is no example in the Bible where a sinner ever went down into the waters of baptism and came up a Christian. I said, "He has not, he will not, and he cannot." He keeps, on trying. He keeps on trying. Now he made it appear that the record will show that I was dishonest. Brother Sain, when

you are -talking I don't let my Moderator disturb me. I listen to you. That is the reason why I don't get up here and say you said something you didn't say.

If you will listen to this now, I am going to answer "for" and "gar". He tried to make it appear that I was dishonest in my explanation of Acts 2:38 and "for".

Now, I want to read this for fear I might make a mistake. I want him to thoroughly understand my position on the word "for". I told this congregation that I was giving the definition of the word "for" in English, Hebrew, and Greek, and also the Holy Spirit usage of it in the book of Acts. It was the King James translators who called the Greek word "for". And I trust the King James translators in being men of wisdom and integrity. My friend wants me to give the Greek word. He wants that discussed. The Greek word E-I-S is pronounced I-C-E, page 26 of Strong's Exhaustive Concordance. My opponent called it ACE last night; but he finally called it ICE, I think someone else told him it was probably ACE and he tried to change it. But you were right the first time. It really is ICE, according to Strong's. Strong defined this word "EIS" as "forward and backward." And last night you said "only forward." Now, if you want to look that up, it is in Strong's Exhaustive Concordance, Greek dictionary, on page 26.

Dr. A. T. Robertson, the great philosopher, professor, teacher in theology, and world renowned Greek scholar—in his book called, "Word Pictures in the New Testament", pages 34 and 37, on Acts 2:38. The Greek for "repent", says Mr. Robertson, means to change your mind and your life. Turn right about, and do it now. The word means to do this first.. Then following that, "be baptized". "For"--which is from the original Greek "EIS". Of this Dr. Robertson said, "There is an endless controversy, because men look at it from the standpoint of evangelical theology. In themselves the words can be expressed, aim or purpose, for that use of EIS does exist in 1 Cor. 2:7. However, there are other uses that has just as good Greek, found in Mat. 10:41 and in Mat. 12:41. The illustrations of both uses are num-

erous in the New Testament." This means forward or backward. Then he goes on to say, "One will decide the use herein according; as he believes that baptism is essential to the remission of sin or not. If one believes baptism is essential to salvation, he uses it forward; if he doesn't he uses it backward. So I understand," said Dr. Robertson, "Peter to be urging baptism on each of them who have already turned," (he put in parenthesis, repented) and for it to be done in the name of the Lord Jesus Christ as a basis for forgiveness of sins, which they had already received."

In Acts 2:1|0, Dr. Robertson continues, "Luke says that all the words were not recorded which Peter spake that day." Now let me quote the verse. Here is what Luke said, "And with many other words did he testify and exhort saying," or preaching. Luke there is confessing to you and to me, my brethren, that Peter said many things that he did not record verbatim.

In verse 41, Dr. Robertson goes on to say, "Only those who had repented and received the word with joy were baptized." First they received the word of repentance, they received the word of Peter with joy, and the same day there were added to the 120 already enlisted. The word "added", Dr. Robertson says, the original Greek means to join to. "They that gladly received the word, were baptized." But when were they baptized? The record is silent. It does not say when. Therefore, I must be silent. But he did say--the same day they were added to the church--the same day they received the word--the same day they repented—the same day they rejoiced.

There is no Scripture in the Bible, as we have already proven, that water baptism puts you in Christ or In the church. Not one to be found, anywhere. Now you can talk about the little "for", and "ice" and "ace" and "gar" and so on, until every hair on your head falls out, but Acts 10:i|6-U8 tells us this same Apostle Peter conducted a revival to the Gentiles and they were saved, sanctified, filled with the Holy Ghost—before they were baptized in water. The reason why my opponent is spending so much time on one little word is because it is so weak. It re-

minds me of the preacher who left his outline in the church, and the caretaker of the church found it, and he had a cross mark made, which said, "Strong emphasis, here—this point is weak." (Laughter.)

I would like to get to the subject now, but I had to do that for the record's sake. This is being taped, and he almost called me dishonest. Now here is one volume, if any of you would like to see it. I have told you the page you can read it on. A world traveler, and world renowned, famous Greek scholar, and professor, and teacher. So read it. Over here is the Strong's Exhaustive Concordance and I will let you see it.

He said twelve Apostles and the house of Cornelius were "all flesh", and that fulfilled "I will pour out my Spirit, upon all flesh." But, Brother Sain, what happened to the 19th chapter of Acts? Were they flesh? And why did this happen? And they received the Holy Ghost, and they were already disciples, believing disciples, baptized disciples, and these believing disciples received the Holy Ghost, spake with tongues and prophesied. The hard-hearted element of the church spake evil of that way (verse 9). He has not touched that yet. He will get his axe and get back on the creek bank, as we talked about the other night, and cut down some more trees, so he can go down to the water to baptize you.

Now listen to this, Brother Sain. In Eph. 4:5, you have harped and harped, or do you harp?—on Eph. 4:5--the one baptism. You got so bold until finally you brought out the word, "just" one baptism. I think I have that right over here on my desk, typed by you. Now, we have explained that thoroughly. He says there is just one baptism, and it is water. Paul must have made a slip, brethren, because before he finished that letter, in the 5th chapter, the 18th verse, Paul issued a commandment. "Be filled with the Spirit." Brother Sain, that word "filled" is from the very same Greek Word (Acts 13:9) where Paul "filled" with the Holy Ghost (Acts 13:8) Peter filled with the Holy Ghost said, "Stand upon your feet." So there is a commandment, "Be filled with the Holy Ghost." After Paul said, "There is one,"

and if there is just one, then it is the baptism of the Spirit, Brother Sain.

All right, somebody is shaking their head on that. Let us see about that. Peter, John the Baptist, Jesus Christ, called it baptism. On the day of Pentecost, the Bible says that they were all filled, filled- with the Holy Ghost, And the Apostle Paul, who had the baptism of the Holy Ghost, commands you to be filled with the Holy Ghost, and he said that after he said, "There is one baptism."

Now in John 3:33-34. I am going to get it right this time, Brother Sain. I usually quote this, but you said I made a mistake, so all of you listen; I am going to read it this time. I am reading John 3:33-34. "He that receiveth his testimony hath set to his seal that God is true. For he whom God hath sent speaketh the words of God." (The preacher that God sends speaks the Word of God.) "For God giveth not the Spirit by measure." I don't know if you ever noticed or not, Brother Sain, but the words, "unto him" are in italic letters. The translators added those in. Whether it be to Jesus, or to the maids or handmaids, who ever they are--he didn't, say any certain person--but the man that receives his testimony, he whom God sends speaks God's word, for God giveth not the Spirit by measure.

Extraordinary baptism or greater and lesser measures of the Spirit are not found in the Bible. There are some gifts of the Spirit that we esteem greater than others, because of the effects that it will have on the congregation, and how they glorify God, and I believe every bit of that. However, Brother Sain, I want you to understand there is a vast difference in the unknown tongue and the gift of tongues. There is as much difference in the unknown tongue and the gift of tongues, as there is faith and the gift of faith. I will get to that just a little later. Now, God said, "Be filled with the Spirit." How much of the measure of the Spirit does it take to fill one? If a measure of it fills me, then I am baptized. If one is filled he is full, and if he is full how could he receive any more? Now listen to this, friends. The Bible says he has an unchangeable priesthoods If the

early church had something, and we have something else, God made a mistake. There has been a change in the priesthood. The Bible says it is unchangeable. Hebrews 13:8, "Be not carried about by divers and strange doctrine." Jesus Christ is the same yesterday, today, and forever. Jude 1-3, "Earnestly contend for the faith, once delivered--once delivered to the saints."

1 Cor. 13:8, Brother Sain. Now that is the verse you used to prove that miracles have been done away, Holy Spirit baptism has been done away with, and the gift of tongues have been done away with. I wish you would read that again. There are only two things mentioned there to be done away with. He said, "Now we know" (that word "know" is referring to knowledge.) "Now we have knowledge and know in part and we prophesy in part." Paul did not say that miracles were in part, speaking in tongues were in part, the Holy Spirit in part. He (Sain) said "that". "Then that which is perfect is come, that which is in part will be done away." Not miracles, not the Holy Ghost, "that which is in part." What is it in part? Knowledge and prophesy. What did it mean that knowledge was in part? Here is a theologian; over there is a banker; over here a scientist; over here a farmer, doctor, and lawyer. They know in part. We are limited. The time will come when we receive the perfect glorified body. All the barriers will be broken down. We will know as God knows for we will be equal with God. The Bible says we are sons of God. Now we prophesy in part. After a while prophesy in part will be done away with, because we will have a universal knowledge of prophesy. Now, some prophesies about one thing and some another, and it is in part. Speaking in tongues are not in part, miracles are not in part, and giving of the Holy Spirit is not in part. People are getting out their Bible now. Not long ago I had a discussion and it came out in a newspaper that every Bible and every Testament in two towns sold out. I hope that will happen in and around Murfreesboro.

Listen to this, Brother Sain. Now you are forbidding speaking in tongues. Listen to this. 1 Cor. 14:37, "If any man seem to be a prophet or Spiritual," (that is a preacher or a layman) "prophet or spiritual, let him acknowledge, let him acknowledge

things that I write unto you are the commandments of the Lord. Wherefore, covet or prophesy, and forbid not to speak with tongues." The last phrase said, "But if any man be ignorant, let him be ignorant." Which is to say, if any man forbid speaking in tongues, is breaking God's commandment, and he is doing it by ignorance. I hope it is by ignorance, because if it is deliberate it will be blasphemy, against the Holy Ghost. The Holy Ghost can speak every language under the sun, but he can speak one language that no man can understand. 1 Cor. 14:2, "No man can understand him, howbeit in the Spirit, he speaketh mysteries."

I won't have time to finish something I have here before me now, but I want to mention it briefly. Acts 2:4. When the Holy Ghost came, they did not speak in the gift of tongues. It was unknown, and no man understood it. Wait a minute now and listen, and see if I can prove that. There was not one of the 3000 people from the 17 nations there when this happened. Why would they be speaking to them, Brother Sain, before they arrived? Now this was noised abroad—the multitude came running together and were amazed, and confounded, and said, "What meaneth this?" Some mocked, and accused them of being drunk. At this point God sent the gift of tongues in the church through the Apostle Peter. All of them spoke in the unknown tongue, but the gift of tongues is to be by one, or two, at most three, and never more than three in one assembly (1 Cor. 14: 27). In the household of Cornelius, all that received the Holy Ghost, spoke with tongues, as an evidence of baptism, but not the gift. In the 19th chapter of Acts, twelve men, and I don't know how many women and children, spoke in tongues as evidence of the baptism, but not the gift of tongues.

Gentlemen Moderators, Ladies and Gentlemen, this is our last night, and I believe the audience is the largest of the debate, by some 200 or more. I am just guessing. We certainly appreciate your presence.

I come now, again in the negative, to answer some of the questions that the man has put to me, and also to talk about some charts that we've not yet introduced in this debate—one of which has just been uncovered.

I want to say, however, here in the beginning, a few things, in as few words as possible, about the Holy Spirit, and some of the things the Bible teaches in that connection. Rom. 8:9 we read, "Now if any man have not the Spirit of Christ, he is none of his." We believe in the Holy Spirit. In Gal. 5:22-23 we read about the "fruit of the Spirit." I suggest 'tonight that the Spirit operates through the Spirit inspired Word. The Word, we are told in Eph. 6:17, is the "sword of the Spirit." In the early church, they had inspired men; we have an inspired book, the Word of God.

If you will read in detail, which I will not take time to do, from 1 Peter 1:22-25, you'll find, that the truth is obeyed "through the Spirit," "by the word; of God," and "by the gospel." The Spirit teaches through the Bible. "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, throughly furnished unto all good works." 1 Cor. '2:13, "Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth." Yes indeed, we believe in the Holy Spirit.

But I want, since it seems to be bothering him anyway, to "torment the man before his time" (Mat. 8:29). He doesn't seem to like the charts, and that's what we like to do—present what he doesn't like. So, we are introducing a chart tonight for the first time, in order that we might not be introducing new material in the last speech. This one is on Cornelius, as is also shown on the chart over here on your left. (See chart two, page

15.) We'll come back to that in just a moment, if we have time, and we are going to try to have time. The "all flesh", mentioned in Joel 2 and Acts 2, is fulfilled, or taken care of on the part of the Apostles to the Jews, and Cornelius for the Gentiles. (See chart four, page 17.) So the Gentiles are a part of that, and in the household of Cornelius.

(See Chart Three, Top of Page 176)

Here is a chart that has a verse by verse break-down of the tenth chapter of Acts, verses 1-i|8; and the eleventh chapter, verses 14-18 -- also the 15th chapter, verses 7-9. I'm giving it to you paraphrased, and doing so in as short a time as possible. In verses 1-2 we find that Cornelius was a devout man, feared God, gave much alms and prayed to God alway. In verses 3-5, he saw an angel in a vision. In this vision, he was told that his prayers and alms had come up to God, and that he was to send for Simon, whose surname was Peter. There is a purpose for these dots, and these shaded areas, which we'll tell you about in a moment. To Cornelius, Simon Peter was to "Tell thee, what thou oughtest to do." There is an arrow here and we will tell you why the arrow in just a moment. Then, in verses 7-8, the angel departed, and the three men were sent.

The scene then changes to Peter's vision on the house top (verses 9-16) and how that these men arrived (verses 17-21). Peter came down off the house top, and he was told that he (Cornelius) was "to hear words of thee" (verse 22). Then, in verses 23-25, the men were lodged for the night, and on the next day, Peter and the men go to Cornelius. On arrival Cornelius falls down and worships Peter, but unlike a Catholic Church Pope, Peter said, "Get up; I myself also am a man." Don't worship me. Then Peter made an inquiry (verses 26-29) as to why they had come, and Cornelius repeats, in meaning at least, what we find up here in verses 2-5. In his repetition (verses 30-32) he points out that they had come "to hear all things that are commanded thee of God." This, too, is a shaded area.

In verses 3k-k3, Peter's message is recorded. May I add, at

THE HOUSEHOLD OF CORNELIUS; ACTS 10:1-48; 11:4-18; 15:7-9

1-2 DEVOUT. FEARED GAVE. PRAYED	34-43 ● PETER'S MESSAGE	WHY WAS CORNELIUS BAPTIZED WITH THE H.S.?
3 ● SAW ANGEL IN VISION	44 ● HOLY GHOST ^{SAW} FELL	
4. PRAYERS -- ALMS COME UP	45. ON GENTILES ALSO	SAME PETER I PET 3 21 ACTS 2 38 MARK 16 16
5 SEND FOR SIMON	46 SPOKE IN TONGUES	
6 TELL THEM WHAT THOU DOUGHTEST TO DO	47 ● AS WELL AS WE	NOT TO SAVE HIM. ACTS 13:46 NOT TO GIVE HIM FAITH. ACTS 15:7. MARK 16
7-8 ANGEL DEPARTED MEN SENT	48. COMMANDED THEM TO BE BAPTIZED	BAPTIZED
9-16 ● PETER'S VISION	1 REHEARSED BY ORDER	REPENTED
17-21 MEN ARRIVE. PETER COMES DOWN	14 TELL THESE WORDS	BELIEVED
22 TO HEAR WORDS OF THEE	15 BEGAN TO SPEAK H.G. FELL AS ON US	HEARD
23-25 MEN LODGED. PETER AND MEN GO TO CORNELIUS. HE WORSHIPS PETER	18. GOD ALSO TO THE GENTILES GRANTED REPENTANCE UNTO LIFE	NOT TO PURIFY HIS HEART ACTS 15:9; I PET 1:22 NOT FOR THE REMISSION OF SINS. ACTS 10:43; ACTS 2:38 BUT TO CONVINCe PETER AND BRETHREN. ACTS 15:45-47
26-29 ● PETER'S ANSWER AND INQUIRY	7. BY MOUTH -- HEAR -- BELIEVE	THREE ● MIRACLES REQUIRED
30-32 CORNELIUS REPEATS VERSES 2-5	8. H.G. AS UNTO US (JEWS)	
33. TO HEAR ALL THINGS THAT ARE COMMANDED THEM BY GOD	9. PURIFYING BY FAITH	

this point, that the red dots represent the only words Peter spoke, by way of message (verses 26-29, 34-43, and 47-48). Then the baptismal measure of the Holy Ghost came (verse 44). The word baptism is not mentioned here, but I think we would agree on that point. The Holy Ghost came "while Peter yet spake" and "on the Gentiles also" (verse 45) and they spoke with tongues (verse 46). Peter realized that the Gentiles were now receiving the gospel "as well as we" (verse 47). He referred to the Jews back in the second chapter of Acts. Then the question is asked, "Can any man forbid water, that these should not be baptized, which

have received the Holy Ghost as well as we?" That's verse 47; then verse 48, "And he commanded them to be baptized in the name of the Lord."

At this point, the 10th chapter ends, and we pick up in the 11th chapter, with the verses shown in the upper right hand corner. In verse four (direct center of chart) we're told that they rehearsed this by order. Again, in verse 14, to "tell thee words, whereby thou and all thy house SHALL BE SAVED. And as he began to speak, the Holy Ghost fell on them, as on us at the beginning." In verse 18, that God also hath sent the truth to the Gentiles, "granted repentance unto life."

I want you to also notice chapter 15, verse 7, "That the Gentiles by my mouth should hear the word of the gospel, and believe (the shaded area again). We have tried to say all of this in just as few words as possible. Notice verses 8-9, that their hearts were to be purified by faith.

Now, friends, I want you to notice that all arrows are pointing in the general direction of the 48th verse, as we have it painted here on the chart. "To tell thee what thou oughtest to do"—"To hear words of thee"—"To tell thee words"—"To hear all things that are commanded thee of God"—"By my mouth...hear ...and believe"—ALL OF THESE POINT TOWARD VERSE 48. There is not one thing recorded in this chapter, or either of the three chapters, that Cornelius was told to do—commanded to do--except to be baptized. Now, don't you come up here and say that I said that's all the man had to do. I didn't say that. But the only thing the man was commanded to do was to be baptized. I challenge you to produce the Scripture in the 10th, 11th and 15th chapters, to show that he was commanded to do anything except to be baptized. Furthermore, the word "water" is mentioned in the 47th verse, and that comes back to the chart on "The One Baptism of Eph. 4:5", that we presented the first two nights.

The same Peter that spoke these words in regard to Cornelius was the Peter that wrote 1 Peter 3:21, "The like figure whereunto even baptism doth also now save us." Mr. Batts doesn't believe

that. He'll come up here and say that he does, but he doesn't believe it, because he hasn't obeyed it. Furthermore, it's the same Peter, who on Pentecost said, "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins." These Church of God preachers over here are nodding their heads. Now I'm going to see if they will keep on nodding their heads. It's water baptism. Now, nod your heads some more. The same Peter was preaching under the commission in Mark 16:15-16, where Jesus said, "He that believeth and is baptized shall be saved."

I want to ask (on the right side of chart) why was Cornelius baptized: with the Holy Spirit? Not to save him. Not to give him faith. Not to purify his heart. Not for the remission of sins. But, to convince Peter and his Jewish brethren that the Gentiles, had a right to the gospel, the same as the Jews. Now I'm going to read in my last speech tonight the verses shown over there. Here is a point to be noticed. There were three miracles required to convince Peter, and those miracles are shown here by the green dots—the appearance of the angel in the vision, Peter's vision on the house top, and then of course the Holy Ghost came in baptismal form.

(See Chart Nine, Top of Next Page)

Mr. Batts, in his last speech, made mention of 1 Cor. 13. I want you to notice the chart up here, and you'll have to look upward to see it. We're limited in wall space. He didn't make much of an argument on this last night. That's the reason why I held back in reply. Notice up above. Nine spiritual gifts are listed in 1 Cor. 12:8-10, and it's coincidental that in the next chapter, it's the same verses, 8-10. "Yet shew I unto you a more excellent way" (verse 31). Three of these nine are repeated in 1 Cor. 13:8-10, and they represent all nine back in the twelfth chapter, to make "A CONTRAST." Now what is that contrast? I want you to get this. The statement is made in 1 Cor. 13:13, "And now abideth faith, hope, love"—or "Faith, hope, charity, these three, but the greatest of these is charity." I want you to get that word "abideth"--"And now ABIDETH". On the chart,

**NINE SPIRITUAL GIFTS
LISTED IN I COR. 12:8-10.....
"YET SHEW I UNTO YOU A
MORE EXCELLENT WAY" (V. 3))
THREE OF THE NINE ARE
REPEATED IN I COR. 13:8-10,
TO REPRESENT ALL NINE.
AND TO MAKE
A CONTRAST
I COR. 13:8-13**

THINGS THAT SHALL CEASE	THINGS THAT SHALL ABIDE
PROPHECIES TONGUES KNOWLEDGE (Supernatural)	FAITH HOPE CHARITY

underneath the big word "CONTRAST", we find some things to be done away, to cease, to be moved. They are prophecies, tongues and supernatural knowledge. When, friends? When do these cease? The answer is when these abide (lower right on chart). When do these cease? The answer, when faith, hope and charity abide. Now when do they" abide? They abide now, Sir. You cannot have faith in the world to come; it's in this age we live in. When we reach the home of the soul, there will be no need for faith. We will have what faith brought. There will be no need for hope over there, "because we will have what we've been hoping for. Faith and hope abide in this life; in this dis-

compensation. Thus, as a result, these are to cease. Now that is exactly why we do not believe in the demonstrations, that can be, and are often seen and heard in their services.

He mentioned the blind man. Brother U. L. Allen, seated in here, consented that we could use him. He's a brother in Christ, a gospel preacher. I challenged Mr. Batts last night to restore his sight. We had some 50 to 100 hands that went up at my request, who were willing to give Mr. Batts \$10.00 each if he would restore this man's sight. Now, we'll see whether he believes it or not. Then, did you notice? He came back tonight, quoting Mat. 12:39, "There'll be no sign given." And, like he usually does, he knows where to stop. I want to know. Sir—get your Testament, out and look for yourself. I want to know, Sir, why you did not read on for the words, "but the sign of the prophet Jonas.." That's one sign, and we just asked you for one. You can't do it. You couldn't heal a pin scratch an eighth of an inch long if your life depended on it. You can't and never have done it. These people never put good legs for wooden legs; and they never restore a good eye for a glass eye; they do nothing about the sight. It's always something inside of you. Oral Roberts is the biggest fake the world has ever known. It's a racket. I'm not talking about you now, as far as the "racket" is concerned. I am, however, talking about you--that you couldn't heal a pin scratch an eighth of an inch long, and none of the rest of these men can. It's no part of the truth. Now, friends, this chart up here is going to stand up, and we're going to use it more as time goes by.

I want to call your attention now to a piece of paper that many of you still have with you. The one that is titled "Now There Are Diversities of Gifts, but The Same Spirit" (1 Cor. 12: I;). I'm just going to read you some of these points. You can read along with me, and for those of you who do not have them, I want you to listen to what is said. There is the ordinary gift of the Holy Spirit (Acts 2:38; 5:32). The Spirit dwells in us (Rom. 8:9-11; 2 Tim. 1:14). Your body is the temple of the Holy Spirit (1 Cor. 6:19). The extraordinary baptism of the Holy Spirit on Pentecost, received only by the Apostles, and the Scriptures are cited. We used an argument last night about Peter standing up "with the eleven."

A copy of the papers distributed are reproduced on next pages

"Now there are DIVERSITIES OF GIFTS, but the same Spirit"

1 Cor. 12:11

I. Ordinary "gift of the Holy Spirit". Acts 2:38; 5:32.

1. The Spirit dwells in us. Rom. 8:9-11; 2 Tim. 1:14.
2. "Your body is the temple of the Holy Spirit."
1 Cor. 6:19.

II. Extraordinary "baptism of the Holy Spirit". Acts 1:5.

1. On Pentecost: received only by Apostles. Acts 1:2-5; 26; 2:1-4.
 - (a) Peter stood up "with the eleven". Acts 2:14.
 - (b) Only "men" received it (Acts 2:13); Women were included in the 120 (Acts 1:11;).
2. Purpose:
 - (a) To qualify them to speak and write by inspiration. John 14:26; 16:13.
 - (b) To confirm their message with miracles. Heb. 2:1-4.
 - (c) They had inspired men; we have an Inspired book.

III. The nine spiritual gifts. I Cor. 12:1; 8-10.

1. Not the baptismal measure.
2. Given in addition to the "gift of the Holy Spirit".
 - (a) Philip, a baptized believer, "full of the Holy Spirit" (Acts 6:3) had hands laid on him (Acts 6:6).
 - (b) Had power to work miracles. Acts 8:6.
3. Could only be given by the laying on of an Apostle's hand. Acts 6:6; 8:14-19; 19:6.
4. Did not effect one's salvation; only Christians received them.
5. All Christians did not receive the same gift.
1 Cor. 12:8-10; 29-30.

6. Could not be passed on to third party.
 - (a) Peter and John had to go to Samaria to do this for some new converts. Acts 8:14-17.
 - (b) Simon tried to buy this power. Acts 8:18-19.
 - (c) Paul longed to see the Roman brethren, to impart these gifts Rom. 1:11.
7. Purpose:
 - (a) A means of revealing the will of God (was to serve "in part", 1 Cor. 13:8-10).
 - (b) To confirm the word. Mark 16:20.
 - (c) Now, we have the "perfect law of liberty". James 1:25.
8. Those who received these gifts:
 - (a) The seven. Acts 6:1-8.
 - (b) The Samaritans. Acts 8:14-24.
 - (c) The twelve at Ephesus. Acts 19:1-7.
 - (d) Timothy. 2 Tim. 1:6.
 - (e) Possibly others. Acts 11:27; 13:1; 15:32; 21:8-14.

As we read this paper, you can also look again to the chart that you see over here on "Measures of the Holy Spirit". The purpose of the baptism of the Holy Spirit was to qualify them to speak and write by inspiration and to confirm their message with miracles, (John 14:26; 16:13; Heb. 2:1-4). That was the purpose of miracles, to confirm their message. You don't need that today; we've got the word of God. Miracles are not necessary today. They had inspired men; we have an inspired book. By the inspired book, we are to be guided.

In this outline we also have the nine spiritual gifts. 1 Cor. 12:1 and 8-10). Not the baptismal measure of the Holy Spirit, these nine gifts. You haven't said much about that. I heard you say in one debate, that I had on tape recording, that you did not have the spiritual gifts. Would you say that tonight? Will you come up here, and give us that same statement? These spiritual gifts were given in addition to the, "gift of the

Holy Spirit," because Philip, a baptized believer, "full of the Holy Spirit," had hands laid on him, and he had the power to work miracles, as a result (Acts 8, verse 6). The nine spiritual gifts could only 'be' given by the laying on of the Apostles' hands. This slip of paper, friends, and: the chart over here, will answer every argument that he's made tonight,-and last night too, about the baptismal measure of the Holy Spirit. It did not affect one's, salvation; only Christians received them. And all Christians did not receive the same gift (1 Cor. 12:8-10 and 29-30). It could not be passed on to the third party. You made mention of Peter and John, and if we get time tonight we'll have that. He's right now thinking; I know what he's thinking about; he's going to come up here and say that I didn't answer it. I am answering it. I'm using this outline, and this chart, to answer everything you have said. And we've got some notes to look to in just a moment. Peter and John had to go to Samaria to do this for some new converts (Acts 8:14-17). And if I can only get to that tonight, I'm going to show you where you missed that point too, in your speech last night. Simon, in the 8th chapter of Acts tried to buy an additional measure of the Holy Spirit. That's not outlined in those exact words, but that's the truth. Paul longed to see the Roman brethren, to impart these gifts. Furthermore, the purpose of the nine spiritual gifts, a means of revealing the will of God. It was to serve "in part" (1 Cor. 13: 8-10). To confirm the word (Mark 16:20), and now we have the "perfect law of liberty" (James 1:25). Those who received these gifts are outlined at the bottom of the paper.

When I can have time, I want to talk about the back side of this paper, the --

TWO THINGS TO REMEMBER ABOUT HOLY SPIRIT BAPTISM

I. Holy Spirit baptism, always accompanied, with miraculous power
Acts 2:2-4, 43; 5:12; 9:40-41; 20:10-12; Mark 16:17-20

1. The Apostles never failed in a case of healing. Acts 5:16.

2. Signs were for the unbelieving, that they might have faith
1 Cor. 14:22.
3. Dead men had no faith. John 11:39-45.
4. The man of palsy was healed because of "their faith".
Mat. 9:2.

I I . Holy Spirit baptism was a promise, not a command..

1. The baptismal measure was promised to the Apostles.
John 14: 15-18, 26; 16:7-13; Acts 1:4-8; 2:33.
2. You cannot obey a promise.
3. No one was ever commanded to be baptized of the Holy Spirit.
4. Holy Spirit baptism was never for the remission of sins.
5. Sinners were never instructed to pray for Holy Spirit baptism.

Now, I want to answer some of the things that he said. I'm talking faster than you did, and when the book comes out there will be more in my speeches than yours. I wonder, Sir, if that is done because you are hurting for something to say.

He gave only one part of the English definition up here. Webster also says, "in order to become", "to get", "to have", "to keep with the aim or purpose of".

He spent twenty minutes last night, and then a lot of his time tonight, talking about "for" in Acts 2:38, and what we have on this chart. Right now is just as good a time as any to come

(See Chart Ten, Top of Next Page.).

to that. He quibbled tonight for some time about the pronunciation of "eis". What difference does it make as to the way it's pronounced? Would that change the use of the word? Why take the

	English	Greek	ALBERT BATTIS	
Acts 2:15	For	Gar	Definition of "gar"	(He Ought to be Ashamed to Live and Afraid to Die)
Acts 2:15	Seeing	Gar	AS	your sins are remitted
Acts 2:31	For	Gar	INDEED	your sins are remitted
Acts 2:38	For	Eis	NO DOUBT	your sins are remitted
Acts 2:39	For	Gar	SEEING	your sins are remitted
Acts 10:46	For	Gar	ASSURED ^{THAT}	your sins are remitted
MR. BATTIS Said	(GAR)		BECAUSE	your sins are remitted

MAT 26:28 SAYS "FOR (GAR) THIS IS MY BLOOD OF THE NEW TESTAMENT, WHICH IS SHED FOR MANY FOR (EIS) THE REMISSION OF SINS."

words of "Doctor" Robertson? It still remains a fact that every time the English word "for" comes from the Greek word "eis" ("ice" or "ace", whichever you want) it points forward, never backward. You haven't said whether that's true or not true. Furthermore, Thayer says it "denotes entrance into", and that "for" means "in order to receive the forgiveness of sins." "Eis" never means "because of" or "on account of."

There are a lot of people here tonight that were not here last night. We're up tonight higher than ever before; I know some of you were not here last night. Here's what he said on Tuesday night in his very last speech. The man did not say--I don't want to misrepresent him—he did not say that the Greek preposition for the English word "for" in Acts 2:38 was "gar"—but he very carefully and tactfully approached that in such a way as to leave that impression. He used the Scriptures that you see here on the chart (other than Acts 2:38) and used the Greek word "gar"—trying to leave the impression that it was the same in Acts 2:38. It is not. I used (on the chart) as an illustration, Mat. 26:28, which says, "For" (there the

Greek word is "gar") "this is my blood of the New Testament, which is shed for many for" (the Greek word here is "EIS") "for the remission of sins." He knows that it is; he didn't even deny it a while ago. He took up a lot of time about it, but he didn't say it was not "eis." We'll admit that the first "for" comes from "gar", but not the last "for". Albert Batts' definition of "gar" was this: as, indeed, no doubt, seeing, assured, because—and his application was this--"As your sins are remitted, then be baptized." "Indeed your sins are remitted, be baptized." "No doubt your sins are remitted, then be baptized." "Seeing your sins are remitted, then be baptized." (You see it was right down the way he wanted it there.) "Assured of the fact that your sins are remitted, then be baptized." "Because of the fact that your sins are remitted, then be baptized." But it does not mean that. It isn't the word "gar" to start with, the Greek word. You know it isn't. Now, you're not any better off than you were last night. You took up a lot of time up here, but you are not any better off, as far as that is concerned. It didn't help you a bit. And I think there is no one here that knows that any more than he does.

In John chapter three, verses 33-34--he went back to that tonight, and referred to the italics. I knew the italics were there to start with; we were waiting to see what you were going to say about it. We figured you would anyway. I could: have told you that last night, but I was waiting for you to come to that. I want to go back a little further, up in verse 30, "He must increase, but I must decrease." Who was the "I"? John the Baptist. Who was the "he"? Jesus Christ. Is that right? He nodded his head. Thank you very much. We agree on that. Now, coming right on down, and for lack of time, I'll refer to verse 35, "The Father loveth the Son, and hath given all things into his hand." No wonder they put those italics in there. Because the Scripture up above shows beyond any question that it had reference to Jesus Christ, and last night Albert Batts left out those two words, "unto him", in verse 34. And he said, "God giveth not the Spirit by measure." We took that Scripture away from him last night, and showed that it's the very thought that we've got on this chart (top of page 176). The Spirit for Christ is indeed

without measure, but that's talking about Christ. He wasn't talking about' every member of the Church of God, Church of Christ, or any other group.

Now this man has made mistakes in almost every speech, through the debate as far as Scripture is concerned. It's been interesting to me to note that many times he misses it by only one verse. It'll be the 19th verse, and he'll cite 18, or he'll cite 20. Now, I know that we all make mistakes, Sir, but it should not happen so often.

PUBLISHER'S NOTE: Both Mr. Batts and Mr. Sain agreed (in writing before the debate) that such mistakes could be corrected in this book. This explanation is given that you may be able to know why these mistakes may not now appear in the book.

Tonight you referred to Eph, 5:19 and it should have been 5:18, but this letter was written "to the saints which are at Ephesus"--to people all ready saved, not to sinners—and there is still one baptism, Sir, and that baptism is water baptism.

Then he said he wasn't sure that the charts would go in the debate book. I won't spend any time on that, because we'll work that out. I believe these men want to do the right thing about it, and I offered to cooperate.

Then he said, in regard to Acts 2:38, that I read, it last night, leaving out the word "repent". I may have; I wasn't concerned enough about that to notice if I did, when I played it back today. I didn't worry about it, because you haven't made any point about it anyway. "Sain left it out," he said. Well, Sain makes mistakes like you do, and we all do, but that doesn't change this argument one iota.

He said there is no Scripture that water baptism puts one into Christ. Read Gal. 3:27 and Rom. 6:3, to see for yourself. We proved the other night that the one baptism of Eph. 4:5 is water baptism, a saving baptism. And proved it from Scripture in the Word of God. And that passage, Eph. 4:5, was written.....Are

you listening, Sir? (Laughter from audience.) You talked about me not listening; I want you to listen, too. Are you listening? (Much laughter from audience, and Batts nodded his head.) Gooooood--thank you. This passage of Scripture, Eph. 4:5, was written in A. D. 64, 23 years after the last account of Holy Spirit baptism, at the household of Cornelius.

Here's another thing that I want to get into this discussion. Last night Mr. Batts said, "No Apostle had the power to impart the Holy Ghost to anybody." Now, I want you to read in Acts 8:14-18. Down in verse 17 it says, "Then laid they their hands on them and they received the Holy Ghost." And Mr. Batts said, "If I were to catch my preacher in something like this, I would pull his coat tail until he repented, until he corrected that, and I'd say I'm no longer your member." Would you stand up? (Batts shook his head.) I have it on tape. I copied that exactly word for word. Sir. He says he didn't say it. I want you to stand up, if you will, and let some of these men get a hold of your coat. If there ever was a man in the world who needed his coat tail pulled--you do!" (An outburst of laughter from audience.) I've got the recording right off the tape.

He talked last night about 1 Cor. 14:2, and we pointed out in the latter part of the chapter that an interpreter was needed. If an interpreter was used, the interpreter would have to know the language, and it is a language, the same thing as a foreign language. If he can interpret a language, he would have to be able to speak that language. But if there is no interpreter, let him keep silence. That's in verse 28.

We mentioned, too, the fact that you could understand the Spirit's voice. I read that to you last night, Rev. 3:22, "Let him hear what the Spirit saith unto the churches." Acts 2:4-7, they "began to speak with tongues." The Holy Spirit speaks a language that can be understood. Mr. Batts, by his own acknowledgment, says that his is one you can't understand. Thus, his is not the Holy. It's not the Holy Spirit, the language he speaks. That hurts, and I know it does, but we intended for it to hurt.

ladles and gentlemen, these are serious matters. I try to speak just as fast as I can because I want to get in all I can, instead of trying ' to get by with as little as I can. I hope that's true, with you in your next speech.

Friends, I wish all of you would remember, Jesus said, "The words that I speak will judge you in that day." My opponent was honest I think, but he made a mistake. I didn't say that about the disciples of Samaria. I said, you said, "Only the Apostles could lay hands on people and impart the Holy Ghost to them," or words to that effect. Only Apostles could do that. I pointed out to you that a certain man, who was not an Apostle, named Ananias, laid hands on Paul the Apostle, and he received the Holy Ghost. The thing that I said my opponent should apologize for was making such a mistake of saying, "Only an Apostle could do that." He had to say that to fit his little scheme or theory. "No one could receive the Holy Ghost but the Apostles, and they upon whom the Apostles laid hands, and when they died the Holy Ghost baptism ceased to exist." That is his theory. But my friends, was Ananias an Apostle? He said, "The Lord Jesus that appeared to thee in the way sent me that thou mayest receive thy sight and be filled with the Holy Ghost." Then laid hands on him and the scales fell from his eyes. Somewhere he received the Holy Ghost because he said, "Thank God I speak with tongues more than you." Wait a minute. Not mere tongues--tongues more than you all.

He said something about my slow speech, which reminds me of one of our young preachers who had a lot of zeal, and he walked up to one of the—we call them elders in our church, but we do not mean board members, we mean eiders or ministers. He said, "Brother, I can preach more in thirty minutes than you can in an hour." He said, "Son, I guess you can do that, but when I finish the people will know what I've been talking about."

I am still calling upon him to answer Acts 19:1-9. Did they receive a measure, a portion, or part? Whatever it was they received, they spake with tongues and prophesied. For some cause he is staying clear of that.

So far as the household of Cornelius is concerned, there isn't a minister nor member in our church but what will agree that Peter commanded them to be baptized in the name of the Lord. But, friends, before Peter issued that commandment to them, they

were already saved from past committed sins. Only unbelievers will make any other contention. Now let me show you. In Acts 10:43, "While Peter yet spake these words," and what were the words? Here is what Peter said, when the power fell and they received the Holy Ghost. "To him give all the prophets witness that whosoever believeth in him shall receive remission of sins." What? Shall receive remission of sins. While he yet spake these words, the Holy Ghost fell on them. Now, my friends, how inconsistent can an intelligent person be to say that a sinner can have the baptism of the Holy Ghost when Jesus plainly says, "Whom the world cannot receive" (John 14:17).

Will God hear a sinner pray? Now shake your head. Cornelius prayed an angel out of heaven. God said his prayers had come up before God. My friend says he is still a sinner. He (Sain) will say, "God won't hear a sinner pray." The Apostle Paul prayed and God talked directly from heaven to him, before he was baptized. How inconsistent can people be to support a tradition or theory? God said that in the last days some would give "heed to seducing spirits, and doctrines of devils." That is a sign of the last days. When God says something, and I say that it isn't so, what prompted me to say that?

In Acts 15, Peter said their hearts are purified by faith, which means they not only received remission of sins, but the cleansing of the heart—sanctification—as the Bible teaches it. Then in the 46th verse, they received the Holy Ghost and spake with tongues, and all this, dear friends, before water baptism. Do you believe it? Well, if you don't, will you acknowledge that the Bible says that?

Now, in 1 Cor. 13:8, you notice the man used (it is on the tape and I jotted it down while it was fresh on my mind.) He said, "These things." What did he mean by "these things?" He made it appear, that Paul mentioned everything in his letter—"these things." He bundled them all up in these two words, "these things" be done away. And I told you a while ago, and pointed it out, where Paul said, "Now we know in part and we prophesy in part. When that which is perfect is come." He (Sain)

said, "All these things," but Paul said, "All of these that are in part." And what does he say was in part? Knowledge and prophecy. Well, we still have prophecy in part; we still have knowledge in part. So, the "perfect" Paul was referring to has not yet come. I know the New Testament is perfect, but before it was written the Bible said, "The law of the Lord is perfect, converting the soul." The old Bible was perfect for its purpose.

Now the Apostle Paul said, "That I may know him in the power of his resurrection, I am not yet made perfect," which means I have not attained to that perfect glorified body. It refers to his perfect, glorified body. When the devil is destroyed, sin extirpated from the earth, we will have our perfect glorified bodies. We will have divine knowledge and know everything, and understand everything—not in part, but in whole.

I referred to elders a while ago. I didn't do that disrespectfully. The Church of Christ ministers have men they call elders in the church, that help assist in the local work. That is good and I commend it. We call them in our church a board or committee, like they had in Acts 6, when the Apostles appointed six brethren to help in the local church.

In James the 5th chapter, he said, "In the last days, they will heap gold treasures together," and they did that down in Ft. Knox, Kentucky--that is fulfilled. Then in the next verse he said, "They Would kill and condemn one another over wages," and they are doing that every day. In the 14th verse, he said, he would have a church with some elders in it, and, "Is any sick?" (in the last days) "Let them call for the elders of the church, and let them pray over them, anointing them with oil." Now, why don't you speak where the Bible speaks? Why don't you do that? Because you don't believe it.

Now he made the statement, "No man can heal a pin scratch." There is not a man in the house but know that. I don't know why he made that statement. Why don't you say, God can't heal. He did heal, but he doesn't any more. He has lost his power. Oral Roberts never made any claim of having power to heal people. I

am just correcting the record, because that is supposed to go in the book, if we print it. Oral Roberts said, "I do not claim any power, I am only an instrument to be used in the hands of God."

Now, last night he asked you to hold up your hands. That was a demonstration. He broke the rule. Some of the Church of Christ friends didn't like it,- a few of them. He said there were **150**. I doubt if there -were **25** that raised their hand for it, and they did it because they didn't think quick enough, and I am sure that some of them wished they had their hands down.

Now, listen to this, friends. Simon tried to buy the power of God. That was terrible wasn't it? Do you know why Peter said Simon couldn't have any power with God? He wanted the power of the Holy Ghost, that was what he wanted. The power to lay hands on for receiving the Holy Ghost. He said you have no part, because your heart is not right in the sight of God. Now if you understood sanctification you would understand what he meant by your heart being right. In salvation you receive remission or forgiveness, but in sanctification you get your heart cleansed. Jesus said, "Blessed are the pure in heart." It gets pure some where, and it is a blessing. It is a blessing to get your heart pure. Now,- suppose Peter had joined with him, Brother Sain, and said, "Hey, buddy, you're pretty well to do. Everybody from the greatest to the least go to your church, I hear. They think you are the mighty power of God. You must have a lot of money. How much would you give me if I were to offer this power to you?" Now, what would you think of Peter? Now, that answers your question you asked about me; "If I had the power," which I do not have. You see what I mean, friends? See what God means? Peter says the power of God cannot be bought, and anybody that would even talk about buying or selling the power of God is in the gall of bitterness and the bond of iniquity. He said, "Repent by praying to God, if perhaps the thought of thine heart may be forgiven thee."

Now you can quibble all you want to about the sick, it is still in the Bible. One preacher said to me, "Maybe I call sickness one thing and you another." I said, "But what do you

call it?" He said, "Soul sickness." I said, "Have you ever gone out and anointed any of your soul sick members?" He said, "No." I said, "The fact of the matter is, you don't believe it, because your church doesn't believe it. Your church is your Lord and Master, and you are following it; and anything it says do, you will do it, and anything it says not to do, you will not do it. You are serving your denomination and not your Christ." If my church were to tell me I couldn't pray for people and anoint the sick, I would sever my relationship with it tomorrow. Because I think more of the Word of God than I do my church. God first, then my church, then the people, and me last.

Now, Brother Sain, you said over and over, in person and in your literature that 1 Cor. 6:19, the Holy Ghost was in the body. Did you mean to say he was there in part, or just part of the Holy Ghost there? That is 1 Cor. 6:19, "Know ye not that your body is the temple of the Holy Ghost," which you have in you? You say, Brother Batts, don't you believe the Holy Spirit has a part in the new birth? I certainly do. Now I believe that there are people saved in the Church of Christ, brethren. I believe that. I am not saying that my opponent is not saved. I believe you can be right in heart and wrong in doctrine. I believe you can be a child of God and miss the Lord in doctrine.

Balaam had God's Spirit; he prayed and God heard him, he preached Jesus Christ. However, about thirty years later he died in battle by the sword of the Lord. God gave him space to repent; but he repented not, and was destroyed. He was a false prophet; he was preaching the wrong thing. God gave him his Spirit. God heard his prayers. He preached that a star would rise out of Jacob, and rule the people of Israel.

It is not a measure of the Holy Spirit, being with the convert, Brother Sain. Listen to it. In John 14, Jesus said, "If you love me, keep my commandments. I will pray the father and he shall give you another Comforter" (which is the Holy Ghost) "Whom the world cannot receive, because it seeth him not, neither knoweth him:" Look now. "But ye know him for he dwelleth with you (believers) and shall be in you." He is with you in conversion.

He is with you in sanctification. Not in measure; but in power—the real Spirit of God is with you in conversion. He is with you in sanctification. He comes in and fills your body, and buries and baptizes your soul, and your life is hid with Christ in God,

He keeps speaking about the gifts of the Spirit. I have never claimed one of the nine gifts. I am not preaching the gifts of the Spirit. I am preaching that you can have the, baptism of the Holy Spirit today. God gives the baptism and by the Spirit we may receive one of the nine gifts. The gift of tongues is not the-unknown tongue. All who receive the baptism are witnessed by speaking in tongues, and no man understands but God alone. You are talking to God and not unto men. Brother Sain, Jesus says, "No man understandeth him." There is a language that no man understands, and it is in the Word of God. In Acts 2, where they were all filled with the Holy Ghost, and began to speak with other tongues as the Spirit gave them utterance. Not a one of these 17 nations were there. They certainly would not be speaking to them before they arrived. And this was noised abroad. How long did it take 3000 to come together? When they came they were amazed, mocked and confounded, and said they were drunk.

Then God sends the gift of tongues into the church. 1 Cor. 12:27. God set tongues in the church. Then Peter, under the inspiration of that same Holy Spirit, spoke in various languages until they all heard the wonderful words of God. In the 10th chapter of Acts, they all received the same Holy Spirit as they did in Acts 2, but they didn't have the different nationalities come there; therefore, had no need for the gift of tongues. The 19th chapter of Acts, twelve men, all speaking in tongues as evidence of their baptism. There was no gift of tongues manifested there. For in the gift of tongues, 1 Cor. 14:27, there was to be one or two and never more than three, and that by course of one at a time, but in the baptism, 120 may speak at one time. And all that heard Peter and the household of Cornelius spake at one time, and twelve men, in the 19th chapter of Acts, they all spake at one time.

Listen brother, the Son of God received the baptism of the Holy Ghost, and the voice came from heaven witnessing Him to be a Son in whom the Father was well pleased. He was the Son of God before he received the baptism, and when he received it, my friend, it was accompanied by a voice. He said, "I am the way, follow me." Acts 2:4, "They were all filled with the Holy Ghost and began to speak with tongues." Acts 10:46, "They were all filled with the Holy Ghost and began to speak with tongues and prophesy." Acts 19:5, "They all began to speak with tongues as they were filled with the Holy Ghost." What was Jesus doing when he received the Holy Ghost? Luke 3:21, "Jesus P-R-A-Y-I-N-G." Heaven opened; the Holy Ghost, descended. What was he doing? Fraying. How long did he pray? The word I-N-G suggests time, and I can tell you how long he prayed. From the time he started until the Spirit came and witnessed Him to be God's Son, in whom he was well pleased. That same Jesus told you in Luke 11:13, "You know how to give good gifts to your children. How much more will the heavenly Father give the Holy Spirit" (not part of it) "the Holy Spirit to them that ask him."

In Acts 1:14, a hundred twenty men and women, "These all continued in prayer and in supplication. And they were all filled with the Holy Ghost and began to speak with other tongues as the Spirit gave utterance," and then the denomination and religionist of the day were amazed, and mocked, and confounded, and called them names, and accused them of being drunk. My friend, it was God's message to the world. We're living in the last days, and in Acts 2:17, "It shall come to pass in the last days, saith God, I will pour out my Spirit on all flesh, sons and daughters." He (Sain) said on the Apostles, but Peter said sons and daughters and Joel said sons and daughters "in those days and they shall prophesy." We are living in the last days. The true light is shining. The power of God is falling. Men and women from all walks of life are accepting the truth, and enjoying it in these last days.

Religionist have set up a scare crow, so to speak, to try to frighten you away from the wonderful blessings that God has provided for his people here in the last days. I am happy to say

to you friends, there are members from all denominations and many who are sitting right here tonight who were one time members of the Church of Christ, baptized with the Holy Ghost.

He said nobody can heal. God is my witness—this boy that you heard sing, my son--his mother, who was a member of the Church of Christ, pronounced him dead, and God was talking to me through his angel on the back porch. While they were wailing, the Klu Klux threatened to take me over the hill and not bring me back. I went back in my room and put my hand under his pillow, and I cried, "In the name of Jesus Christ." He opened his eyes while I was talking to him. Life came into him. Tonight he is preaching the gospel of Jesus Christ. I haven't commercialized in the gospel. I've had to borrow money to take care of myself during this time down here. But I have seen the sick healed. I haven't taken an aspirin tablet, smelled, sniffed, or rubbed on in 35 years—since the first day I walked in the pulpit to call myself a gospel preacher. If that isn't true I will burn in hell throughout all eternity.

I have seen right here in your community, and I don't doubt but what other people here saw it—a paralyzed man brought in, and the doctor said he'd never walk again. But he got up and walked back and forth. I have seen ulcers, cancer, and TB. I have seen them throw away their crutches and their walking sticks. I didn't do it. Oh, a little, unworthy, instrument in the hand of God.

We are living in the last days, friend, and your pride, pre-conceived ideas, religion, and denomination may rob you, but it is not going to rob me. If there is anything that I don't have that God has to offer me, I am after it. And I am not going to listen to these fellows tell me I am a worm of the dust—got to cry, mourn, live in sin like a worm and maybe after a while go to heaven. I can stand before you tonight, and tell you that I'm born again—blood washed, spirit-filled, good conscience, and happy--not a sin in my life, with no guilt in my conscience--love everybody, and I hope that my fellow ministers here, and you dear friends, will humble your hearts as a little child, and receive

with meekness God's engrafted word, that you may enjoy these heavenly benefits here. And when God's Son calls us to meet him in air that you will be in that number. God' help you to be in it.

Let me close out here by saying, friends, I have never claimed one of those gifts. They are set in the church and not in me. God may use a little one spine time. I don't go in for this claiming so much power for the individual. I believe God set it in the church. It is available for every member, in the church if they will believe God and walk in the light of his glorious Gospel.

Let me tell you now, friends, you can have the baptism of the Holy Ghost without performing miracles, and there are people, Brother Sain, who have the baptism of the Holy Ghost, even in Paul's days, who didn't have faith enough to trust God with their body. He said, some of them are weak in faith, and need herbs, and yet he said they had the Holy Ghost in their body. These things are by faith, by faith. My Mother was a wonderful woman, and received the baptism 55 years ago, but she never attained to that faith to trust God fully for her body.. I thought of a man over in the Bible. The Lord smote him in the foot. He sought a physician, and not unto the Lord, and low he died. If he had trusted God, he would not have died at the time that he did. He extended one man's life for 15 year's. I ran the reference on that man to see why and what chance he had. Another writer, writing on it, said he died with a perfect heart, which is to say he was a man of God. He couldn't? trust God for healing with an afflicted foot, yet he died perfect in heart.

It is generally believed by all people that the Apostle Paul had sore running eyes. He talked about his affliction, that they were not ashamed of. He left a brother near unto death. Jesus could not there do many mighty miracles because of their unbelief. The Apostles after they received power could not cast a devil out. Why? Jesus told them why—not because they didn't have the baptism, but for their lack of faith. Your faith may be up today and down tomorrow. You have to feed your faith like you feed your body. Faith cometh not only by hearing the word of God

—it comes by prayer. They said, "Increase our faith Lord and help our unbelief." Also, faith is a fruit of the Spirit. The Bible says something about having a measure of faith, Rom. 12:3 and in 12:6, according to the proportion of your faith. If I don't have faith to perform miracles, I'm going to do what I can do. I'm going to exercise my little bit that God has given me, that it will increase and increase and continue on until he calls me home.

My opponent has not dealt with Acts 2:17 as he should in this discussion. "It shall come to pass in the last days saith God, I will pour out my Spirit upon"--not 12 Apostles, not Upon 120, but all flesh in the last days. He said something about animal flesh last nights Another minister did that, Brother Sain, and that's true. Even the bear and the lion—during the millennial, the Spirit of God will take that poison, vicious, animal nature out of them, and the little child will" lead a leopard. A lion and an ox will eat grass together. The nations will destroy the implements of war, and there will be peace around the earth, and good-will to man, and nations will learn war no more. Now you know, when that will be, friends? That'll be the Lord's day. And Peter said the Lord's day is a thousand years.

During that thousand years, peace on earth, and good-will to man. God's Holy Spirit he talked about will affect the animals just--I wish you would hear this—just like it did in the days of Noah, that people would have the Spirit of God. He moved out in the wilderness and through those animals and few believers, nothing but God's Spirit did that, friends. It would be preposterous to say it was separate and apart from the Holy Spirit. The Holy Spirit gathered those animals in, into the ark. And you know what's going to happen during the millennial thousand years, with the devil bound? Trust in the power. The redeemed will inherit the earth, and rule the nations. There will be peace on earth. The wild vicious beast will be tame as a house cat, and a child will play with the most poisonous reptile. And if you want to see some snakes handled, you'll see it out there in the millennial.

If he says anything about that I want you to be sure to read my books here, because I don't have time to mention it. "These signs shall follow them that believe." Not one in the Bible drank deadly poison. Only two took up a serpent—one was Moses and the other Paul, and Paul's was accidental. And just a few cast out devils, and many prayed for the sick, and they were all filled with the Holy Ghost, and began to speak with tongues as the Spirit gave the utterance. My subject tonight is--you right back there, my friends, and you over here—God said you can have the Holy Spirit in the last days and we are in the last days, and don't let anyone cheat you out of this wonderful, wonderful blessing.

If you want the Holy Ghost, Heb. 6:12, "Be not slothful," (don't wait on Jim, Tom, Sam, Sarah and Mary). "Be not slothful, but followers of them who through faith and patience receive the promise." Did you ever read where Jesus said, "Go to them who sell and buy." What? The oil. It is a symbol of the Holy Ghost. You will never get the Holy Ghost in the Church of Christ until they change their preaching. You have to go to them that sell and buy. Well, where would they go, Brother Batts? Bless your hearts, if you want an automobile, you know where to go to get it. If you want a plow point you know where to go to get that, or a suit of clothes, you know where to go to get that.

My friends, I am persuaded that everyone of you sitting here know where to go to get the Holy Ghost. But you are ashamed of the Gospel of Jesus Christ and the power of God. When they started this off on the day of Pentecost, it was mocked; not by the sinners, the religions. Sinners are our good friends. But it is religion. The preacher will get up and call it wildfire, heathenism, fanaticism, of the devil, out of the pits of hell, and everything else he can think of, and bless your poor little puny hearts, some of you will listen to that and build up in your mind a sentiment against God's people in these last days.

Gentlemen Moderators, Mr. Batts, Ladies and Gentlemen, again another speech for me, the last one for me, and the last one in the debate. The other night Mr. Batts started out with Noah and ended up in Sodom With Lot. Tonight he started on Pentecost, and ended up in the millennial. If We were to go much longer, I don't know where he'd end up. (Laughter.)

He mentioned his book just now. We had not planned to mention brother Bruce Curd's book, but since Mr. Batts mentioned his I'd like to tell you that we have 200 copies, approximately that, of a book by brother Bruce Curd; a man who left the Church of God, to obey the gospel, and become a member of the Lord's church. We'll have some brethren in the foyer after the discussion ends tonight, to help you if you wish to get one of these books.

I want, in the beginning tonight, to express appreciation to the Morrison congregation—to the eldership here--to the membership—for the wonderful cooperation in allowing this discussion to be held here. To brother Lynwood Mathis and his untiring efforts. To brother Elkins, a very close, personal friend of mine. We've worked together before and perhaps we will again, if we get Mr. Batts in the notion of meeting us in another discussion. To my preaching brethren who supported this discussion so well--to the wonderful audiences We've had--to these opponents, and their gentlemen-like conduct.

I want to say of you, Mr. Batts, that I believe you have shown yourself to be the best behaved opponent I've ever met in any debate. I mean that. And Mr. Griffis, too; I put him in the same class as being a gentlemen in every sense of the word. Now, that might sound like some of the rest of them have not been very well behaved, and some of them have not been. I've never seen a preacher yet who could cause me to be angry in the pulpit. I feel sorry for them. Although you've been a perfect gentlemen, I believe that some of the weakest arguments I've ever heard in a discussion, I've heard it in this one. I do not say that about the man, indicating that he is not a smart man, but because the position he holds will not let him do any better. I've said over

and over that you cannot expect too much from this man because if you were in his shoes you couldn't do any better. I wish you would try it some time if you think you can.

During the four nights of this debate there have been 33 questions asked the man. He answered three of them, and answered all of them wrong. He quibbled, on three others, and I'll give you an example of how he quibbled on one. The question was: Did you ever tell anyone at the mourner's bench what Ananias told Saul? And all he said was, "We don't have a mourner's bench, we have altars." Now that's the way he quibbled on that one. And that's the way he's quibbled on all the rest of them. Six of them were either answered wrong, or quibbled on, and twenty-seven of them went unanswered. There have been ten charts in all, and they have not been answered. These twenty-seven unanswered questions--he's not going to forget soon"

Now, as to what was said here tonight in his last speech. I want to call your attention to a passage in Acts 9:12, and this in regard to what he had to say about the blind man. "And hath seen in a vision a man named Ananias coming in, and putting his hand on him, that he might receive his sight." This shows beyond any shadow of a doubt that the man cannot do what was done then.

I intended in the beginning, Sir, to say this, while I was talking about you and Mr. Griffis as gentlemen. I did not intend for what I said about your slow speech to reflect upon your ability, but instead upon the reason for the slow speech. When a person runs out of gasoline, the car stops. That's been true with him on so many occasions these four nights.

Now, in regard to the measures of the Holy Spirit. I come back once again to the illustration used last night about a \$5 bill and a \$1 bill. If I were to give you \$5, and brother Elkins gave you one dollar, we would both present a gift, but they would not be the same. In like manner, this applies to the measures of the Holy Spirit.

Again, he's suggested that I ought to give some time, which

I have already given, to Acts 2:18 and notice especially "those days." Mr. Batts said, "Not on the day of Pentecost only, and not on the twelve Apostles, but upon "all flesh." Batts had reference to the Holy Spirit coming to all people. I read verses 16-17 last night, "This is that which was spoken by the prophet Joel; and it shall come to pass in the last days." But, Mr. Batts, you need to have that reading, "This is to continue to be throughout all time"--in order to have what you claim you have.

That's it—this covers what he said. He talked up here for a little while about his wife and son. I have children, and I have a wife, and when I come down close to the end, I want to talk about them. I'll see if I can do what he attempted to do.

Friends, the baptismal measure of the Holy Spirit was promised to the Apostles, and you cannot obey a promise. No one was ever commanded to be baptized of the Holy Spirit. The Holy Spirit was never for the remission of sins. Sinners were never instructed to pray for Holy Spirit baptism.

One other fragment of an argument that I want to bring in here. Then we're going back to the charts, since he likes them so well. (Laughter.) We're all in a good humor; have been every night during this debate. I've never had a more pleasant one. He said last night that it's the unbeliever who thinks they are mad when they demonstrate. They wouldn't call it a demonstration, but he had reference to 1 Cor. 14:23, "If therefore the whole church be come together in one place, and all speak with tongues, and there come in those that are unlearned and unbelievers, will they not say that ye are mad?" You see, he's trying to make it appear that we are unlearned and unbelievers. I didn't interpret that to mean anything ugly, and I'm not saying that he meant it that way, but the application was to us, nevertheless, and the very next verse says, "If all prophesy, and there come in one that believeth not, or one unlearned, he is convinced of all." Prophesying and teaching is that that can be understood, where he can be convinced. Now, having read this, I want to say this about you, Sir, and I mean this very kindly. I wouldn't think that you were mad, if you had a demonstration to-

night. I would not be ready to classify you, or the group, as being mad. I just pity you, Sir. That's the way I feel. I feel sorry for you; I love your soul; I'd like to help you. That's what I've been trying to do during this debate. It's not a case on our part of considering you to be mad.

Now, in order that the Charts might be turned over to the one underneath in the order that I want them, I'm using, first of all, the one over here that we presented a few minutes ago on Cornelius. I spent some ten or fifteen minutes on it in the

THE HOUSEHOLD OF CORNELIUS; ACTS 10:1-48; 11:4-18; 15:7-9

<p>1-2 DEVOUT. FEARED GAVE. PRAYED 3 SAW ANGEL IN VISION 4 PRAYERS - ALMS COME UP 5 SEND FOR SIMON 6 TELL THEE WHAT THOU OUGHTEST TO DO 7-8 ANGEL DEPARTED. MEN SENT 9-16 PETER'S VISION 17-21 MEN ARRIVE. PETER COMES DOWN 22 TO HEAR WORDS OF THEE 23-25 MEN LODGED. PETER AND MEN GO TO CORNELIUS. HE WORSHIPS PETER 26-29 PETER'S ANSWER AND INQUIRY 30-32 CORNELIUS REPEATS VERSES 2-5 33 TO HEAR ALL THINGS THAT</p>	<p>34-43 PETER'S MESSAGE 44 HOLY GHOST ^{WENT} FELL 45 ON GENTILES ALSO 46 SPOKE IN TONGUES 47 AS WELL AS WE 48 COMMANDED THEM TO BE BAPTIZED 4 REHEARSED BY ORDER 14 TELL THEE WORDS 15 BEGAN TO SPEAK H.G. FELL AS ON US 18 GOD ALSO TO THE GENTILES GRANTED REPENTANCE UNTO LIFE 7 MOUTH - HEAR - BELIEVE 8 H.G. AS UNTO US (JEWS) 9 PURIFYING BY FAITH</p>	<p>WHY WAS CORNELIUS BAPTIZED WITH THE H&P SAME PETER I PET. 3:21 ACTS 2:38 MARK 16:16 NOT TO GIVE HIM. ACTS 11:40 NOT TO GIVE HIM FAITH. ACTS 15:7. ROM 10:00 BAPTIZED REPENTED BELIEVED HEARD NOT TO PURIFY HIS HEART ACTS 15:9; I PET. 1:22 NOT FOR THE REMISSION OF SINS. ACTS 10:43; ACTS 2:38 BUT TO CONVINCe PETER AND BRETHREN, ACTS 10:45-47 THREE MIRACLES REQUIRED</p>
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other speech, and I'm going to spend only a few minutes now, and that's about all. I'll pass quickly to some others. I said a while ago that I would read the Scriptures connected with this question: Why was Cornelius baptized with the Holy Ghost? Not to save him. In Acts' chapter 11 and verse 14, to "tell thee words, whereby thou and all thy house shall be saved." Thus, he was to be told words to be saved, and not because Cornelius was baptized with the Holy Spirit. Not to give him faith because in Acts 15, verse 7, "by my mouth" they were to hear and believe. But how? "By my mouth." Furthermore, "faith cometh by hearing, and hearing by the word of God" (Rom. 10:17). Not to purify his heart, because we are told in Acts 15:9, "Put no difference between us and them," (Jew and Gentile) "purifying their hearts by faith." But how does faith come? "Faith cometh by hearing and hearing by the word of God" (Rom. 10:17). "Seeing ye have purified your souls in obeying the truth" (1 Pet. 1:22). Not for the remission of sins. Acts 10:43, "Whosoever believeth in him shall receive remission of sins." Peter said on Pentecost, "Repent, and be baptized every one of you in the name of Jesus Christ FOR the remission of sins."

Then, I have the conclusion, but to convince Peter and his Jewish brethren that the Gentiles had a right to the gospel, the same as the Jews. I want to turn now and read from the tenth chapter of Acts, beginning with verse 44, in order that this might be shown. This has been used in our discussion a number of times already. "While Peter yet spake these words, the Holy Ghost fell on all them which heard the word. And they of the circumcision which believe were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost. For they heard them speak with tongues, and magnify God. Then answered Peter, Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we? And he commanded them to be baptized in the name of the Lord." I made the statement a moment ago that no other command was the man given. He didn't say anything at all about that.

Over in the eleventh chapter, verses 15-18, to further sup-

port the truth in regard to convincing Peter and his Jewish brethren, we read, "And as I began to speak, the Holy Ghost fell on them, as on us at the beginning. Then remembered I the word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost. Forasmuch then as God gave them the like gift as he did unto us, who believed on the Lord Jesus Christ; what was I, that I could withstand God? When they heard these things, they held their peace," (get it now) "and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life." This is the purpose of the baptism of the Holy Spirit for the household of Cornelius. I repeat, before we leave this chart, that everything you see on the shaded area points toward the command in verse 48. You know, he did this chart like he did all the others that we've presented. He passed over it. The man has been observing the "Passover" ever since this discussion started, and I say once again, I want you to remember—those of you that believe like he does--don't ever accuse the man of not believing in the "Passover". For I know he does. He's demonstrated that all the way through this discussion.

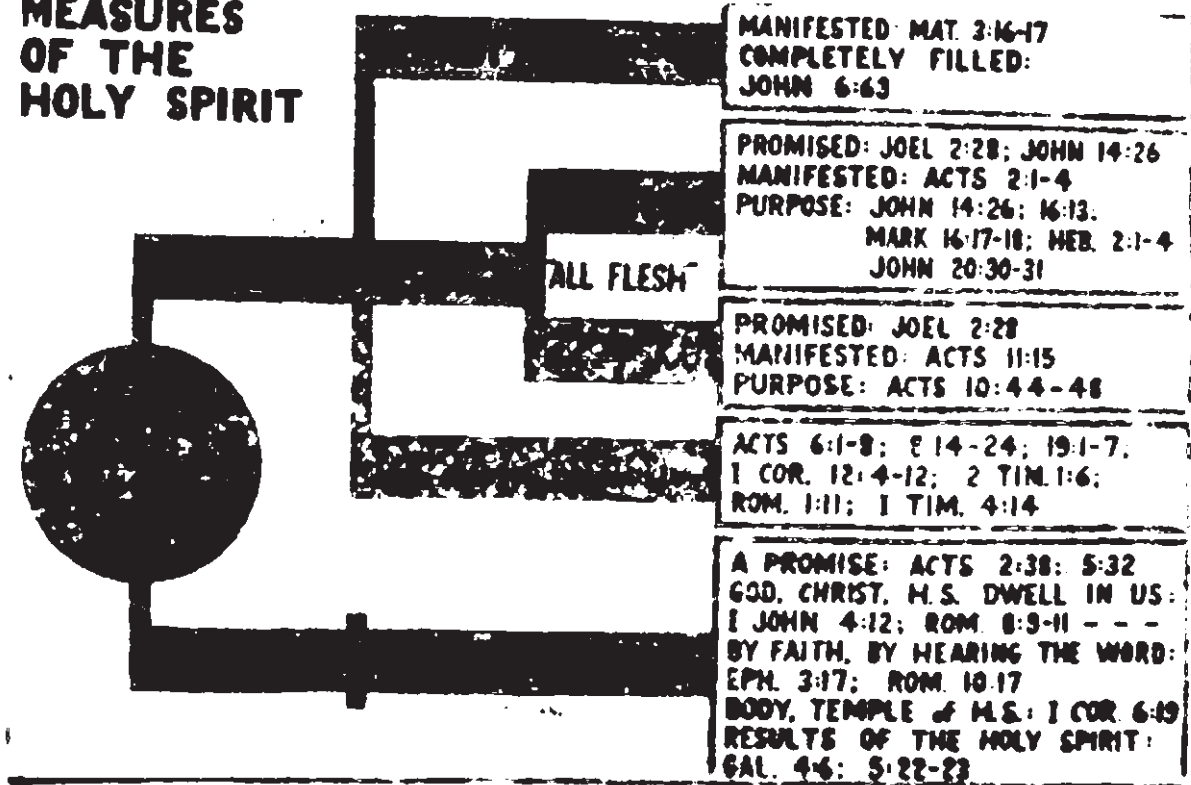
And now, brethren, we're ready for that chart to be changed, and I'll call your attention, while it is being changed to the chart which you see over here. As we present this one, we call

(See Chart Four, Top of Next Page)

attention once again to the two major divisions in the measures of the Holy Spirit. There is the miraculous measure and the non-miraculous measure. Under the heading of the miraculous measure there was Christ who had it without measure; the baptismal measure to the Apostles for the Jews; and to Cornelius involving the Gentiles. That broke down the middle wall of partition. This is the meaning of the expression in Acts 2:17, "all flesh"--the Apostles for the Jews, the household of Cornelius involving the Gentiles.

Please watch me carefully now, and we'll come to the chart that has just been turned over in just a moment. Christ received

MEASURES OF THE HOLY SPIRIT



the Holy Spirit without measure. He was manifested, completely filled (Mat. 3:16-17) and John 6:63). John 3:35, his verse of Scripture, shows that it was without measure, and was talking about Jesus Christ. The Apostles had it promised in Joel 2:28, and this has been up in the debate several times. Also in John 14:26. It was manifested on the day of Pentecost (Acts 2 : . The purpose of it, as we have both read it to you,, is that the Apostles might have the power to write by inspiration; that they might have the miraculous power to deliver their messages from the word of God. This was the miraculous measure, and in like

manner, the household of Cornelius--the purpose there, as I read it to you a moment ago, in Acts 10:44-48, was to convince Peter and his Jewish brethren that the Gentiles, had a right to the gospel, the same as did the Jews.

Then, as a secondary measure, by the Apostles hands, and a number of cases are given here. For a more detailed account of this, see the mimeographed sheet that we've handed out--the one titled "Diversities of Gifts." If you'll read that, you can know of the different ones who received it by the Apostles' hands.

PUBLISHER'S NOTE: See page 182 in this book, middle of the page.

There are measures of the Holy Spirit, friends. I say once again, if one man gave you five dollars and another gave you one dollar, they would both make you a gift, but there would be measures in the two gifts. They would not be the same gift in value. In same like, Christ received the Spirit without measure, the Apostles and Cornelius the baptismal measure, and all Christians today the indwelling measure.

The non-miraculous measure is for all who obey God today (Acts 5:32). I wish you would read this- passage, if you have not already, and note that the Holy Spirit is promised "to them that obey him" (God). I'm concerned about your soul salvation; I'm not suggesting that he's insincere.

That's why these charts continue to be used. He hasn't given me anything to answer. It took very little of my time to answer his arguments. Thus, we have a wonderful opportunity to preach the gospel. I have a letter filed away in my briefcase over here, Mr. Batts, from brother Guy N. Woods, whom you met on one occasion. He mentioned your weakness as a debater, and that I would have a good opportunity to preach the gospel. That's exactly what I'm trying to do.

The indwelling measure is promised to us (Acts 2:38; Acts 32). God, Christ, and the Holy Spirit all dwell in us (1 John 4:

12; Rom. 8:9-11). By faith we receive them, and that faith cometh by hearing, and hearing by the word of God (Eph. 3=17; Rom. 10:17). I mentioned a moment ago, the body, as the temple of the Holy Spirit (1 Cor. 6:19), and the results of the Holy Spirit (Gal. 4:6). "The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law" (Gal. 5*22-23). Now I'm ready for that one to be turned over, brethren.

**NINE SPIRITUAL GIFTS
LISTED IN I COR. 12:8-10.....
"YET SHEW I UNTO YOU A
MORE EXCELLENT WAY" (V. 31)
THREE OF THE NINE ARE
REPEATED IN I COR. 13:8-10,
TO REPRESENT ALL NINE.
AND TO MAKE
A CONTRAST
I COR. 13:8-13**

THINGS THAT SHALL CEASE	THINGS THAT SHALL ABIDE
PROPHECIES TONGUES KNOWLEDGE (Supernatural)	FAITH HOPE CHARITY

As they do this I am going to call attention once again to the little chart up here. He didn't attempt to answer this chart, as he has failed on all the rest. I pointed out a moment ago that three of the nine gifts are listed here (lower left corner on chart) and they represent all nine gifts in chapter 12. Thus, we have the "CONTRAST" that is made. These are the things that shall cease -- prophecies, tongues, knowledge--and these are the things that shall abide—faith, hope, charity. "And now abideth faith, hope, charity"—but when do these abide?

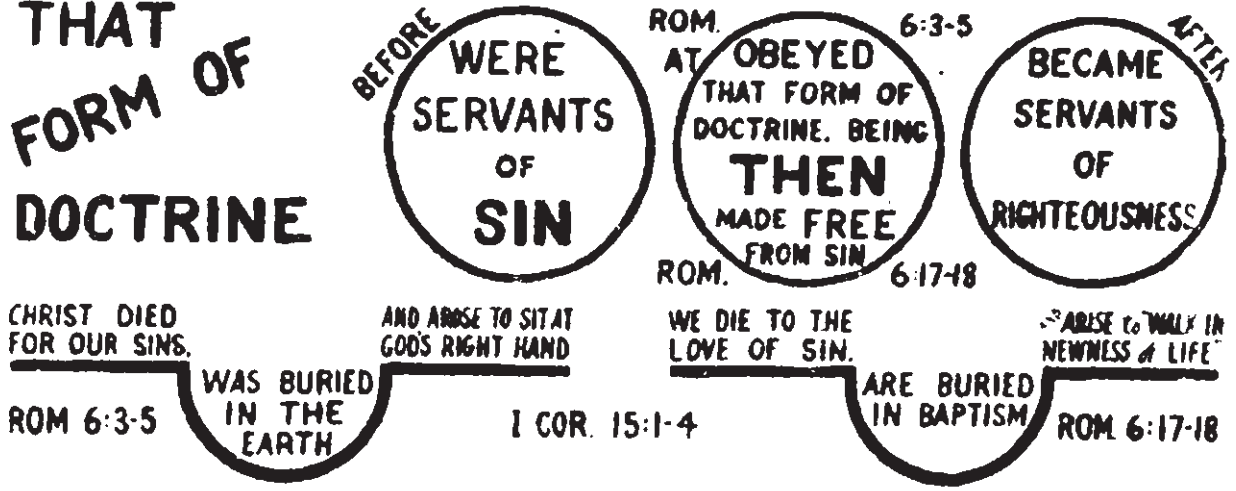
They abide when the others cease. You can reverse the order and make the question—When do these cease? And the answer is, When these abide,. Now when do these abide? They abide now. Faith is confidence in the unseen. The Hebrew writer said, "Faith is the substance of things hoped for, the evidence of things not seen." You have faith now--in this life, that you can some day have what will' be in the great life, the great world, the great eternal home—over there. (It won't be a thousand years on this earth either, as a second chance, Sir. You were off the proposition, were you not? When you brought that one up.)

May I make the plea once again that you notice, not what they are doing as they change the chart, but what I'm presenting.

(See Chart, One, On Next Page)

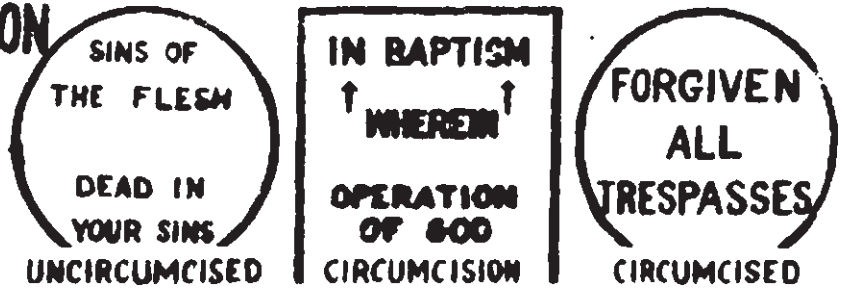
This is the chart that I opened up with on Monday night. It shows that the proposition I affirmed can be proven. (I appreciate-you know every eye is fastened on me; that's the way I want it. You are going to miss something if you notice what they are doing. I appreciate this good attention, so much.) I am proving—I have already proven—in this debate, that baptism is the last condition for remission of past or alien sins. Up here at the top of the chart is what we call, "The Form of Doctrine." You read of it in Rom. 6:17-18. After telling us in Rom. 6:3-5 of the death, burial and resurrection, Paul 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"—that's the adverb of time that pinpoints the point when one becomes free from sin. The man hasn't spent as much as five minutes all together on this chart. I don't know if he has spent two minutes on it. Did you hear him say anything about it? Some of you have been here every night. There is a reason for his not answering. This little word "then" pinpoints it. That's why I know it's at the point of baptism you become free from sin. I didn't say that faith has nothing to do with it. I did not in any way minimize the importance of repentance. One must confess the name of Christ likewise, but baptism is the point of being made free from sin. "Being THEN made free from sin." Well, when

**THAT
FORM OF
DOCTRINE**



GOD'S OPERATION
COL. 2:11-13

MARK 16:16
I PET. 3:21
ACTS 2:38
ACTS 22:16



is "then"? That's the meaning of the little words "before", "at" and "after". "Before" they obeyed the form of doctrine they were servants of sin. "At" the point of obedience they "obeyed from the heart that form of doctrine." "After" obedience they "became servants of righteousness."

We have here, through the center of the chart, the fact that Christ died for our sins, was buried in the earth, and arose to sit at the right hand of the Father. In like manner, we die a

death to the love of sin, we are buried in baptism, and resurrected to walk in newness of life. That's the purpose of the curved lines, to suggest a burial--but you're resurrected to walk in newness of life. That's one of those 27 questions he didn't answer. When do you arise to walk in newness of life, Sir? Before or after water baptism? You didn't say a word about it—not a word about it.

Here is an argument based on Col. 2:11-13, and it shows that there is an operation that takes place. Notice the words, across the bottom of chart, "uncircumcised", "circumcision" and "circumcised." The two circles and the block out in the center, are intended to show the condition of the person before he is circumcised, what takes place in the circumcision, and then the condition of the man after he is circumcised. Here is what we are talking about. In fleshly circumcision, there is the cutting off of the foreskin; in spiritual circumcision there is the cutting off of sin. God does that cutting off. God is the doctor in this illustration. The Scripture teaches that before circumcision one is in sin, sins of the flesh, dead in their sins. But in circumcision they are "buried with him in baptism, wherein"—WHEREIN, IN BAPTISM. This is another pinpointing word--WHEREIN—"the operation of God" takes place, and they are "forgiven all trespasses." Here is a chart that Mr. Batts has almost complete-

(See Chart Two, Top of Next Page)

ly ignored, and I know this is in order, to talk about, even if he thinks the others are not, because this has to do with Holy Spirit baptism. Water baptism was administered by man (Acts 8:38-39)--but not Holy Spirit baptism. These men cannot do that. Jesus Christ did. Furthermore, baptism is commanded (Acts 10:48); in the name, of the Father, the Son and the Holy Spirit (Mat. 28:18-20)--but, you, can't find ONE verse of Scripture in ALL the Bible that suggests these things in Holy Spirit baptism. If there is, why didn't he tell us something about it? Not one word did he say in answer to--Where is it? Now, he may have talked on it for a few minutes, but it was just a few minutes. Furthermore, "Baptized into Christ", and he quibbled about that again

THE ONE BAPTISM OF EPH. 4:5 IS WATER BAPTISM. ▽ A SAVING BAPTISM ▽

THE APOSTLES PREACHED UNDER MARK 16:15-16.
 PETER WAS AN APOSTLE. MAT. 10:2.
 PETER BAPTIZED CORNELIUS IN WATER. ACTS 10:47.
 PETER PREACHED ACTS 2:38 AND WROTE 1 PET. 3:21.

MAT. 28:18-20	JOHN 3:5
ROM. 6:3-5	ACTS 22:16
GAL. 3:26-27	LK. 7:29-30
1 COR. 12:13	COL. 2:11-13

THE APOSTLES, PREACHING UNDER MARK 16:15-16, LAID HANDS ON PHILIP, ACTS 6:4-6
 PHILIP, NOW PREACHING THE SAME GOSPEL, BAPTIZED THE EUNUCH IN WATER. ACTS 8:2-8
 THE EUNUCH REJOICED AFTER BAPTISM, ACTS 8:39

WHICH ?	WATER BAPTISM	HOLY SP. BAPTISM
ADMINISTERED BY MAN	YES	NO
COMMANDED ?	YES	NO
IN NAME(S) ?	YES	NO
INTO CHRIST ?	YES	NO
REMISSION OF SINS ?	YES	NO

ONE BODY
 ONE SPIRIT
 ONE HOPE
 ONE LORD
 ONE FAITH
 ONE BAPTISM
 ONE GOD

tonight, that it wasn't water baptism.

But, we've proven that the one baptism of Eph. 4:5 is water baptism, "One Lord, one faith, one baptism". If there is more than one baptism, then there is more than one God, more than one Christ, more than one Lord. You can have a plurality of Lords. If one baptism is as good as another, then one God is as good as another—pick you out one that is made of gold, silver or wood if you want to. Don't you see how far these people will go? The people who argue against one baptism today will have to admit

that this other is true. These are the things the man will never forget. I didn't intend for him to forget them from the very beginning. Thus, water baptism meets the requirements here; Holy Spirit baptism does not. The arguments up here on the top lines are those that support and prove it is water baptism.

I have said quite a bit about John 3:5, and he has said very little. "Except a man be born of water and of the Spirit, he cannot enter the kingdom of God." I asked him what that word "water" was, and I had to find it in his book before I ever got an answer. It is water in the natural birth—born of water in the natural birth, according to him. But, you know there are a lot of people born of dry birth. Doctors will tell you that. Thus, if a man is born of dry birth he couldn't possibly go to heaven; I don't care how long he lived or what he tried to do. If he was born of dry birth he wasn't born of water, according to their argument. Even if he was born of the Spirit, he would not be born of water and the Spirit, the two elements--and he mentioned that fact himself, the two elements. Thus, friends, these charts and my proposition will stand up as time goes by.

I want to say to you good people tonight, friends, that we are humble. I'm not afraid of God examining my heart. Mr. Batts mentioned a while ago his being humble, or words to that effect. I don't doubt at all that these friends are sincere. There are a lot of good sincere people. You read the other night about having "a zeal of God but not according to knowledge." I'm not questioning your zeal or your sincerity. I am questioning it being according to knowledge, the Word of God.

Now as to his wife and her once being a member of the church, and I mean by the church, the church of Christ. There is no disagreement about: the name; we've never talked about that; that's one thing that's stayed out of it. There are, however, some marks of identity for the true church.

All of us pray. I didn't mean to tell you this, Those of you who saw me come in tonight saw me come in a little earlier than usual, and I slipped back away, into brother Mathis' office,

for a few quiet moments with the Lord. All Christians ought to pray--they do pray. These people are not the only sincere people in the world. Brother Elkins has repeatedly, for me, as I left the desk over here, said, "I'm praying, you do the preaching." Of course those who are members of the church can pray; that's when they become ready to pray, as a child of the living God. I'm not afraid for God to examine my heart in that connection.

I know how a father feels about a preaching son. I have two of them already, a son-in-law that preaches, two more boys coming along, a good wife, a 76-year old mother who has been here every night. I know how you feel, Sir. I know you must feel proud. I'm not suggesting in any sense that there is no sincerity in your heart, but I do question your feeling that there is none in us--if you feel this way.

I want to read a few Scriptures to you now, before we close this message, for the last time in this discussion. Deut. 4:12, "Ye shall not add unto the word which I command you, neither shall ye diminish aught from it, that ye may keep the commandments of the Lord your God which I command you." Think about this, ladies and gentlemen. Go home and weigh those matters; they are going to stay with you. These charts are going to be before you in your mind.

Rev. 22:18-19, "For I testify unto every man that heareth the words of the prophesy of this book, if any man shall add unto these things, God shall add unto him the plagues that are written in this book: and if any man shall take away from the words of the book of this prophesy, God shall take away his part out of the book of life, and out of the Holy city, and from the things which are written in this book." We cannot afford to add to; we cannot afford to take away.

The Bible says in Rom. 16:16, "The churches of Christ salute you." Mat. 16:18 reads, Jesus speaking, "Upon this rock I will build my church, and the gates of hell shall not prevail against it." I read in Mat. 15:13, that "every plant which my heavenly Father hath not planted shall be rooted up." In Rom. 16

:17, "Mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them."

If we've accomplished no other thing at all in this debate except to convince a great number Warren Countians and adjoining counties that a debate can be conducted in an orderly way and profitably, then this debate' has been worthwhile, because I'm afraid some of you didn't think that at the start. We've proven it, and these gentlemen have helped us prove it; and their followers have helped to prove it, because they have behaved themselves. I'm in complete agreement with what Mr. Griffis said along that line.

The Bible teaches the need of faith. "Without faith you cannot please him" (Heb. 11:6). "Faith cometh by hearing and hearing by the word of God" (Rom. 10:17). You must repent. "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins" (Acts 2:38). We're to confess the name of Christ (Mat. 10:32-33). This is to be done with the mouth and before men (Rom. 10:9-10). Baptism is in the name of the Father, the Son, and the Holy Spirit (Mat. 28:18-20). It is for the remission of sins (Acts 2:38). It is in order to be saved (Mark 16:16). And if I had time. I could go on and on.

Thank you so much, good people; for your splendid attention-
-a great encouragement in this discussion.

THINGS YOU SHOULD KNOW

(About This Debate and This Book)

1. Batts and Sain each agreed, in a signed statement before the debate started, that if either man should decide to publish the book, the other would get to review the manuscripts, make any corrections he wished to make, provided the doctrinal content would not be changed.
2. Mr. Batts was given this opportunity. He approved all of Sain's speeches as they were, and made what changes he wished to make in his speeches.
3. The publishers made a sincere effort on the typed copies, to take the speeches from tape recordings exactly as they were. Twotypings were necessary to get them that way.
4. In the case of Mr. Batts' speeches they were then sent to him for corrections.
5. When the speeches were returned by Mr. Batts, a third typing was done in order to straighten the right hand margins.
6. The fourth, and final, typing (on Batts' speeches) was done on the mimeograph stencils.
7. Sain's speeches were processed the same way, except one less typing.
8. Therefore, this book has been typed the equivalent of 3½ times.
9. It is estimated that if one person had done all the work, six people have done, on this book—that one person would have worked ten hours per day for 100 days. This does not include the work Mr. Batts did. We hope this will cause you to appreciate the book more.

10. The typing was done by Paul Sain, Nancy Davis and Dorothy Sain—in that order. Our thanks to Nancy (an Albany, Georgia lady) for her typing, which helped so much.
11. We wish also to express sincere appreciation to Cliff Dennis of Albany, for the use of his electrically operated Gestetner machine.
12. The elders and membership at the Dawson Road church in Albany, Georgia, have been very patient and understanding in allowing us time to publish this book. To them, we say, thanks a million.
13. McQuiddy Printing Company in Nashville, Tennessee produced the first twenty pages (the picture pages) and also did the binding.
14. All word phrasing, underscoring of words, and capitalization of letters were determined and done according to the wishes of the man who made that particular speech.
15. The accuracy of Scripture quotations, the punctuation of same etc. was the responsibility of each speaker, for his speeches.
16. The publishers made a sincere effort to reproduce Mr. Batts' speeches according to his corrected copy. We did not check the accuracy of Scripture quotations in his speeches. This was his responsibility.
17. Mistakes were made we feel sure, and for these we apologize. As a matter of fact, pages 39-40 contain a few, and one of them is big enough for us to correct it here. On page 40, near the center of page, a sentence should read: "The whole church came together; the apostles and elders with the whole church". -- It should not be "were the whole church".



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ONE-HALF OF MY LIFE

By Harold Sain

On March 15, 1959 I had been preaching 23½ years to an exact day. Three days later (March 18) I became 47 years of age. For the first time in *my* life I had been preaching exactly "One-Half of My Life"! Then second thought occurred to me: "If I preach one more sermon I can never say again that I have been preaching exactly 'One-Half of My Life'." The more I thought of this the more I reminisced of days gone by . . . Happy experiences and sad ones . . . Discouragement and encouragement . . . Persecution and lasting friendship . . . Men who have helped me much . . . Humorous incidents, sad occasions . . . Interesting figures, revealing figures . . . "Middle of the road" (average) stories are not told. Instead the very best things that happened to me are told, and the extremely bad things are also told . . . All of these and many more are in the book. We believe it to be interesting, especially to those who live in places where we have lived and where I have preached. The names of many places, and many people are used, including those I've baptized, and a report on every meeting I've preached in. There are 193 pictures (58 of my family) in this 124-page book, now ready for immediate delivery . . . The price, \$2.00.