

Abilene Christian University

Digital Commons @ ACU

Stone-Campbell Books

Stone-Campbell Resources

1910

Burnett-Weaver Debate Volume Two: Operation of the Holy Spirit, Design of Baptism, The Creed Criticised

Thomas R. Burnett

J. C. Weaver

Follow this and additional works at: https://digitalcommons.acu.edu/crs_books



Part of the [Biblical Studies Commons](#), [Christian Denominations and Sects Commons](#), [Practical Theology Commons](#), and the [Religious Thought, Theology and Philosophy of Religion Commons](#)

Recommended Citation

Burnett, Thomas R. and Weaver, J. C., "Burnett-Weaver Debate Volume Two: Operation of the Holy Spirit, Design of Baptism, The Creed Criticised" (1910). *Stone-Campbell Books*. 261.
https://digitalcommons.acu.edu/crs_books/261

This Book is brought to you for free and open access by the Stone-Campbell Resources at Digital Commons @ ACU. It has been accepted for inclusion in Stone-Campbell Books by an authorized administrator of Digital Commons @ ACU.

BURNETT-WEAVER DEBATE

VOLUME TWO



Operation of the Holy Spirit
Design of Baptism
The Creed Criticised

PRICE FIFTY CENTS

FIRM FOUNDATION PUBLISHING HOUSE

AUSTIN, TEXAS

BURNETT-WEAVER DEBATE

1. PROPOSITION: *The Scriptures teach that in the conversion of the sinner the influence of the Holy Spirit is confined to the word of truth, or gospel, as contained in the New Testament. Burnett affirms, Weaver denies.* Pages 1-110.

2. PROPOSITION: *The Scriptures teach that baptism is for (in order to) the remission of sins. Burnett affirms, Weaver denies.* Pages 110-

3. *The creed criticised.* Pages 198-250.

PRICE FIFTY CENTS

Firm Foundation Publishing House
AUSTIN, TEXAS

Burnett-Weaver Debate.

PROPOSITION: *The Scriptures teach that in the conversion of the sinner the influence of the Holy Spirit is confined to the word of truth, or gospel, as contained in the New Testament. Burnett affirms, Weaver denies.*

MR. BURNETT'S FIRST SPEECH.

The word *confine*, as defined by Webster, means: "To bound, limit, restrict; to restrain within limits." A sick man confined to his bed, an invalid confined to the house, children confined to the yard, students confined to the school campus, are illustrations of this definition. We mean that the persons do not go beyond the limits indicated. Our opponent, Mr. Weaver, agrees with us fully that the Holy Spirit converts sinners with the word of truth, or gospel—in fact he will freely admit that the word is the usual instrument used in conversion. But he contends that in some cases the Spirit exerts an influence that is not through the truth. It is about this outside, independent influence that we are to debate. It is not about what we teach, but about what Mr. Weaver teaches, that the issue is made. People sometimes say that we limit the power of the Spirit, but that is a false charge. There is no limit assigned to the Spirit except the limit he prescribes to himself in the Scriptures. We simply accept what the Scriptures say about the conversion of the sinner, and are satisfied.

All the conversions recorded in the New Testament were produced by the word, or gospel, and if there was in any case an independent operation of the Spirit it is not a matter of record.

Our friend is at liberty to find such an operation, if he thinks he can do so, and we are ready to examine with care all the texts that he shall produce.

The reason we know the Spirit confines himself to the word of truth or gospel in conversion is, the gospel is "the power of God unto salvation." Rom. 1:16. We find also that everything that is said (in the Scriptures) to be a condition of salvation is produced by the word. Take the item of *faith*. Our opponent says faith is the one condition of conversion. But the Scriptures teach that faith is produced by the word—not by the word and a direct operation in addition to the word. At Iconium Paul and Barnabas went into the synagogue of the Jews and "so *spake* that a great multitude both of the Jews and also of the Greeks believed." How was this faith produced? By the word spoken by the preachers, and not by some direct power from heaven. In Acts 15:7 Peter says: "God made choice among us that the Gentiles by my *mouth* should hear the word of the gospel and believe." In this case the faith was produced by the word that came from Peter's mouth, and not by a direct operation. In Acts 18 it is stated that Paul continued at Corinth a year and six months, "teaching the word of God among them," and it is recorded, "Many of the Corinthians, *hearing*, believed." How was their faith produced? By the word spoken by Paul. Now we are ready to hear Paul's conclusion: "So then faith cometh by hearing, and hearing by the word of God." Rom. 10:17. If Mr. Weaver differs from Paul, and says faith does not come by the word, but by a direct power which he prays down from heaven to his mourners, then you should not listen to Weaver, because he does not speak by inspiration as did Paul.

We next take the new birth. How is the new birth produced? The Scriptures say the new birth is produced by the word of truth, and not by a direct power from heaven, as taught by

our Methodist friends. Listen: "Of his own will begat he us with the word of truth." Jas. 1:18. Peter says: "Begotten again, not of corruptible seed but of incorruptible, by the word of God." 1 Pet. 1:23. And two verses below he says: "This is the word which by the gospel is preached unto you." Paul says to the Corinthians: "In Christ Jesus I have begotten you through the gospel." 1 Cor. 4:15. In the three statements here quoted there is exact agreement. James says we are begotten with the word of truth; Peter says we are begotten by the incorruptible seed, or word of the gospel; Paul says he begat the Corinthians with the gospel. Not a word is said about an independent power, or an outside power. Did these men tell the truth about it? If they did, the proposition that we affirm has been established.

The Scriptures teach that salvation is produced by the word. Listen: "I am not ashamed of the gospel of Christ, for it is the power of God unto salvation." Rom. 1:16. Listen again: "Lay apart all filthiness, and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls." Jas. 1:21. In 1 Cor. 15:2 Paul defines the gospel which he preached, and then adds: "By which also ye are saved." In 1 Cor. 1:21 he says: "It pleased God by the foolishness of preaching to save them that believe." Our first text says the gospel is the power to save; our second says it is able to save; our third says it is the thing that does save; our fourth says it pleased God to save that way. Now these texts establish our proposition fully, without the addition of another word. As there is no text that says direct operation is the power of God unto salvation, and no text that says a direct operation is able to save, and no text that says a direct operation is the thing that does save, and no text that says it pleased God to save by a direct operation, we conclude that the Spirit does not convert sinners that way, but by the way he has revealed in the

Scriptures, viz., through the power of the word or gospel.

A good way to learn how God converts sinners is to go to the book of conversions and see how he did the work in the apostolic day. In every case the word or gospel was present, and in nearly every case it is expressly stated that the conversion was produced by the word. In no case is it stated that there was an influence of the Spirit in addition to the influence exerted through the word. If Mr. Weaver can find an example of such outside influence, he will be "the chief among ten thousand and altogether lovely." His friends have been trying to find it for many years, but at last accounts they had not succeeded. We know all the texts they have quoted, and not one of them proves an operation independent of the gospel. Yet the anxious-seat system is based upon an operation that is direct from heaven, and independent of the gospel, and separate from the gospel. If that operation converts sinners, then the gospel does not convert them, and the Bible is false. It behoves our friend to find a case where faith was produced by this direct operation that is outside of the word, or where the new birth was produced by it, or where salvation was produced by it. Then he must show what the texts mean that we have quoted, which attribute all these results to the word or gospel. Ah, here is a big job for a small man! But Mr. Weaver is a bold disputant. He will undertake to prove that black is white, without the quiver of a muscle, if it will save Methodism. But we promise him now, as we do in all our oral discussions, that he shall not save a scrap of a text on this proposition!

MR. WEAVER'S FIRST SPEECH.

I asked our friend if he would affirm the proposition Mr. Campbell affirmed with Mr. Rice? He replied: "We all be-

lieve it just as Campbell debated it, but all our debaters say Campbell affirmed a negative." I think one should affirm his teaching. I objected to his wording of the proposition, "word of truth," because I thought "word of truth" was indefinite, and made room for quibbling. He replied: "Not as I am willing to qualify them. I am willing to write it 'word of truth or gospel as recorded or contained in the New Testament.' " Our friend left out the word "recorded," the very word I wanted put in.

In defining the proposition, he defines only one word of it, the word "confined." I want to ask him to define the terms of his proposition so we can not mistake his teaching. I want to ask especially if by the Holy Spirit in his proposition is meant the very and eternal God? If he be not the eternal God, what relation does he sustain to God?

Our friend objects to infant baptism because we admit there is no expressed command for it. Then would it not be just and proper to say no expressed or recorded statement of a proposition, no proposition, therefore no authority in New Testament for it? Our friend says, "There is no limit assigned to the Spirit except the limit he prescribes to himself in the Scriptures." Let our friend give us the text stating plainly that he limits his power to the words recorded in the New Testament, and we will dismiss the proposition at once, for we believe the New Testament, and will not deny any plain statement recorded in it. We are not willing to take our friend's think-so.

Our friend asserts that, "All the conversions recorded in the New Testament were produced by the word, or gospel." I ask the reader to note that the word or gospel of the proposition is the word recorded in the New Testament, or spoken by a human teacher, and not words spoken by the Holy Spirit, which is God the Father, God the Word or Son, and God the Holy Ghost or Spirit. So it devolves on our friend to prove that at the time

the parties mentioned were converted there was then in existence a New Testament. If there was no New Testament at that time in existence, how could words recorded in it be used by the Holy Spirit or by any human teacher?

Our friend quotes, "The gospel is the power of God unto salvation." That text is all right. All power is invisible; the gospel is God's power; the power of God is invisible. Words recorded in a book are visible, therefore recorded words are not the gospel that saves the soul.

Our friend says that faith cometh by hearing. Yes, and the same book teaches that faith is produced by miracles. "These are written that ye might believe," and in this sense faith is the gift of God as well as act of the creature. Acts 15:7. Were the words of Peter recorded in New Testament? Did Peter have the New Testament? There was no New Testament written at that time, and the Holy Spirit confined to words recorded in New Testament, how could he do any work until it was written out and put into the hands of the human teacher? Besides, the text does not say that there was no power outside of words spoken by Peter's mouth. The New Testament teaches us that the apostles got their power to preach and work from on high, and not from the New Testament. I think that power came direct from God.

Mr. Weaver does not differ from Paul; he believes Paul. He does not accept the interpretation Mr. Burnett puts upon Paul's teaching. "New birth is produced by the word of truth, and not by a direct power from heaven." Proof, Jas. 1:18: "Of his own will begat he us with the word of truth." Who did the begetting? God. Was the New Testament in James' hand then? We only differ as to what the word of truth is.

"Begotten again, not of corruptible seed but of incorruptible, by the word of God." Good. "This is the word which by the gospel is preached unto you." What word is it that by the

gospel is preached unto us? Is it the written New Testament preached unto us by the New Testament? I think not. "In the beginning was the Word, and the Word was with God, and the Word was God." "And the Word was made flesh, and dwelt among us." "And he was clothed with a vesture dipped in blood; and his name is called the Word of God." This is the word that begets, not written words.

Paul: "In Christ Jesus I have begotten you through the gospel." Good. The gospel is the power of God; power is invisible. "Salvation by word," "receive engrafted word." Of course he engrafted the New Testament into their souls and it saved. Saved by the gospel; the gospel is the power of God; so the saving was by the power of God and no New Testament there.

So none of the texts used, if properly understood, does our friend any good. New birth produced by the word of truth, which is the New Testament. So we have it. The New Testament said: "A new heart also I will give you. I will take away the stony heart out of your flesh, and I will give you an heart of flesh." Also, "Except a man be born again, he cannot see the kingdom of God." The New Testament must have very great power.

Take the case of the infant. "For as in Adam all die, even so in Christ shall all be made alive." Converted from death to life. No New Testament there. "For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous." Converted from sinners to righteous persons; no New Testament yet. "Behold, I was shapen in iniquity, and in sin did my mother conceive me." This text teaches plainly the depravity of the infant. Mr. Campbell said, speaking of Adam's fall and of its effect on the race: "The stream of humanity, thus contaminated at its fountain, can not in this world ever rise of itself to its primitive

purity and excellence. We all inherit a frail constitution physically, intellectually, but especially morally frail and imbecile." In same chapter we have: "In Adam all have sinned, therefore in Adam all die." He claims that the entire race sinned in Adam, not in person but in their nature. He says, "There is, therefore, a sin of our nature as well as personal transgression." He said, "Still, man, with all his hereditary imbecility, is not under an invincible necessity to sin. Greatly prone to evil, easily seduced into transgression, he may or may not yield to passion and seduction." He tells us also that we are condemned to natural death, and greatly fallen and depraved in "our whole moral constitution," as a "consequence of the sin of Adam." I would I had space for the entire chapter. Mr. C. is in line or harmony with the Methodist Discipline and the Bible on the subject. He also tells us that by the best authorities on statistics one-third or one-fourth of the race die under two years old. Now these little depraved sinners must be saved without the New Testament, teacher, faith, repentance, or go to heaven in their depraved state, or be lost in hell. There is no escape from the above statement of the infant's salvation, hence a plain case made out.

In 1 Sam. 10 ch. we have Samuel speaking to young Saul on this wise: "And the Spirit of the Lord will come upon thee, and thou shalt prophesy with them, and shalt be turned into another man." This looks like a direct operation, making Saul a new man and a prophet also. The fulfillment of this prophecy reads: "And it was so, that when he had turned his back to go from Samuel, God gave him another heart." Who can turn a sinner into another man, or give him another heart, but God only? God said, "A new heart will I give you," and none can do this work but God.

MR. BURNETT'S SECOND SPEECH.

It is fortunate that we have the proposition printed at the head of this debate, else you could not tell (from the gentleman's speech) what we are debating about. Except his last point (about Saul), he has not touched the question.

He commences with a complaint at the wording of the proposition, yet it is the identical thing he signed his name to, and agreed to debate. When a man signs a proposition, it is as much his proposition as if he indited the words that compose it. What is the difference whether it reads "as contained in the New Testament," or "as recorded in the New Testament?" He next says we define only one term of the proposition and he wants us to define the Spirit, whether he is the "very and eternal God." When we get up a debate on the composite elements of the Holy Spirit, that definition will be attended to, but at present the issue is about how the Spirit converts sinners.

In reply to our statement, that we do not limit the power of the Spirit, except the limit he prescribes to himself in the Scriptures, Mr. Weaver asks for the text that limits his power to the word. We gave the text (and texts) in our opening speech, where the Spirit tells us what means he uses to convert sinners. He says the gospel is the power unto salvation, that faith is produced by the gospel, and that the new birth is produced by the gospel. What more do we need? Should a witness testify that a man was killed by a bullet fired from a gun, would Mr. Weaver ask the witness to show that the killing was "limited" to the bullet and the gun? It is the man who asserts that some other instrument did the killing that must bring the proof. Our friend does not deny that the Spirit says what we quote from him, but he intimates that the witness did not tell all the truth! He thinks there might have been some other power

along with the word, but he is very slow to bring a text that tells about it. For instance, we showed that the Gentiles received faith by "the word of the gospel" by Peter's mouth (Acts 15:7), but our friend says we can not show there was not another power present. We can show that the word spoken by Peter "saved" Cornelius and his house. Acts 11:14: "Who shall tell thee words whereby thou and all thy house shall be saved." W-o-r-d-s, Mr. Weaver, *w-o-r-d-s*! Did you ever read what that angel said to Cornelius? Do you believe he told the truth? If the angel told the truth, your speech does not tell the truth. That was not a Methodist angel, and he did not talk like a Methodist preacher!

But he says our proposition reads, "Word or gospel as contained in the New Testament," and there was no New Testament written for a good while. He even wants to know if Peter and James had the New Testament in their hands, and how could the Spirit use the New Testament when it was not written! His whole speech is based upon this misapprehension of the proposition. The proposition does not say that sinners are converted by the gospel read out of the New Testament (after it was written), but by the word or gospel "*as contained*" in the New Testament. The gospel that inspired men preached before the New Testament was written was the same that is contained in the New Testament, and it was God's power unto salvation whether spoken before or after it was written. Does our wild friend suppose that inspired men spoke one gospel and wrote another? Peter says the spoken word of the gospel gave faith. Acts 15:7. Is that spoken word that gave faith written in the New Testament? Listen: "These are written that ye might believe." Jno. 20:31. Then the spoken word that gives faith is contained in the New Testament.

Our friend sees we have him in a close place, for he knows Paul says the gospel is the power, and the gospel is contained

in words, so he jumps up and makes one of his wild breaks. Just listen: "All power is invisible; the gospel is the power; hence the gospel is invisible." Where did he learn that? Webster says a horse is power, a railroad engine is power. Did Weaver ever see a horse? Did he ever see an engine? Is a horse invisible? Did Weaver ever see a horse-power mill? Was the power invisible? He even puts that "invisible" nonsense into a syllogism. It ought to be spelled "silly-gism." We have automobiles in Dallas, and they are propelled by a dynamo. Did Weaver ever see a dynamo? Well, that word means power. Paul says the gospel is the *dunamis* of God for salvation. The word gospel means good news. Did Weaver ever read any good news? Did he read it without seeing it? The gospel of Christ, that saves sinners, is printed in the New Testament in plain and visible words. Did Weaver ever see a New Testament?

To dodge what James and Peter say, that we are begotten by the word, Mr. Weaver says the word is Christ—not the gospel—and he quotes some texts to prove that Christ is the word. In one or two texts Christ is called the Word, figuratively, but he is not the word that Peter and James have in mind. Mr. Wesley says they mean the gospel truth, and Wesley is right and Weaver is wrong—as he usually is. To show what word is meant, James says, "Wherefore, my beloved brethren, let every man be swift to hear." He also says, "But be ye doers of the word, and not hearers only." Did he mean that we shall be doers of Christ? Oh, tut, tut! You must do better than that, or the Methodists will turn you off, and hire another debater. Paul says he begat the Corinthians with the gospel; do you suppose Paul used one word, and James and Peter used another?

He quotes: "A new heart also will I give you," and says it is God that gives and not the New Testament. God makes

the heart new, but he does it by the truth that is contained in the New Testament. A new heart is a purified heart. Peter says, "Purifying their hearts by faith." Acts 15:9. How did the faith come? "The Gentiles by my mouth should hear the word of the gospel and believe." Acts 15:7. That is very plain and "visible" language, and it settles the question. If the purification of the heart is conversion, sinners are converted by the truth.

He next quotes his old text, "As in Adam all die, even so in Christ shall all be made alive," (which has reference to physical death and resurrection), and asks how an infant can be saved? An infant needs no salvation from sin, for it is not a sinner, and we are debating about the conversion of sinners. This text says nothing about an operation of the Spirit independent of the word, and nothing about the Spirit in any sense. If "made alive" means regeneration, then universal salvation is the doctrine, for the text says, "Even so in Christ shall *all* be made alive." Weaver can not press it back to a pre-natal period, for Paul says the making alive is when Christ comes again. Listen: "Christ the first fruits, afterwards they that are Christ's *at his coming*." When? "At his coming." So that text is knocked from under his feet. We will give Mr. Weaver a thousand dollars to produce a text that says the Holy Spirit operates on an infant in any sense. He may have a thousand years to find the text, if he needs that long a space. If the infant is a sinner, he can not prove that it is saved at all—by the Holy Spirit. Our valiant friend again runs over his creed. The Discipline says original sin is washed away by baptism—not by a direct operation of the Spirit. John Wesley says the same.

He quotes 1 Sam. 10, where it is said of Saul, "And the Spirit of the Lord will come upon thee, and thou shalt prophesy with them, and shalt be turned into another man." As this is

the only text our friend has quoted that has any apparent relation to the proposition in debate, we dislike to take it away from him. But this is not a case of conversion under the gospel. Saul was changed from a common man to a prophet—that is all. When the Spirit comes upon Methodists (as they suppose), do they prophesy? Certainly not. Then if Saul was converted, the Methodist is not. So Mr. Weaver has lost this case—the only case he has produced—and is left with nothing.

We hope our friend will wake up, and in his next speech try to show us an operation of the Spirit independent of the word.

MR. WEAVER'S SECOND SPEECH.

I insist on a definition of the terms of the proposition. The rules we are to be governed by say, "The terms in which the question in debate is expressed and the point at issue should be so clearly defined that there would be no misunderstanding respecting them." I ask, Does the term Holy Spirit in the proposition mean the very and eternal God? If not, what relation does he sustain to God?

Our friend says a horse is power, and wants me to say if I ever saw a horse. I have seen a few of them, but have never seen their power. I have seen a railroad engine also, but have never seen the power that moves it. So I say again, that all power is invisible.

If a dead sinner is begotten by the preacher or teacher, or is by him brought from death to life, then is not the teacher equal with God? And if he is begotten by the written word, or New Testament, then is not the New Testament equal in power to God?

Our friend says I quote my old text, "As in Adam all die," which has reference to physical death. Then all died in Adam physically before they were born. That is impossible. Mr.

Campbell, as I showed, with the Bible, tells us that all sinned in Adam, and that all were sinners by nature. Our friend makes this little dodge to get rid of the babe sinner being saved without the teacher or Testament, go to heaven as a depraved sinner, or be lost in hell. He says that would teach universalism. It does, so far as the atonement is concerned. "Jesus Christ by the grace of God tasted death for every man." If men had not sinned in person, then they would not have to repent. Men are not required to repent for Adam's sin, but for their own sins.

Our friend says that young Saul was "changed from a common man to a prophet, that is all." The record says, "God gave him another heart." I think the record is true.

Take a case of conversion in Acts 8th chapter. I call attention to this case because it is recorded in Acts, the book we are told that sinners must learn in order to know what to do to be saved, and because the conversion is under the direction of the Almighty God. We note that he is a eunuch of Ethiopia. Mr. Webster defines Ethiop: "A native or inhabitant of Ethiopia; also, in a general sense, a negro or black man." His conviction was strong enough to lead him from his home country to Jerusalem to worship God. When he got to Jerusalem, the best light he could get was a piece of Scripture. The Jews had rejected Christ, and were themselves in a state of confusion, hence could give him no light. So on his return homeward, reading his scripture, he found that he had need for a teacher. The Spirit said to Philip, "Go near and join thyself to this chariot." This preacher was called and sent of God. Philip was appointed and ordained to this ministry or deaconship by the apostles, and not by the church. See Acts 6th chapter. When Philip got to him, he "heard him read the prophet Esaias, and said, Understandest thou what thou readest?" He gave the preacher an honest answer: "How can I,

except some man should guide me? And he desired Philip that he would come up and sit with him." So the eunuch was up in the chariot, and Philip went up into the chariot to "sit with him." He was reading the prophecy referring to Christ's work, and to his crucifixion. The lesson begins with Isa. 52:13 and takes in Isa. 53d chapter. He had read the place where it said, "He was led as a sheep to the slaughter, and like a lamb dumb before his shearer so opened he not his mouth." This convicted sinner wanted to find this hidden man, hence his question to the preacher, "I pray thee of whom speaketh the prophet this, of himself, or of some other man?" There is but one way for a sinner to find this hidden man, the Christ. Christ said, "No man knoweth the Son but the Father, and he to whom the Son will reveal him." This is plain talk, and we know that God reveals by his Spirit. I read again: "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him." I read: "For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." So Paul puts the power to reveal with God, and not with human teachers. So Philip, being a God called and sent preacher, he would speak what God puts into his mouth. I read: "For he whom God hath sent speaketh the words of God; for God giveth not the Spirit by measure unto him." So Philip, having found Christ himself, had an experimental knowledge of Christ, and was prepared to teach the penitent sinner. So it is said he "began at the same scripture, and preached unto him Jesus." He told him that the prophet was not speaking of himself, but of Christ, the Savior of all mankind, and that it was Christ that was to do this great work of which the prophet spoke, and he was to die for the sins of the whole world. And as the preacher was bringing this once hidden Christ to the

penitent's view, and as soon as he saw him, his faith took hold on him, and he said, as they came unto a certain water, "See here is water, what doth hinder me to be baptized?" Note, the eunuch was the first to mention baptism. Philip made no mention of it in his preaching, for he, like Methodist preachers, preached Christ to penitents, and not water. Yet Philip said, "If thou believest with all thine heart, thou mayest." The preacher examined this man's faith, and when he found him to be a true believer, he baptized him. A true believer is one that has found Christ, that knows Christ, and to know Christ is eternal life. He is one "not condemned," but "is passed from death to life," is "born of God," "hath everlasting life," and "hath the witness in himself." This witness is the Spirit. "The Spirit itself beareth witness with out spirit that we are the children of God." A good scriptural subject for baptism. The eunuch was not like the believer our friend dips, for his believer must repent, confess and be dipped for remission of sins, then he has not everlasting life in this world, but the promise of it in the world to come. Note, no church here to hear his experience or confession, and vote him into the preacher's hand for baptism. God gave the commission to his preachers. He told them to teach and baptize. This man's confession was that of a Christian. The person who has found Christ in the pardon of sin, or who knows Christ, can confess Christ. Peter said, after he knew Christ, "Thou art the Christ, the Son of the living God." Peter knew him, for God, and not a self-called preacher, Testament or tank, had revealed it to him. Christ said, "Flesh and blood hath not revealed it unto thee, but my Father which is in heaven." Paul said, "No man can say that Jesus is the Lord, but by the Holy Ghost." How then can a sinner, having not the Holy Ghost, confess Christ, when Christ has not been revealed unto him? The sinner is to confess and forsake his sins, in order to obtain the

mercy of God. We note, this man was convicted of sin before the preacher was sent to him, or before he received the scripture that was placed in his hands.

The sinner is said in Scripture to be dead. So the Spirit must precede the preacher, in order to quicken or awaken the dead sinner, so that he can hear the word of God from the preacher's mouth. And that the Spirit accompanies the word spoken by the preacher we believe, so we teach that God has a work for his preacher. We believe that it is God who first quickens or convicts the dead sinner, that raises him in answer to prayer from death to life. We believe that both conviction and conversion is the work of God. No human being, nor written word, can do this work. None but God can forgive sin, or raise the dead to life.

MR. BURNETT'S THIRD SPEECH.

Our friend still insists that we define the Holy Spirit, and define Christ, whether they are the "very and eternal God." When we enter upon a debate on the composite elements of Christ and the Spirit, we will give such definition, but it is not demanded in this discussion. The word Christ is not in the proposition, but as he seems not to know who Christ is, we will tell him that Jesus Christ is the Son of God. Had we known that our friend was ignorant of the Holy Spirit, we would have given him (at the first) such information as the Scriptures furnish us. The Lord calls him "the Spirit of truth," and "the Comforter." Jno. 14. He is evidently one of the persons of the Godhead. Not the Father, and not the Son, but the Spirit.

Mr. Weaver says he has seen a horse and he has seen an engine, but he has never seen their power. We did not ask him if he had seen a horse's power, and an engine's power. An engine is propelled by steam power, and our blind friend could

certainly see steam if he would open his eyes. It will perhaps take a "direct operation" to get his eyes open! The power that propels a horse-mill is a horse, and a horse is visible. Even a Methodist preacher can see a horse. The gospel is the power of God unto salvation, and Paul tells us in 1 Cor. 15 what is the gospel, and that definition is written down in the New Testament. Can Mr. Weaver see the printed words of a New Testament? Can he see the dynamo of an automobile? Paul says the gospel is the *dunamis* (dynamite) of God.

He asks, "If a dead sinner is begotten by a preacher, then is he not equal with God?" Better ask Paul. Paul says, "I have begotten you through the gospel." Did Paul assume to be equal with God? We guess Paul did not know that as wild a man as J. C. Weaver would ever live on the earth. Paul begat dead sinners with God's power, the gospel, or God begat them through the agency of Paul, and by the instrumentality of the word or gospel. Weaver thinks that makes the word as great as God! He might as well say the ax that cuts a tree is as great as the man who wields it. Yet a man does not cut a tree without an ax, and God does not convert sinners without the word.

Our friend admits that his text, "As in Adam all die, even so in Christ shall all be made alive," teaches universalism "so far as the atonement is concerned." Paul did not say atonement, but "made alive." Does that mean regeneration? But he again dodges the latter part of that text, although we have called his attention to it six times. Paul says the making alive is "at his coming," not at conversion, nor before birth. So Weaver is again in conflict with Paul. He says a person could not die physically in Adam before he is born. Paul uses the present tense, and uses the future tense for the making alive. Even the grammar condemns Weaver. We offered him a thousand dollars for the text that says the Spirit ever operates upon

an infant. So he is the man that damns the baby. If it needs an operation, he can not show that it ever gets it.

That was a bold move on the part of our friend, to go to the Acts of Apostles and to the case of the eunuch to find an operation of the Spirit independent of the word! Doubtless all the readers of this debate took off their hats in admiration of him! We can excuse him for thinking the eunuch was a negro (when he was a member of the Abrahamic church in good standing), and that he got under conviction of sin by a direct operation away out there in heathen Ethiopia (where he had neither Bible nor preacher), and had to come all the way to Jerusalem to get converted, and then failed! It seems the direct operation (that convicted him) might have saved that long journey. He did not find the lost Savior, but he found a little scrap of the word in the streets, and carried it off with him. Ah, indeed! On the way home he read it, and learned something that the direct operation did not teach him (how great is the word!) and God sent an angel from heaven to start a preacher in his direction (how needful is the preacher!) and the Spirit said to the preacher, "Join thyself to this chariot." If that had been a Methodist preacher, he would have told the Spirit to join the chariot and convert the sinner. The preacher preached unto him Jesus, and he became a believer and was baptized. Here are some strange proceedings, if God does not convert sinners with the gospel. Note, that Mr. Weaver has not shown (except by his assertion) that the Spirit ever influenced the eunuch in the least till he heard Philip's sermon. He says Philip examined this man's faith and found that he had passed from death unto life, and had the Holy Spirit. Where did he learn all that? It is not found in the 8th chapter of Acts. It must be recorded in the 8th chapter of Weaver's Imagination. Yes, Philip examined this man's faith, and found that he believed "that Jesus Christ is the Son of God."

Is that what Methodist preachers find when they examine their converts, and ask the twenty-five questions in the Methodist Discipline? Did the eunuch's faith come by the direct operation, or by hearing the word (Rom. 10) and by the signs written in the book? Jno. 20. Paul and John both contradict Weaver. He says Philip, like a Methodist preacher, preached Jesus and not water to the eunuch, and the eunuch mentioned baptism before the preacher did. How did the eunuch know anything about baptism, if Philip had not mentioned it to him? The eunuch did not act much like a Methodist convert. The first thing he said was, "See, here is water, what doth hinder me to be baptized?" If Weaver had been the preacher on that occasion, the eunuch would have said, "See, here is a bench, what doth hinder me to become a mourner?" Or, "See, here is a silent grove, what doth hinder me to go out there and get religion?" Philip did not proceed like a Methodist preacher. He "commanded the chariot to stand still, and they went down both into the water." Did you ever know such conduct as that on the part of a Methodist preacher? It would take a very small eunuch to go down into the water that Mr. Weaver brings to the meeting house in a pitcher or bowl to baptize his converts. Our friend thinks God shined into the sinner's heart. So he did. But God did not shine without his lamp. The word is God's lamp. See Ps. 119. Also, "The entrance of thy word giveth light." How did Mr. Weaver happen to overlook those two texts? Mr. W. says our converts are not like the eunuch, for they have to repent and confess, and do not get eternal life till they reach the world to come. Well, the Savior said eternal life is "in the world to come" (Luke 18:30) and the eunuch confessed, and Paul says God now commandeth all men everywhere to repent. That fills the bill, doesn't it?

Our friend thinks Peter knew Christ without words, because the Lord said, "Flesh and blood hath not revealed it unto

thee." Peter was an apostle, and may have had direct revelation, but he was not without words on this subject. He was at the Jordan when the voice from heaven said, "This is my beloved Son." No matter how God revealed his Son to Peter the same Peter said sinners are "begotten again, not of corruptible seed, but of incorruptible, by the word of God." And John Wesley says that is the gospel word.

But Paul says, "No man can say that Jesus is Lord, but by the Holy Ghost," and Mr. Weaver thinks a sinner must receive the Holy Ghost before he can say Jesus is Lord. Wrong again. A sinner says Jesus is Lord "by the Holy Ghost" when he is taught that truth by the word which the Holy Ghost has spoken and written.

Our friend closes his effort with a big slice of Calvinism. He says the Spirit "must precede the preacher in order to quicken or awaken the dead sinner so that he can hear the word of God from the preacher's mouth." That is old iron-sided Calvinism. Mr. Weaver should never preach again to dead sinners. If the sinner must be quickened into life before he can receive the gospel, then good-by to the doctrine of salvation by faith, for faith comes by the word. Rom. 10. At one fell swoop he knocks out the whole foundation of Methodism! What is the matter with you, Joseph? By the bones of John Wesley, we have a notion to have you turned out of the Methodist conference! You fall into Universalism, and then tumble headlong into Calvinism!

MR. WEAVER'S THIRD SPEECH.

Our friend refuses to answer our question as to whether the Holy Spirit and Christ are the very and eternal God. He could give the answer yes or no, but he seems to dread a plain issue on that question. Yet it is of vast importance on this issue. I don't think, judging from his writings, that he be-

lieves that either the Holy Spirit or Christ is the very and eternal God, yet he is afraid to tell us his belief on the question.

Yes, I have seen a horse, but I have never seen the horse's power. All power is invisible.

Our friend thinks if I say the preacher who begets the dead sinner to life is equal to God, I might as well say the ax that cuts a tree is "as great as the man who wields it." I say if the man can't possibly cut the tree without the ax, then the ax is as essential to the cutting of the tree as the man.

Our friend asks if "made alive" in 1 Cor. 15:22 means regeneration? No, it means generation. Generation means bringing from death to life. That is the work of the atonement. Regeneration means to bring again from death to life. Generate is to bring from death to life; degenerate is to turn from life back to death; regenerate is to bring again from the death state to the generate state. That is the text showing that God's Spirit operated on infants—all died in Adam, all made alive in Christ. All made sinners in Adam, all made righteous in Christ.

If I were to ask if any one could be called into the ministry and ordained and sanctified without a direct operation of the Spirit, any fairminded person who could reason would say no. Yet Jeremiah was formed, known of, ordained and sanctioned a prophet of God before he was born. Jer. 1:5.

Our friend thinks I am bold, to come to Acts to find a case of conversion, and especially the eunuch's conversion. Where is the positive proof that the eunuch was a member of the Abrahamic church in good standing? This is a hard case for our friend. It is a clear case of Methodist teaching, conviction before the preacher came, and before he got any Scripture. The preacher was called and sent of God. He examined the faith of the eunuch, and not the church. No voting him in. Our

friend asks how the eunuch knew about baptism if Philip did not mention it to him? I answer, it was in the text or scripture he had read concerning Christ and his work. There is where he got the idea of baptism.

Our friend brands me as a Calvinist because I say that none can quicken the dead but God. That is an easy way to go around the facts stated. I will ask, if a man is dead physically, can he hear or see or enter anything? You say no. If all the gospel singers and preachers on earth were to try to quicken him to life by singing or preaching, you say it would be in vain. So of a dead sinner, unless God quickens him to life, or gives him power to hear. All our attempts to move him are in vain.

I now call attention to the conversion of Saul of Tarsus. Acts 9. This conversion is recorded in Acts, the book we are told the sinner should read in order to learn what to do to be saved. It is under the direct care of Almighty God, so we expect to learn the truth of God in this case. Saul was a Jew. Verses 1 and 2 teach us that he was a great sinner. Verse 3 tells of his conviction, and how it was brought about. He saw a light from heaven, and it had a wonderful effect upon him. He fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me? And he said, who art thou, Lord? He did not say, who art thou, Jesus, but who art thou, Lord, using an Old Testament appellation of God. The Lord said, "I am Jesus, whom thou persecutest." That is, I am the God you profess to love and worship. I am God manifest in the flesh. This astonished him so, he tremblingly said, "Lord, what wilt thou have me to do?" The Lord directed him as to what he should do. Verse 8 tells us that his eyes were opened, yet "he saw no man." This was conviction. Conviction opens the sinner's eyes to see himself as God sees him. He being yet blind was led by others into the place where God told him to

go. He was in that sad condition three days, without sight, and did neither eat nor drink. God's law of pardon says turn to God with all your heart, and with fasting, and with weeping, and with mourning, and "rend your hearts and not your garments." A rending heart is a bleeding heart, and this blood or bleeding heart is to be on God's altar. For God says, "The life of the flesh is the blood, and I have given it to you upon the altar to make an atonement for your souls." All this conviction and work of God was done before God sent the preacher to him. So we can see where the work of God's preacher comes in. God now sends Ananias to him to tell him what he must do. God told Ananias that Saul was praying. So Saul was a praying sinner. This did not satisfy Ananias. He had learned, in his dealings with men, that every praying man is not sincere. So God, to relieve his fear, said, "He is a chosen vessel unto me." Now Ananias is ready to go, as God has him in charge. Note what God revealed to the sinner, Saul. He saw "in a vision a man named Ananias coming and putting his hand on him, that he might receive his sight." This is a marvelous revelation to a sinner, without a Testament and preacher. So "Ananias went his way, and entered into the house, and putting his hands on him said, Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me that thou mightest receive thy sight and be filled with the Holy Ghost." This receiving sight was not conviction, but conversion, a new heart. The new heart is prepared to be filled with the Holy Ghost, in other words, is prepared for the reception of God's Spirit. God said, "A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you an heart of flesh; and I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them." When Ana-

nias spake these words to him, it is said of Saul, "And immediately there fell from his eyes as it had been scales; and he received sight forthwith, and arose and was baptized." A good case for water baptism as a token of the great divine work wrought in his heart by the Almighty God. So the preacher had nothing to do with the conviction or awakening of Saul, nor with the giving of the new heart, but he was sent to instruct and baptize, or receive into the church of God one who was converted by him. Now note it is God's minister who examines the faith of this man, and who baptizes him and receives him without any vote of the church. There was none present on this occasion, so far as we learn from the record, but God, the sinner, and God's called and sent minister. That is the way we do. Let it be remembered that this is the church of God, the church to which the apostles belonged; so we are in the succession. Saul, being versed in the Scriptures, expected the Messiah to be God, but he did not accept Jesus as the Messiah, for he knew full well that none could save but God. But he was convinced that Jesus, whom he took to be an impostor, was the very God whom he loved and worshiped, and being convinced he accepted him as such. Isaiah said, "Unto us a child is born, unto us a son is given, and the government shall be upon his shoulder; and his name shall be called Wonderful, Counselor, the Mighty God, the Everlasting Father, the Prince of Peace." In this text we have God manifest in the flesh. Isaiah said, "Verily, thou art a God that hidest thyself, O God of Israel, the Savior. Tell ye, and bring them near; yea, let them take counsel together. Who hath declared this from ancient time? Who hath told it from that time? Have not I the Lord? And there is no God else beside me; a just God and a savior; there is none beside me. Look unto me, and be ye saved, all the ends of the earth; for I am God, and there is none else." Hosea said, "I am the Lord thy God from the

land of Egypt, and thou shalt know no God but me; for there is no savior beside me." So if Christ is not the God and savior of these texts, which is the very and eternal God, he is not God at all, neither is he the Savior, for these texts declare none but this God.

MR. BURNETT'S FOURTH SPEECH.

Mr. Weaver wastes much valuable space discussing the "very and eternal God," when no such subject is before the house. We do not differ from John Wesley's church in regard to the divinity of Christ and of the Holy Spirit, except that when we speak on that subject we use Bible language. At present we are discussing the operation of the Spirit in conversion.

He says if a man can not cut a tree without an ax, the ax is essential, but he thinks the Holy Spirit can convert a sinner without the word. Yes, but when the Spirit says he converts sinners with the word, and Mr. Weaver can not find a case of conversion where the word was not used, we may reasonably conclude that the Spirit confines his influence to the word. We will stop this debate right now, if our friend will find one conversion without the gospel.

He goes again to 1 Cor. 15:22, "As in Adam all die, even so in Christ shall all be made alive," and says this text shows an operation of the Spirit on infants. If that be so, the infant will not be converted till Christ comes, for Paul says all shall be "made alive" *at his coming*. Weaver says it is a pre-natal operation. Weaver versus Paul. Take your choice. We have called his attention to this blunder six times, but he refuses to correct it. He also tramples on his creed again. The creed says infants are "conceived and born in sin," but Weaver says they are "made alive" before birth, and come into the world pure and holy. John Wesley says they are born under the

wrath of God and "guilty of original sin," and subject to damnation, unless it be washed away by baptism. Which one of these wild doctrines is Methodism? Our friend contradicts his creed and his daddy, and turns Universalist and Calvinist, as the notion takes him.

The first case he adduces, in this last speech, of conversion without the word, is the prophet Jeremiah. The text reads: "Before I formed thee in the belly I knew thee, and before thou camest forth out of the womb I sanctified thee and ordained thee a prophet of the nations." Is that a case of conversion under the gospel? Are Methodists ordained prophets before they are born, in order to convert them? Tut, tut! God sanctified (set apart) Jeremiah as a prophet before he was born—that is all.

Mr. Weaver wants the proof that the eunuch was not a heathen negro, but a member of the Abrahamic church. The record says he had been up to Jerusalem to worship (as required of all male Jews by the law of Moses), and he was reading the Hebrew Scriptures. Our friend calls this a clear case of Methodist conversion, but we all know there has not been a like case in all the history of Methodism. He says this sinner was convicted before the preacher came or the word was heard, but gives not a line of proof. Methodists are often convicted, and converted too, without any word (any true word), for it does not take much word to run their system, but it was not so in this case. The sinner was reading the word, and he heard a sermon. Weaver says Philip examined the faith of this convert, and received him without any vote of a church. (He thinks he is debating with a Baptist now.) Say, beloved: The Baptist experience and vote are found in the same chapter that contains the twenty-five questions that Methodist preachers read to their converts out of the Discipline! They are not found in the eighth chapter of Acts. See? Our friend says Philip did

not mention baptism in his sermon, but the eunuch learned it from the passage he was reading. Indeed? Baptism is not mentioned in that passage. Philip preached from that text, but you think that like a Methodist preacher he left out a part of his subject! Eh? Now, you have got your foot in it! If Philip's sermon was a Methodist sermon because it had no baptism in it, the Bible is not a Methodist book, for it has much baptism in it.

He says we branded him a Calvinist because he said none but God can quicken a dead sinner. That is a mistake. We branded him a Calvinist because he said the Spirit must go before the preacher and quicken the dead sinner to enable him to hear the preacher. That is old iron-sided Calvinism. And he still holds on to it. Just listen at him: "If a man were dead physically, all the gospel singers and preachers on earth could not quicken him. So of the dead sinner; unless God quickens him, all our attempts are vain." But the sinner is not dead physically, and the illustration fails. The sinner can hear, and Christ sent his preachers to preach to men in their natural state. Besides, both James and Peter say the Holy Spirit quickens or begets with the word of truth. If our friend will produce one case where the Spirit preceded the word, we will give up the question. His Calvinistic buncombe upsets all Methodist doctrine and practice. What about the mourners that Methodists sing over? Are they already quickened into life? If not, they can not hear your songs and prayers. If they are alive, they do not need your songs and prayers. Then what about salvation by faith? Paul says faith cometh by hearing the word of God (Rom. 10); but you say your mourners are quickened by this anterior operation before they hear the word. Hence they are saved before faith! Wake up, Joe Weaver, you are sound asleep!

Our friend says Ananias came to Saul to receive him into the

church, after God had already saved him. If God saved him before the arrival of Ananias, he saved him in his sins, for Ananias said to him, "Arise and be baptized and wash away thy sins." How did you happen to overlook that little item, beloved? And how did you happen to overlook that little sermon "in the Hebrew tongue" which Saul heard by the wayside? Verily, Saul was not saved without the word. Christ himself preached to him. If he was saved without the word, he was saved without faith, for he said himself that faith cometh by hearing the word. Rom. 10. How did you happen to overlook that little item? Have you taken on board so much Calvinism that you have given up salvation by faith? And you have left out the very thing you started out to find—the work of the Holy Spirit in this conversion. You have not shown that the Spirit was there at all (until after the man was saved), much less that he was there ahead of the word, or without the word. The word was there, plenty of it, but no independent operation of the Spirit. You make a bad mess of this case—as usual. You have Saul's heart bleeding, and you come very close to making Saul's own blood atone for his sins! Be careful! That is Catholicism—it is idolatry! It is worse than Calvinism! Mr. Weaver thinks Saul got his eyesight twice—once by the wayside and once in the house of Judas—and that the first was conviction and the second conversion. Careless reader. Saul opened his eyes at the wayside, but found they were blind, for he "saw no man," and had to be led by the hand. Is that the way conviction serves a Methodist? Can he not see the road? We have seen some pretty blind ones, but never saw one that could not walk into town. And when the scales fell from his eyes, he thinks that was conversion and remission of sins. Does conversion take place in the eyes? Do sins fall off the eyes? That was not spiritual blindness. Saul had been spiritually blind for years, but his physical eyes were

wide open. At the wayside near Damascus his spiritual eyes were opened (when he heard the words in the Hebrew tongue), but the glory (brightness) of the light that attended Jesus blinded his physical eyes and he was without sight for three days. Our friend makes a terrible mess of this case, and he will have to do it all over. He has failed to show that the Spirit operated on the sinner at all, much less that he operated without the word.

But suppose Paul was converted as Mr. Weaver says he was—without the word? Then Paul himself told a lot of falsehoods. He went off and wrote that the sinner is justified by faith, and that faith cometh by hearing the word of God, and “how shall they hear without a preacher?” He also said the gospel is the power of God unto salvation, and that he begat the Corinthians with the gospel. Weaver knocks over all this apostolic statement, and upsets the great Methodist doctrine of salvation by faith, and jumps into the slough of Calvinism up to his neck! He will have to do better than that, or we will turn him out of the Conference!

MR. WEAVER'S FOURTH SPEECH.

When our friend finds texts to meet, he dislikes to say plainly the texts are untrue, and, knowing he can't get around them, he says Weaver says so and turns Universalist or Calvinist as the notion takes him. He says, “The Bible is not a Methodist book, for it has much baptism in it.” That is an assertion of our friend without proof. The truth is, there is but little said about water baptism in our Bible. Our friend takes it for granted that where baptism is mentioned it is water baptism, a serious mistake.

Our friend asks if the Methodist mourners are quickened into life by singing over them? I will say I know nothing of a

Methodist mourner. I would suppose they are quickened about like one quickened by the reading of the written word by a self-called preacher, but a mourner quickened by God's Spirit can accept or reject the work of God on his heart as he wills. Note Saul of Tarsus. This was conviction from God. After this quickening, Saul could yield to God by surrendering all to God, or he could have resisted and remained a sinner. Note, Felix trembled, and answered, Go thy way for this time, when I have a convenient season I will call for thee. He could have yielded himself up to God as did Saul, but he refused to do so, and bade the Spirit leave him. "Ye stiff-necked and uncircumcised in heart and ears, ye do always resist the Holy Ghost; as your fathers did, so do ye." If the Spirit is not to convict the sinner, how could the sinner resist him? And how could he be justly condemned of God for resisting him?

Our friend says the sinner is not dead physically. God does not address the physical, but the true man, the inward, and this is the man that is dead. And how can the dead hear, until God quickens them? Our friend saw he could not deny the fact of the sinner's being dead, nor meet it, so he introduced the physical man as a blind.

Our friend asks how I happened to overlook the little item, "Arise and be baptized and wash away thy sins?" The reason I did not refer to the "little item" is, that it was not in the chapter I quoted. I gave the chapter giving a detailed inspired account of the conversion of Saul, and it happened not to give the little item. The little item was given by Paul after his conversion. If we study the little item, and not jump at the conclusion, we will see no conflict, for Paul gives his experience at length. Our friend quotes only the part he thinks he can use to his purpose, "Arise and be baptized and wash away thy sins, calling on the name of the Lord." In Rev. 1:5 we learn that our sins are washed away in Christ's blood, not in water.

That washing is performed by sprinkling, so say Paul and Peter. We learn that this work is done in answer to the prayer of faith. Wash away thy sins "calling on the name of the Lord." Our friend overlooked that great item. How is that, beloved? Our friend says I can't show that the Spirit was there at all. God had him in hand, and God is the Spirit or the Spirit is God. Our friend doesn't believe the Spirit is God. I do, and there is where his trouble comes. Our friend says I have Saul's heart bleeding. If he had said the law of pardon I gave demanded the rending or bleeding heart, he would have said rightly. But he says I have it bleeding, and then goes for me, and says that is idolatry. I think a person wedded to a theory that teaches that God can't save a sinner without the assistance of a self-called preacher and a New Testament and a tank of water should be slow to charge any one with idolatry. If the sinner can't be saved without the preacher, then the preacher is just as essential to his salvation as God. If he can't be saved without the New Testament, then it is as essential as the preacher and God. If he can't be saved without water, then the water is as essential as the preacher, Testament and God, and he is just as dependent on one as the other. So he has at least four gods, three little ones and the great God. Yet the great God is as helpless as a babe without the other three.

I call attention to the conversion of Cornelius in Acts 10th chapter. By a careful examination of verse 2 we learn that Cornelius was a devout man, and feared God and gave much alms to the people, and prayed to God always. In verse 3 he saw in a vision an angel of God coming in to him. The sight of the angel, whom he addressed as Lord, made him afraid. The angel revealed the fact to him that his prayers and his alms had come up as a memorial before God. He was then directed by the angel to send for Peter. Verses 9-16 teach us that Peter had to be converted from his prejudice before he

would go to a Gentile, and it took a miracle to convert him to the fact that the Gentile had the privilege of salvation and membership in the church of God. The Spirit said to Peter, go with the men for I have sent them. So Peter was called and sent of God to the work of the ministry, and for this special occasion. Verse 22 tells us Cornelius was a just man, and feared God, and had a good character even of all the Jews. So he was in God's hands before the preacher came to him. He was a very earnest penitent. Verse 25 tells us of the mistake he made when Peter came in to him; he "fell down at his feet and worshiped him." Peter, being a true minister of God, soon corrected this mistake. We have many man-worshippers today, persons blinded going to men whom they consider as ministers of Christ to be regenerated in the baptismal waters, often called the watery grave. Verses 30-33 teach us that Cornelius was a fasting and praying penitent before the preacher came, hence he was in perfect harmony with God's law of pardon. We learn from these verses also that his prayers were heard of God. So God heard this good, devout or humble penitent pray before he received water baptism. And if he will hear one, he will hear all others who pray and do as this man did. Verses 34-43 give us an account of Peter's sermon, and it reveals to us the fact that he believed that all in every nation who feared God and worked righteousness were accepted of God. Verses 44-48 give us the effect of this plain gospel preaching. While Peter was preaching "the Holy Ghost fell on all them which heard the word." This was marvelous to the Jews who were with Peter, and they were astonished to see such a sight as this in a Gentile crowd, yet they saw and had to confess that the gift of the Holy Ghost was poured out on the Gentiles, as they had witnessed it on the Jews, God's elect, and they saw that this Holy Ghost religion did for the Gentile just what it did for the Jew. "They heard them speak

with tongues, and magnify God." This was a good case, so Peter said, seeing it was such an old-fashion conversion of this Gentile congregation, "Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?"

Now, my friends, I have given you three conversions of the leading men of different nationalities, all recorded in the book of Acts, where the sinner is directed to go to learn what to do to be saved—Acts 8th, 9th and 10th chapters—the eunuch a negro, Saul a Jew, and Cornelius a Gentile. These conversions were all under the care or control of Almighty God, and we find that they were quickened or convicted by the Lord before the preachers were sent. We find the preachers were God-called-and-sent men, and not self-called. We find that the faith of these persons was examined by the preachers and not by the church or a board of lay ruling elders, and this is in perfect accord with the commission. It was given to the God-called ministers; they were to receive into the church of God without the vote of a church, or lay ruling elders, and baptize on a faith that did not have repentance as a reformation to follow it, nor a water baptism to change the state. They were all scriptural believers. A scriptural believer is one not condemned, but justified, and has peace, and is passed from death to life, and hath everlasting life, and has the evidence of it in himself, and that evidence is God's Spirit, hence they rejoiced and magnified God their Savior. While we note ministers of God connected with these conversions, yet these ministers claimed no part in the work of the Spirit, which is the work of God in conviction and regeneration. So we find in these cases that God convicted and God saved from sin. We find that the Methodist Episcopal church, in her doctrines and practices, is in perfect harmony with this church of God to which the preachers belonged.

So we feel perfectly safe in saying that the Methodist Episcopal church is the church of God of today.

MR. BURNETT'S FIFTH SPEECH.

Mr. Weaver has come to the conclusion that he can not meet us on the proposition he started out to discuss, so he leaves it entirely out in his last speech, and goes off and discusses a half dozen other questions. Actually he has not given us a single word on the issue in debate. He discusses the Methodist church, a called-and-sent ministry, the manner of receiving converts, sprinkling for baptism, and several other matters, but does not give us a single line on the operation of the Spirit independent of the word! He is like the Irishman that a farmer sent to grease the wagon—he said he greased it all except that part inside the hub! We suppose Mr. Weaver copied his speech from some old scrap-book that he has formerly used in a debate with a Baptist. He knows that his opponent does not receive converts by a vote, or by the action of lay elders. He ought to know also that the apostolic preachers did not receive converts by asking the twenty-five questions in the Methodist Discipline. But he can not escape by running away from the question, for we intend to follow him, if he goes clean around Robin Hood's barn.

He says he has brought three converts of three nationalities—a Jew, a Gentile, and a negro! Wonder if a negro is not a Gentile? A presiding elder ought not to make such a blunder as that. And a presiding elder ought not to say the eunuch was a negro, when he was a son of Abraham, who had been up to Jerusalem to worship (as the law of Moses required), and was reading the Jewish Scriptures. Negroes never went up to Jerusalem to worship. Then he says all these converts were convicted by the Spirit before the preacher came or the word

was heard, when there is not a syllable of it in the record. It is well our friend has an imagination, for he has not much else. The first account we have of the eunuch he was reading the word, and immediately the preacher preached to him. Paul was a violent sinner till he heard a short sermon "in the Hebrew tongue." Cornelius was visited by an angel (not the Spirit), who told him to send for a preacher who would tell him words whereby he should be saved. The baptism of the Holy Spirit did not save Cornelius, for that was not its purpose, and besides the angel said the words told by Peter should save him. It is a doctrine of Methodism that salvation is by faith, and Peter said of Cornelius and his house that it was by his mouth they "should hear the word of the gospel and believe." So their faith and salvation did not come without the word.

He says God had these converts in charge before the preacher came, and God is the Holy Spirit. That is a mistake. The Godhead consists of three persons, and these persons are not the same. The Lord (Jesus) appeared to Paul, but that was not the Holy Spirit, and Mr. Weaver is debating about the Spirit and not about the Lord. Was the Holy Spirit crucified on the cross? Did the Father lie in Joseph's tomb? Weaver talks nonsense, because he has no argument. It was Jesus, and not the Spirit, that appeared to Paul by the way. And when Jesus preached to Paul, he did not preach without words. So we have taken all these three cases away from our friend.

He says he overlooked the "little item," that Paul's sins were washed away in baptism, because it was not in the chapter he read, and that Paul told it after his conversion. Well, what of that? Did Paul tell the truth about it? But he says we overlooked the "great item" of "calling on the name of the Lord." No, we did not. Paul called on the name of the Lord

at the time of his baptism, but his sins were not washed away by the calling without the baptism. See?

Mr. Weaver says there is but little said about baptism "in our Bible." It is mentioned one hundred times! How many times does "our Bible" mention the Methodist church? And how many times does it mention infant baptism? Not one time! Yet he has the effrontery to say that the Methodist Episcopal church is the church of God today! He has a good deal to say about self-called preachers, and pretends that the human-made circuit-riders of John Wesley's ecclesiastico-politico institution are God-called-and-sent ministers! We know he is in error about this, for none of God's called preachers in ancient times joined a human thing called a Methodist church, or proclaimed the stuff that comes from Methodist pulpits, or sprinkled helpless babes, or bowed their knees to a lordly bishop. Besides, the Baptist preachers have the same kind of call the Methodist preachers have, and they try to destroy the Methodist church and its doctrine!

Our friend seems hurt that we should call him an idolater, because he said Paul's bleeding heart atoned for Paul's sins, and charges that we are wedded to a system that has four gods, viz., the New Testament, the preacher, the water, and the great God, and all these have a part in the sinner's salvation. They are not gods because the great God uses them in the salvation of sinners. If so, we presume Weaver's work-bench and straw-pen are two Methodist gods! Eh? But God uses the gospel, the preacher and the water, but he has not authorized the bench and the straw. Listen here: "The gospel is the power of God unto salvation." Rom. 1:16. That is one god, according to Weaver. "It pleased God by the foolishness of preaching to save them that believe." 1 Cor. 1:21. That is another god, according to Weaver. "Baptism doth also now save us." 1 Pet. 3:21. That is another god, according to Weaver. He re-

fleets upon the great God whom he pretends to reverence, and ridicules his plan of salvation. Because God uses men to save men, and the gospel is his power to save, Weaver ought not to be so wicked as to call them gods. Because a man cuts a tree with an ax, and the ax is the instrument used in the cutting, our friend ought not to be so foolish as to call the ax a man! Mr. Weaver is in a bad way.

To defend his Calvinistic idea, that the sinner is so dead he can not hear the preacher without a pre-enabling act of the Spirit, he says the sinner is dead spiritually but not physically, and that the Holy Spirit does not address the physical man. Why then did the apostles preach to physical men? Why does Weaver address physical men? Are the ears of a man any part of the physical system? Paul says that faith cometh by hearing, and the Methodist Discipline says that faith is the one condition of salvation. Weaver, in his blind zeal for blind Calvinism, knocks out the gospel (God's power unto salvation), and knocks out the very foundation of Methodism! Say, beloved: You can't be a Calvinist and a Methodist at the same time!

He says if the sinner can't be saved without the gospel, the preacher and a tank of water, they are as essential as God himself. This is not a question of what can't be, but what God has arranged to be. You might as well say that because man eats bread by means of a horse and plow and the sweat of his face, the horse and plow and man and sweat are as essential as God, and you ought to call them gods! Does Weaver give thanks to God for the bread upon his table? Does the bread come down directly from heaven in loaves ready baked upon the table, or through God's law of giving bread? Does he reject the bread because there is human agency in the plan? There is a divine plan for saving sinners, and there are human agencies in the work, and the gospel is the instrument used by

the Spirit in conversion. The gospel produces faith (Acts 15:7), produces the new birth (1 Pet. 1:23-25), saves sinners (1 Cor. 15:2), and we will stop this debate right here and give up the question if Mr. Weaver will find one case of salvation in the New Testament where there was not human agency in the case and the gospel was not present!

But our friend is not the man to inveigh against human agencies. Did you ever see a Methodist work-bench? Did you ever see any human labor in a straw-pen? Did you ever hear any prayers and groans come therefrom? Did you ever see anybody's face sweat thereabout? Well, that is work, and human work at that (every bit of it), and it is altogether without authority in the Scriptures. Our friend should not talk about the Spirit being able to save a sinner "without a self-called preacher and a tank of water," while he manipulates the old-fashion sweat-box of Methodism! The preacher and the water are in God's plan, but the sweat-box is self-called and self-ordained!

We wish Mr. Weaver would stop careering all over creation, and discuss the question in debate. If he has anything to offer in favor of the direct operation of the Spirit, in the name of conscience let him bring it on. He is wasting valuable space, and doing no good for his cause.

MR. WEAVER'S FIFTH SPEECH.

Our friend says a presiding elder ought not to say the eunuch was a negro, when he was a son of Abraham. Where is the text that says this eunuch was a son of Abraham? Even a presiding elder can know that this eunuch was "a man of Ethiopia." Then Mr. Webster defines Ethiopian as a black man, a negro.

Our friend, to ridicule the un-get-overable argument I made,

showing that if God can not save a sinner without a preacher, the preacher is as essential an agent in the sinner's salvation as God himself (which he can't deny), refers to "Weaver's work-bench and straw-pen." Weaver has neither work-bench nor straw-pen. I have given you the scriptures that say that God gives life on the altar, and have given the texts also that demand weeping and mourning of the sinner. Our friend, to dodge these plain texts, calls this law of pardon Weaver's work-bench and straw-pen. Then he goes for me as usual about being wild. My friends, it is not the mourner's bench he is ridiculing. One bench is no more than another. It is God's law of pardon that demands weeping and mourning that he is fighting. The very thing God demands is the thing he ridicules, and tries to make appear as a Methodist work-bench. God understands him, and it is a shame to say it is a fight against the Methodists. It is a fight against God and his law of pardon.

Our friend says it is a mistake to say the Holy Spirit and God are one. To dodge the main issue, he asks if the Holy Spirit was crucified on the cross? Did the Father lie in Joseph's tomb? Whose blood was shed for the race? You answer it was Christ's. Hear the Scriptures. Acts 20:28: "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood." The church of God, not the church of Christ, which he hath purchased with his own blood. Then it was the blood of God the Father that bought back the fallen race. Hence the text, "God was manifest in the flesh." I have given many texts where God declares, "I am God, and beside me there is no savior." So, if Christ is not God, he is nothing. Peter said, "Ananias, why hath Satan filled thine heart to lie to the Holy Ghost?" Then Peter said to him, "Thou hast not lied unto men, but unto God." If the Holy Ghost is not God, why

would Peter mislead us in this way? So we believe what the Bible declares to be true, that the Father, Son and Holy Ghost are one.

Our friend still talks of the gospel producing faith, etc. I have shown you that the gospel is the power of God, and that all power is invisible; while our friend makes the written words of the New Testament the gospel, and the texts he quotes refer to the eternal Word and not the New Testament.

As has been already shown, our friend wants me to show an operation independent of the word. Under a former proposition he said the negative has to prove nothing. Now he wants me to prove something. Why does not our friend try to prove his proposition, by giving us one text plainly stating that the Holy Spirit in converting the sinner is confined to the written word as recorded in the New Testament? If he will give it, it will be folly for me to deny further.

Take the law for cleansing the leper. In Leviticus, chapter 14, we have the law in detail. God said to Moses: "This shall be the law of the leper in the day of his cleansing." A study of this chapter reveals the fact that God uses agencies in the cleansing of the leper, just as a merchant uses his clerks in the selling of his goods. The honest clerk sells the merchant's goods in strict compliance with the law for selling. The merchant sells goods through the clerk, yet that does not prove that the merchant can only sell through his clerk, or in the presence of his clerk. Note, the priest is God's called and empowered minister, and he has authority to do only what God tells him to do. He has no power to change or deviate from the law given to him of God. The law is so explicit as to tell him how to know leprosy from any other disease, and even to know a case of leprosy he is to follow out this law in detail. Then in cleansing he is to follow the instructions as given by detail in the law. While the priest did his part honestly, yet God did

the cleansing. The priest had no power to cleanse. The law provided, for the cleansing, two birds, alive and clean, and cedar wood, and scarlet, and hyssop. "And the priest shall command that one of the birds be killed, in an earthen vessel over running water. As for the living bird, he shall take it and the cedar wood and the scarlet and the hyssop, and shall dip them and the living bird in the blood of the bird that was killed over the running water. And he shall sprinkle upon him that is to be cleansed from the leprosy seven times, and shall pronounce him clean, and shall let the living bird loose into the open field. And he that is to be cleansed shall wash his clothes, and shave off all his hair, and wash himself in water, that he may be clean, and after that he shall come into the camp, and shall tarry abroad out of his tent seven days." Now let this bird that is killed represent to you the human Christ, called the Son of Man, let the living bird with the blood of the dead on him represent the divine Christ bearing away sins or forgiving sins, the priest God's minister, the sprinkling the mode of baptism, and you have a complete figure.

We have another figure, in Leviticus, 16th chapter, of two goats. The priest "shall take the two goats, and present them before the Lord at the door of the tabernacle of the congregation. And Aaron shall cast lots upon the two goats, one lot for the Lord and the other for the scapegoat. And Aaron shall bring the goat upon which the Lord's lot fell, and offer him for a sin offering, but the goat on which the lot fell to be the scapegoat shall be presented alive before the Lord, to make an atonement with him, and to let him go for a scapegoat into the wilderness." He was to "kill the goat of the sin offering, that is for the people, and bring his blood within the vail, and sprinkle it upon the mercy seat." Now the priest was to take the live goat and lay his hands on his head, and confess over him all the iniquities of the children of Israel, and all their trans-

gressions in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness. "And the goat shall bear upon him all their iniquities unto a land not inhabited, and he shall let go the goat in the wilderness."

We note in this law for cleansing God uses agencies, priest and goats, one to be killed, representing the crucified Christ, and the other the divine Christ who forgives sins. The blood of the dead goat represents the blood of Christ which cleanses from sin. Yet with the use of these agencies, the power to cleanse from sin is with God. Under this law of pardon, David said, "As far as the east is from the west, so far hath he removed our transgressions from us." The power to remove sins is with God, and not with the preacher, goats, nor the blood of a goat, but God washes us from our sins in his own blood. Christ, under the new dispensation, cleansed the lepers who came to him in the absence of the priest, yet to show his respect for the law he said to the healed leper, "Tell no man, but go thy way, shew thyself to the priest, and offer the gift that Moses commanded for a testimony unto them."

As we have seen in the case of Cornelius, God had heard his prayer, and made him a devout man, before he sent his preacher to him. So in the case of the leper, Christ healed him and then sent him to the priest to get his testimony to the cleansing. In the case of Cornelius, Christ made him a devout man, and sent the preacher to him for him to receive him into the church. In all the cases of healing, God does that work.

Our friend had to get a negro poet to help him out on the eunuch's case. The negro found a river there, but the Bible failed to mention it. He also says Paul tells us when he baptized he buried in the water. Paul does not mention water in the book of Romans or Colossians, or in any book where he speaks of baptism as a burial. Our friend says there is much

said in the Bible about baptism, for baptism is mentioned one hundred times. I will ask him to tell us how many times water baptism is mentioned, and give chapter and verse? I find much baptism in our Bible, but not much water baptism.

MR. BURNETT'S SIXTH SPEECH.

Mr. Weaver has again forgotten the subject of debate, and has not given us a single word on the proposition in his last speech. If we had known he could not debate the Spirit question, we would not have commenced the discussion. He has careered all over the Bible (as usual), but has not told us anything about how the Spirit operates in conversion.

He still insists that the eunuch was a negro. What proof does he offer? Why, the Bible says he was "a man of Ethiopia," and Webster says an Ethiopian is a black man. But the Bible does not say the eunuch was "an Ethiopian." The Bible says one thing, and Weaver proves another by Webster. The record states that the eunuch "had come to Jerusalem for to worship," and negroes did not go to Jerusalem to worship. He was also reading the Jewish Scriptures. So the proof is against our friend—as usual.

He says we ridicule his bench and straw-pen. He is the man that brought in the ridicule. He ridiculed the pond of water and the preacher and the New Testament, and called them gods, when they are all in God's plan of salvation, but the bench and straw are not in it. He ridicules God's instrumentalities, while we ridicule man's inventions—that's the difference. He says he has shown that salvation is at the altar. But he has not shown that God ever had a bench-altar or a straw-pen-altar. That is the Methodist altar, and it is only one hundred years old. He says God commands weeping and mourning. That is a mistake. If he will show where God commands penitents to

come to a bench and weep and mourn and "get religion," as we see in Methodist revivals, we will give up the question.

To make up a case (where he has none), and show that the Spirit went to the sinner before the preacher, he asserts that Christ and the Spirit are one, and then shows that Christ went to Paul! But Christ and the Spirit are not one, and Christ did not go to Paul without the word, but preached a short sermon "in the Hebrew tongue." See? Mr. Weaver also says Christ and God are one, and that God shed his blood for sinners! Did you ever? We thought a presiding elder (even a sorry one) knew that God is a spirit, and that spirit "hath not flesh or bones" and blood. Weaver says (in his illustration of the two goats) that it was the human Christ that shed his blood, but the divine Christ is the scapegoat that did not die. So he trips up his own legs! But he quotes Acts 20:28: "The church of God, which he hath purchased with his own blood." He ought to know that the word in the best Greek texts is not God, but (*kurios*) Lord. The word is applied to Christ four hundred times in the New Testament. Now, we honestly believe that Christ and the Spirit are divine, and constitute two persons of the Godhead, hence they are God; but in personality they are not the Father, and they are not each other. And we are debating about the personal work of the Holy Spirit in conversion—not what the Father does, or what Christ does. If Mr. Weaver would observe this, he would save himself a great loss of time, and a waste of words that mean nothing.

Our wild friend still insists that the gospel is invisible, and this invisible thing converts sinners. We have shown that the gospel is good news, and this good news is embraced in words, and words are visible to the eye and audible to the ear; and that Peter and Paul and James all say the spoken word produces faith and the new birth and salvation. Acts 15:7, Jas. 1:18, 1 Cor. 1:21. He does not try to meet us here, but con-

tinues to assert and re-assert. He pretends that the word in these texts is not the spoken word, but the eternal Word, while Peter says it is the word that came out of his mouth (Acts 15), and James says, "Let every man be swift to hear" this word that begets (Jas. 1), and Paul says the faith it produces "cometh by hearing." Rom. 10. Old John Wesley says it is the spoken word of the gospel, and so say all the commentators. Mr. Weaver ought to buy Wesley's commentary. It would do him good to learn what his daddy taught on a good many important subjects. He knows we are correct in saying that the word referred to by Peter and Paul and James is the gospel word, but we have got him in a tight place, and he can't get out, and so he has to flounder around and talk foolishness.

He wants us to furnish proof that the influence of the Spirit is "confined to the word." We gave him proof, but he paid no attention to it. We told him if a witness testifies that a man was killed by a bullet fired from a gun, that testimony confines the killing to the bullet and the gun. We brought three inspired witnesses who testified that the Holy Spirit produced faith and the new birth and salvation by the spoken word. He must either impeach their testimony, or give up the proposition. Which will he do? He says he is in the negative, and has nothing to prove. Yes, but when a lawyer denies what all the witnesses say (that the man was killed by a bullet fired from a gun), he is expected to account for the death by some other means. We are waiting for Mr. W. to show that the Holy Spirit ever converted a sinner in any other way than by the use of the word, spoken or written. Just one case will suffice. Let him produce it, and we will give up the question.

He says a merchant sells goods by means of his clerks, but this does not show that he can not sell goods some other way; so God uses men and preaching to save sinners, but he can save without men or the gospel. Certainly. But does God save sin-

ners without the gospel? That is what we deny. The challenge is wide and deep. Let Mr. Weaver produce one case, just one, where the Spirit ever converted a sinner without the gospel, and he shall have the proposition. He has made five speeches, and he has not found a case. If God sees fit to confine himself to human agency and the instrumentality of the word, who shall say him nay? We are still waiting for a case outside the gospel.

He says God healed lepers by a certain process (water and cedar wood and hyssop and a priest), but God did the healing. Yes, and that proves Weaver is wrong. God chose to confine himself to those instrumentalities, and he did not heal without them. Did he? Did the priest change the plan (like Methodist priests change God's plan of saving sinners), and instead of using the instrumentalities provided get down on their knees and pray for God to send down healing power? Paul says the gospel is the power unto salvation, but Methodists reject this power and pray for converting power direct from heaven! Paul says, "Faith cometh by hearing, and hearing by the word of God," but Methodists say, "Faith cometh by praying, and praying by the mourner's bench!" Paul says, "It pleased God by the foolishness of preaching to save them that believe," but Methodists say, "It pleased God by the foolishness of a direct operation from heaven to save them that can get it!" James says, "Of his own will begat he us with the word of truth," but Methodists say, "Of his own will begets he us by a direct power prayed down from heaven, independent of the word of truth!" Quite a difference!

Our friend says the dead bird represents the dead Christ, the living bird the divine Christ bearing away sin, and the sprinkling the mode of baptism. He leaves out a part. The leper had to "wash himself in water." What does that represent! Eh? The word sprinkle is *raino*, and not *baptizo*, and the

sprinkling represents the sprinkling of Christ's blood, and the washing of the body in water represents baptism. As usual, the presiding elder gets it backwards.

He says God heard Cornelius' prayers and made him a devout man (saved him), before he sent him a preacher. That is some more of his Calvinism. Was Cornelius saved by faith? Peter says his faith came by the word of the gospel by his mouth. Acts 15:7. Did Peter tell a falsehood, or has Weaver made another mistake? He has given up the doctrine of salvation by faith.

Our friend repeats his false statement that water baptism is not mentioned many times in the Bible, and asks how many? Well, about ninety times? How many times is the Methodist church mentioned? Eh?

We will close this with a new text: "They shall be all taught of God; every man therefore that hath heard, and hath learned of the Father, cometh unto me." Jno. 6:45. How can a man hear, and learn, and come to Christ, without the word?

MR. WEAVER'S SIXTH SPEECH.

Our friend says the Father, Son and Holy Spirit are not one, or the same person. Our Bible says they are one. "For unto us a child is born, unto us a son is given, and the government shall be upon his shoulder; and his name shall be called Wonderful, Counselor, the Mighty God, the Everlasting Father, the Prince of Peace." This child, born unto us, this son given unto us, is the Mighty God, the Everlasting Father, the Prince of Peace. Then the child or son and the Mighty God and Everlasting Father must be the same, or one person, if we can rely on the text. "In the beginning was the Word, and the Word was with God, and the Word was God. And the Word was made flesh and dwelt among us." This is the word that cre-

ates, that begets, that regenerates. The New Testament can not do these things. This Word is God, and God was manifest in the flesh and dwelt among us. Paul said, "For the word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." The New Testament nor words spoken by a self-called preacher can do this. The word in the text can see and can discern the very thoughts and intents of the heart, and nothing can be hid from *his* sight, and it is with him that we have to do.

Paul, as do the Old Testament writers, calls God our savior. Hear him: "For this is good and acceptable in the sight of God our savior." So then we see from the New Testament, as well as from the Old, that if Christ be not the true God, he is nothing. Hear Paul: "For therefore we both labor and suffer reproach, because we trust in the living God, who is the savior of all men, specially of those that believe." Hear Paul: "In hope of eternal life, which God, that can not lie, promised before the world began, but hath in due times manifested his word through preaching, which is committed unto me according to the commandment of God our savior." Hear Paul: "Not purloining, but showing all good fidelity, that they may adorn the doctrine of God our savior in all things." "But after that the kindness and love of God our savior toward man appeared." Now, my friends, if you don't believe that Jesus Christ is the very and eternal God, you don't believe the Bible.

Paul tells us there is one God, and one Mediator between God and men, the man Christ Jesus. Why is the man Christ Jesus called the mediator? I think because that there is salvation in no other man or thing on the earth, for it is said, "There is none other name under heaven given among men whereby we must be saved." So I learn by studying the Scriptures that

a mediator is that person or thing that indispensibly comes between God and the sinner, and is so essential to the sinner's salvation that it can not be dispensed with in the saving of the sinful soul. Paul thought and taught Jesus was the only person or thing that stood indispensibly between God and man. Our friend's theory brings in three mediators before it gets to the man Christ Jesus. Now note, a mediator is that person or thing that necessarily comes between God and the sinner, that which can not possibly be dispensed with in the sinner's salvation. Can the sinner be saved without the man Christ Jesus? You say no. Then is not the man Christ Jesus, or, as the prophet says, the child born or son given, the same in the sinner's salvation as God the Father? Then are they not one and equal in the sinner's salvation? Now, if the sinner can't possibly be saved without the preacher or teacher, then is not the teacher just as essential to the sinner's salvation as is God? Then he is as much a mediator as the man Jesus, and in the same sense as Jesus is. Then if the sinner can't possibly be saved without the written words of the New Testament, are not the words of the New Testament as much a mediator as Jesus? Also, if the sinner can't possibly be saved without immersion in water, then is not immersion a mediator just as much as Jesus? And is not each of the three equal with God in the sinner's salvation? So in his system we have three mediators before we come to Jesus, the true and only mediator between God and the sinner, viz., teacher, word, and tank. A fine trinity this system presents to the world. Then what need is there for Jesus? He is like a fifth wheel would be to a wagon. Where we have this combination, properly adjusted or married, we can expect children to be born unto it. Friends, did you ever see any one added to this church without the preacher, Testament, and tank of water? Then if these be had, and in running order, what do they need but a person to dip? And they

will regenerate him and bring him into the kingdom! No need for Jesus nor his blood. According to the teaching of this system, no matter how many anxious ones desire admission into the church of God, nor how penitent they may be, God can not regenerate nor add them to the church in the absence of this man, or self-constituted trinity—teacher, Testament and tank. God is as helpless as a new-born babe. My, what a system is this!

Our friend says his best Greek does not have God in Acts 20:28 but Lord. Yes, Paul must have used our friend's best Greek, for when he had discarded the man Christ Jesus he said, "Who art thou, Lord?" But the man Jesus, whom he ignored, said, "I am Jesus whom thou persecutest." So the best Greek did not do Paul any good. He had to accept the man Jesus as Lord, or God, whom he professed to love, and found when his eyes were opened. My friends, the man Christ Jesus is the true and only God, or he is nothing. There is no way around it, but to discard God and his word. As sure as the Bible is true, Christ is the eternal God manifest in the flesh.

Our friend tells us that the leper's washing himself refers to the mode of water baptism. That can not be, for in Christian baptism no one can baptize himself. Christian baptism is only scripturally administered by a God-called-and-sent minister. See commission. Christ said to his ministers, go and teach and baptize, and what you bind on earth shall be bound in heaven. No, as the sprinkling of the water was to be done by the priest, or God's minister, it typifies baptism, and is a true type or figure.

You see in the case of leprosy God used means, but the healing was God's work; so, in the salvation of the sinner, he uses means, but the conviction and healing is God's work. None can do this work but himself. "Who can forgive sins, but God only?" The sinner can not convict himself, for he will and does think more highly of himself than he ought to think. It is

God who quickeneth the dead, and who raiseth the dead sinner to life. Consider the text: "One man esteemeth one day above another; another esteemeth every day alike. Let every man be fully persuaded in his own mind. He that regardeth the day regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it. He that eateth, eateth to the Lord, for he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks." How could we tell a sinner with this and other like texts before us? The man who eateth, may eat and be a child of God, and the one who eateth not may be also. Paul said, "I know, and am persuaded by the Lord Jesus, that there is nothing unclean of itself; but to him that esteemeth anything to be unclean, to him it is unclean." Then the all-important question, how can a sinner know his sins on earth forgiven? A sinner knows that he is a sinner when God writes condemnation on his heart. It is then he feels that he is a sinner, and he knows that he is a sinner. This is God's way of revealing the fact to him. And if every man on earth were to tell him that he is not a sinner, he knows for himself that he is a sinner. While he holds the witness of men as true, yet he regards the witness of God as greater. And when God writes salvation on his heart, he knows he is a child of God. He feels his sins are forgiven, and has the witness in himself.

MR. BURNETT'S SEVENTH SPEECH.

Mr. Weaver still insists that the Father and Son are one— one person. Then the Father sent himself into the world, and the Father was his own Son, and the Father shed his blood on the cross (though he is a spirit and hath not flesh and blood), and the Father lay in the grave (and the throne in heaven was vacant) and the Father rose from the dead! Now, that is the

wildest piece of nonsense that the wild Weaver has yet produced. And it has not one point of relation to the proposition in debate! Yet he persists in lugging it in just to fill up space. We are debating about the operation of the Spirit in conversion, not about the Godhead. The three persons that constitute the Godhead are one God, but not one person. There are three persons, and they have three offices. Every text he has quoted to prove Christ's divinity we accept fully. He winds up his long and labored effort (to prove what nobody doubts) with the statement, "Now, friends, if you don't believe that Jesus Christ is the very and eternal God, you don't believe the Bible!" But that has no more connection with the issue in debate than the north pole has with a goose nest!

He still insists that the word which begets is the eternal Word, or Christ, and not the spoken or written word. We have met him on that point several times, but he pays no attention to our proof texts. James says plainly that the word that begets is the word we hear (Jas. 1:19), and Peter says it is the gospel word (1 Pet. 1:23-25), and Peter says the word which produced faith at the house of Cornelius was the word which came out of his mouth (Acts 15:7), and Paul says, "It pleased God by the foolishness of preaching to save them that believe." 1 Cor. 1:21. Why doesn't our friend try to meet these texts, or just admit that he does not believe what they say? We have shown him that John Wesley says the word mentioned in these texts is the written or spoken word. But he runs over John Wesley, and runs over Peter and James and Paul, and jumps into Calvinism up to his neck and says Christ begets without any instrumentality! He says the word is "quick and powerful, and sharper than any two-edged sword," and that is not true of the spoken or written word. Yes, it is. Paul says the word is the "sword of the Spirit," and says it was powerful enough to make the world.

He says Paul taught that Jesus was the only indispensable thing between the sinner and God. Another mistake. That leaves no place for the Holy Spirit, and no place for faith, and no place for prayer, and no place for any condition. It is bald-faced Calvinism. Weaver himself doesn't believe it. In trying to sweep away the word, he has swept away faith and prayer, and the whole Methodist system, and is just floundering around in the bogs of fatalism. His own church places faith between the sinner and salvation, and Paul says faith cometh by hearing the word, and, "How shall they hear without a preacher?" So he can not knock out the word and the preacher without knocking out faith, and that knocks out Methodism, and knocks Weaver into the middle of Calvinism! He ought to be turned out of the Methodist Conference!

But he says Paul says there is only one Mediator, and our system has several, viz., the word and the preacher and a tank of water. These are not mediators, but means and agencies of the Mediator. And the Bible places all these between the sinner and God. Does the Bible violate its own plan, or is Weaver in conflict with the Bible? What about the mediators in the Methodist system? Did you ever see a work-bench in operation? Did you ever hear any prayers and songs? Are these mediators, or only means and instrumentalities? But he says we have a trinity, and when we get the three properly adjusted we may expect children to be born. Yes, and it will be a scriptural birth, too. Begotten by the word (Jas. 1:18); born of water (Jno. 3:5), and the preacher the father of those he begets with the gospel. 1 Cor. 4:15. John Wesley and the Methodist Discipline say "born of water" is baptism, and Jesus says except a man be born of water he can not enter the kingdom (or family) of God. Have Methodists no trinity to aid in the birth of children? The bench, the straw, the rollers and jumpers! Have you never seen a coterie of Methodistic ac-

coucheurs at work in a straw-pen on a hot night trying to born a child? Have you heard the prayers and the groans, and seen the patting and the rubbing? Weaver is not the man to talk about mediators between the sinner and God. All that we have between the sinner and God was placed there by the Lord himself—the word and the water and the preacher—while the Methodist mediators are of human invention.

He repeats his assertion (already met), that if the word and preacher are conditions, they are as essential as Christ. The same may be said of the Methodist bench and straw and songs and prayers, and of faith, which the Bible makes a condition. Only the Lord put the word and the preacher and the water in his plan, while men put in the mediators of Methodism. He says no matter how penitent a sinner may be, God can not regenerate him and add him to the church without this self-constituted trinity. It is not self-constituted. The Lord sent preachers to preach the word and baptize (Mark 16) an inspired apostle said the word begets (Jas. 1) and the Lord himself said a sinner can not enter the church without being born of water or baptized. Now, who shuts out your penitent sinner? He can not get into the Methodist church without a preacher and water, and we know he can not enter the church of Christ without. But who fixed the door? Mr. Weaver ought not to talk about "self-constituted" things. Who constituted the Methodist church, and in what chapter can we read about such an institution? If the Lord ever constituted a Methodist church or Methodist preacher, he never said anything about it in the only book he ever gave to the world: They are self-constituted, self-authorized, and self-perpetuated. Weaver is in a bad way.

A physician cures the sick by means of medicine. Weaver would say the medicine is just as much a doctor as the physician himself, and there are as many doctors as there are vials in the

pill-box! If you say this is foolishness, remember it is Weaver's foolishness and not ours. We have been trying to get him to do better, ever since the debate commenced. He says if the word and the preacher and the water come between the sinner and salvation, what is the use of Jesus? If the pills and powders come between a sick man and his cure, what is the use of the doctor? The Great Physician said, "Preach the gospel to every creature: he that believeth and is baptized shall be saved." He placed the preacher and the gospel and faith and baptism between the sinner and salvation. Did he legislate himself out of a job? Oh, tut, tut!

He says in the cure of the leprosy God used means, but the healing was done by himself, and in saving sinners he uses means but the saving is done by himself. Exactly. And that knocks Weaver's logic higher than a kite. God uses the gospel, and begets by it, and gives faith by it, and saves by it. He never saves without it. If our friend will produce one case of salvation independent of the gospel, we will give up the question. It is time for him to produce the case, for we have been calling for it a good while. He seems to have despaired of ever finding it, for he has ceased making any effort to find it.

He thinks the washing of the leper in water can not typify baptism, because the leper washed himself. The passage through the Red Sea typifies baptism (Paul says), but the people went through by their own action.

He asks, "Who can forgive sins, but God?" None. Yet God forgives the sins of a believer, and no one is a believer but by the word of God. Rom. 10. He says God writes conviction of sin, and writes salvation, on a man's heart. Yes, but he doesn't write without words. On the day of Pentecost he wrote conviction on the hearts of three thousand people by the words of Simon Peter.

MR. WEAVER'S SEVENTH SPEECH.

Our friend says I say that the Father and Son are one—one person. I did not say that. I simply quoted several texts claiming and proving Christ to be the very and eternal God, and the only God and Savior of mankind. Jesus said in answer to Philip's demand to see the Father: "Have I been so long with you, and yet hast thou not known me?" Then he said, "He that hath seen me hath seen the Father." I have seen our friend Burnett, but I have never seen his father. God was manifest to Jacob in flesh, as I have shown you from Genesis 32d chapter. It is said, "There wrestled a man with him until the breaking of the day." In this case God was as truly manifest to Jacob in the flesh as he was after the birth of Christ; he was seen and handled of Jacob, for Jacob said, "I have seen God face to face." He did not see God in spirit form, but he saw the human side of God. When Jacob saw that man he saw God. Our friend says he believes the texts I gave; if he does, he believes Jesus Christ to be the very and eternal God, and there is no difference between us. But his statements run him into materialism. Note them. "Then the Father sent himself, was his own son, shed his own blood," etc. I gave you a text that states emphatically that God bought his people with his own blood.

Our friend says I did not note his texts. I noted each of them, when he first gave them in his first speech. Not one of the texts referred to has any reference to the New Testament, nor to words spoken by a self-called preacher. Our friend says Paul said the word had power enough to make the world. But did the New Testament make the world, or a word spoken by a self-called preacher make the world? I have shown you that the word was God, and was made flesh and dwelt among us.

Our friend is unfortunate in the figure he gives to offset my

argument that the indispensable person or thing was just as great, and as much a mediator in the sinner's salvation, as Christ. He gives the physician and his medicine. In the cure of the sick you are compelled to say the medicine that heals is greater than the man who gives it, and we know that without the medicine the physician is as helpless as a new-born babe. In other words, he is as helpless without his medicine as this system makes God without the teacher, Testament and tank. The teacher, Testament and tank are the greatest and most important in the sinner's salvation. Our friend puts in faith and other things, but is faith a person or thing? No, faith in one sense is the gift of God, and in another it is the act of the person. So when the person believes, God saves.

Our friend gives us again, "Except a man be born of water," and makes that refer to water baptism. Water baptism at that time as a Christian ordinance had no existence. Our friend teaches that Christian baptism began on Pentecost. Friend, if you want the facts on the question, read John 4th chapter, where Christ tells of the kind of water the sinner needs. It is living water, and is to be in the person and not the person in it. Christ said, "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit." So, according to this teaching, the child is partaker of the nature of its parents. A child born of fleshly parents could not be otherwise than flesh; a child born of God or of the Spirit could not be otherwise than spiritual, or in other words a partaker of the divine nature. And by this law, a child born of water is water. Could not be otherwise. A child born according to the teaching of the system of our friend, that is, begotten by a self-called fleshly man or preacher and born of water, must be part flesh and part water—a comical combination.

Take a case, Luke 23:42-3: "Lord, remember me when thou comest into thy kingdom." To understand this case, we must

consider two important things. 1. The character of the suppliant. 2. The situation in which he was placed. The character of this man—he is called a thief, a malefactor. No doubt but he had been a public robber or an outlaw, one of the most debased criminals, for none but such were put to such a painful and shameful death as crucifixion. He was a true penitent, for he confessed his sin, and admitted that he received the just penalty of the law for the crimes he had committed. He rebuked his friend, the other thief, for his railing on Christ and asked him, “Dost not thou fear God?” Who told him that this man Christ was God? It is hard now to get some self-called preachers to believe that Jesus Christ is God. They will say, “Then God died on the cross, and heaven was vacated as well as the throne.” So we have one very wicked sinner here praying directly to God, and God answered his prayer. The difference between these two thieves is this, one refused to put himself in the hands of God, or to be taught of God by his spirit and the other accepted the Spirit as his guide or teacher.

Our Bible tells us that, “The manifestation of the Spirit is given to every man to profit withal.” God also tells us his “Spirit shall not always strive with man.” Men can accept the Spirit as their guide, or they can resist him as they choose. “Ye stiff-necked and uncircumcised in heart and ears, ye do always resist the Holy Ghost; as your fathers did, so do ye.” In this last chance for life, God sent his Spirit to offer life to these dying thieves; the one accepted and put himself under the teaching of the Spirit, with a happy result, the other rejected the Spirit and died as he lived, a wicked sinner. The Spirit must have indited this prayer. The most of the prayers, and in fact all I might say indited by praying persons, have to do with this world. This prayer is short, has no reference to this world, no release from present suffering, but it looks beyond the river of death. It was a prayer of great faith in

his dying Lord, and in the immortality of the soul, and in a future state. It comprehended his dying Lord, or Jesus Christ, as his God, the maker of all things. "When thou comest into thy kingdom, remember me." What faith in God and the future world. Surely no mortal could have framed such a prayer as this, under such circumstances. There were no signs of Christ's divine power now to be seen by human vision. When Abraham accepted his God, he was surrounded with bright omens of God's power. God said unto him, "I am the Almighty God; walk before me, and be thou perfect." No wonder Abraham fell before him and accepted him. It seems that any one might accept God under such circumstances. When Moses accepted, he was before the burning bush, and saw the omens of God's power, and heard his voice. Saul of Tarsus saw God in the bright light, and heard his voice calling to him. I think it easy to accept God under such circumstances. But the man with circumstances against Christ, as God and savior of the world, for he looks to the human eye as a dethroned king or a fallen prince at this time, yet the Holy Spirit revealed the Christ in his proper light, also his kingdom beyond the river of death. The spirit revealed the same to Stephen, also to Paul. God reveals by his Spirit. One asks, Could he not have learned from the apostles? I will say that these things were hidden from them, and they knew not the scripture that Christ must rise from the dead, and they could not teach this dying man what they did not know themselves. Besides, he was nailed to the cross, and could not go to the tank to be dipped. The condition of this man was such that no human help could possibly be given to him, and if God could and did save him without human agencies, he can and will save all others who come to him for salvation. Note Christ's answer to his prayer: "Today shalt thou be with me in Paradise." The answer is plain, immediate and satisfactory. Today I pledge

to you my name as the savior of the world, and my power to save all who will come to me with broken and penitent hearts, trusting me for life, that thou shalt before the sun goes down be with me in Paradise. One asks, Is not Paradise the grave? If so, it is the grave where God lives and reigns. Paul locates Paradise in the third heaven; and Revelation hath it where the tree of life is, for the tree of life is in "the midst of the Paradise of God." A good place to be to spend eternity. Note first, Paradise is a place, a garden of pleasure, where God dwells; second, he was to be with Christ in Paradise. Christ's presence constitutes the light, bliss and glory of the place. Third, he was to be with Christ that day, which was to be an eternal day. The greatest happiness that can come to any one is to be with Christ, and Christ was to present him as a trophy of his saving grace.

MR. BURNETT'S EIGHTH SPEECH.

Mr. Weaver has waded through another long speech, and has not given us one word on the proposition in debate. Formerly (in our oral debates) he tried to find cases where the Spirit operated without the word, but we took all those cases away from him, and now he will not deign to refer to them.

Our friend now says that he did not say that God and Christ are one person. Well, if they are not one, then Christ and the Spirit are not one, and all the texts he has quoted are wasted. We are debating about the personal work of the Holy Spirit in conversion (or should be), and not the personal work of the Father or the Son. Mr. Weaver does not seem to know what he is debating about. After denying that he said God and Christ are one, he turns right around and says God shed his own blood on the cross! Did you ever see such a man? We told him the word in Acts 20:28, in the best Greek texts, is

Lord, which means Christ, but he never saw the point—as usual. Our wild friend does not even know who is Lord!

He says he has noted all our texts, but the reader knows he has not done so at all. One of our principal texts he has never mentioned, viz., “They shall be all taught of God; every man therefore that hath *heard* and hath learned of the Father cometh unto me.” He says the *word* in the texts we quoted has no reference to the spoken or written word, but he gave only his bare assertion as proof. We gave Bible proof that it is the spoken or written word, but he paid no attention to the proof. James says the word that begets is the word we hear. Jas. 1:19. Why did he not notice that? Peter says the word that begets is the gospel word that is preached. 1 Pet. 1:25. Why did he not notice that? Peter also says that the Gentiles received faith by the word of the gospel by his mouth. Acts 15:7. Why did he not notice that? Paul says, “It pleased God by the foolishness of preaching to save them that believe.” 1 Cor. 1:21. Why did he not notice that? Paul also says, “Faith cometh by hearing and hearing by the word of God.” Rom. 10:17. The Methodists say faith is a condition of salvation, and Paul says faith comes by the word that is heard. Why did he not notice that? We also quoted John Wesley, that the word mentioned in all these texts is the spoken or written word. Why did he not meet John Wesley? The fact is, he has not met a single text we have quoted since the debate commenced, except by a flat denial of what the text says.

Our friend keeps on talking about “self-called preachers.” Now, the best specimen of self-called preachers on this earth are Methodist preachers, for God never called them, and never said a word about them. They call themselves, and qualify themselves, and make their own rules of law and order, and invent their own gospel, for they do not preach what Christ commanded his apostles to preach. They are not even in the

kingdom of God (the Lord says), for they have not been born of water (Jno. 3:5), and belong to a church that a man set up. If we were a part of that human outfit, we would not talk about self-called preachers!

Mr. Weaver still insists that the word and the preacher and the tank of water are as great mediators as Christ, and the medicine that a physician uses is greater than the doctor. We showed that the bench and the straw and the patting and the rubbing in his plan of saving sinners all stand between the sinner and salvation, and are therefore mediators according to his logic. But his mediators are man's inventions, and not put in the plan of salvation (like the word, the preacher and the tank) by God's appointment. Why did he not meet us on this point, and defend his anxious-seat system? He says the physician is powerless without his medicine, and we make God powerless without the word and preacher and water. It is not a question of God's power to do, but of what he has said he will do, and how he will do it. A physician heals by means of his medicines, and not without, and God saves sinners by means of his word, and not without. We have challenged Mr. W. time and again to find one case of salvation during the gospel age where the word was not used. Has he tried to find it? We will stop the debate right now, and give up the question, if he will produce a case where the Holy Spirit converted a sinner without the written or spoken word. The fact that he will not try to find a case, is proof that he knows he has no such case. He has written about several cases, but the reader has doubtless observed that he has not shown (nor even tried to show) that the Spirit was present on the occasion. If a physician invariably cures sick people by means of medicine, and never attempts a cure without medicine, is not that proof that he confines his curative powers to the medium of medicine?

We have pressed our friend to come out of his ditch of Cal-

vinism, and get on the Methodist platform of salvation by faith, and meet us on Rom. 10:17, but he will not do it. The Methodists say faith is a condition of salvation, and Paul says faith comes by hearing the word, hence there is no faith and no salvation without the word. What has Mr. Weaver done with this argument? Done nothing! He will not come out of his fog-hole of Calvinism and try to harmonize his no-condition direct-operation theory with the Methodist doctrine of salvation by faith. All he says is, faith is not a person, and is partly the gift of God! Well, if faith were entirely the gift of God, and God gives it by the word that is heard (as Paul says), that offers no relief to the Weaver difficulty.

He says the birth of water in John 3:5 is a birth of spiritual water. The Methodist Discipline says it is baptismal water (creek water), and John Wesley says it is baptismal water. But Weaver will run over his daddy and his Discipline to save his unscriptural theory. The point we make is this: Peter and James say that the sinner is begotten by the word he hears (which is the spoken or written word), and Christ says he is born of water in order to enter the kingdom, and Wesley and the Discipline say the water is baptismal water; hence God has placed the word and the water between the sinner and the kingdom. Can Weaver remove them? He says Jno. 3:5 was spoken before Pentecost. Yes, but it was spoken in anticipation, and applies to the gospel age.

But he says, "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit, and that which is born of water is water." Why did he not go further and say, "That which is born of woman is woman!" Was Weaver born of a woman? Then he ought to quit debating, put on a dolly-varden, and go to rocking the cradle! No wonder he can not stand up and make a manly debate—he is a woman! He thinks a convert born of water and a preacher would be a comical

production. We guess a convert born of Weaver and a straw-pen would be comical—a big pile of chaff! Jesus says his disciples were born of water (Jno. 3:5), and those at Corinth were begotten by Paul. 1 Cor. 4:15. Were they half Paul and half water? God can give the proper nature to all converts born of the means he arranges. But a man who will not be born as God directs has neither the nature nor the favor of God's family. Christ says the word is the seed; but Weaver was begotten without seed, and was not born at all! By his own showing, he is an abortion!

He comes to the thief on the cross. Well, it is better to have the case of a thief than no case at all. Methodists have preached that cross a great deal, but Weaver is the first man that has put the thief ahead of Abraham, and ahead of Moses, and ahead of Paul! He says the thief was taught of God by his Spirit, and the Spirit must have indited his prayer. Did he read any of that out of the Bible? No, he read it out of the third chapter of Methodist Imagination, and that is good proof in this debate! He has not shown that the Holy Spirit was in a thousand miles of that thief, yet that is the very thing he has to show. But he can not see what made the thief a believer, unless the Spirit operated on him. What made the centurion a believer, when he "saw the earthquake and those things that were done," and said, "Truly this was the Son of God." He thinks it such a pity the thief could not go to the tank! We have more pity for the ignorance of the Methodist preacher who does not know that the last commission (which makes baptism a condition of salvation) had not at that time been given to the world. Mark 16:16.

MR. WEAVER'S EIGHTH SPEECH.

Our friend says I have not given one word on the proposi-

tion. Friends, note the proposition: "The influence of the Holy Spirit is confined to the word of truth, or gospel, as contained in the New Testament." Our friend has said that the negative has nothing to prove; so it is our friend's business to furnish at least one text plainly stating that the Holy Spirit is so confined to the written word in the conversion of the sinner. One text will satisfy me, and when it is given I am ready to close this proposition.

A business man employs a clerk, and then confines his power to sell to the clerk; he might do such a thing, yet all would say he was not very wise. That God employs human agency in converting the sinner, then shuts up his power or influence to that agency would be about as wise as the business man.

Our friend says I said that I did not say God and Christ are one person, which is true; but then he says, "Well, if they are not one, then Christ and the Spirit are not one." The Book says the Father, Son and Holy Spirit are one. It does not say that they are one person, but three persons, and they are one. Why did he leave off the word person? I think to confound the careless reader. He says I do not know who is Lord, but I do. I know that Christ is Lord, and the only true God.

Our friend says I do not note his texts, and he then quotes: "They shall be all taught of God." That is correct. The thief was taught of God, and could not have been taught of any one else on earth, as we have shown, for they knew not the things he learned while on the cross. One of these things was that Christ was God, for he said to his friend, "Dost thou not fear God?" So he, having been taught of God, and having through this channel learned of Christ, came to him and was saved.

Our friend keeps quoting Peter, James and Paul, as begetting, etc. These were inspired men. They "spake as they were moved by the Holy Ghost." They had no New Testament, and, as I have shown you, what they bound on earth was bound in

heaven. They spoke the word of God by the Holy Spirit. I am denying no word except the words contained in the New Testament, or spoken by an uninspired preacher or teacher. We endorse and accept every text he has given. It is his application of these texts we do not endorse.

Our friend says the water in John 3:5 is baptismal water, but he is frank to admit that there was no Christian water baptism in existence then, but the words were spoken in anticipation. Then he wants proof, and must introduce Mr. Wesley and the Discipline. They say it was baptismal water, creek water, etc. I think that is a presumption of our friend. You will find the kind of water in John 4; it was spiritual water. Then our friend says I said that which is born of the flesh is flesh. No, I did not say that. Christ said that. Then our friend adopts his favorite line of argument, and says that which is born of woman is woman. My! doesn't that knock Christ's statement higher than a kite? A woman is flesh, and man is flesh, and that which is born of woman is flesh, and may be either a man or woman, but it is flesh, and that is what Christ said, and is the truth.

Does our Bible teach that any one could be saved without the word? I read 1 Pet. 3:1-4. "Likewise, ye wives, be in subjection to your own husbands; that, if any obey not the word, they also may without the word be won by the conversation of the wives, while they behold your chaste conversation coupled with fear; whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price." This text reveals the truth. It is the hidden life, or the Christ life, that God can and does use. This life is more powerful than all the words spoken by uninspired teachers.

Here we have a man so wicked that he has no fear of God, nor regard for his word, yet the text declares that he may without the word be won or saved. Note, this conversation of the wife is not with the wicked husband; it is a conversation with her God. That is to say it is an earnest prayer to God for his salvation. She is following the old path. God's ministers, when they went in unto the holy place, carried their people by name on their hearts to God; so this holy woman is wrestling with God (as did Jacob) for her wicked husband. He comes in off of his spree and finds his wife not asleep, but on her knees in secret prayer to God; he abuses her God, her religion, her church, and finally herself; yet she, having the Christ life or spirit, returns no unwise or unkind words, but like her Lord she is meek, gentle and wise. The man sees that he can't make her mad, nor vex her to speak an unkind word to him, nor do an unkind act toward him, is soon convinced by the convicting Spirit of God that she has a religion superior to his. So God takes this pure, meek life and uses it in his conviction and salvation, and without the word, as the text says. Of course the word in this text has reference to the written word, the New Testament, and not to the eternal Word, which was in the beginning with God and was God, and "was made flesh and dwelt among us." None could be saved without him.

Our friend could not meet my argument, so he let in on me and the Methodist family; says we have never been regenerated, and many other ugly things about us. But we don't have to be judged by him. We have the witness of the Spirit as to our relation to God and to the world. Methodism, as a tree, is known by her fruit and by her spirit. She has grace and love in her great heart enough to pray for and love her enemies, even those who spitefully use and persecute her, and by this good spirit she lives and does the will of God

in the world. As to my not being regenerated as a person, I will let the readers of this controversy say if they can take any or all of my speeches and find where I have departed from the rules, and then judge for themselves.

Take this case. Mark 5:25-34: "And a certain woman, which had an issue of blood twelve years, and had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse, when she had heard of Jesus, came in the press behind, and touched his garment. For she said, If I may touch but his clothes I shall be whole. And straightway the fountain of her blood was dried up, and she felt in her body that she was healed of that plague. And Jesus, immediately knowing in himself that virtue had gone out of him, turned him about in the press and said, Who touched my clothes? And his disciples said unto him, Thou seest the multitude thronging thee, and sayest thou who touched me? And he looked round about to see her that had done this thing; but the woman, fearing and trembling, knowing what was done in her, came and fell down before him, and told him all the truth. And he said unto her, Daughter, thy faith hath made thee whole; go in peace, and be whole of thy plague." This woman tried every remedy in her reach, and only grew worse; she then came to the proper one, the only one that had power to heal her. There were many difficulties in her way, yet she pressed her way through the multitude to Jesus. Many sinners do the same way; they try every way presented to them by false teachers—shaking the preacher's hand, or batting the right eye, or raising up the hand, or being dipped in a tank of water—and some stop with these and make a profession, but the candid penitent finds that with all these remedies he only gets worse. Then he turns from these and goes to Christ, the only one with power to heal the sin-sick soul. Note, this woman by touch-

ing Christ's clothes was healed in her body. Then when she wanted soul healing she came in obedience to God's law of pardon, trembling and falling down before Christ, and it was then Christ said to her, Thy faith (not thy coming through the multitude or touching of my clothes) hath made thee whole. This is where God meets with the penitent or broken-hearted sinner. He must come with weeping, trembling, fasting, with a bleeding heart, for God said come rending the heart. God promises life on the altar. So, my friends, if you have tried every other remedy but this broken heart, or rending or bleeding of the heart remedy, you will find by a careful examination that you are only worse. You will find that sin has no self-curing properties, neither can it be cured by man. The only cure is by being washed from sin by the blood of Christ, and as we have shown you it is by sprinkling. So saith the Bible.

MR. BURNETT'S NINTH SPEECH.

Mr. Weaver says he is in the negative, and does not have to prove anything. Well, he is filling his mission. But he has to disprove, and that is what he will not do.

He again asks for a text that confines the Spirit's influence to the word. We have given him a good many, but he will not notice them. The texts that say faith comes by the word, and the new birth is produced by the word, confine the influence to the word, unless he can show that faith and the new birth are sometimes produced without the word. This he has failed to do. A merchant sells goods by his clerk, and never without his clerk, hence his sales are confined to his clerk. A physician cures by his medicine, and never without his medicine, hence his cures are confined to his medicine. In a case in court, all the witnesses testify that the man was killed by a bullet fired from

a gun, hence the killing is confined to the bullet and the gun. A lawyer who asserts that the killing was done in some other way, must show the other way. Mr. Weaver disputes the testimony of all the Bible witnesses as to how the Spirit converts sinners (with the word), yet he fails to show a conversion without the word.

We quoted: "They shall be all taught of God." He says that is correct, and the thief was taught of God. But he leaves off a part of the text, viz., "Every man therefore that hath heard and hath learned of the Father cometh unto me." How does a man *hear* and learn without words? Eh? Now, beloved, you see you have not touched that text. No matter what Christ did to the thief, or any one else, we are debating about the work of the Spirit, and not about Christ. The Spirit and Christ are two different persons of the Godhead. Mr. Weaver has overlooked that point, and has wasted half his space in the present discussion on matters that have no bearing upon the proposition.

He says we need not quote Peter and James and Paul, whose words begat and gave faith and saved, for they were inspired men, and (what?) did not speak such words as are "contained in the New Testament." Eh? Now that is a pretty mess! Peter said it was "the word of the gospel" by his mouth that gave the Gentiles faith (Acts 15:7), and Paul says he begat the Corinthians with the gospel. 1 Cor. 4:15. Is not the gospel contained in the New Testament? Did they preach a gospel that had power to beget and save, and give us another gospel in the New Testament that has no such power? Then what about Paul's curse upon the man or angel that preaches any other gospel than the gospel he preached? Now that is the wildest break that the wild Weaver ever made!

He comes again to Jno. 3:5, and contradicts Wesley and the Methodist Discipline and all the scholars of the world, and

says the water of that text is spiritual water, and quotes Jno. 4. But there is nothing said in Jno. 4 about being born of water. That is a different figure. Mr. Weaver himself does not believe what he says about Jno. 3:5. If he does, why does he read that text and apply it to water baptism when he baptizes a person into the Methodist church? Ah, beloved, it is in his lesson, and he has to read it, and the Discipline says it is creek water!

At last! Our friend has selected a text which he thinks shows a conversion without the word. He has been a long time getting there, and he has nothing when he arrives, but we give him credit for his effort. 1 Pet. 3:1: "Likewise ye wives, be in subjection to your own husbands, that if any obey not the word, they also may without the word be won by the conversation of the wives." Observe, this text does not say the husbands may be won by a direct operation of the Spirit, but by the conversation of the wives. Our friend (as usual) does not show that the Spirit is present on the occasion, or has any part in the conversion. Yet that is the very thing he has to show. He has not produced a conversion since the debate commenced, and shown that the Spirit was present. The text in 1 Pet. 3:1 (like all the rest) does not say one word about the Holy Spirit. Weaver says the husbands are won by a direct operation of the Spirit; Peter says they are won by the conversation of the wives. Quite a difference. Our friend (as usual) draws on his imagination to supply what the text does not furnish. He sees a wicked husband coming home and hearing his wife pray (a secret prayer aloud), and without words, and the Holy Spirit (not the prayer) seizes his conscience and brings him to repentance! There is no prayer in that text, and no words of any kind by the woman, for the word "conversation" means conduct or behavior, and not words. Peter says the husbands "behold your chaste conversation." Can men "behold" words?

These husbands are not without the word, for the text says, "If any obey not the word." What word? Why, the word they have heard. Afterwards (by the good conduct of the wives) they are won to obedience of the word they have previously heard.

He comes next to the woman that had an issue, and was miraculously healed by touching Christ, and thinks that a model conversion by the Spirit without the word. As usual, he does not show that the Spirit was there at all. If that woman was converted, by touching Christ physically and being healed of a physical infirmity, then Methodists are not converted. Do they have any bloody issues stopped? He says the woman came in the God-appointed way, because she fell down. Did Christ tell her to fall down? Did Peter, on the day of Pentecost, tell the people to fall down? If he had got three thousand down (in the Methodist fashion), it would have taken a good while to get them up! But he says they must come with bleeding hearts. Does human blood atone for sin? Look out, that is idolatry! Our friend says people try various remedies, such as raising the hand, batting the eye, shaking the preacher, dipping in a pool, and fail. He left out a part of it, viz., going to the bench and wallowing in the straw. Methodists try all these remedies except the pool, and the pool is the only item in the list that God has put in his remedial system. Is not that remarkable?

Our friend says we "lit in on him" and the Methodist church, and said they were not regenerated, and not in the kingdom. He commenced the personalities, by harping on "self-called preachers" and tank mediators. If he is beaten at his own game, let him stop the game. "No chastening for the present seemeth to be joyous, but grievous, nevertheless afterward it yieldeth the peaceable fruit of righteousness." Let us hope that our friend has profited by the small spanking that we were forced to administer to him. It was Christ who said the Meth-

odists are not in the kingdom of God. "Except a man be born of water and of the Spirit, he can not enter into the kingdom of God." Jno. 3:5. Nothing was ever born of a thing smaller than itself, hence it is impossible for a man to be born of a spoonful of water. We are sorry that Mr. Weaver is outside of the kingdom, but we are ready to baptize him into the kingdom, as we have done three hundred Methodists before him.

In a former speech he spoke of men resisting the Spirit, as if that implied a direct operation. Stephen said, "As your fathers did, so do ye," and said their fathers resisted the Spirit by stoning the prophets that spake to them, or by resisting the words of the Spirit in the prophets. Our friend also quoted the text, "The Spirit is given to every man to profit withal," and tried to make it teach that the Spirit is given to every man on earth without regard to whether he receives the word. Paul is there giving instructions about miraculous gifts, and says the Spirit is given to every man (who receives it) for profit. The words "every man" mean every man of the class referred to, and do not apply to every man in the world. Mr. Weaver's application of this text is a flat contradiction of Christ's statement in John 14: "Whom the world can not receive." Our friend also quotes the text, "My Spirit shall not always strive with man," and represented that striving is a direct operation. That text applies to the antediluvians, with whom the Spirit strove in the preaching of Noah, for it says, "Yet his days upon the earth shall be an hundred and twenty years." Does our friend think the Spirit strives with every man on earth an hundred and twenty years?

MR. WEAVER'S NINTH SPEECH.

Our friend says, "The texts that say faith comes by the word, and the new birth by the word, confine the influence to the word,

unless he can show that faith and the new birth are sometimes produced without the word." Our friend makes the word that produces the new birth the written word or New Testament. I hold that it is the eternal Word, or God. The prayer, "Lord, increase our faith," should have been, "New Testament, increase our faith." And the Book tells us that God takes away the stony heart, and gives the new heart. The New Testament can't do this.

Our friend says that Mr. Wesley and the Discipline are against me in this controversy, but he takes pains not to quote them, but to state that they are.

Mr. Campbell, in the Christian System, page 21, says: "The holy progeny, or thing, which shall be born of thee shall be called the Son of God." Then he quotes several texts on the subject, then speaks of these texts, saying: "So speak the Divine Oracles of the supreme deity and excellency of the author and perfecter of the Christian system. 'By him and for him' all things were created and made; and he 'became flesh.' Who? He that existed before the universe, whose mysterious, sublime and glorious designation was the Word of God. Before the Christian system, before the relations of Father, Son and Holy Spirit began to be, his rank in the divine nature was that of the Word of God. Wonderful name! Intimate and dear relation! The relation between a word and the idea which it represents is the nearest of all relations in the universe; for the idea is in the word, and the word is in the idea. The idea is invisible, inaudible, unintelligible, but in and by the word. An idea can not be without an image or a word to represent it; and therefore God was never without his Word, nor was his Word without him. The Word was with God, and the Word was God; for a word is the idea expressed: and thus the Word that was made flesh became 'the brightness of his glory' and 'the express image of his person,' in so much 'he who has seen

the Son has seen the Father also.' While, then, the phrase 'Son of God' denotes a temporal relation, the phrase 'the Word of God' denotes an eternal, unoriginated relation. There was a Word of God from eternity, but the Son of God began to be in the days of Augustus Cesar." He then quotes texts to prove his position. Then, speaking of his Word, he says: "He became a true and proper Son of Man. 'A body hast thou prepared me.' But the 'me' was before 'the body.' It dwelt 'forever in the bosom of the Father.' 'I came forth from God,' said the incarnate Word." Now, my friends, that is the word that begets, or produces the new birth, but that word is not the New Testament, but it is God. That word is not in the proposition. It is the word written in the New Testament, or spoken by an uninspired preacher. To say that the influence of the Spirit in conviction and conversion of the sinner is confined to the written word is what I am denying.

Our friend says I contradict Mr. Wesley, the Discipline, and all the scholars of the world, when I say Jno. 3:5 is spiritual water, and then says the Discipline says it is "creek water." Why doesn't he give us the place where it says so?

Our friend says, "Weaver says the husbands are won by a direct operation of the Spirit." All I ask of the reader is to read my speech carefully and see if I used that language. I simply gave the text, with a short comment. If you will read the text, it will take care of itself.

Our friend challenges me to prove that the Holy Spirit was present at any of these cases of conversion. The Holy Spirit is God, and God is everywhere. Our friend has admitted that the Holy Spirit is God. Yet in his book on the Spirit he says, "The Holy Spirit has not been in heaven since the day of Pentecost." Then God has been out of heaven quite awhile. He also says in that book that "the converting power is not in heaven." Our God is in heaven, yet he has no power to con-

vert. Fine system, indeed. Takes the power to convert from heaven and puts it with a self-called preacher, tank and Testament.

As proof that the Holy Spirit is the eternal God, I read Acts 5:3: "Why hath Satan filled thine heart to lie to the Holy Ghost?" Verse 4: "Thou hast not lied unto men, but unto God." If the Holy Ghost is not God, this text is misleading in its teaching. Isa. 6:5: "For mine eyes have seen the King, the Lord of hosts." Acts 28:25: "Paul had spoken one word, Well spake the Holy Ghost by Esaias the prophet unto our fathers." The person the prophet called "the King, the Lord of hosts," Paul called the Holy Ghost. Then the Holy Ghost must be that King or Lord of hosts, which is God. I read Heb. 9:14: "How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God." God only is eternal, so the Spirit to be eternal must be God. I read 1 Cor. 2:10: "But God hath revealed them unto us by his Spirit; for the Spirit searcheth all things, yea, the deep things of God." If the Spirit is not omniscient, how could he search all things, the deep things of God? We know that none is omniscient but God, hence the Spirit is God. I read Rom. 15:19: "Through mighty signs and wonders, by the power of the Spirit of God; so that from Jerusalem, and round about unto Illyricum, I have fully preached the gospel of Christ." This text ascribes omnipotence to the Spirit. We know that none is omnipotent but God, hence the Spirit is God. "God is a spirit." I read Ps. 139:7: "Whither shall I go from thy Spirit, or whither shall I flee from thy presence? If I ascend up into heaven, thou art there; if I make my bed in hell, behold thou art there." 1 Cor. 3:16: "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" These texts teach us the Spirit is omnipresent. None

omnipresent but God, hence the Spirit is God. So the Spirit is everywhere, even in heaven since Pentecost. I read Job 33:4: "The Spirit of God hath made me." None can make a man but God, so the Spirit must be God. I read 2 Pet. 1:21: "But holy men of God spake as they were moved by the Holy Ghost." I read Heb. 1:1: "God, who at sundry times and in divers manners, spake in time past unto the fathers by the prophets." God inspired the prophets, so then the work of inspiration of prophets is the work of God, hence the Holy Ghost who inspired them must be God. Then he must have been present on all these occasions, or there was one place he was not, and then he was not omnipresent at that period or time.

Our friend says I say, "They must come with bleeding hearts." Then he asks if human blood atones for sin? Then says, "That is idolatry." This is a thrust our friend pretends to make at me, but as I quoted God's law of pardon, it is against God's law of pardon. God understands all debater's tricks. Note, that law is given in God's Book. I read in Joel 2nd chapter: "Therefore also now, saith the Lord, turn ye even to me with all your heart, and with fasting and with weeping and with mourning; and rend your hearts, and not your garments." This law of pardon is transferred to the New Testament by James. He says: "Submit yourselves therefore to God. Resist the devil, and he will flee from you. Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and 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 yourselves in the sight of the Lord, and he shall lift you up." Note, the sinner does the humbling before God, and God does the lifting of him up. Peter said, "Humble yourselves, therefore, under the mighty hand of God, that he may exalt you in due time." So you see, friends, that our friend is condemning and spank-

ing God's law of pardon, and makes as if it were me and the Methodist church. God understands him, and the Methodists understand him, therefore they do not take the spanking to heart.

Mark says: "When he was gone forth into the way, there came one running, and kneeled to him," etc. This young man must have been convicted and taught by the Spirit, for he went to the right one, to Christ, and not to a self-called preacher. He went in a run, and kneeled, the old way of coming to God. His moral character was all right, for he had kept the moral law. Christ loved him, but love doesn't save. He was a true mourner, but he lacked one thing, and he was not saved; so Christ left one mourner unsaved.

MR. BURNETT'S TENTH SPEECH.

Mr. Weaver thinks the texts that say faith comes by the word have reference to the eternal Word, and not the word written in the New Testament. But John says, "These are *written* that ye might *believe*." Jno. 20:31. So John or Weaver is in error. Which will you follow? We have also shown you a half dozen times that Paul says faith "comes by *hearing*," and that James says, "Be swift to *hear*" (the word that begets), and that Peter says the "word of the gospel" by his *mouth* gave the Gentiles faith. But Mr. W. has utterly refused to notice this point from the beginning. He intends to stick to his error, if it kills him. We told him Wesley contradicts him, but he will not hear Wesley, and says we do not quote Wesley. That is untrue, as the reader well knows. Wesley says of the word that begets (Jas. 1:21), "The true word, emphatically so termed, the gospel." Of the writing that produces faith (John 20:31), he says, "Faith cometh sometimes by reading, though ordinarily by hearing."

Our wild friend thinks he has a text in the prayer, "Lord, increase our faith." That was miraculous faith, but Mr. Weaver can not show that the Lord increases faith without testimony or his word, and that it is by a direct operation, since the apostles say faith comes by the word. Yes, God takes away the stony heart, but not without the word. Peter says the hearts of the Gentiles were purified by faith, and that faith came by the word of the gospel by his mouth. Acts 15:7-9.

Our friend says we do not quote the Discipline on Jno. 3:5. Yes, we do. Turn to page 164, under the head "Ministration of Baptism," and you will find that "born of water" means baptism, and creek-water baptism at that. And the very next baby Joe Weaver rantizes he will quote Jno. 3:5 out of the Discipline as he puts on the creek water! Who wrote the Discipline? John Wesley. What does he say about Jno. 3:5? He quotes the text, and adds: "By water then, as a means, the water of baptism, we are regenerated and born again." Doct. Tracts, page 249. Our friend ought to be better acquainted with his Discipline and his daddy. If he will stick to us, we will make a Methodist preacher out of him.

He says we misrepresent him in charging that he said the husbands of 1 Pet. 3:1 were won by a direct operation of the Spirit. Well, what did he quote the text for? If the husbands were won by the behavior of the wives (as Peter says) and not by a direct operation (as Weaver is trying to prove) the text cuts no figure in this controversy. We are debating about the influence of the Spirit, and not the influence of wives. So he yields that case.

In reply to our charge, that he has not shown that the Spirit was present in a single case he has yet produced, he goes into a labored effort to show that the Spirit is God, and God is omnipresent. He says we admitted that God and the Spirit are one. We did not admit that they are one person. There are

three persons in the Godhead, and we are debating about the work of that person of the Godhead called the Holy Spirit—not the work of the Father nor the Son. Our wild friend makes no distinction here, and to listen to his wild splurges you can not tell whether the Father sent the Son, or the Son sent the Father, or which one shed his blood on the cross. Weaver does not know whether the Holy Ghost begat Jesus, or Jesus begat the Holy Ghost, and he does not know which one lay in the tomb! He makes no distinction in the work of these three divine personages. What one does, the others do also, and they are all three present all the time everywhere. Worse confusion was not exhibited at the tower of Babel.

But he says Burnett said in his book that the Spirit has not been in heaven since the day of Pentecost, and he concludes that heaven has been vacated. Not so fast. Weaver says God and Christ are one, so when Christ came to earth to fill his mission (thirty-three years) heaven was vacated according to Weaver! Eh? Now, beloved, you take your own medicine, if it kills you! It ought to make you sick enough at the stomach to cause you to throw up that rubbish that God and Christ and the Spirit are one person.

He says that Burnett also says in his book that the converting power is not in heaven, and as God is in heaven he must have transferred the converting business to other hands. That is partly correct. The Father is in heaven, but the Spirit is on earth, and the converting power (the gospel) is on earth, and the Spirit uses human agencies to apply this power to sinners. Paul says the gospel is "the power of God unto salvation" (Rom. 1:16), and Christ sent men to preach the gospel (Mark 16:15), but Weaver disputes Paul's statement that the gospel is the power, and says a direct operation of the Spirit is the power, and he sends men (into his altar) not to preach the gospel, but to pray God to send down converting power from

heaven! Paul says Christ "hath committed unto us the word of reconciliation." Weaver says the sinner may be reconciled to God independent of the word of reconciliation. A wild bovine in a china-shop could not make worse wreck than the wild Weaver, when he goes splurging through the Bible!

He makes a long quotation from Campbell, to prove the deity of Christ and the Spirit (which nobody doubts, and which has no relation to the proposition in debate), and then quotes David, "Whither shall I go from thy Spirit," to prove that the Spirit is everywhere. That text does not prove it. It simply shows that David could not go where the Spirit could not find him. The Spirit could find him in hell, but the Spirit does not dwell in hell. Our friend is in an awful strain, that he has to stretch his doctrine all over the universe, and into ubiquity and omnipresence, in order to get the Spirit close enough to a single one of his converts for a direct operation! We can tell Mr. Weaver one place in which the Holy Spirit does not dwell, viz., inside a Methodist mourner! Did you ever see Methodists at work in an altar trying to get the Holy Ghost into a mourner? If Weaver's doctrine is true, and the Spirit is already in the mourner, there is an awful waste of wind and work and sweat and prayer to no purpose!

He says it is God's law, and not Weaver's, that says, "Come with bleeding hearts." No, God's law does not say that. The text, "Rent your hearts," is figurative, and is quoted from the Old Testament, and was spoken to God's elect Israel, and has no application to alien sinners under the gospel. Neither does the quotation from James, "Be afflicted and mourn." That was written to Christians, and James calls them "brethren" only two verses from that text, and calls them "brethren" twelve times in the letter. The same is true of the quotation from Peter, "Humble yourselves," etc. It was addressed to Christians, those who had "obtained like precious faith with

us." Yet Weaver tries to apply all these texts to aliens and mourners! And not one of the texts says a word about any kind of an operation of the Spirit, although that is the subject under investigation! We challenge our friend to quote one single text in the whole Bible and apply it to his doctrine without perverting the text.

He tries to find a case where the Spirit operated independent of the word in the rich young man who came to Jesus, and as usual does not show that the Spirit was there at all. The young man had the word—plenty of it. He had the whole law of Moses, and was a member of the Abrahamic church in good standing. There is no proof of a direct operation—not a particle—yet that is the very thing Mr. Weaver has to find. He finds everything except the thing he is looking for. Our friend reminds us of the Irishman who was sent to grease the wagon. He returned and said he had greased all the wagon except that part inside the wheel! Our friend says the young man kneeled, and was therefore a mourner. Did Christ tell him to kneel? He told him to get up and go to doing commandments. Is that the way Mr. Weaver tells his mourners to do? As singular as it may appear, every person who kneeled, in the New Testament, was told to arise. This young man, Saul of Tarsus, Cornelius, et al. No man was saved while on his knees.

Our friend says we practice the arts of a debater, but the Lord understands us. Yes, but the Lord does not understand Weaver—that is, if there is anything the Lord does not understand. A man once said there are two things the Lord doesn't foreknow, viz., the verdict of a jury and the sort of a husband a woman would select. If he had heard this debate, he would have said a third thing is, what wild break the wild Weaver will next make!

MR. WEAVER'S TENTH SPEECH.

Our friend says the text in Joel was spoken to God's elect Israel, and the text in James was written to Christians, for James calls them brethren. If that be true, then it is a fact that God demands more of his elect, or of Christians that sin, than he does of those our friend calls alien sinners. So when one of the elect sins, he has to weep and mourn and fast to get back, but the alien sinner has nothing to do but to take a dip from the hands of a self-called preacher. James says, "Cleanse your hands, ye sinners, and purify your hearts ye double-minded." Then of course the elect, and the Christian, has unclean hands and impure hearts; then of course they must go now to God and observe his law of pardon. And then remission must take place in heaven, but the alien sinner can go to the self-called preacher and have his remission take place in the water, and not in heaven. Our friend takes it on him to show in his book that "the converting power is not in heaven, and the Holy Spirit has not been in heaven since the day of Pentecost."

Our friend still gives us James 1:18, "Of his own will begat he us with the word of truth." This text declares that God did the begetting, and not James. We do not deny that God uses agencies in his work, but this text says God "of his own will" begat us. James puts himself in "begat us." Now, if this text had said God did this work by his word only, or that he confines himself or the influence of the Spirit to the word of truth only, then our friend's proposition would be all right. It will take at least one plain text stating that God has so confined his influence to the word before a thoughtful person can accept it, for such a proposition is so unreasonable. Now in this text we have two agencies, God and the word of truth, with God doing the work, and that is what we teach, that God does

the work of conviction and the work of conversion, and he does it in his own way, or as he chooses. Note Paul, 1 Cor. 4:15: "For in Christ Jesus I have begotten you through the gospel." We believe this text presents three agencies, the preacher ("I have begotten you"), the gospel ("through the gospel"), the agency of the Holy Spirit. We believe God had need of the preacher, so he calls him and ordains him or gives him power to teach. We believe he had need of the gospel, written out by inspiration, hence his word. We believe also that the Holy Spirit must accompany that preached word, or it will accomplish nothing. Without God or the Spirit, the preacher nor the written word can do nothing.

Paul said: "I have planted, Apollos watered, but God gave the increase; so then neither is he that planteth anything, neither he that watereth, but God that giveth the increase." Paul planted in the hearts of the people the gospel seed or truth, and God by his Spirit made it grow. Then Apollos came along and watered it, like the shower on the wilting corn in the dry field, the Holy Spirit accompanying the word preached, and giving new life to it. We learn there was a special divine influence exerted on them in both the planting and the watering, from the fifth verse, for Paul asks, "Who then is Paul? and who is Apollos? but ministers by whom ye believed, even as the Lord gave to every man?" Paul knew that this work was the work of God.

God said: "A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments and do them." This text to my mind teaches the agency of the Spirit as distinct from the word of truth. It is folly to say that any can do the work mentioned here but God. So the first work is to

make the tree or heart good, then the fruit will be good. It is said: "A good man out of the good treasure of the heart bringeth forth good things, and an evil man out of the evil treasure bringeth forth evil things." Who but God can make an evil heart good? In Ezek. 11th chapter we read: "And they shall come thither, and they shall take away all the detestable things thereof, and all the abominations thereof, from thence, and I will give them one heart, and I will put a new spirit within you, and I will take the stony heart out of their flesh, and will give them an heart of flesh." If God simply meant that he would give these Jews the truth in the future, then is it not a fact that they rejected it? I think the text plainly teaches that God purposed to give them in their hearts a spiritual influence that would cause them to return to him and serve him. Note his invitation to them to "return unto me and I will heal your back-slidings."

Now read 1 Thes. 1:5: "For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance; as ye know what manner of men we were among you for your sake." So the gospel preached by Paul and his companions was not a word-alone gospel, but it was a gospel of power, and this power was in the Holy Ghost, and in much assurance. Our friend's gospel is the word-only theory, with no Holy Ghost. You remember he challenges the no-Spirit brethren to give one text in the Bible that says the Spirit is in the word, and argues that if the Spirit were in the word then the sinner would receive the Spirit when he received the word. The gospel that Paul preached was not in the word only, but in power also. This power was from God.

Read Rev. 14:6: "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation and kindred and

people." Friends, do you suppose this angel, or gospel preacher, had a New Testament? I leave you to answer.

Read Phil. 2:13: "For it is God which worketh in you both to will and to do of his good pleasure." It is God who does the work of conviction in the sinful heart. It is God who quickens the dead, and implants the desire for salvation in the heart. Those warm desires in the sinner's heart were kindled by the convicting or awakening Spirit, and the salvation from sin is the work of God by the Holy Ghost, for he saves the sinner "by the washing of regeneration and the renewing of the Holy Ghost, which he shed on us abundantly through Jesus Christ our Savior." So God did the washing, or regenerating, of the heart, and not an uninspired self-called preacher.

Read 1 Thes. 2:12-13: "That ye would walk worthy of God, who hath called you unto his kingdom and glory. For this cause also thank we God without ceasing, because when ye received the word of God, which ye heard of us, ye received it not as the word of men, but, as it is in truth, the word of God, which effectually worketh also in you that believe." So it was God's word in the heart that did the work. Christ is the eternal word, and he is our life. "Christ in you the hope of glory."

Christ said, "Behold, I stand at the door and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." This is the word that enters the open door into the sinner's heart, that gives life to the dead.

In John 3:6 the Savior gives the reason why the new birth is necessary. He says: "That which is born of the flesh is flesh." The word flesh in the Bible, when used with reference to moral character, means depravity of the soul. Read Gal. 5:19-21: "Now the works of the flesh are manifest, which are these: Adultery, fornication, uncleanness, lasciviousness, idol-

atry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like; of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God." I could multiply texts both in the Old and New Testament that thus describe the depravity or sinfulness of the human heart, but my space forbids. I will ask how can a dip in a tank of water by a self-called preacher change such a heart, unless as Mr. Campbell claims "there is, then, a transferring of the efficacy of blood to water?" As we have seen, the sin is in the heart, and comes from the heart. How then can an external washing of the body in water cleanse the heart? As the sin is in the heart, I think it takes the blood remedy, which is internal, to effect a cure of the wicked heart.

MR. BURNETT'S ELEVENTH SPEECH.

Mr. Weaver says if James wrote to Christians, and they have to "weep and mourn," God requires more of his elect children than he does of alien sinners. No, sir. We did not refer to your misapplication of James to show that a Christian has more to do than a sinner, but to show how a Methodist preacher will pervert the Bible to save his unscriptural doctrine. Mr. Weaver knows that James wrote to Christians, but he applies the language to alien sinners because it has the words "weep and mourn" in it, and he has nothing else to offer in defense of his work-bench system. Why does he not find a case where an apostle or some inspired teacher told sinners to come up to a bench and mourn and get religion, as Methodist preachers do, instead of perverting a text that was not written to teach what he tries to make it teach? A debater that will misrepresent James and Joel, will misrepresent his opponent, and that is what Mr. Weaver has done all through his speech. But he has

no argument, and that is the best he can do. A saloon-keeper out west put up a sign in his saloon: "Please don't shoot the fiddler, he's doing the best he can!" Weaver needs a sign.

He says our theory puts remission of sins on earth, not in heaven. Wrong again. He does not know the difference between remission and the acts performed by a sinner in order to obtain remission. Remission takes place where the remitter is, in heaven. But the sinner is upon earth, and his obedient acts are upon the earth. Is Weaver's work-bench on earth? Are his self-called preachers (who operate it) on earth? Are his mourners on earth? Do his seekers get religion in heaven, or in the straw-pen? The trouble with his system is, it is neither in heaven nor in the New Testament. The Bible teaches baptism "for the remission of sins" (Acts 2:38, Mark 16:16), and baptism is received at the hands of a preacher on earth. Not a self-called preacher, for Methodist preachers do not administer the Lord's ordinances in this country.

He says our book on the Holy Spirit says the Spirit is not in heaven, and the converting power is not in heaven. Christ sent the Spirit to this world on the day of Pentecost, and said he would abide forever (Jno. 14:16), and Paul said the gospel is "the power of God unto salvation" (Rom. 1:16), and the gospel is on the earth. Does Weaver think Christ and Paul told falsehoods? Is our friend's gospel up in heaven? Does he go up there to preach it? When he prays for God to send down converting power, does he not falsify Paul's statement that the gospel is the power? But he thinks there must be an accompanying influence. If that be so, the gospel is not the power, and Paul was in error. That extra influence is a sham. The Bible says not a word about it. We will pay Mr. Weaver one hundred dollars for one text that mentions it. The gospel is the electric light that illuminates the world, but our wild friend

thinks an electric light will give no light unless another electric light illuminates it!

Mr. Weaver at last admits that James says God begets us "with the word of truth," but contends that he does not say the influence is confined to the truth. James does not mention any other influence, nor does any other writer. And we affirm that James confines the begetting to the truth. When the witnesses in court testify that the man was killed by a bullet fired from a gun, the testimony confines the killing to the bullet and the gun. We have not yet been able to induce Mr. W. to notice this argument. He says the text mentions two agencies, God and the word. Yes, but it mentions only one instrumentality, the word.

He next quotes 1 Cor. 4:15, "I have begotten you through the gospel," but says the Spirit accompanied the gospel. In that case, Paul should have said, "I have begotten you through the gospel in connection with an accompanying influence!" Paul did not know exactly how to express it. The word is the sword of the Spirit, but Mr. Weaver thinks when a warrior wields a sword with his right hand he hits his enemy with his left fist! That is an "accompanying influence."

He comes next to 1 Cor. 3, "I have planted, Apollos watered, but God gave the increase," and tries to show there was a power added to the word. Paul does not say he planted the word, Apollos watered the word, and God added some power to the word before it would have effect. The word that Paul preached at Corinth produced converts before Apollos went to that city. Luke says of his preaching, "Many of the Corinthians hearing, believed and were baptized." Paul's word produced faith, and Methodists say faith is the only condition of salvation. Paul is not talking about the word, in 1 Cor. 3, and Weaver is again in error. Paul planted a church at Corinth, Apollos watered it, and God (who is chief of all) gave it in-

crease. Our friend quotes, "Who then is Paul, and who is Apollos, but ministers by whom ye believed?" Well, that text shows that the Corinthians obtained their faith by the preachers, and not by Weaver's direct influence.

He again quotes his old text (which we have answered two or three times), "A new heart will I give you," and says God does this work. Yes, but how? A new heart is a pure heart. How is the heart purified? Listen: "Purifying their hearts by faith." How does faith come? "Faith cometh by hearing, and hearing by the word of God." So Weaver loses that text. Moreover, he has never deigned to notice the answer we have made to the text. He still quotes, "I will put my Spirit within you," and says man can not do that. Of course not, but it has no reference to the conversion of a sinner. We are debating about the conversion of a sinner, and that text has reference to God putting his Spirit within his elect people Israel. Does God put his Spirit within a sinner to convert him? Jesus says, "Whom the world can not receive." Our friend misapplies every text he quotes.

He next comes to 1 Thes. 1:5: "For our gospel came not unto you in word only, but also in power and in the Holy Ghost." This text does not mean what our friend tries to make it teach. It means simply that Paul's gospel was accompanied by miraculous powers. He wrought miracles to demonstrate it. Listen: "And God wrought special miracles by the hands of Paul." Acts 19:11. Also: "Truly the signs of an apostle were wrought among you, in all patience, in signs and wonders and mighty deeds." 2 Cor. 12:12. Also: "For I will not dare speak of any of those things which Christ hath not wrought by me * * * through mighty signs and wonders by the power of the Spirit of God." Rom. 15:18-19. This is all the text means.

But he thinks our system is word alone, because we said in

the book that the Spirit is not in the word. He is off again. The Spirit is not in the word, but in the body that uses the word, hence it is not word alone. Because a warrior, who uses a sword, does not dwell in his sword, is that sword alone? Because a man, who wields an ax, does not dwell in his ax, is that ax alone? Does a man get inside a tree to cut it down with an ax? That is the Methodist fashion, but it is not the Spirit's fashion. Our friend Weaver does not know where the Spirit dwells, and does not know what power he uses to convert a sinner! He seems to know almost nothing on the subject.

He next jumps over to Revelation, and finds an angel with the everlasting gospel, and wants to know if that is a New Testament? Well, if that angel's gospel belongs to our age, and it is different from the one that is contained in the New Testament, the angel is accursed for preaching it! Listen: "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." Gal. 1:8. Be careful, beloved! You will get that angel, or Paul, or Weaver, in a bad predicament! But our friend will perhaps rise up and assert that the gospel Paul preached is not that contained in the New Testament, but an intangible something like the Methodists preach, which has never been put in book form! Eh? But the angel of Rev. 14:6 is not the angel that Weaver needs in his business. That angel had nothing but the gospel. Our friend must have an angel with an "accompanying influence." So he loses the angel.

He tries Phil. 2:13, "It is God that worketh in you." God works in people by his word. 1 Thes. 2:13. Next tries Titus 3:5, "renewing of the Holy Ghost." James tells how it is done, "with the word of truth." Next misapplies Christ's language to a lukewarm church, "Behold, I stand at the door and knock." Then, lastly, misapplies Paul's words to Gala-

tians (Christians) about works of the flesh. He thinks sin in the heart can not be removed by a dip in a tank. Nor does anybody else. Faith purifies the heart, and faith comes by the word or gospel.

MR. WEAVER'S ELEVENTH SPEECH.

Our friend says, "Mr. Weaver knows that James wrote to Christians, but he applies the language to alien sinners," etc. Then James should have said, "Cleanse your hands, ye Christians, and purify your hearts, ye double-minded elect saints." Our friend charges me with perverting Scripture, and misrepresenting his position. I leave that for you to say, after you read and study the text given by me.

He says remission takes place where the remitter is, in heaven. Now read his little book on the Holy Spirit, first discourse: "If we can show that the converting power is not in heaven," etc. God is in heaven, and remission must take place in heaven, if God is the remitter.

He says Acts 2:38 and Mark 16:16 teach baptism for remission. We believe in baptismal regeneration, but not in water regeneration. Our friend will do us the kindness to prove by a thus-saith-the-Lord that there was any water used in the baptism on Pentecost. Dr. Carson says: "In the baptism of the day of Pentecost there was no water at all." He also says the idea of water is not in the word.

Our friend says, "The gospel is on the earth, and Paul says the gospel is the power of God unto salvation." All power is hidden, and is of God. The words written in the New Testament are not hidden, neither have they power to save unless backed by the power of the Holy Ghost. Our friend says this accompanying influence is all a sham, and offers one hundred dollars for one text that mentions it. Where is the text that

says the word written in the New Testament is the electric light that illuminates the world? Christ is said to be "the true light which lighteth every man that cometh into the world." If the word written in the New Testament is that light, then is not the New Testament Christ?

Our friend gives us his famous argument on the bullet fired from a gun, and says, "We have not yet been able to induce Mr. W. to notice this argument." I will ask who fired the gun? The evidence says the man. Now, if the instruments used (the bullet and the gun) did the killing, why did not the grand jury bring the indictment against them? You see the will power to kill was with the man, hence the man was said to have killed the man, and was responsible for the killing. Our system, as the Bible system, gives God the praise for doing the work of convicting and of saving the sinner, and we, like the Book teaches, confess that we can do nothing without God. Every miracle wrought by Paul, or any other apostle, was the work of God through them. Peter said, "Ye men of Israel, why marvel ye at this? or why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk?" So the power to heal came direct from God. So this Bible system makes the human instrument perfectly helpless without the power of God on it. Our friend's system makes God as helpless as a new-born babe in the absence of the preacher, tank and New Testament. So in this system the instrument is greater than the agent. In Mat. 17 we find a person that Christ's disciples could not cure, and when they failed on him they asked Jesus why they could not cure him. Christ's answer was: "This kind goeth not out but by prayer and fasting." Christ cured him without the help of teacher, Testament or tank.

Take a case of conversion in Acts 16. Lydia "worshiped God, heard us, whose heart the Lord opened." Paul and his

traveling companion went out of the city by a river side, where prayer was wont to be made, and they "spake unto the women which resorted thither." When this woman was converted, Paul, without any voting, baptized her and her household. Take another case, a woman, the soothsayer. This was at a prayer meeting. She was a great sinner, possessed of a spirit of divination. She belonged to a company of bad men, who were getting money in this false way of fortune telling. She was mightily convicted, so that she followed Paul and his companion, crying, and saying, "These men are the servants of the most high God, which show unto us the way of salvation." Who, think you, revealed this to that wicked damsel? In Acts 9 we have another case, where God revealed to Saul of Tarsus while he was yet a great sinner, but a convicted and praying sinner, a man named Ananias coming to him and putting his hand on him, and telling what he must do to be saved. This damsel was in that state of conviction many days. "Paul, being grieved." Every good man is sorry for such earnest penitents, so he turned to her and said to the spirit, "I command thee, in the name of Jesus Christ, to come out of her; and he came out the same hour." Here is a great work, the conversion of this damsel, and yet no mention of baptism. And it is in the name and by the power of Christ this work was done. This conversion raised Cain with her masters, and this row caused the preachers to be beaten severely and put into jail. Note, no church voting in this case. These preachers, while in jail, prayed and sang praises unto God, so that the prisoners heard them. God answered their prayers, suddenly, by sending a great earthquake, so that the foundations of the prison were shaken, and every one's bands were loosed. It looks to me that if God's power to convict and hold had not been present and operating on these criminals, they would have escaped so soon as they had known that their bands were loosed and the

doors all opened. It seems to me that it took unseen power to hold these prisoners there in their place. Yet Paul said, "We are all here." I note a like case of God's power in 2 Chron. 18:31, where the Syrian captains of the chariots saw Jehosaphat, and said, "It is the king of Israel, therefore they compassed about him to fight, but Jehoshaphat cried out, and God moved them to depart from him." How is it then God does not operate on sinners? This wicked jailer, "awaking out of his sleep, and seeing the prison doors open, he drew out his sword and would have killed himself, supposing that the prisoners had been fled." It was perfectly natural for him to think that the prisoners would have been gone, with all the prison doors open; so he, knowing that there was no chance for his life, and not willing to be killed as a traitor, he determined to kill himself. So he had a murderous intent. When Paul assured him that all the prisoners were yet in the prison, "then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas." This jailer came to God in the way God said come, fasting, weeping, mourning, trembling, falling. So he must have been, according to our friend's interpretation of this law, an elect Christian, as he thinks and teaches that the alien sinner doesn't come under this law of pardon. So in this state of deep conviction, and finding the prisoners all in the inner prison, he brought them out, that is, into the prison. Note verse 23, "cast them into prison, charging the jailer to keep them safely, who having received such a charge, thrust them into the inner prison, and made their feet fast in the stocks." So when he brought them out of this inner prison, they were in the prison, and it was here he asked the great question, "What must I do to be saved?" and the answer was prompt and plain, "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." So he was converted, and he acted like a converted man, he wanted his house saved, and

hence had these men to preach in his house, to his family, and the prisoners were part of this house and were under his care. So he and all his believed and were baptized straightway. This was done in the prison. He being now a true believer in God, he took these hungry and badly beaten preachers into his house and fed them, or ministered unto them. No church voting here before baptism, nor after baptism. This is the way Methodists are received into the church, by the preacher, and not by a vote of the church. There was no church here to vote them in. This explains why the prisoners did not run away, they were under the power of God's convicting Spirit. This faith did not have to be followed by repentance nor water baptism for salvation.

MR. BURNETT'S TWELFTH SPEECH.

Mr. Weaver still clings to his mistake, that James wrote to alien sinners, because he said, "Cleanse your hands, ye sinners." He thinks there are no sinners among church members. John Wesley and Dr. Adam Clark say that James wrote to Christian Jews, and all other commentators say the same. But our wild friend will run over Wesley and Clark and all the scholars of the earth, rather than confess his mistake and his perversion of a text.

He thinks his opponent contradicts himself, because we said "the converting power is not in heaven," and then said remission of sins takes place where the remitter is, in heaven. Our friend doesn't know the difference between conversion and remission of sins. He ought to go to Sunday school, or buy him a Bible dictionary.

He next wants us to show that there was water in the baptism on the day of Pentecost. One J. C. Weaver said in a former speech in this debate that the "clean water" of Ezek. 36 was sprinkled on Pentecost! Our friend needs a prompter,

to keep him from contradicting in one speech what he asserts in another speech. He contradicts himself constantly. We know that the baptism of Acts 2:38 (which was "for remission of sins") was water baptism, because it was before the reception of the Spirit.

He next jumps back to his old error, that all power is invisible, but says the gospel is not invisible, hence the gospel is not the power. Then Paul told an awful falsehood when he said the gospel is "the power of God unto salvation." If Paul is right, Weaver is wrong. Which will you follow? The gospel was kept secret, and was hidden, a long time, but was finally made known (Eph. 3:2-5), and is no longer hidden, and Paul said it is the power. We tried in vain to get Mr. Weaver to tell us whether he had ever seen a horse-mill run by horse-power, or had ever seen the dynamo of an automobile. Like the man who shut his eyes and would not see the rats, he affirmed he had never seen any power in his life!

He asks for the text that says the New Testament is the electric light that illuminates the world, and quotes John 1:9, that says Christ is the light of the world. Yes, Christ is the original light, but he left the earth, and said to his disciples, "Ye are the light of the world," and Christ's disciples light the world by the gospel they preach. Listen: "But if our gospel be hid, it is hid to them that are lost; in whom the god of this world hath blinded the minds of them that believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them." 2 Cor. 4:3-4. Let Mr. Weaver tell us how much light a heathen nation receives from Christ without the New Testament?

Next he makes a big dodge to escape our argument about the bullet and the gun. He says the grand jury ought to indict the gun! Now that is rich. He misses the point of the illustration entirely. The issue is about what instrument the Spirit

uses to convert a sinner. We say the word is used, Mr. W. says some hidden and secret power. Witnesses testify that the man was killed by a bullet fired from a gun, so the witnesses here all testify that faith, salvation, the new birth, conversion, are all produced by the gospel word. We have all the witnesses, and he has none. What does he do? He tries to invalidate some of the inspired witnesses and threatens to have the grand jury indict the gospel! He is so wild that he thinks if the Spirit does the work with the gospel, there is no Spirit there at all! If a man cuts a tree with an ax, why the ax should be indicted! There it is! He repeats his old nonsense, that it makes the New Testament Christ, and says our theory makes God as helpless as a babe without the preacher, the word and the tank. Why then did God put the preacher, the word and the tank in his plan? We have shown you they are in it, but Weaver's bench and straw-pen are not in it. If a doctor heals the sick by means of his medicines, would you say he is as helpless as a babe without his medicines? That is the logic of the celebrated Rev. Joe C. Weaver, the great Methodist Mistake! He says his theory makes the instrument powerless without God, while our theory makes God powerless without the instrument. Another error. Our theory (the Bible theory) says the Holy Spirit is present, using the instrument, and one is never without the other.

He finds a case in Mat. 17, where the disciples could not cast out a devil, but Christ did the work without help. What relation has that miracle to the question in debate? Just as much as it has to the "man in the moon"—no more. He also finds that a fortune-telling damsel had an evil spirit cast out of her by Paul, and the Syrian captains were prevented from killing Jehoshaphat, and the prisoners were kept from escaping from the jail at Philippi by some great power, and he thinks this secret power must operate on sinners in conversion. That is all

a speculation, without a particle of proof. Did the secret power convert the Syrian captains? Did it convert the prisoners? Did it convert the soothsaying damsel? Not a bit of proof is furnished. He says the damsel called Paul and Silas "the servants of the most high God." Yes, she did this while the evil spirit was in her, and the man in the tombs (who had a legion of devils) called Jesus the Son of God. He might as well assume that the evil spirit imparted this information as that the Holy Spirit did it. He has not shown that the Holy Spirit was within a thousand miles of Philippi. We believe God has miraculous power, and that he uses it, but the power he uses to convert sinners is moral power, moral suasion, and Paul says it is the gospel; we are sure Paul told the truth about it. He says the jailer was mightily convicted by this secret power, and came in God's way, trembling and falling. Why did he have to get up and hear the gospel in order to be saved? The secret power could convict, but could not convert! Eh? Why did not Paul keep the jailer down while he had him down? If he had been a Methodist preacher, he would have bowed down beside him, and patted him on the back, and told him to pray and wait for that secret power to "finish the good-begun work." Instead of that, he "spake unto him the word of the Lord, and to all that were in his house." When he asked what he should do to be saved, Paul told him to believe, and faith cometh by hearing the word of God (Rom. 10), and not by a direct secret power. Mr. W. has discovered that the jailer was received without the vote of a church, in the Methodist way. Yes, but he has not discovered that he is not debating with a Baptist. There was not much of the Methodist way in the reception of the jailer. There was no bench, no getting religion, and his faith came by the word of the gospel. Listen here at the Discipline: "How shall we prevent improper persons from insinuating themselves into the church? Answer: Let none be

admitted on trial except they are well recommended by one you know, or until they have met twice or thrice in class." Is that the way Paul received the jailer? And, what about the "six months suspicion?" That is worse than the Baptist vote. Besides, the jailer went out of the house at midnight to be baptized. Did you ever know a Methodist convert to do that? Mr. Weaver says the baptism took place in the house, but that is another Methodist mistake. They spake the word of the Lord "to all that were in his house" before the baptism, and he "brought them into his house" (verse 34) after the baptism, hence they went out.

Lydia—"heard us"—"whose heart the Lord opened." The Lord did not open her heart till she heard—she was hearing when her heart was opened. Paul was sent to do that kind of work. Read: "Unto whom now I send thee, to open their eyes, and to turn them from darkness to light and from the power of Satan unto God, that they may receive forgiveness of sins." Acts 26:17-18. Baptism is "for remission of sins" (Acts 2:38), and that is what Lydia attended to after her heart was opened. "Whose heart the Lord opened *that* she attended unto the things spoken of Paul, and when she was baptized," etc. Acts 16:14-15. To assume that the Spirit opened her heart by a direct power, is to assume what must be proved, and Weaver furnishes no proof. The Lord did it, by his agent Paul, and with the instrument called the gospel.

To sum up. Not one text quoted in our first speech has been met. We have shown that faith comes by the word (Rom. 10), that the new birth is produced by the word (Jas. 1, 1 Pet. 1, 1 Cor. 4), that the gospel is the power to save (Rom. 1), that it pleased God to save people by preaching (Cor. 1), that Paul was sent to turn or convert them from darkness to light (Acts 26), and no case of conversion has been produced where the gospel was not present. If there were any such cases, our

friend would have found them, but as he failed, we presume there are no such cases.

MR. WEAVER'S TWELFTH SPEECH.

Our friend says I jump back to my old error, that all power is invisible, but the gospel is not invisible, hence the gospel is not the power. I will ask the reader to examine my speech and see how our friend quotes me. I said, "All power is hidden, and is of God; the words written in the New Testament are not hidden, neither have they power to save unless backed by the power of the Holy Spirit." Now, if my statement is untrue, and thereby contradicts Paul, why did not our friend show the falsity of it? I did not say "the gospel is not invisible." I said the written words of the New Testament are not invisible. I have shown you that the written words of the New Testament have no power of themselves to create or save, but that is the work of the eternal Word. I showed you from the Christian System by Mr. Campbell, as well as from the Scriptures, that the eternal Word had power to create, save and keep safely, and that both heaven and earth are kept by that Word, and that that Word is God, and was made flesh and dwelt among us. Our friend seems to know no word but the word written in the New Testament. That being true, then the New Testament created the world, and redeemed it, and is Christ, and, as I have shown by numerous texts, is the only true God. My friends, the word that creates, begets, regenerates, saves or preserves, is not what I am denying. I am denying that the words written in the New Testament, or spoken by an uninspired person, have that power, unless backed or accompanied by the Holy Ghost.

In our friend's short sum up he refers to his first speech only. I think by that he admits that he has offered no argument, and

but few texts, that were not given in that first speech, and which he claims I have not met. I think I have shown by several texts, and by Mr. Campbell, that the word spoken in the texts there given is not and could not be the words written in the New Testament. I believe every text referred to, or quoted in our friend's first speech. I do not believe what he tries to prove by them, that the word there spoken of is the word written in the New Testament, because there was no written New Testament then in existence, and if there had been, then I claim that the words written in the New Testament, or spoken by an uninspired person, can not beget, create, born, born again, or, in a word, save any one, for salvation and the other works spoken of are the works of God, and that God only can do these works.

Now, as our rules forbid the final negative to introduce any new argument, I will simply refer to some of the arguments I have given, and you are to judge yourselves as to their merit, and as to whether they have been overthrown.

Note the first argument, on the depravity of the infant. I gave you a number of texts teaching without any doubt that the infant was in a depraved or fallen state, then I gave a quotation from A. Campbell in the Christian System stating the same truth, that the infant is depraved. For fear you will not read Mr. Campbell's "man as he was," and especially "as he is," I quote a few words here. "We all inherit a frail constitution physically, intellectually, but especially morally frail and imbecile. We have all inherited our father's constitution and fortune; for Adam, we are told, after he fell, "begat a son in his own image," and that son was just as bad as any other son ever born into the world, for he murdered his own dear brother because he was a better man than himself. Now take this depraved infant, as presented by this System, and as presented in our Bible. "For as in Adam all die." We find

then he died in Adam. What was this dying in Adam? Paul answers: "For as by one man's disobedience many were made sinners." Out of Christ is the state of sin and death, in Christ is the state of life and righteousness. This System teaches that persons are baptized into Christ, and before one can be baptized into Christ he must hear the gospel, then obey it by believing, repenting, confessing and being baptized for remission. This System teaches that the infant can do none of these things. I will ask then, without a direct operation of God's Spirit, bringing it from this death to life, or from a state of sin to the state of righteousness, how can it be saved in heaven without being saved in the death or sinful state? So we find that a careful examining of this System puts the infant in a sad condition. He must go to heaven in this state of sin, or be forever lost in hell.

Now take the cases of conversion I have given in Acts 8, Acts 9, Acts 10. In these cases we find the conversions to be under the direct care of God. We find them recorded in the book of the Acts, where we are told the sinner must go to learn what to do to be saved. We note in each of these cases that their conviction was from God before the preacher was sent to them. We note the preacher was called and sent of God, not sent by the church, nor self-called. We have shown that they were men of a personal experience; they had found and knew Christ personally, hence they could teach experimentally. We note the conviction of these persons led to a scriptural repentance which brought them into the state of humility before God, as God's law of pardon demands. This repentance led them to confess their sins, or their wretched or unpardoned state before God. We note in this state God sends the preacher to them, and he points them to Christ, and urges them to faith, and when they find or accept Christ by faith, then the preacher baptizes them and receives them into the church without any

voting by the church or ruling elders. The faith of the persons is the faith described in our Bible. They were believers who were not condemned, but were justified, born of God, or passed from death to life, and had everlasting life, while a believer according to the system we are examining must yet repent, confess and be baptized for remission. Now, if you want to know if the church we belong to is the true church of God, or the apostolic church, try it by these cases of conversion and reception. This is the way we do, so we know we are scriptural on the way we receive members.

Now take our argument on the one mediator. I have defined, I think, scripturally a mediator to be that person that comes of necessity between the sinner and God, which the sinner can not possibly be saved without. The sinner can not possibly be saved without Christ, therefore Christ is a scriptural mediator, and Paul says that Christ is "the only mediator between God and men." Yet this system teaches, and our friend has not denied it, but has tried to prove that the sinner can not be saved without the preacher or teacher, Testament and tank. Now if this be true, then the teacher, Testament and tank are the Trinity of this system, and each of them is just as essential to the sinner's salvation as is Christ, and is as much a mediator as Christ.

Take our friend's illustrations, the man and ax cutting a tree, and the doctor curing his patient with his medicine. I think I have shown clearly that both the doctor and ax-man are helpless without the medicine and ax. So this way makes God in the salvation of the sinner perfectly helpless without teacher, Testament and tank, whereas the doctrine of the Bible makes all agencies helpless unless accompanied by the power of God through the Holy Ghost, as we have shown in every case given, that the preacher is helpless until the Holy Ghost comes upon him.

I would like to make mention of all the cases given, but my space is about up. So I will ask you to note the words of the proposition, and the texts given to prove it, and see for yourself if any text he has given makes a plain statement of God thus confining the influence of the Holy Spirit to the words written or contained in the New Testament. I simply leave the proposition for you to consider and determine for yourself.

PROPOSITION: *The Scriptures teach that baptism is for (in order to) the remission of sins. Burnett affirms, Weaver denies.*

MR. BURNETT'S FIRST SPEECH.

We now commence a new proposition. But before we discuss the question, a few words of criticism are in order upon the manner in which our opponent treated the arguments of the affirmative on the former proposition. He did not follow after, and meet the texts and arguments of the affirmative, as a negative should, but ignored them all the way through. For instance, we gave the statements of James and Peter and Paul, that faith and the new birth are produced by the spoken word, and the statement of John that faith and life come by that which is written (Jno. 20), but he left all these texts untouched, with the broad assertion (without proof) that the word referred to was the eternal Word, or Christ. Christ is called the Word, but not in those texts. James says it is the word we hear, and Peter says it is the gospel word, and Paul says "faith cometh by hearing." Peter also says it was the word by his mouth that gave Cornelius faith. We gave John Wesley and Dr. Adam Clark and all the commentators, that our position was correct. But he would not hear Wesley and Clark, and would not try to meet the texts.

We quoted Paul, that the gospel is "the power of God unto

salvation," but he would not meet that text. He just asserted (without proof) that "all power is invisible, but the words of the New Testament are not invisible." Hence, Paul told a falsehood, or the gospel is not contained in the New Testament!

To try to make room for a direct operation on the infant, he quoted, "As in Adam all die, even so in Christ shall all be made alive," and asserted (without proof) that to die means to make sinners and to make alive means to make saints. We quoted the statement of Paul that the making alive would be "at his coming," and meant the resurrection. Yet to the end of the debate he never would notice the text, or correct his blunder.

He made objection that if the word and the preacher and the water were in the plan of salvation, they were mediators, and Paul says Christ is the only mediator. We showed him that Christ put them in the plan, and they were agents and instrumentalities and not, mediators, while Weaver's wild theory sweeps away everything between God and the sinner except Christ (even the Holy Spirit), and is bald Calvinism. It sweeps away, the bench and the straw, and the prayers and the preaching, and everything in the way of agencies and instrumentalities in the salvation of sinners! Did he try to meet this difficulty? No! He just left it untouched!

In his summing up, he said he had shown that in all the cases of conversion given by him the sinner was convicted by a direct power before the preacher went to him. No proof was furnished—he just asserted it. He did not show that the Holy Spirit was even present in a single case he produced. Whereas, we showed that in every one of his cases the word and the preacher were present and did the work.

To our illustration that God saves souls like a physician heals the sick, by his medicine, he made no reply except that it left God helpless without his medicine! Of course that was no reply.

Now, we do not want our friend to make as poor a showing on the present issue. And for that reason we ask him to try to fill the place of a negative debater, and pay some attention to the arguments of the affirmative. We have made this preliminary talk in order to arouse our friend to a just appreciation of his responsibility, that we may have a better debate.

If there is a doctrine taught in the Bible that is accepted without reserve by those people called Christians, it is the doctrine of the present proposition. We have a million members in the United States, and we do not suppose that a single one of the million has a single doubt that baptism is "for remission of sins." Not so with Mr. Weaver's people. Within a few years past the writer has baptized three hundred Methodists "for remission of sins" who held the doctrine that our friend will advocate in this debate. Some of our preachers have done even better in that line. This shows that our friend's people are not well settled in their doctrine, or there is something the matter with the doctrine. We have some plain texts to lay before Mr. W., and we want him to take hold of them, and wrestle with them, and not do as he did on the last proposition.

By "in order to" we mean that in the order of events baptism comes before remission. By "remission of sins" we mean the pardon of sins, or the forgiveness of sins. In Acts 2:38 Peter said, "Repent and be baptized every one of you, in the name of Jesus Christ, for the remission of sins." That is the very language of our proposition. And baptism is placed before remission of sins. We suppose Peter knew what he was talking about.

Mark 16:15-16: "Go ye into all the world, and preach the gospel to every creature: He that believeth and is baptized shall be saved." This is the Lord's commission, the law of salvation. Faith and baptism are made conditions of salvation.

They both come before salvation. They are tied together by the conjunctive, and what God hath joined together, let no Methodist preacher put asunder. But our friend will try to put them asunder, and take faith as the only condition of salvation, whereas Christ makes both of them conditions in this text.

Jno. 3:5: "Except a man be born of water and of the Spirit, he can not enter into the kingdom of God." Born of water here means baptism. So says the Roman Catholic creed, and the Episcopal creed, and the Presbyterian creed, and the Methodist Discipline. So says John Wesley and Dr. Adam Clark and Dr. Albert Barnes, and all the commentators. If they are correct, a man can not enter God's kingdom without baptism, and if salvation is in God's kingdom (and not in the devil's kingdom), then our proposition is true. Say, Mr. Weaver: Can a man be saved, and still be in the devil's kingdom? Has God any children who are living in the devil's kingdom? Is not every man, who is not in God's kingdom, in the devil's kingdom? Do you think a person can enter God's kingdom without baptism? If so, do Christ and the Methodist Discipline and John Wesley tell the truth about John 3:5?

Acts 22:16: "Arise and be baptized and wash away thy sins, calling on the name of the Lord." Do you think Saul's sins were washed away without baptism? Why, then, was this nonsensical language put in the Bible? If a physician should tell a sick man, "Arise and take this quinine and sweat away thy fever," would you suppose the fever was taken away before he swallowed the quinine, and that the quinine had nothing to do with the cure? We know you do not like for us to illustrate with doctors, for the doctors always salivate Joe Weaver. But Joe Weaver is easily salivated. We think we could salivate him with sweet milk, especially the "sincere milk of the word" that is contained in the New Testament. Well,

Acts 22:16 is contained in the New Testament. We will tell him what John Wesley says about it, if he begins to pretend like he knows more than his daddy.

In Rom. 6 and Gal. 3 Paul says we are baptized into Christ. In 2 Cor. 5:17 he says, "If any man be in Christ, he is a new creature." Do you believe these scriptures? If a man is a new creature in Christ, he is an old creature out of Christ, and if he is baptized into Christ he is not a new creature till after baptism. Is he? Does a man have forgiveness of sins while out of Christ? Paul says at Col. 1:14, "In whom we have redemption through his blood, even the forgiveness of sins." If redemption is in Christ, and forgiveness of sins in Christ, and we are baptized into Christ, we do not reach redemption and forgiveness before baptism. Do we? We want our opponent to take a stand here. Let him tell us whether a man can be a new creature out of Christ? Let him say whether he can have redemption and forgiveness out of Christ? Let him tell how a man gets into Christ? Does he feel in? Does he dream in? Does he pray in? Does he mourn in? Does he get in before baptism and without baptism, when Paul says we are baptized in Jesus Christ? Is forgiveness of sins a promise of God? Paul says the promises of God are yea and amen in Christ. There is not one promise out of Christ! If our friend will meet us on these points, we will have some fine debating. And we have a good deal more for him, that is just as good.

MR. WEAVER'S FIRST SPEECH.

Our friend states his proposition on remission, then to our astonishment begins a reply to my last speech on the former proposition. I wanted a full run on the proposition of twenty speeches each, but our friend thought not good or safe to grant them. I am perfectly satisfied with my arguments, so far as I

was privileged to go with them. I have no time nor space to give on any proposition but the one now in hand, and I trust our kind friend will not close this with less than twenty speeches each.

Our friend's first argument is, that all the people called Christians believe his proposition. Grant his statement, that no one among them doubts it, does that prove the proposition to be true? All the people that deserted King David, and went off with Absalom, believed he was a good man, but he was not. He was a self-called and self-constituted king, yet he stole the people from David, the true king. I think it was Christ who said of that class of persons, "Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves." I believe it was Paul who on examination found that one of his churches had about gone from the faith. He said, "I am afraid of you, lest I have bestowed upon you labor in vain." He was confident that some of these self-called gents had been putting in their work on them, hence he said, "They zealously affect you, but not well." I believe it was Paul who located the field of these self-called preachers, for he said of them they "have a form of godliness but deny the power thereof." He describes them also by saying, "For of this sort are they which creep into houses, and lead captive silly women laden with sins." This only shows that there has been some ugly work done by a self-called preacher. It does not prove the doctrine they once believed to be untrue. No man who believes the Bible will dare say that Paul organized a church on an unscriptural faith. So that settles the matter of ugly work done. It does not prove the doctrine unsound.

Our friend defines only one term of his proposition. He does not tell us what baptism is for remission. Is the baptism of

his proposition water, or Spirit baptism? If water, is it sprinkling or pouring, or is it immersion only?

Our friend bases his next argument on Acts 2:38. His former tactics on infant baptism were: No expressed command, no command. Then no expressed mention of a thing, no proof of it. Now will our friend give us the proof that there was water baptism on Pentecost? Then will he give us that kind of proof that there was a baptism in water by immersion? Then he will give proof, instead of taking for granted what he ought to prove. Peter addressed Jews, devout men, men of Israel. They were charged with rejecting and killing Christ. The result of this preaching was they were pricked in their heart, and asked, Men and brethren, what must we do? Peter said, Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins. Repentance implies a spiritual awakening of the soul, with a discovery to the sinner of his sin or guilt, and danger before God, with purpose to surrender all to God. True repentance arises from a hatred of sin, and not altogether from fear of punishment. It also demands restoration, or a bringing back of that which was illegally taken away. "And be baptized in the name," etc. The removal of sin is here symbolized by water baptism. "For remission." That is, in reference to remission, or removal of sins, baptism by water pointing out the purifying influences of the Holy Spirit. It is in reference to that purification that water baptism is administered, and should in no consideration be separated from it, for water baptism itself purifies not the conscience. It only points out the grace by which this is to be done. They gave up that sin of rejecting Christ before they were baptized, so the sin was pardoned before baptism.

Mark 16:15-16. Our friend says, "This is the Lord's commission, the law of salvation." The truth is, this is a special commission from Christ to the apostles. The revised version in

its margin tells us that "the two oldest Greek manuscripts, and some other authorities, omit from verse 9 to the end" of this chapter. This is our friend's famous text to fight infant baptism with, and also the baptism of the Holy Ghost. They say the infant can't believe, hence it can't be baptized. Then, to continue this argument, the infant can't believe, hence it will be damned. They tell us that this text teaches us that all who are baptized with the Holy Ghost can speak with tongues, and drink deadly poison with no hurt to themselves. The text teaches no such thing. It says, "And these signs shall follow them that believe." Not a word said about these signs following them that are baptized with the Holy Ghost. Note the text clearly. "He that believeth and *is* baptized." To suit our friend's theory, it should read, "He that believeth and will be baptized." Is *is* in this text future tense? No man living today can do the things mentioned in this text. The apostles could do them, when it was necessary to do them, introducing the gospel to the heathen.

Jno. 3:5. Our friend says "born of water" here means baptism. Then does not born of Spirit mean Spirit baptism? Yet our friend's theory says one baptism, and that is water baptism. How can born of water in this text mean water baptism, when there was no baptism as a Christian ordinance in existence at that time? Verse 3 says, "Except a man be born again, he can not see the kingdom of God." So one must be born before he can see or enter anything. This theory of dipping an unborn person to born him is what we can't see. Verse 5 says, "Except a man be born of water and of the Spirit, he can not enter into the kingdom of God." If it were true that this born of water means water baptism, then it is not a borning but an entrance ordinance, and the person would have to be born before he could enter the kingdom of God.

Act 22:16. "Arise and be baptized and wash away thy sins,

calling on the name of the Lord.” I think Saul’s sins were washed away without being immersed in water. Acts 9:17-18: “And Ananias went his way, and entered into the house, and putting his hands on him said, Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me that thou mightest receive thy sight and be filled with the Holy Ghost. And immediately there fell from his eyes as it had been scales, and he received sight forthwith, and arose and was baptized.” So the scales were removed from his blind eyes and he received sight and was filled with the Holy Ghost before he arose for baptism. So his sins were not washed away by water baptism, but by calling on the name of the Lord.

No, a man can not be saved, and still be in the devil’s kingdom. Yet a person may be dipped in water, and still be in the devil’s kingdom. I do not think any one can enter God’s kingdom without baptism. I do think one can enter God’s kingdom without being dipped in water. I think Christ, the Methodist Discipline and John Wesley all told the truth about John 3:5. Joe Weaver may be easily salivated by a doctor’s medicine, but he can’t be so deluded as to think when one is put into a tank of water by a self-called preacher that he is put into Christ. Yes, Weaver believes the new creature is in Christ, and the old creature is out of Christ, but Weaver thinks the new creature is not in a tank of water. He thinks that there is a vast deal of difference between being in Christ and being in a tank of water. A man can not have remission while out of Christ, but he can have remission while out of water. I believe we have redemption through Christ’s blood and forgiveness of sins; I also believe that both redemption and forgiveness of sins are in Christ, and I believe a man is baptized into Christ; but I think he is baptized into Christ by the Spirit, and not dipped into Christ by being dipped into a tank of water by a self-

called preacher. I think he gets into God's kingdom as a mourning penitent, in answer to the prayer of faith. Christ said blessed are they that mourn, for they shall be comforted. I don't believe any one has ever been dipped into Christ or his kingdom, by being dipped in a tank by a self-called preacher.

MR. BURNETT'S SECOND SPEECH.

Mr. Weaver commences with a complaint—that we replied to his speech on the other proposition. No, no, beloved—that was no reply. We simply showed that you did not reply to our arguments, and did not try to do so, and exhorted you to do better on the present issue. And now he wants twenty speeches on this proposition, when we have agreed on twelve! He is a dandy debater. He will not make six speeches till he will run out of soap and get off the question, and go careering through space as he did before. But we have assigned him six speeches in which to defend his creed, as he has agreed to do.

In reply to our statement that all those people called Christians (a million of them) confidently believe this proposition, he says that does not prove it true. Correct. But it adds a good moral tone to a doctrine when its advocates have undoubting faith in it, while their opponents are easily shaken from their position. For instance, a single preacher in Texas has baptized hundreds of Methodists “for the remission of sins.” This shows they have a very weak grip on the doctrine that Rev. J. C. Weaver teaches, or the doctrine is not very reliable. This true statement causes our friend to get wrathful, and he proceeds to say some ugly things about self-called preachers “creeping into houses and leading captive silly women laden with sins.” Is that the kind of stuff the Methodists have in their churches? We capture the “flower of the flock,” and if those we convert are such as he represents, what must be the

quality of those left behind! He ought not to so slander the Methodists, for there are many good people in that body, who love the truth of God better than they do the errors of John Wesley, and that is why they get up and come out as soon as they learn the way. Paul was a great proselyter. He won as many converts as he could from Judaism and heathenism. We do the same. Mr. Weaver and his exhorters (and cavorters) are also proselyters, and you know they shout louder and kick the straw higher when they capture a person who has been dipped in the water. We have known them to "creep into houses" to do this work, and many times have seen them go to the outskirts of a congregation and pull people into the straw-pen *vi et armis*! But they make such poor speed at the work, it is no wonder they want everybody to quit the proselyting business.

He says we defined only one term of the proposition, and did not state which baptism is for remission of sins. He talks like there are four or five baptisms. We have already taught the readers of this debate that the Bible tells the truth, and it says there is only "one baptism." We have also taught them that sprinkling and pouring are not baptism, and it is no use to go over that ground again. Our wild friend even thinks we ought to show that the baptism of Acts 2:38 is water baptism, when he himself has tried to show (since this debate commenced) that the baptism of that text was a fulfillment of Ezek. 36, "Then will I sprinkle clean water upon you!" In our debate at Farmersville, Texas, he admitted it was water baptism, and also admitted it was "for remission of sins" to the Jews, and said he would baptize David Rhine (a Jew) for remission. He has a bad memory. John Wesley and Adam Clark and all the great scholars of the world say it is water baptism, and we know they are correct, for it is a command, and Spirit baptism is not a command but a promise. Besides, in this text, the

“gift of the Holy Ghost” comes after the baptism for remission of sins. How did he happen to overlook that point? Of course the Pentecostans had given up their sin of rejecting Christ, in their conscience before they were baptized, but that was not remission, for remission of sins does not take place in the conscience. Then Peter commanded baptism “into the remission of sins.” The preposition *eis* is prospective, and not retrospective, as Dr. Jacob Ditzler says. Had their sins been remitted before baptism, Peter would not have used such language. So the text is with us to this day.

Mark 16:16. He says this is a special commission, but he gives no proof. It is for “every creature” in “all the world,” and that sounds pretty general. He also tries to throw discredit upon it by saying it is not found in some Greek manuscripts, but he himself will not dare say it is spurious Scripture. He knows it is not. We have taught him a lesson on that point. He next says it ought to read, to suit our theory, “He that believeth and will be baptized,” or that we ought to say “is baptized” is future tense. No, Weaver ought to study grammar. The grammar says an existing custom or rule may be expressed by the present tense and a participle, as, “The governor is elected by the votes of the people.” But why does he want “is baptized” to be future, when the verb “believeth” is present tense? The grammar of the text is right, but Mr. Weaver’s head is wrong and his doctrine is wrong. This text contains two conditions of salvation, faith and baptism, and both terms are placed before salvation, and that is what is the matter with our friend. The text is all right to the man that has the right doctrine. But, he says, the “signs” followed the apostles, but do not follow anybody in this age, hence this commission must have belonged to the apostles and not to us. The text does not say the signs shall follow the apostles, but “follow them that believe.” Our friend has a bad eyesight, as well as

a bad memory. The signs did follow the converts under that commission till the time came for signs to cease. Eph. 4:13, Cor. 13:8-11.

Jno. 3:5. He says if born of water means water baptism, born of the Spirit means Spirit baptism. Not necessarily. In this metaphor the Spirit is the father, and begets, but a child is not born of its father, strictly speaking. When we come forth from the water, we are born of water, but we do not come out of the Spirit. Our friend thinks a person must be born before he can be baptized, and baptism is an entering and not a birning ordinance. It is both. Mr. Weaver's child could not enter his family before birth, yet the birth was the entrance. According to his logic, the child had to be born first, and afterwards enter the family! John Wesley said baptism was the birth of the child, and was the initiatory rite into God's church or kingdom. Wesley versus Weaver!

Acts 22:16. Our friend perpetrates one of his jokes here. He says the scales fell from Paul's eyes and he received sight, and his sins were then remitted. He thinks remission takes place in the eyes! He does not know physical blindness from spiritual blindness. Paul had been spiritually blind for years, till he met the Lord by the way, then his spiritual eyes were opened, and his physical eyes were closed. He had to be led by the hand of them that were with him. Does sin close a sinner's eyes so he can not see a road? Our friend, on the other proposition, said Paul was converted when the light appeared to him. Of course he does not know what he is talking about. Listen here: "So his sins were not washed away by water baptism, but by calling on the name of the Lord." He thinks calling is a washing ordinance! He ought to know there is no "by calling" in that text. Better be careful how you add words to God's word. If Paul's sins were washed away

before baptism, why did Ananias use the nonsensical words, "Arise and be baptized and wash away thy sins!"

He says: "I think Christ and John Wesley and the Methodist Discipline all told the truth about Jno. 3:5." Well, John Wesley and the Discipline say "born of water" in that text is water baptism, and Christ says except a man be born of water he can not enter into the kingdom of God, and Joe Weaver says "a man can not be saved and still be in the devil's kingdom." So a man is not in God's kingdom and saved till he has received water baptism, if Christ and the Discipline and Wesley and Weaver have told the truth about it! But Weaver tries to dodge out of his part of it, by saying it is Spirit baptism that puts us into Christ and into the kingdom of God. In this he runs over Paul and all the authorities on earth. Paul says there is one baptism (Eph. 4), and says we are baptized into Christ (Rom. 6), and all the scholars of the world say that is water baptism and immersion. John Wesley, and Dr. Adam Clark, and Dr. Albert Barnes, and Richard Baxter, and Dr. Bloomfield, and Dr. Chalmers, and Philip Doddridge, and Dr. Lightfoot, and Dr. Macknight, and Martin Luther, and Philip Schaff, and Archbishop Tillotson, and Geo. Whitefield, and the great Dr. Wall, all say that Weaver is wrong about it!

In view of these facts, what goes with our friend's think-so that no man was ever dipped into Christ, but that we mourn into Christ at the anxious-seat, because Jesus said (to his disciples), "Blessed are they that mourn!" Our friend must do better.

MR. WEAVER'S SECOND SPEECH.

I think a careful examination of our friend's speech will show no advance of a new argument. So our friend expects me to lead out on this proposition also. Paul says one baptism, and that is water. I would like to have the text where Paul says the one baptism is water baptism.

According to the teaching of this system, it began with unregenerate or unbaptized persons. The system teaches that the new church, or church of Christ, began on Pentecost. Then, Pentecost being the first day, its first gospel sermon was preached on that day, its first baptism was administered on that day, and as its baptism was for remission of sins, its first converts were on that day. Now if these things be true, unless we can prove that the apostles were baptized for remission on that day, they were themselves unbaptized, and were sinners. So it is a fact, if they were not baptized on that day, which was the first record we have of baptism as a Christian rite, they were unbaptized sinners. The system teaches that all unimmersed persons are sinners. We know that the apostles were not baptized on that day; so if the teaching of the system be true, the first converts were baptized by unbaptized sinners. So much for this beginning. From the teaching of this system, "we do know that none can rationally and with certainty enjoy the peace of God and the hope of heaven but they who intelligently and in full faith are born of water, or are immersed for the remission of their sins." Then, as Mr. Campbell was not immersed for the remission of sins, he himself was a sinner when he began the new system. So it does not matter whether you begin the system with the apostles or Mr. Campbell, as neither of them were intelligently and in full faith immersed for remission, you begin with unimmersed sinners.

Mr. Campbell did not originate, or begin, this system of taking the sign or symbol for the substance. It was borrowed from Jews who wanted to be recognized as true Jews, or as worshipers of God, and yet would not repent of or give up their sins, so as to receive the heart circumcision, and with it remission of sins. So they, having only circumcision in the flesh, were sinners, yet they claimed this circumcision of the

flesh which was only a token of the true or heart circumcision. So they taught the people, and said "Except ye be circumcised after the manner of Moses, ye can not be saved." Paul and Barnabas had hard times in meeting this system, and they had to go up to Jerusalem unto the apostles and elders about this question, and it is a very pestiferous question even to this day. Persons want to be recognized as Christians, and yet won't receive the true baptism of the heart, but content themselves with the baptism of water, the sign, token or symbol of the true or heart baptism. The fight was on fleshy circumcision against the heart circumcision. The Scriptures taught that remission of sins was with the heart circumcision. I read: "And the Lord thy God will circumcise thine heart, and the heart of thy seed, to love the Lord thy God with all thine heart, and with all thy soul, that thou mayest live." We learn from this text that the Lord God circumcised the heart, and that remission of sins was by this circumcising or cleansing of the heart by the Almighty God, for it enabled those who received it to love God with all the heart, and it brought them from the state of death to the state of life; so this was the work of God on the heart.

I read: "For circumcision verily profiteth if thou keep the law; but if thou be a breaker of the law, thy circumcision is made uncircumcision." This text also teaches that remission of sins is with the heart circumcision, and if a person had circumcision of the flesh only, or without this heart circumcision, his circumcision being only that of the flesh was made uncircumcision. We learn that the circumcision of the flesh was only "a token of the covenant" between God and his people, who were the truly circumcised.

The fight since Mr. Campbell's day has been water against blood. I read, "Unto him that loved us, and washed us from our sins in his own blood." Washed us from our sins. New Testament lexicons define baptism as a washing, cleansing or

purifying. We know there can be no washing or purifying of the heart in water baptism, except as it may symbolize it, for this work can only be done as the text says by the blood of Christ. Then we have in this text the baptism for remission of sins. Now if this baptism of blood is for remission of sins, then water baptism can not possibly be for remission in the same sense, without a contradiction, no more than two balls can occupy the same place at the same time.

I read: "Do ye thus requite the Lord, O foolish people and unwise? Is he not thy father that hath bought thee? hath he not made thee, and established thee?" God has bought the people with his atoning blood. I read, "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood."

We learn that all died in Adam, and all were made alive in Christ. I read: "But we see Jesus, who was made a little lower than the angels, for the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for every man." So in the death of Christ the sin of Adam was taken away, and through his death, or the shedding of his blood God bought the world back to him. I read: "Behold the lamb of God that taketh away the sins of the world." This is the atonement or generation. Generation means to bring from a state of death to life; so God, through the death of Christ Jesus, brought the race of Adam back from the state of death into which they had fallen in Adam's fall to a state of life in Christ. David said, "And of Zion it shall be said, This and that man was born in her, and the Highest himself shall establish her." So the redeemed of the Lord have their names written on God's class book. I read: "The beast that thou sawest was, and is not, and shall ascend out of the bottomless pit, and go into perdition; and they that dwell on the earth

shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is." God teaches us that he that overcometh he will not blot out of his book, yet he saith he that sinneth will I blot out. So when the child comes to the responsible period he must exercise faith in God, or his unbelief will drift him from God; the same is true of the regenerate, they may drift from God, and this drifting or going from God is called degeneration. I read where God said to Israel: "Yet I had planted thee a noble vine, wholly a right seed; how then art thou turned into the degenerate plant of a strange vine unto me." Now this people by their own sin departed from God; so degeneration is going by personal transgression from a state of life and righteousness back into a state of sin and death. The sinner is dead in sin, hence the need of regeneration; and God has promised that if the sinner will repent and "restore the pledge, give again that he had robbed, walk in the statutes of life, without committing iniquity, he shall surely live, he shall not die." To this one God says, "A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you a heart of flesh." And of this kind God says, "I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments and do them." This is regeneration, it is being born again, or bringing again from a state of death to life.

I read: "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration and renewing of the Holy Ghost; which he shed on us abundantly." So God washes the penitent heart in the blood and not in a tank of water, and he does the washing and not a self-called preacher.

MR. BURNETT'S THIRD SPEECH.

Our friend commences with a complaint that we did not advance any new arguments, (which is not true), when he had not attended to the arguments already advanced. He simply contradicted Paul and Peter and Christ and all the scholars of the world, but did not meet the arguments. And he has done no better in his last speech. He has left the subject entirely, and gone careering through space, just as we said he would do. He says we want him to lead. No, we want him to follow, (as is his duty to do), but he will not do it. We knew he would not do it, for we have tried him.

We gave him Rom. 6:3-4, where Paul says we are baptized into Christ, and also says it is water baptism for there is a burial and resurrection in it, and John Wesley and Adam Clark and all the scholars of the earth say it is water baptism. Then we added Paul's statement that a man is a new creature in Christ, (not out of Christ), and added Weaver's admission that a sinner does not have remission of sins while out of Christ. When our friend saw he was hemmed, he just said, "It is Spirit baptism," (without any proof), and fled! Do you see?

We gave him Jno. 3:5, which his own creed and John Wesley and Adam Clark say is water baptism, and in which text Christ says a man can not enter God's kingdom without being born of water, or baptized. Weaver saw it, and saw he could do nothing with it, and dropped it. Acts 2:38, where Peter says directly that baptism is "for remission of sins," he met by asking if that is water baptism, when he had admitted in a former speech that it was water baptism, and one time admitted it was for remission of sins—to the Jews! We showed that the "gift of the Holy Ghost" came after this baptism "for remission of sins," hence the baptism is water baptism. So he dropped Acts 2:38. At Acts 22:16, where Paul's sins were

washed away in baptism, he tarried only long enough to try to show that remission of sins took place in the man's eyes, when the scales fell off. When he saw that we had caught him in his dodge, he just dropped it and fled. He did not even stay long enough to tell us how sin blinded Paul's eyes so he could not see the road!

Our friend simply could not do anything with these texts, nor with Mark 16:16, and he knew he could not, and so he left them and fled to the jungles of the old law, where he thinks he can hide from the light of God's truth. To cover his retreat, and make believe he has something back there, he says Alex. Campbell got the doctrine of baptismal remission from the Judaizing teachers at Antioch, who taught an outward circumcision but opposed the circumcision of the heart, and he says this was the issue between them and Paul! Now everybody who has read the Bible knows there was no such issue raised at Antioch. What ought to be done with a debater who will so misrepresent the plain statement of God's word? Here is what the Judaizing teachers taught: "Except ye be circumcised after the manner of Moses, ye can not be saved." There was not a word said about a heart circumcision. Like Rev. Joe Weaver, these Judaizers contended that the law of Moses and circumcision and the old Abrahamic church were still standing, and they tried to get Christians to go back into it. That is what he has been doing ever since this debate commenced. He even tried to prove that Paul practiced circumcision as a part of Christianity! He is a nice man to criticise Alex. Campbell for Judaizing! He says circumcision of the flesh is null without the circumcision of the heart, and then administers baptism to a baby that has no circumcision of the heart, and which his creed says is "conceived and born in sin!" That is Judaism! Did Alex. Campbell teach, or do his brethren teach, that baptism without a change of heart is of any value? They re-

quire faith of their converts before baptism, and faith purifies the heart. Acts 15:9.

He thinks that because Alex. Campbell did not know baptism was for remission when he was baptized, and the apostles were not baptized on the day of Pentecost, the church commenced on unconverted sinners. What has that to do with our proposition? Was the baptism Christ commanded the apostles to administer "for the remission of sins?" That is the question we are debating. The apostles were baptized by John, and his baptism was valid while in date. It was preparatory, and prepared the apostles for the work they did. Alex. Campbell was baptized "for remission of sins," as are all believers. Remission is God's design of baptism, he being the remitter, and all believers are baptized for remission, whether they know God's design in the ordinance or not. So Campbell taught, and so we teach. Mr. Weaver is not the man to impeach the validity of Alex. Campbell. John Wesley set up the Methodist church and administered its ordinances several years before he was a converted man, as he himself admitted, and he ordained Coke and Asbury bishops when he was only a presbyter, a smaller officer. Besides, Weaver and all the Methodist preachers are outside the kingdom of God, for they have not been born of water (and in the devil's kingdom) and have no authority to administer anything. He is a pretty man to talk about "self-called preachers!"

He says that since Campbell's day the battle has been between water and blood. Another mistake. There is no battle between water and blood, except in the mind of the man who knows nothing about the Bible. Campbell believed in the blood. But blood does not apply itself. There is no actual washing in the blood of Christ. There is not a drop of that blood on the earth. By faith in Christ's blood the sinner is washed in water, and the absolving power of the blood is (by

faith) transferred to the water. That is why baptism is for remission of sins, and that is why there can be no baptism without faith. Mr. Weaver thinks two balls can not occupy the same space, and that both blood and baptism can not be for remission of sins. Why not? Christ said his blood was shed "for the remission of sins" (Mat. 26:28), and Peter said baptism was "for the remission of sins." Acts 2:38. Did Peter tell a falsehood? There was no remission when the blood was shed, else all men were saved. Redemption is "in Christ" (Col. 1:14), and we are baptized into Christ (Rom. 6:3), hence before baptism we are not redeemed by the blood. Our wild friend in his wild splurge says: "We know there is no washing of the heart in water baptism"—as if anybody believed such doctrine! Faith purifies the heart, but heart purity is not remission of sins. Weaver ought to get him a Bible dictionary. Remission is the absolving of the sins of a man whose heart has been made pure by faith, and it takes place in baptism.

Our friend closes with Titus 3:5, "He saved us by the washing of regeneration and renewing of the Holy Ghost." John Wesley says the washing in that text is the laver of baptism. We are saved by two things, viz., the renewing and the washing, and not by the renewing alone, as Weaver teaches. It is equivalent to Jno. 3:5, born of water and the Spirit. Put it this way:

Renewing

Sinner : Washing : Saved

Spirit

Sinner : Water : Kingdom

Mr. Weaver's assertion (without proof) that the baptism that baptizes us into Christ is Spirit baptism, is all the real

point he has made against any of our arguments or proof-texts, and we have met that fully. Paul says there is "one baptism," and that is water baptism, because (1) the baptism of Christ's commission (water) was for "all nations," and for "every creature" in "all the world," and "alway," and "to the end of the world," while (2) Spirit baptism, being miraculous, was discontinued with the miraculous age. All who received Spirit baptism spoke with tongues; no one today speaks with tongues, hence no one today has Spirit baptism. If our friend could prove there is a Spirit baptism today, he could not prove that baptism is the baptism of Rom. 6:3 and Acts 2:38. He would simply make Paul tell a falsehood, but gain nothing for his doctrine.

Let him come back to the proposition now and try his hand on these texts. And we have others just as good.

MR. WEAVER'S THIRD SPEECH.

Our friend says our complaint at his not advancing any new argument "is not true." I failed to see it, and would be pleased for some one to point it out. He says I contradicted Paul, Peter, Christ, and all the scholars of the world. I fail to see that. I think I am in perfect harmony with them. My friend says I am "careering through space," and have not met his arguments. I will ask our friend and the readers of his paper to show me in all his writings where he ever gave one who opposed him credit for making an argument or answering one of his.

He says he gave me Rom. 6:3, where Paul says we are baptized into Christ. True, I believe that, but to put a sinner who is dead in sin, and as touching the kingdom or family of God has never been born into it, and is therefore unborn of God, into a tank of water by a self-called preacher, and call

that being baptized into Christ, is what I can not see. He says Paul says it is water baptism, for there is a burial and resurrection in it. If I could see the text where Paul says it is water baptism, that would settle it. Paul does not mention water in the entire book of Romans, neither does Paul mention water in any book where he mentions baptism as a burial. I think our friend should show this statement to be untrue, or hush. Paul said of the Christian or child of God: "Ye are dead, and your life is hid with Christ in God." The child of God is dead to sin, and is alive to God. His life is hid with Christ in God. This is permanent. The man put in a tank of water has his body hid for a moment in water, and when it is raised up out of the water it is not hid. There is a vast deal of difference, I think, in one's having his life hid with Christ in God permanently, and one's having his body hid only a moment in water, for when he comes up from the water he is unburied, for he is no longer hid. My friend then adds: "John Wesley, Adam Clark and all the scholars of the earth say it (Rom. 6:3) is water baptism." I will have to have a plain statement from these wise men to that effect before I believe it.

Yes, a man is a new creature in Christ. Rev. 1:5: "Unto him that loved us, and washed us from our sins in his own blood." Baptism is washing. "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration and renewing of the Holy Ghost: which he shed on us abundantly, through Jesus Christ our Savior." These were once generated, or were in a state of life or righteousness, and had departed from this state of life by personal transgression back to the state of sin and death, hence the need for this washing of regeneration. They once had the Spirit, hence the need of the renewing of the Holy Ghost. This work was done by the Holy Spirit, and not

by a self-called preacher. "Which he shed on us," not dipped us into. This is the baptism for remission. It is the blood of Christ, and not of water; it is by affusion, and not by immersion; it washes the heart, and not simply the body. Paul said, "Having our hearts sprinkled from an evil conscience, and our bodies washed with pure water." Reference runs as to Ezek. 36:25: "Then will I sprinkle clean water upon you." The doctrinal heading of chapter, referring to verse 25, says, "The blessings of Christ's kingdom." Peter said: "Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ." Paul said: "But ye are come unto mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first born, which are written in heaven, and to God the judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel." Our friend says, "There is no actual washing in the blood of Christ." Then the Book should have said, "Unto him that washed us shamly in his own blood, but washed us actually in a tank of water," for "the absolving power of the blood is by faith, transferred to water."

Our friend says: "We gave him Jno. 3:5, which his own creed, John Wesley and Adam Clark say is water baptism." I must see a plain statement from these before I can believe they thus said. "Christ says a man can not enter God's kingdom without being born of water, or baptized. Weaver saw it, and saw he could do nothing with it, and left it." Weaver did not see it, for it is not there to see, for if it were there he would accept it. Our friend presumes that born of water means baptism of water. If that be so, doesn't born of Spirit

mean baptism of Spirit? Then why take one part, born of water, and ignore the other, born of Spirit, and say no baptism of Spirit now?

Our friend said of me: "He just said, it is Spirit baptism, without any proof." I think there is as much proof for Spirit baptism as there is for water baptism. I will ask if water baptism as a Christian ordinance was instituted by Christ and practiced by his authority at this time? If so, how then can this system be true in its teaching that Christ instituted it after his death and resurrection, and put it into his church then? The truth is, my friends, Christian water baptism had no existence at this time. Then how can it mean water baptism?

Our friend says, "There can be no baptism without faith." He also says, "Faith purifies the heart, but heart purity is not remission of sins." This system teaches faith, repentance, immersion. Faith purifies the heart, repentance reforms the life, immersion changes the state. A sinner presents himself for membership. He confesses, "I believe that Jesus Christ is the Son of God." Noble confession. I am curious to know of him. My friend, are you a sinner? Yes, a vile one. You now believe that Christ is the Son of God? Yes. I ask, have you just awakened to that fact, or have you always believed that? He replies, I have always believed that. Then you have always had a pure heart, but no remission of sins. The murderer, the thief, then, has a pure heart, but no remission. Christ said, "Repent ye, and believe the gospel." So Christ taught repentance before the faith that purifies the heart. Our Bible says, "He that believeth on him is not condemned." "Therefore being justified by faith, we have peace with God." Has the love of God "shed abroad in the heart." "Believe on the Lord Jesus Christ, and thou shalt be saved." He that believeth is passed from death unto life, and hath everlasting

life, has a pure heart, sees God, and has the witness in himself. Now, my friends, take a man not condemned, but justified, has peace with God, and God's love in his heart, and has a pure heart and sees God, and is passed from death unto life and has everlasting life, and has God's Spirit to witness to his spirit of this relationship with God, what does he want to repent for? If repentance reforms the life, he does not want this life reformed, and if immersion changes the state, he does not want this state changed.

Our friend said all who received Spirit baptism spoke with tongues. I would like to see the text that says so. He says Spirit baptism, being miraculous, was discontinued. Give us the text so saying. He says the apostles were baptized by John. Text to prove it called for. He said John's baptism was preparatory, and prepared the apostles for the work they did. Text called for stating that fact.

He said Mr. Campbell was baptized for remission of sins. I wish he would give me the fact from some authentic historian. If all believers are baptized for remission, and Baptists are believers, and are baptized into the church of Christ, then why does my friend persuade them to leave one church of Christ and go into another church of Christ?

MR. BURNETT'S FOURTH SPEECH.

Our friend complains because I said he made no argument, but went "careering through space," and he asks where I ever admitted that an opponent made an argument. Mr. Weaver suffers with the affliction of a very short memory. In the first speech on the action of baptism I stated that J. C. Weaver had made the strongest argument for affusion that was ever made by any debater. But he has not done so in this last speech. He has discussed nearly everything in the

universe except the proposition in debate. He has even gone back to Ezek. 36, and tried his hand on "sprinkle clean water," and copied the uninspired heading of the chapter. We showed him plainly that that prophecy was fulfilled five hundred years before Christ, when Israel was gathered out of captivity, and that God says so, for he says, "*Then* will I sprinkle clean water upon you." Our friend has been whipped enough on that passage to let it rest.

He says if he could see that Paul calls the baptism of Rom. 6:3-4 water baptism, that would settle it. Well, John Wesley could see it, and Dr. Adam Clark could see it (and we have printed their exact words), and all the great scholars of the earth could see it. Rev. Joe Weaver could see it, too, if he would open his eyes. We showed him that in the baptism of Rom. 6 there is a burial and resurrection, and this is not true of Spirit baptism. Our friend has been pressed to meet this point, but he can not meet it. He makes a lame effort by quoting Paul's text, "Ye are dead, and your life is hid with Christ in God." If that is the burial, where is the resurrection? The resurrection must come after the burial, and our friend admits that we remain hid in God. If he says the sinner rises to a new life when he is converted, and that this is the resurrection, then where is the burial? The burial must precede the resurrection, and hence can not be hiding in God. Our friend gets it backwards, no matter how he puts it. The fact is, he has no burial and resurrection in his baptism, or in his system, and hence he has not the baptism of Rom. 6:3-4, by which Paul says we are baptized into Christ. And should we admit that he is correct in saying this is Spirit baptism, then he is in direct conflict with Paul, who says there is "one baptism." Eph. 4. Paul has one, and Weaver has two. Paul versus Weaver!

He repeats his wild assertion, that Paul does not mention

water baptism in the book of Romans. Once he said Paul never mentioned water baptism in any of his epistles, but we caught him in that assertion by showing that Rev. J. C. Weaver had quoted Heb. 10:22 in proof of affusion! Our friend needs a prompter to keep him from disputing in one speech what he asserts in another speech. A bad memory and a bad doctrine get a man into bad predicaments. John Wesley found water in Rom. 6, and so did Dr. Adam Clark, and so did Dr. Albert Barnes, and so did Dr. Wall, and so did all the great sprinkling doctors—except Dr. Joe Weaver! We are sorry he is such a poor finder! Dr. Wesley says the baptism of Rom. 6:3 is water baptism, and is immersion, and that it puts us into Christ, and Dr. Weaver says there is no remission of sins out of Christ. So there you are! Our friend says when a person is buried in water, his body is raised out of it immediately. Yes, for we are buried with Christ and raised with Christ in baptism (Col. 2), and Christ's body was not left in the grave. Weaver says when we are hid in God we stay there. And that shows plainly that the hiding in God is not the burial in baptism of Rom. 6.

Our friend goes back to his old text, "Unto him that loved us and washed us from our sins in his own blood," and says, "This is the baptism that is for remission of sins." We showed him that there is no literal washing in blood, for there is not a drop of Christ's blood on earth. He says, "Then the Bible ought to say 'washed us shamly.' " Not so. When the Lord said, "Take, eat, this is my body," was that a sham body, and a sham eating? Do we eat the actual body, and drink the actual blood of Jesus? Has our friend turned Romanist? Eh? We drove him into Calvinism and Universalism on the other propositions, and now he is headed for Rome! Actual blood! There is no more washing in the real blood of Jesus than there is drinking the real blood of Jesus

in the Lord's supper. By faith in the blood, we wash in the water, and our sins are remitted, hence Peter says baptism is "for the remission of sins."

Our friend still denies that "born of water" in Jno. 3:5 is baptism, and (almost) denies that his creed says so. Weaver knows less about his creed than any Methodist preacher we ever saw. Who wrote the Discipline? John Wesley. What does John Wesley say Christ meant by "born of water and of the Spirit" in Jno. 3:5? Listen: "Except he experience that great inward change by the Spirit, and be baptized." Notes on New Testament, p. 127. We wish Mr. Weaver would buy him a copy of Wesley's Notes and a Discipline, then we would not have to be constantly correcting his mistakes. But he thinks if "born of water" is water baptism, "born of the Spirit" is Spirit baptism. Not necessarily. A child is born of mother and father, but not in the same manner. He also says Christian baptism was not at this time instituted. The Lord spoke by anticipation, as he did on many occasions.

He again quotes Titus 3:5, the washing and renewing, without noticing our reply. John Wesley says the washing in that text is baptism, and Paul says we are saved by it. Wesley and Paul versus Weaver. Weaver says it was "shed on us." A mistake—the washing was not shed. Weaver ought to study grammar. Besides, the word "shed" is not from *baptizo*. Our friend also quotes several texts about the sprinkling of Christ's blood, not one of which contains the baptismal word, and hence no proof. He also calls for a text that says John's baptism was preparatory (Luke 1:17), and a text that John baptized the apostles (Mat. 3:11, Acts 1:5) and a text that all who received Spirit baptism spoke with tongues (Acts 2:4, Acts 10:46), and also wants proof that Alex. Campbell was baptized for remission of sins. We gave this before. But he has given us no proof that John Wesley had the right to estab-

lish a church and administer its ordinances, when he was a confessed sinner, in the devil's kingdom! We gave proof that Spirit baptism had ceased, because all who received it spoke with tongues, and Paul says, "Whether there be tongues, they shall cease." 1 Cor. 13:8.

Our friend quotes a number of texts stating that believers are justified, have life, and are saved. His interpretation of those texts makes the Bible a palpable contradiction. If the sinner is saved by faith before baptism, then all the texts we have quoted about baptism are flagrant falsehoods. When Peter says baptism is "for the remission of sins," and "baptism doth also now save us," and tells a falsehood, how do we know John tells the truth when he says the believer "hath everlasting life?" When two texts seem to conflict, an interpretation must be put upon them that will let both texts tell the truth. The believer mentioned in Mr. Weaver's text is not an unbaptized believer. James says faith by itself is dead. A dead faith, a do-nothing faith, a non-baptizing faith, does not give life nor salvation. The "chief rulers" (Jno. 12:42) "believed on him," but "did not confess him," and were condemned for it. Yet John says the believer "is not condemned." Evidently there are two classes of believers. Mr. Weaver's suppositional sinner, that had always believed, had not always had an active faith; neither the thief nor the murderer. Peter says faith purifies the heart, and Paul says faith "worketh by love," and John says, "This is the love of God, that we keep his commandments." A non-loving, non-working faith does not purify the heart. The Savior put it right when he said, "He that believeth and is baptized shall be saved." He placed baptism between faith and salvation. He said to Jews, who had faith in God, "Repent ye, and believe the gospel," but repentance without faith would not please him (Heb. 11:6), and Paul says, "Whatsoever is not

of faith is sin." Methodists teach sinners to repent without faith, and pray without faith. Tut, tut!

MR. WEAVER'S FOURTH SPEECH.

Our friend says he showed me plainly that Ezekiel's prophecy referring to Pentecost was fulfilled five hundred years before Christ. He should have said that he said it was thus fulfilled and that makes it true. I mention one point in this prophecy. "For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land." We find this fulfilled on Pentecost. Acts 2:5: "And there were dwelling at Jerusalem, Jews, devout men, out of every nation under heaven." Now let our friend show a text plainly stating that there were Jews in Jerusalem out of every nation under heaven either before or after Pentecost, then he will have some proof of the fulfillment of this prophecy elsewhere than on the day of Pentecost.

Our friend says there is a burial and resurrection in Rom. 6, and there is no such thing in Spirit baptism. The sinner is dead in sin, then the man of sin is crucified; there is the death of the old man by the Spirit, and then comes the man that was dead in sin to life by the Spirit; so that the resurrection is from a state of death to a state of life, hence he walks in newness of life. This is a real resurrection from death to life. I think it is better than a sham resurrection from a tank of water.

Our friend says, "One baptism, Paul has one and Weaver has two." Weaver has none. It is not Weaver, but our Bible, that is in the way of this water theory. Our friend says I once said Paul never mentioned water baptism in any of his epistles, but "we caught him in that assertion." I failed to see the catching. Paul does not mention water in the entire

book of Romans; he does not mention water in any book where he mentions baptism as a burial; he does not mention water and baptism together. Then how can one prove by him that he means water baptism? Our friend says, "Dr. Wesley says the baptism of Rom. 6:3 is water baptism, and is immersion, and it puts us into Christ." I know nothing of Dr. Wesley. If there ever was such a man, and he did say that, then he said what is untrue, and he should be careful about his statements.

Our friend says, "We showed him that there is no literal washing in the blood, for there is not a drop of Christ's blood on the earth." Our friend should have said he told us there is no literal washing in blood, not that he showed, for our Bible says emphatically, "Unto him that loved us, and washed us from our sins in his own blood." One can prove that there is no real love of God for us or to us, as well as to prove that we are not washed in his blood.

Our friend says Peter says baptism is "for the remission of sins." Peter does not say that water baptism is for remission of sins. Dr. Carson says there was no water in the Pentecost baptism, so our friend to make his case must prove first without doubt that water baptism was administered on Pentecost. Our friend still goes to Jno. 3:5. I simply deny that this text refers to water baptism as a Christian ordinance, for at that time Christian baptism had no existence. Our friend quotes Mr. Wesley on Jno. 3:5: "Except he experience that great inward change by the Spirit, and be baptized." Note Mr. Wesley puts the stress on the great inward change by the Spirit. We do the same, for we believe that remission is with or by that inward work by the Spirit. Mr. Wesley did not mention water in that sentence.

Our friend mentions Titus 3:5, and says, "John Wesley says the washing in that text is baptism, and Paul says we

are saved by it. Wesley and Paul versus Weaver. Weaver says it was shed on us. A mistake—the washing was not shed.” He says Weaver says it was shed on us. Weaver did not say it. The Bible said it, so if it was a mistake it is our Bible’s and not Weaver’s mistake; and if Wesley and Paul are against it, it is Wesley and Paul versus the Bible.

Our friend gives Luke 1:17 as proof that John’s baptism was to prepare the apostles for the work they did. The text does not mention the apostles or their work. He gives us Mat. 3:11, Acts 1:5, in proof that John baptized the apostles. Neither of these texts says anything about baptizing the apostles. He gives Acts 2:4 and Acts 10:46 to prove that all who received Spirit baptism spoke with tongues. These texts do not mention that these were baptized with the Holy Spirit. These who had previously been baptized with the Spirit baptism had now been given the gift of the Spirit to speak with tongues—nothing said about the baptism of the Spirit empowering them to speak with tongues. So all the above statements fail for want of proof.

Our friend says again that Peter says baptism is “for the remission of sins,” and “baptism doth also now save us.” He quotes Scripture like he quotes history, just the word or words that suits him, no more no less. I suppose he refers to 1 Pet. 3:21. A careful study of the text will develop the fact that those eight souls, who were saved by water, were saved by believing God’s word, and believing God they went into the ark. So they were saved by going into the ark by faith and keeping out of the water. This gives us a beautiful figure. Let the ark represent Christ to us. Then let us go or get into Christ by faith and keep out of the water. Then we will have the “like figure whereunto even baptism doth also now save us.” To follow this figure, we must get into Christ by faith, as they went into the ark by faith, and we must keep

out of the water as they did. This figure teaches us that all who were in the water were destroyed, and all who kept out of the water by going into the ark by faith were saved.

Our friend thinks the texts I gave on the believer's justification are a contradiction of the texts he gave on baptism, which he claims put salvation after baptism. He says, "Methodists teach sinners to repent without faith, and pray without faith!" No, Methodists teach that there is a degree of faith before repentance, but that faith does not purify the heart. They teach that the faith that purifies the heart can not precede repentance, hence they believe Christ's teaching to be true when he said, "And ye, when ye had seen it, repented not afterward that ye might believe him." It is evident to the thoughtful that Christ puts faith that saves after repentance. Again he said, "Repent ye, and believe the gospel." So the faith the sinner has before he repents is not the same in degree that he has after he repents. How can the sinner believe to the saving of the soul before he repents, when the promise is only to the penitent or broken heart? God says, "To this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word." "The Lord is nigh unto them that are of a broken heart, and saveth such as be of a contrite spirit." "The sacrifice of God are a broken spirit; a broken and a contrite heart, O God, thou wilt not despise." Paul said, "For he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." Of course, every sinner must believe that God is, or else he would not come to him. Then the coming to God is by the way of repentance. So he must not only believe that God is (that degree of faith precedes repentance), but he must believe that he is a rewarder of them that diligently seek him. This is repentance and faith, not faith and repentance. Take this text, "But these are written that ye

might believe that Jesus is the Christ, the Son of God, and that believing ye might have life through his name." This text teaches that the miracles wrought by Christ were to prove him to be the Christ, the Son of God, and the person who can reason can no more doubt Christ being the Son of God and the Savior of the world than he can doubt the fact that two added to two make four; one is as plainly established before the world as the other. Yet some tell us that when one confesses Christ to be the Son of God, that it is a noble confession, while the truth is that no one capable of reasoning could doubt it any more than he could doubt the fact that two added to two make four. Now this degree of faith must precede repentance, for no one could or would repent that did not have this degree of faith. Then notice the text leads on by saying, "and that believing ye might have life through his name." So the degree of faith which gives life never precedes but follows gospel repentance. According to this system a believer has to repent, confess and be immersed before he can have life or salvation, but the believer from the Bible standpoint has passed repentance, and is passed from death unto life.

MR. BURNETT'S FIFTH SPEECH.

Mr. Weaver wastes nearly half his speech discussing faith and repentance, which have no relation to the subject in debate. He presents only one new point, (and that is based upon a misconception of a text), but repeats his old assertions which have been met a dozen times. This shows he is out of soap. He even goes back to Ezek. 36:25, when that text belongs to the action of baptism and not the design. We showed that the "clean water" was sprinkled when the Israelites returned from captivity, five hundred years before Christ. But he says that is only our assertion. No, it is God's assertion.

He said: "*Then* will I sprinkle clean water upon you." And after this sprinkling, God promised great prosperity to the nation, and said, "I will call for the corn, and increase it, and lay no famine upon you." Whereas, after Pentecost a famine commenced and prevailed forty years, and the nation never had any more prosperity. And, also, Mr. Weaver is now asserting that there was no water used in the Pentecost baptism! His prompter should take charge of him! But he wants proof that the Israelites were gathered in Jerusalem out of all countries except on the day of Pentecost. They were there at every Pentecost, and at all the annual feasts, for the law of Moses so required, and Josephus says they came.

We showed that the baptism of Rom. 6 has a burial and resurrection in it, but there is no burial in Weaver's theory. To meet this, he says the sinner is dead in sin, and then rises to a new life. But where is the burial? In a former speech he said we are "hid in God," but that puts the burial after the resurrection! Besides, Paul says the burial and resurrection are in baptism, and in Weaver's baptism there is neither burial nor resurrection—in fact nothing! We will give our friend a hundred dollars in gold if he will rectify this muddle. The more he works at it, the worse it gets.

We quoted Eph. 4, where Paul says there is "one baptism," while Mr. W. has two, hence is in conflict with Paul. Did he meet this? No! He simply said: "It is not Weaver, but our Bible that is in the way of this water theory." But it is "our Bible" that says there is one baptism. Is the Bible in its own way? There is no water theory, but "our Bible" says baptism is "for the remission of sins." He next shoots off one of his wild assertions that "Paul does not mention water and baptism together." In a former speech he said Paul had reference to water baptism when he used the words

“bodies washed with pure water.” Heb. 10:22. Where is his prompter? John Wesley and Adam Clark found plenty of water in Rom. 6 and Col. 2, and so did Dr. Wall. The Methodist Discipline mentions water and baptism together, on page 160. Did you ever read it? He does not know what his Discipline says, nor what Paul says, nor what Wesley says, and in his last speech he does not even know there was ever such a man as Dr. Wesley! He says if there was such a man, and he said Rom. 6:3-4 refers to water baptism, and that it puts us into Christ, he said what was not true. Well, Wesley said it, on page 220 of his Notes on New Testament. Buy you a copy of Wesley’s book, and a copy of the Discipline, and you will know more about Methodism and about the Bible.

He says Peter does not say water baptism is “for the remission of sins.” Yes, he does, for he promises the “gift of the Holy Ghost” *after* the baptism that is “for remission of sins.” So you are wrong again—wrong all the time. If there was no water in the Pentecost baptism, as you now hold, how could it be a fulfillment of Ezek. 36, as you held in a former speech? Eh? Wake up that prompter!

He again runs over his Discipline and John Wesley, and says, “born of water” is not water baptism, and even denies that Wesley says it is, although we gave Wesley’s exact words. What ought to be done with such a man? Wesley says it is water baptism (page 127), and Christ says without it the sinner can not enter God’s kingdom, and Weaver says there is no remission outside of God’s kingdom. So we have Wesley and Christ and Weaver against Weaver! Our friend even denies that Wesley says the “washing of regeneration” of Titus 3:5, which Paul says saves us, is water baptism. Yes, he says it, on page 335, and he uses the word water, and calls it “the laver of regeneration!” So here we have Wesley and Paul against Weaver. But he says the Bible, and not Weaver, says

the washing was shed on us. Not so. When our friend studies grammar and reads Wesley, he will do better. But admit the washing was shed on us, still Paul says it saves us, and that is what we are debating about.

He still asserts that we are actually washed in the blood of Christ, although there is not a drop of that blood on the earth. The Romanist asserts that we actually drink the blood of Christ in the Lord's supper. So Weaver is a Romanist. But he says the Book says emphatically, "Washed us from our sins in his own blood." Yes, and the Book says emphatically of the wine of the Lord's supper, "This is my blood." Our friend should learn the use of figurative language. We drink the blood in the same sense that we wash in the blood—by faith.

Our wild friend makes another wild break on 1 Pet. 3:20-21. He says the "eight souls" were not saved by water, but by going into the ark before a drop of water fell. How then were they saved. "by water?" Weaver's interpretation makes Peter tell a great big fib. Peter says they were saved by water, Weaver says they were not. Peter says "baptism doth also now save us," Weaver says "baptism doth not save us." There is a flat contradiction. Which do you suppose is right, Peter or Weaver? Weaver says, "Let the ark represent Christ, then let us go into Christ by faith, and keep out of the water." But Paul says we are "baptized into Jesus Christ" (Rom. 6), and John Wesley and Adam Clark say that is immersion, so how are we to get into Christ and keep out of the water? Our friend makes Peter tell a falsehood, makes Paul tell a falsehood, makes Wesley and Clark tell a falsehood, and makes the Discipline tell a falsehood! Did you ever see such a man? The salvation that Peter refers to was salvation from the old world of sin and wickedness, and it was accomplished by the water of the flood. And Peter says baptism is the *antitupon*

(antitype) of the water of the flood, and "doth also now save us." We believe he told the truth about it. If Peter is correct, Weaver is in error when he says we are saved by keeping away from baptism. The wonder is that our wild friend does not say that the water that floated the ark was only a little spiritual water! He may take that position in his next speech!

Our friend now admits that the sinner has faith before he repents and before he prays (which is pretty good if he had stopped there), but says it is a faith that he is compelled to have, and it don't save him. Then what is it worth? Here he is again in antagonism with Paul, who says there is "one faith." Weaver says that to believe that Jesus Christ is the Son of God is not to have the faith that saves. John disputes him. John says: "Whosoever believeth that Jesus is the Christ is born (begotten) of God." That is the faith that saves, and it commences before repentance and before prayer, but it is not in its justifying degree until it produces repentance and leads to baptism.

Thus far our wild friend has been in direct conflict with Christ and his apostles at every step he has made. Christ says, "He that believeth and is baptized shall be saved." Weaver says, "He that believeth shall be saved without baptism." Christ says, "Except a man be born of water and of the Spirit, he can not enter into the kingdom of God." Weaver says, "A man can enter God's kingdom without being born of water." Peter says, "Repent and be baptized for the remission of sins." Weaver says, "No, no, baptism is not for remission of sins, but we get remission by keeping away from the water." Paul says, "So many of us as were baptized into Jesus Christ were baptized into his death." Weaver says, "We are not baptized into Christ or into his death, but we pray into Christ or mourn into Christ or feel into Christ!" Is not that a pretty muddle?

Our friend will not accept the Bible statements we gave him, that John baptized the apostles and prepared them, and that all who received the baptism of the Holy Ghost could speak with tongues. But that does not matter. The baptism of the apostles has no bearing upon the issue in debate. How could John Wesley set up a church, when he had no baptism and no conversion? And so long as Mr. W. contends for Spirit baptism, he is in conflict with Paul, who says "one baptism."

MR. WEAVER'S FIFTH SPEECH.

Our friend said I wasted nearly half my speech discussing faith and repentance, which have "no relation to the subject in debate." I think both repentance and faith are necessarily connected with remission of sins, from a Bible standpoint. I have already shown from the theory taught by our friend that nothing is necessary but a self-called preacher, Testament and tank, then if he can get subjects to dip he can have a meeting.

He says my going back to Ezek. 36 shows I am out of soap. It shows I was following my friend over his old speech again. He said in his first presentation of his speech that he had some more to present. I want to see the time come for it.

He says, "In Weaver's baptism there is neither burial nor resurrection—in fact nothing." He then offers me a hundred dollars in gold if I will "rectify this muddle." In the first place I will say Weaver has no baptism. In Spirit baptism, as I have shown, there is a burial into Christ's death, which is permanent, for the person is in Christ, and his life is hid with Christ in God. Before this is done, the sinner is to die to sin, and is to be raised from this death of sin to a life of righteousness, and then it is he walks in newness of life. I will give my friend his hundred dollars back to him if he will find the word water in the entire book of Romans, or in

any book where baptism is spoken of as a burial, or where Paul ever penned water and baptism together. I think my friend should do this, or hush on this baptism being water baptism.

Our friend still refers to Mr. Wesley and the Discipline, and insists on my getting a copy of the books. I have bought both of the books, and have been examined on them, and know enough about them to know our friend will not dare to give a full or complete quotation from either of them. I think our readers all know if he were to give such a quotation that any one could see that Mr. Wesley would take care of himself.

Our friend says I hold that there is no water in the baptism of Pentecost. I do not, and have never intimated such a thing. I plainly said, on the mode, that I believed there was water baptism administered on Pentecost, and gave Ezek. 36:25 as proof. Then I state that as our friend ignores this prophecy, and tries to find its fulfillment elsewhere, that I challenge him to prove without this text that there was any water baptism on Pentecost. I also said that Dr. Carson ignored this prophecy as referring to Pentecost, hence his statement that there was no water in the baptism of Pentecost. Let my friend state my position correctly and then answer it if he can.

He then says I run over my Discipline and John Wesley and say that "born of water" is not water baptism. I will state to you, my friends, that if you will take the pains to examine what I have said on this text, you will find that my friend quotes me about as he quotes Mr. Wesley and the Discipline. You will find that I have said if this text refers to water baptism as a Christian ordinance, it refers to something that had no existence at the time Christ spoke the language, for he had not yet given water baptism as a Christian ordi-

nance. See the argument that I made on it in the mode, and see if our friend did not admit the connection of it.

Our friend says I still assert that we are "actually washed in the blood of Christ." My friends, note again I am charged with saying we are actually washed. Will you point out to me where I have said that? I think a careful examination will find that I quoted, "Unto him that loved us, and washed us from our sins in his own blood." You see it was not I that said it; it was the text I quoted that said it.

He states, "Peter says they were saved by water, Weaver says they were not." I think that is a quibble, like the rest. Read what I said, and I think you will find it true. I did not say they were "not saved." I said as those referred to in the text were saved by believing God's word and by that faith going into the ark, and thereby keeping out of the water, so we can get into Christ by faith and keep out of the water. That is a true figure, if you will understand it.

Our friend says, "Paul says we are baptized into Jesus Christ (Rom. 6), and John Wesley and Adam Clark say it is immersion, so how are we to get into Christ and keep out of the water?" I simply deny the statement, and demand the proof. If our friend wants to do the fair thing, he will either give the plain quotation from the men so saying it, or he will take it back. As to his question, how are we to get into Christ and keep out of the water, I will say we get into Christ by faith. How do, and how did, the thousands of the best and purest men and women on earth get into Christ without being dipped into water?

He says I now admit that the sinner has faith before he repents and before he prays. Yes, I gave the texts to prove that the sinner must believe that there is a God, before he repents or prays. The reason I did not stop there is, the Bible does not stop there. Our Bible teaches that he must

also believe that God is a rewarder of them that diligently seek him. It is not the faith that precedes repentance and prayer that saves, but it is the faith that follows a genuine repentance that brings the sinner to the point of justification before God. Our Bible says, "For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation." You see, my friends, it is the faith of the heart, and not that of the head, or mere historic, that is necessary to the saving of the soul.

Mr. Campbell says: "It was not Abel's faith in his head or heart, but Abel's faith at the altar, which obtained such reputation; it was not Enoch's faith in principle, but Enoch's faith in his walk with God, which translated him to heaven; it was not Noah's faith in God's promise and threatening, but his faith exhibited in building an ark, which saved himself and family from the deluge; it was not Abraham's faith in God's call, but his going out in obedience to that call, that first distinguished him as a pilgrim, and began his reputation; it was not faith in God's promise that Jericho should fall, but faith carried out in the blowing of rams' horns, which laid its walls in ruins; it is not our faith in God's promise of remission, but our going down into the water, that obtains the remission of sins." Now the reader can see why our friend said in his last speech that neither faith nor repentance has any relation to the subject in debate. You see, according to this theory, faith or repentance or any other thing out of the water is no good. "It is not our faith in God's promise of remission, but our going down into the water, that obtains remission of sins." Hear Mr. Campbell: "Where shall we find him? Where shall we meet him? Nowhere on earth but in his institutions. Where he records his name, there alone can he be found, for there alone has he promised to be found. I affirm then that the first institution in which we can meet

with God is the institution for remission. And here it is worthy of notice, that the apostles, in all their speeches and replies to interrogatories, never commanded an inquirer to pray, read, or sing, as preliminary to his coming, but always commanded and proclaimed immersion as the first duty or the first thing to be done, after a belief of testimony. Hence, neither praying, singing, reading, repenting, sorrowing, resolving, nor waiting to be better, was the converting act. Immersion alone was the act of turning to God." Hear Mr. Campbell: "What more natural for a Jew, accustomed to speak of the 'water of purification,' of the 'water of separation,' than to speak of the 'bath of regeneration?' If the phrase 'water of purification' meant water used for the purpose of purifying a person—if the 'water of separation' meant water used for separating a person—what more natural than that the 'bath of regeneration' should mean water used for regenerating a person?" These statements from Mr. Campbell make immersion and regeneration the same thing.

MR. BURNETT'S SIXTH SPEECH.

Mr. Weaver quotes largely from Alex. Campbell. That is the best part of his speech. If he had devoted all his space to such work, it would have been better than to waste it upon matters that have no relation to the proposition in debate. But he does not understand Mr. Campbell. A man who does not know the teaching of his own Discipline, and the teaching of John Wesley, is not presumed to comprehend Alex. Campbell. If one of Campbell's great ideas should enter the head of a little Methodist circuit-rider, there would be—an explosion! Mr. Campbell does not teach that baptism is regeneration—all of it. He says baptism is "the *act* of turning to God"—the first act required of a believer. Faith and repent-

ance are mental processes. We do not call them acts. But why did not Mr. Weaver show that Campbell was in error? Why did he not show where some apostle commanded a sinner to do some other *act* in order to be saved—to come up to a bench or straw-pen (for instance) and wrestle for salvation? Why did he not show that Abraham received the blessing when he first believed, and before he went out of his country? Why did he not show that Noah was saved before he built the ark? Why did he not show that the walls of Jericho fell down before they were compassed about? Why did he not show some case of justification by faith before the faith exhibited itself in bodily action? We assert that there is not such a case in the Bible, and will stake the whole issue upon it. Campbell set much merit upon faith (far more than the Methodists do), but it was faith in an active or obedient state. But our friend need not hold up his hands in holy horror because Campbell attached too much importance to baptism. He was not half up to John Wesley. Mr. Wesley said an unconscious infant could not be saved unless it had its original sin washed away by baptism: And that without faith or repentance or knowledge or anything! Sin, too, which the babe never committed!

Our friend says he has shown that, according to our theory, all that is necessary is “a self-called preacher, a Testament and a tank.” No, he has not shown that, but simply told a fib about it. When a man has been whipped out of his doctrine, and has not the manliness to surrender, there is one other thing he can do—he can misrepresent his opponent. We might reply to our disgruntled friend here, that all that is necessary in his business is a self-called Methodist exhorter, a bench and a pile of straw, and he is ready to save souls! God put the tank and the Testament and the preacher in his plan, but he did not put the bench and the straw in his plan.

To fix up his muddle on Rom. 6, that there is a burial and resurrection in Spirit baptism, he says "there is a burial into Christ's death, which is permanent, for the person is hid with Christ in God." Then where is the resurrection? If the hiding in God is the burial, there is no resurrection, unless the convert falls from grace! Can a man fall and rise at the same time? But he says before this burial into God, the sinner "rises to a life of righteousness." That places the resurrection before the burial? Ah, beloved, you have not rectified the muddle at all, and have not touched it. The hundred dollars is ready for you, when you do the work. There is in the baptism of Rom. 6 (which baptizes us into Christ) a burial and resurrection, but there is no burial and resurrection in Spirit baptism, hence the baptism of Rom. 6 is water baptism, and the text is with us to this day. Since therefore we are baptized into Christ by water baptism, and there is no remission of sins out of Christ, our proposition is established.

He again forgets what he is talking about, and offers a hundred dollars for the word water in the book of Romans, or to be shown in any book "where baptism is spoken of as a burial." Col. 2:12: "Buried with him in baptism, wherein also ye are risen with him." Send on the hundred dollars, for we need it to pay for the printing of the Weaver-Burnett Debate," to which our valiant friend has contributed only fifty cents!

Mr. Weaver now admits (since he was cornered) that there was water in the Pentecost baptism, and says he never denied it. Why then did he ask us to prove it (see his first speech), and why did he quote Dr. Carson to prove there was no water there? Eh? He says we "ignored" Ezek. 36. No, we showed the "clean water" was sprinkled when God said it should be sprinkled, at the return from captivity, five hundred years before Pentecost. But Mr. Weaver ignores every point in

that prophecy, except the sprinkling, and to this good day it has been impossible to get him to look at any point in it—the re-building of the desolate cities, the great prosperity that should be given the nation of Israel after the clean water was sprinkled, and that “no more famine” should come upon it, not one item of which occurred after Pentecost. Did you ever see a horse shy at a black stump? Well, Weaver is the horse, and Ezek. 36 is the black stump. Yet he has the audacity to accuse his opponent of scrapping history and Wesley and the Discipline, when he knows we quoted their exact words.

He says he did not deny that John 3:5 refers to water baptism. Yes, he did (see his first and third speeches), and challenged us to prove it. He now says Christian baptism was not in existence at that time. But we have shown that the Savior spoke by anticipation, as he did on many occasions.

He denied that he contradicted Peter, in the statement that the eight souls were “saved by water,” but says his position is that they were saved by faith by entering the ark and keeping out of the water. That is the same thing—the same contradiction. If they were saved when they entered the ark, as he says, and before a drop of water fell, how were they “saved by water?” You will have to do better than that, beloved, for you and Peter are still at outs. You are also out with Paul, who says we are “baptized into Jesus Christ” (Rom. 6), while you say we get into Christ by faith without baptism. This is a flat contradiction. Paul also says this baptism is water baptism, for there is a burial and resurrection in it, and John Wesley and Dr. Adam Clark say it is water baptism and immersion. Our friend denies the statement, and calls for their language. We have already quoted their exact words, but will do it again. Listen:

“In baptism we, through faith, are ingrafted into Christ.”
—*John Wesley, Comment. on Rom. 6:3.*

“Buried with him—Alluding to the ancient manner of baptizing by immersion.”—*John Wesley, Comment. on Rom. 6:4.*

“It is altogether probable that the apostle here alludes to the mode of administering baptism by immersion, the whole body being put under water, which seemed to say the man is drowned, is dead; and, when he came up out of the water, he seemed to have a resurrection to life; the man is risen again, he is alive!”—*Dr. Adam Clark, Comment. on Rom. 6:4.*

Mr. Weaver should know better than to dispute the statements of this scribe on matters of fact, or on books and authors. He has tried it a good many times, and he has never failed to go down in defeat. Wesley and Clark say it is water baptism, and immersion, and Wesley and Paul say it ingrafts us into Christ! So that settles it. But our friend has changed his position as to how the sinner gets into Christ. At first he said it was by Spirit baptism; in his last speech he says the sinner believes into Christ! His prompter is asleep again.

Mr. Weaver says we promised him some points, and he wants them. New points are not necessary. He has not met what has been given. He has not met Mark 16:16, where the Savior places salvation after baptism; he has not met Jno. 3:5, where the Savior places the birth of water between the sinner and the kingdom of God; he has not met Acts 2:38, where Peter says baptism is *for* (*eis*, into) the remission of sins; he has not met Acts 22:16, where Ananias tells Paul, to be baptized and “wash away” his sins; he has simply disputed 1 Pet. 3:21, where it says eight souls were “saved by water” and “baptism doth also now save us,” and Rom. 6:3, where it says we are “baptized into Jesus Christ.” No new points are needed. Our proposition is established. But we will give him the case of the Israelites. They were saved from Egyptian bondage when baptized in the Red sea.

MR. WEAVER'S SIXTH SPEECH.

Our friend has given us his sixth speech, with no new argument. He says, "No new points are needed." So, my friends, you will excuse me if I do not repeat my reply to his same old speech. I notice his statement of Paul, Wesley and Clark, and pass on.

He says: "Paul also says this baptism is water baptism, for there is a burial and resurrection in it, and John Wesley and Dr. Adam Clark say it is water baptism and immersion." Paul never put baptism and water together in any of his inspired writings. Note Mr. Wesley: "In baptism we, through faith, are ingrafted into Christ." Did Mr. Wesley mention water? How then do you know he meant water baptism? Only by presumption. Did Wesley teach that there was only one baptism, and that was water baptism? He did not. He taught that there was, or is, one baptism of the Spirit, with water as the sign or symbol of that one baptism. So when he said, "In baptism we, through faith, are ingrafted into Christ," I believe that statement, and our church believes and teaches the same truth. Take the next statement, "Buried with him by baptism—alluding to the ancient manner of baptizing by immersion." Mr. Wesley here says Paul was alluding to the ancient manner of baptizing by immersion. Does he say here that Rom. 6 was water baptism and by immersion? He said Paul was alluding to the ancient manner of baptizing by immersion. Paul alluding to an ancient manner of baptizing by immersion. If Paul was then baptizing by immersion, it would have been the present manner. My friends, you can see that Mr. Wesley believed that Paul was drawing from the ancient proselyte immersion practiced in David's and Solomon's time. It was three dips, and the subject naked. For a man to say, from a detached sentence of Mr. Wesley, that

he says Rom. 6 is water baptism, he is hard pressed. Will our friend give a full quotation from Wesley in his text? I think not. Does this detached sentence from Mr. Wesley say Rom. 6 is water baptism? It does not. Take Mr. Clark: "It is altogether probable that the apostle here alludes to the mode of administering baptism by immersion, the whole body being put under water, which seemed to say the man is drowned, is dead, and, when he came up out of the water, he seemed to have a resurrection to life; the man is risen again, he is alive." Does Clark say here that Rom. 6 is water baptism? No, he says it is probable that the apostle here alludes to the mode of administering baptism by immersion. So Mr. Clark thought probably Paul alluded to the ancient three dips. But why did our friend stop so soon? Because if he had quoted a few lines more it would have ruined him, for every one who has read Clark on Rom. 6:3-4 knows that he says, "It is not absolutely certain" that Paul is referring to said custom of baptizing. I wish our friend had given us a full and complete quotation from Mr. Clark on this text. Will he in his next? I think not.

Our friend says, "When a man has been whipped out of his doctrine, and has not the manliness to surrender, there is one other thing he can do—he can misrepresent his opponent." I say amen to that statement. Our friend said John Wesley said an unconscious infant could not be saved unless it had its original sin washed away by baptism! And that without faith or repentance or knowledge or anything! Sin, too, which the babe never committed! Our friend failed to tell us just where to find this awful statement from Mr. Wesley. Yet, taking Wesley's teaching on baptism, together with the Bible, and the statement is true. Mr. Wesley taught that baptism was a washing of the heart from sin in the blood of Christ, and that water baptism properly administered was the sign or symbol

of this internal washing or baptism by the Spirit. Now let's hear the Bible: "For as in Adam all die." This is the original sin which brought universal death." "For as by one man's disobedience many were made sinners." This is original sin. Now how is this to be taken out of the child? We say, and Mr. Wesley taught, by the atoning blood of Christ. John the Baptist said, speaking of Christ, "Behold the Lamb of God, which taketh away the sin of the world." How are sins taken out of the heart? "Unto him that loved us, and washed us from our sins in his own blood." Mr. Wesley never said, or taught, that the babe's or any other person's sins were washed away by water.

Our friend says, "Mr. Campbell does not teach that baptism is regeneration—all of it." Let's see. Christian System, p. 200: "Our opponents themselves being judges, we have gained this point, viz., that the only time that the phrase 'washing of regeneration' occurs in the New Testament, with reference to a personal change, it means or is equivalent to immersion. Washing of regeneration and immersion are therefore only two names for the same thing." Hear him again: "For if immersion be equivalent to regeneration, and regeneration be of the same import with being born again, then being born again and being immersed are the same thing; for this plain reason, that things which are equal to the same thing are equal to each other." Again: "The change which is consummated by immersion is sometimes called in sacred style 'being quickened,' or 'made alive,' or 'passing from death to life,' 'being born again,' 'having risen with Christ,' 'turning to the Lord,' 'being enlightened,' 'conversion,' 'reconciliation,' 'repentance unto life.' " This looks like it is all of it.

Now let us see who regenerates the person, God or the self-called preacher. "There is one thing above all others which must never be lost sight of by him who devotes himself to the

work of regeneration. This all-important consideration is that the end and object of all his labors is to impress the moral image of God upon the moral nature of man. To draw this image upon the heart, to transform the mind of man into the likeness of God in all moral feeling, is the end proposed in the remedial system." No wonder now that one of the self-called preachers will look down on a little Methodist circuit-rider whose head would explode if one great idea from these great men should enter, with contempt. With power "to impress the moral image of God upon the moral nature of man, and to draw this image upon the heart, and even to transform the mind of man into the likeness of God! Great men, with power to regenerate a sinner and make a saint of him! What use have they for a mourner's bench, or for God who is a spirit?

We note the repentance of this system. Mr. Campbell says, "Genuine repentance does not always issue in reformation. Judas was sorrowful even to death, but could not reform. Many have been so genuinely sorry for their sins as to become suicides. Speak we of a godly sorrow? No, this is not to be expected from unconverted and ungodly persons. Christians, Paul teaches, when they err, may repent with a godly sorrow, but this is not to be expected from the unregenerate, or from those who have not reformed." Any one can see from this statement that the sinner has nothing to do but to reform, while the erring Christian has to repent and restore so far as he is able to restore, and that the genuineness of his repentance is proven by his restoration. Mr. Campbell makes a difference between what he calls the unconverted, the ungodly, the unregenerate, and the Christian that errs. Our Bible makes no such distinction. When any one sins, he is a sinner, and has to repent. I read Ezek. 33:14-16: "Again, when I say unto the wicked, Thou shalt surely die; if he turn from his sin, and

do that which is lawful and right: If the wicked restore the pledge, give again that which he had robbed, walk in the statutes of life, without committing iniquity; he shall surely live, he shall not die. None of his sins that he hath committed shall be mentioned unto him; he hath done that which is lawful and right, he shall surely live." So God demands of the sinner what Campbell's sinner can't be expected to do. Christ says, in Luke 15:7: "Joy shall be in heaven over one sinner that repenteth." So if Christ is right on this subject, Campbell is wrong.

MR. BURNETT'S SEVENTH SPEECH.

Mr. Weaver says we repeat our "same old speech." Well, he has not met a single point in that speech, and it establishes the issue in debate. So we intend to keep it before him until he meets it, or surrenders his unscriptural teaching.

He admits that Wesley says, "In baptism we, through faith, are ingrafted into Christ," but asks, "Did Mr. Wesley mean water? No. How then do you know he meant water baptism?" We know it by his comment upon the next verse, for he says the burial by baptism alludes to the ancient manner of baptizing by immersion. Weaver is the blindest man that ever had two eyes in his head! He next tries to dodge Wesley's statement by saying he meant that Paul alluded to "an ancient manner of baptizing" Jewish proselytes! Proselyte baptism was not practiced till long after Paul's day, and could not have been ancient to Paul. But the baptism of Paul's time was the "ancient manner" in Wesley's day. Besides, Paul says, "*We* are buried," alluding to himself and the Roman saints. He also says, "Our old man is crucified with him." Wonder if Weaver thinks that alludes to Jewish proselytes? His idea that Paul meant by "buried with him by baptism" three dips naked, is too ridiculous for

even an ignorant Methodist preacher to advance! The three dips were not practiced till the rise of the Trinitarian controversy, a hundred years after Paul was dead, and nobody practiced nude baptism in the apostolic age. Paul says we are buried with Christ in baptism. Was Christ buried three times? Was he buried naked? A man who knows no history and no Bible should not undertake to debate. He ought to be ordained presiding elder of a gray mule and a bull-tongue plow, and made "preacher in charge" of a cotton patch!

He next wants to know where the "awful statement" from Wesley can be found, that infants can not be saved unless their original sin is washed away by baptism. It is found in Wesley's "Doctrinal Tracts," and reads as follows: "If infants are guilty of original sin, then they are proper subjects of baptism, seeing in the ordinary way they can not be saved unless this be washed away by baptism." That is an awful statement, especially in view of the fact that the infant did not commit the original sin! Our friend does not possess Wesley's and Clark's books, and depends upon us to teach him what they say. Then he grunts, and pretends that we do not quote them fairly. We will give him one hundred dollars to show that we do not give their exact words, or that we misrepresent their teaching in any sense. He says Dr. Clark admits it is not "absolutely certain" that Paul alluded to immersion. Yes, but he says it is "altogether probable." Not only probable, but *altogether probable*. So Dr. Clark's opinion is that it is immersion, and Dr. Barnes holds the same view, and Dr. Chalmers, and Richard Baxter, and Dr. Wall, and Bloomfield, and Martin Luther, and Cranmer, and Dr. Doddridge, and Grotius, and Macknight, and Lightfoot, and Meyer, and all the scholars. So we know our lone friend is wrong. It is water baptism and immersion, and Paul says it baptizes us into Christ, and all spiritual blessings are in Christ.

To dodge Wesley's "awful statement" about the infants, Mr. Weaver says the "original sin" was removed when Christ's blood was shed, and quotes, "As in Adam all die, even so in Christ shall all be made alive." That text has reference to physical death and resurrection, and not the removal of sin, else Universalism is true. Then the statement, "Shall be made alive," shows it was future when Paul wrote, and he adds, "Christ the first fruits, afterward they that are Christ's *at his coming*." The making alive of that passage, or the removal of the effects of Adam's sin, is "at his coming," and not when the blood was shed. So our friend is wrong again—as he always is. Besides, Wesley says the "original sin" of infants is washed away by baptism. See quotation above. Our friend ought to be better posted in his daddy's books.

He next says Campbell says that regeneration and immersion is the same thing, and quotes: "The only time that the phrase 'washing of regeneration' occurs in the New Testament it means or is equivalent to immersion." That is correct. The "washing" of regeneration (not regeneration) is immersion. Immersion is the washing part of regeneration—not the whole thing. That is what we all teach, and what Paul teaches in Titus 3:5. And John Wesley says the washing of Titus 3:5 is baptism, and Paul says we are saved by it. Our friend also quotes, "Being born and being immersed are the same thing." That is correct, too, if he will let Mr. Campbell explain himself. Baptism is the birth act of regeneration, or as Campbell says, regeneration is "consummated in immersion." Baptism is the birth of the Christian child, but there is a begetting before the birth. In natural generation there is a begetting and a birth, and in spiritual generation (or regeneration) there is a begetting and a birth. Methodist preachers think that a spiritual child is begotten and born at the same time!

Our wild friend next tries to show that regeneration is

brought about by a "self-called preacher." No, there is no self-called preacher in the case. A self-called preacher is a Methodist preacher. God never called him, nor said a word about him in his Book, and he does not preach the things that God commanded. There is no such preacher connected with the regeneration taught by Paul and Campbell, but one who like the apostle can say, "In Christ Jesus I have begotten you through the gospel." If Weaver had been at Paul's elbow when he wrote that "awful statement," he would have said, "Stop, Paul, do you mean to say you begat the Corinthians, regenerated them, and put the image of God upon them? Great fellow, you will be looking with contempt upon the circuit-riders!" Paul would have told him, "I did it with God's power, the gospel, of which power I am not ashamed, for it pleased God by the foolishness of preaching to save them that believe." Weaver thinks it is awful for a preacher to take God's power, the gospel, and impress God's image upon men and women, when he and his circuit-riders will take a bowl of creek water (without any gospel) and wash away the sins of an unconscious babe (which Adam committed), and deliver it from God's wrath (see Discipline), and save it from damnation! Then they will get a work-bench and a sweat-box and a straw-pile, and pray and pat and rub and whoop and bellow and try to regenerate men and women without the gospel! Is he not a nice man to ridicule human agency in conversion? Our Bible teaches that the word is the seed, and there is no life without seed. The seed is put in the heart by preaching, hence a preacher begets his converts. According to the Methodist system, a sinner is begotten without seed, and is not born at all! No wonder Rev. Joe Weaver is such a monstrosity!

Our friend wasted his entire speech, and did not give us anything on the subject in debate. He did not even notice the new argument we gave him, the case of the Israelites, who were

saved from Egyptian bondage when they were baptized "in the cloud and in the sea." They were not out of Pharaoh's territory till they were baptized, so the sinner is not out of the devil's kingdom till he is baptized.

Our original arguments all stand. Not one of them has been touched. Our proposition is established, and baptism is "for the remission of sins." It would gratify us greatly to have our arguments put to the test, if we had an opponent who could put them to the test. If baptism is not a condition of remission, we would like to know why the Savior said, "He that believeth and is baptized shall be saved," and why he said a man "can not enter into the kingdom of God" except he be "born of water," and why Peter commanded persons to be "baptized (eis) into the remission of sins," and why Ananias told Saul to "be baptized and wash away" his sins, and why Peter said "eight souls were saved by water" and "baptism doth also now save us," and why Paul said redemption and sanctification and forgiveness of sins and all the spiritual blessings are in Christ, and we are baptized into Christ! If Weaver is right, these texts have no sense in them. He has made no explanation of them in this debate.

MR. WEAVER'S SEVENTH SPEECH.

Our friend claims that he advanced one new argument in his sixth speech, and I did not notice it. It was the baptism in the cloud and sea. This system claims that the baptism for remission began on Pentecost. So I thought he just mentioned that to fill out his space. Now if he claims it as an argument for remission, I will note the scriptural facts in the case. First, they were in the sea and crossed it without being in any water, for the water was a wall on either side of them. So it was a dry baptism, with no water connected with it except the water David said "the clouds poured out." If that was water bap-

tism, it was by pouring. So they were saved like the eight souls, by keeping out of the water.

Our friend seems to long for some one to test his doctrine, as I am too ignorant to do it. I might take offense at such personalities, but I have been a reader of his paper some years, and find that our learned friend has been unfortunate in his debates, for he has never had the privilege of being in debate with any other kind of men. His opponents are all ignorant, can't spell, know nothing of history or Bible, and are semi-infidel. Note what he says about Denton, Savage, McGary, et al. I would advise him to find a scholar, and honest gentleman, and meet him in debate, and then quit the business.

Our friend offers me one hundred dollars to show where he has misquoted or misrepresented Mr. Wesley, our Discipline, Dr. Clark, et al. I will say in reply that if our friend will give me a board of moderators, the thing I have desired or asked for from the beginning, one to be selected by himself, one by me and the third by the two, then if I don't show it I will say no more about the quotations. And I am sure I will get the hundred dollars. Then I will give it back to him if he will give a full or fair quotation from Mr. Wesley on Rom. 6:3-4.

I wish now to examine the confession of this system. I read on page 64 of the Christian System: "Now we can not separate the Spirit and word of God, and ascribe so much power to the one and so much to the other; for so did not the apostles. Whatever the word does the Spirit does, and whatever the Spirit does in the work of converting men the word does. We neither believe nor teach abstract Spirit nor abstract word, but word and Spirit, Spirit and word. But the Spirit is not promised to any person out of Christ. It is promised only to them that believe in and obey him." Now this system puts the order: Faith, repentance, confession, baptism, salvation, or in Christ. It puts all the blessings or privileges in Christ. "In Christ a

new creature," etc. So, according to the teaching of this system, the Holy Spirit with all his works and blessings is in the church or kingdom of Christ. I will say, first, if Mr. Campbell's statement be true, that we can not separate the Spirit and word, and if what the word does the Spirit does, and if there is no promise of the Spirit to the sinner, or the person out of Christ, then I ask how can there be any word to the sinner or to the person out of Christ? If we can't separate the Spirit and the word, then when we get the word to the sinner don't we get the Spirit to him? Now the confession of this system is before baptism, and therefore out of Christ. Paul said, "Wherefore I give you to understand that no man speaking by the Spirit of God calleth Jesus accursed, and that no man can say that Jesus is the Lord but by the Holy Ghost." So Paul and Mr. Campbell do not agree. I prefer to take Paul. I suppose this is why Mr. Campbell says that genuine repentance is not required of the sinner, but of the erring Christian. The sinner being out of the kingdom, and the Holy Spirit in the kingdom, he can't help him. So all he can do is to reform, but the erring Christian being in the kingdom and the Holy Spirit being in also, he can help the Christian with groanings which can not be uttered. Then I will ask, how can the sinner, being out of the kingdom and dead in trespasses and in sins, and confession being out of the kingdom also, and the Holy Spirit being in the kingdom, how can the Spirit help him to confess, and how can the dead sinner confess without the quickening influences of the Spirit? My friends, the scriptural confession of the sinner is the honest confession of his guilt or sins before God. How can a sinner, being dead, confess Christ, whom he does not know? Christ said, "And no man knoweth who the Son is but the Father, and who the Father is but the Son, and he to whom the Son will reveal him." If you will think a moment, you will clearly see why Christ

said, "Verily, verily, I say unto thee, Except a man be born again, he can not see the kingdom of God." One must be born before he can see, or enter, anything. The margin reads, "or from above." In first chapter and thirteenth verse we read, "Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." The dead sinner can't see, hear nor enter anything until he is born of God, or from above. I will ask, how can a dead sinner hear the gospel any more than a dead man can hear the voice of a friend, until God by his divine power through his Spirit quickens him and gives him power to hear? Hence we see the first work on the dead sinner is God's work of conviction, quickening or awakening of the sinner. Then he can accept Christ and live, or reject him and die. Now, after this work of God is done, the person is no more a dead sinner, but a child of God, for he is "born again," or "from above," or "of God." Then he can enter the kingdom, for Christ said below this third verse, "Except a man be born of water and of the Spirit, he can not enter into the kingdom of God." Now, whatever this birth of water and Spirit is, it comes after and could not come before the person is born of God. Our friend says it is Christian water baptism, but when I forced him to the admission that Christian water baptism had no existence at that time, he said Christ spoke by anticipation. That is to say, except you live until I organize my anticipated new church, and establish my anticipated new law of pardon which is baptism by immersion, you can not enter the kingdom of God. Poor consolation to a poor sinner who may not live to see this work done. So you see, my friends, that not only the repentance but the confession of this system is a sham, as it requires a sinner to confess Christ whom he does not know, and as we have seen whom he can not know except Christ reveals the fact to him, and our Bible teaches us that God convicts, quickens and reveals by his Spirit.

I now say that the faith of this system is a sham. This system puts faith first, before baptism, hence it is out of the kingdom and the Holy Spirit in the kingdom, and of course the sinner has to believe without the assistance of the Holy Spirit, and he is dead. Now how can a dead sinner believe, until God first quickens or convicts him by the Spirit?

I will say now that the baptism of this system is a sham. For the system puts it before, and makes it essential to, being born of God. Our Bible teaches us that God's baptism is inside, and belongs to his children, as a symbol of their being born of God, or of their righteousness. I will ask, does a person brand his sheep before or after they are born into his flock? Does he brand them to make them his, or because they are his? So Christian baptism is not to make one a child of God, but is a sign or token of his heirship or his righteousness. Our friend says Paul said that he had begotten some. Paul was called of God to the work of the ministry, and was ordained of God, and inspired and sent out by him to preach the gospel. Whom God calls he qualifies. He gave them power to do this work in the ministry, and what they bound on earth was bound in heaven. But none of these things can be said of the ministry of this system; so there is quite a difference between Paul and our friends of this system.

MR. BURNETT'S EIGHTH SPEECH.

Our friend thinks the baptism of the Israelites "in the cloud and in the sea" does not prove anything for our proposition, because Christian baptism began on Pentecost. It is a type of baptism, and Paul calls it baptism. But Mr. Weaver thinks it was "a dry baptism, and no water connected with it except the water David said the clouds poured out." David did not say the clouds poured out water on the Israelites, and if he had said

so he would have contradicted Moses, for Moses said the Israelites went over dry shod. They could not have gone over dry shod if the clouds had poured out water upon them. Josephus explains what David said, for he says a storm arose when the Egyptians went into the sea, and the clouds poured out water upon them. David uses the word "clouds" (plural number), but the Israelites were not baptized in clouds or out of clouds, but "*in the cloud* and in the sea." It was the "pillar of cloud" that guided them, and there was not a drop of water in it. It was a pillar of fire at the time of the baptism, for they passed through in the night, and if it had poured out water the Israelites would have been scalded to death! Our friend is wrong here, as he is wrong everywhere. The reason Paul called it baptism, the people were covered or buried by the cloud and sea. Moses says, "The water was a wall unto them on their right hand and on their left," and Paul says they were under the cloud. And Paul, in his epistles, twice calls baptism a burial. Rom. 6, Col. 2. But we used this Red sea baptism to show the place or design of baptism, and Mr. Weaver did not notice that point at all. As usual, he shot off on something else that was not in controversy, and missed the argument entirely. The Israelites were not out of Pharaoh's territory, and were not saved, until they were baptized. That case establishes our proposition.

He next pouts a little, because we called him ignorant and said he would not test our arguments, and says we talk that way about all our opponents. Another mistake. But a debater is public property, and when a man sets himself up as a religious teacher, and shows himself ignorant of the Book that religious teachers should understand, we expose him. Especially do we hold the presiding elders accountable for their ignorance of the Methodist Discipline, John Wesley and Dr. Adam Clark.

He says he will win our hundred dollars if we will grant him

a board of moderators to test the quotations from Wesley and Clark, etc., and that he has "desired and asked for it from the beginning." He did not ask for moderators at the beginning, nor for a year afterwards, but for a committee to read the proof and see that his speeches were printed as he wrote them, and when he was shown that this would only waste time to no purpose, he consented, and has since said we give him a splendid proof. His memory is poor. Why doesn't he show that we misquoted Wesley and Clark and give the words that were left out, so that the exposure will appear right here in the debate where everybody can see it, and be printed in the book that is to follow? Eh? He knows there has been no misrepresentation, and knows that Wesley and Clark are against him on Rom. 6:3-4, and keeps up this grunt just to hide his defeat.

He again leaves the issue in debate and runs off to discuss Alex. Campbell's views of the operation of the Spirit in conversion. Campbell says we do not separate the Spirit and word (in conversion), and ascribe so much power to each. The reason is, the Spirit converts with the word as an instrument. A man cuts a tree with an ax; would it be sensible to ascribe so much power to the man, and so much to the ax? But Weaver can not see how the word can be given to the sinner and the Spirit not be given to him, unless they are separated. Campbell speaks of a separation of power. Is a man's power separated from an ax's power, when he cuts a tree with an ax? Is the man put inside of a tree in order to cut it with an ax? But our friend can not see how the Spirit can convert the sinner, unless he gets outside of the body and inside the sinner. The reason is, he has never learned that the gospel is "the power of God unto salvation." The Spirit, from his place within the body or church, operates upon the sinner with his sword, the word or gospel, and that is the instrument God uses to save sinners. Do you see?

Our wild friend next discovers that the confession of "this system" is before baptism and outside, and the Holy Ghost inside, but Paul says "no man can say that Jesus is the Lord but by the Holy Ghost," hence if a man confesses that Jesus is Lord before baptism, he has the Holy Ghost before baptism, or his confession is a sham. It is Weaver's Bible knowledge that is a sham. Every man who says that Jesus is Lord says it "by the Holy Ghost" (by his teaching and proofs), but that does not show that the Spirit is in every man that says Jesus is Lord. Not at all. Do not Methodist mourners say that Jesus is Lord? Is the Spirit in them? If so, why do you pray such loud prayers for the Spirit to come to them? Eh? Mr. Weaver does not seem to know anything at all about the Spirit question, and just lumbers about like a mad bovine in a china-shop.

He again tries his hand on Jno. 3:5, and makes it worse than ever. He says that, as the sinner can not enter the kingdom except he be born again, his birth comes before his entrance. Then God has some children that are not in his kingdom or family, though they are born! We say a child can not enter a family except it be born of mother and father, meaning that it enters by birth, but according to Weaver's logic it is first born and then enters the family! Did Weaver's baby enter his family after its birth, or were not the birth and entrance contemporaneous? A child of God enters his family or kingdom by being born of water and the Spirit, or by believing and being baptized, and it is not inside till it is so born. But to dodge this plain teaching of Jno. 3:5, our wild friend runs square over John Wesley and the Discipline and says: "Our Bible teaches us that God's baptism is inside, and belongs to his children, as a symbol of their being born of God, or of their righteousness." Then the baptism prescribed in "our most excellent book of Discipline" is not God's baptism, for it is for those outside, and to bring them in. Weaver himself prays in the baptismal

prayer that his candidates "may be baptized with water and the Holy Ghost, and received into Christ's holy church and be made lively members of the same." Disc., p. 165. The "Doctrinal Tracts" of the Methodist church says, "By baptism we are admitted into the church, and consequently made members of Christ, its head." P. 248. No, baptism is not a token that the person is born and is righteous, but the opposite, for the Discipline says that sinners (even little babies) are washed and sanctified and delivered from God's wrath in baptism! Disc., p. 160. Mr. Weaver has fallen from grace, and fallen from Methodism, and John Wesley and the Discipline!

Our friend next jumps headlong into Calvinism. Listen: "The dead sinner can't see, hear, nor enter anything until he is born of God." Then you might as well preach to dead men in their graves, or to stocks and stones, as to preach to an unborn sinner! You ought to stop preaching to outsiders, to the goats-ah, and confine your message to the sheep-ah, like the old Baptists-ah! Listen at this: "I will ask, how can a dead sinner hear the gospel any more than a dead man can hear the voice of a friend, until God by his divine power through his Spirit quickens him?" That is rank enough to make an old Calvinist smack his lips and call him one of the F-a-y-t-h-e-r's childer-ing-ah! Say, Mr. Weaver: The sinner is not dead physically and mentally, and has ability to hear and receive the gospel, which is God's power unto salvation.

We have run him out of the proposition in debate, and run him into the rankest Calvinism. His bishop ought to turn him out of the Conference. Our proposition is established, for our opponent has not offered one word on it in the last speech. If he has anything to offer against the doctrine of baptism for remission of sins, he should bring it out in his next three speeches. If he has nothing, the debate might as well be closed.

MR. WEAVER'S EIGHTH SPEECH.

I have been notified by private letter, and then also in our friend's last speech, that this proposition is to close with the tenth speech, with no new matter allowed in the tenth. He claims he has whipped me out of the Bible. If you were to see the letters passed since this discussion began, you would find our friend has wanted to close the proposition under discussion to begin another. The greatest trouble I have had with him is to get him to whip me long enough on any proposition. A word as to moderators. Our friend says I did not ask for moderators at first, but for a committee to read proof, etc. Our friend will remember that a committee was to be selected in the way moderators are selected, and that every controversy on any point was to go to them; and he will remember that I mentioned at the time and place that I wanted an agreement on this very point, that the negative should not be cut off without having time to discuss the proposition fully. The only promise I could get from our friend was that he would do the right thing. As to Wesley, Clark and the Discipline, I have asked our friend to quote them full and fair. He thinks he has, I think he has not, hence the need of that committee. Will he now grant me the committee? I showed by his consent that he did not quote Mr. Clark quite enough. Will our friend give us all Mr. Wesley says on Rom. 6:3-4? He should do so, I think, and I trust he will do so in his next speech.

Now to the last speech. This, as every other speech our friend has made in this discussion, has been before the readers of the paper one month without a reply. He claims a baptism in the cloud and sea, because there was a burial, yet he says there was no water, hence there was no water. So then, all agree that if there was no water in the type, and if the type and antitype agree, how could there be any water in either?

He says I missed the point of remission of sins, and claims the Israelites were not saved till they received this dry baptism. I think every Bible reader will say that they were saved from sin before they left Egypt. Our friend says there was no water in this type baptism. For argument's sake I consent to his statement. So, if water is out of the figure, how can it be in the baptism this figure represents? Let us see what we find in this type baptism. Paul is talking about the Israel of God. In Ex. 24 it is said: "Moses took half of the blood, and put it in basins, and half of the blood he sprinkled on the altar; and he took the book of the covenant and read in the audience of the people; and they said, All that the Lord hath said will we do, and be obedient; and Moses took the blood and sprinkled it on the people, and said, Behold the blood of the covenant which the Lord hath made with you concerning all these words." So we find blood in the type, and also the altar and the sprinkling of the people, and the altar with the blood. This blood of the covenant is a type of the blood of Christ. So when this people were under the blood they were safe. God said, "The blood shall be to you for a token upon the houses where ye are, and when I see the blood I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt." It is also said of this blood of the covenant, "The priest shall sprinkle the blood upon the altar of the Lord, at the door of the tabernacle of the congregation and burn the fat for a sweet savor unto the Lord." Then in verse 11 I read: "For the life of the flesh is in the blood, and I have given it to you upon the altar to make an atonement for your souls, for it is the blood that maketh an atonement for the soul." Now, if this text had said the life is in the water, and I have given you life in the water, it would have been a fine text for our friend's water theory; but since it says the life is in the blood, and I have given it to you upon the altar, it is nonsense to one who

teaches water regeneration, for they want little or no blood and no altar. Now take the antitype and see what we find. I read: "Unto him that loved us, and washed us from our sins in his own blood." So we find here the precious blood of Christ our God and Savior. I read: "Take heed, therefore, unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood." Now let us see if we can find who applies the blood and how it is applied. I read: "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration and renewing of the Holy Ghost, which he shed on us abundantly through Jesus Christ our Savior." So God did the saving by the washing of regeneration and renewing of the Holy Ghost. God also did this washing of the heart by the shedding or sprinkling on it, the heart, the blood of Christ. So here we find the baptism for remission. For it is said, "The blood of Jesus Christ his Son cleanseth us from all sin." If this text be true, where is any sin left to be cleansed or washed away in or by water? Now let's see if the type did give us the right mode. It gave sprinkling of the altar and people with the blood of the covenant. I read: "Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water." This forever settles the heart baptism; it is sprinkled or washed from an evil conscience, or from its guilt or sin. Surely this is the baptism for remission.

I will now present another figure for consideration, the figure of circumcision. I read Deut. 30:6: "And the Lord thy God will circumcise thine heart, and the heart of thy seed, to love the Lord thy God with all thine heart, and with all thy soul, that thou mayest live." This text teaches us that the great work of circumcising the heart is the work of our God. Re-

mission of sin is connected with this circumcising of the heart, and not with circumcising of the flesh, which was the work of the minister of God. The circumcised in heart loved God with all the heart and soul. Mr. Webster, in his International Dictionary, gives the second meaning, which he marks the scriptural meaning, of circumcision: "To purify spiritually." He also gives as the second meaning, which he marks scriptural (a): "The Jews, as a circumcised people, (b) the rejection of the sins of the flesh, spiritual purification, and acceptance of Christian faith." Paul said of Jews who had this heart circumcision, or heart purity: "We are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh." We find in Gen. 17 a circumcision of the flesh, which is said to be a token of this heart circumcision. I read: "And ye shall circumcise the flesh of your foreskin; and it shall be a token of the covenant betwixt me and you." The minister did this work as a token of God's work on the heart. No remission in this flesh circumcision. Now when God circumcised the heart, that is to say purified it from sin, and the minister of God did his work (circumcised the flesh) as a token of this heart purity, then we have a complete case of scriptural circumcision. I read as proof: "For circumcision verily profiteth, if thou keep the law; but if thou be a breaker of the law, thy circumcision is made uncircumcision. Therefore if the uncircumcision keep the righteousness of the law, shall not his uncircumcision be counted for circumcision? And shall not uncircumcision which is by nature, if it fulfill the law, judge thee, who by the letter and circumcision dost transgress the law? For he is not a Jew who is one outwardly, neither is that circumcision which is outward in the flesh; but he is a Jew which is one inwardly, and circumcision is that of the heart, in the spirit, whose praise is not of men but of God." So it took more than cir-

cumcision of the flesh to make a Jew. It takes more than water baptism to make a Christian. True circumcision was not outward in the flesh, but was "that of the heart," neither is true baptism that which it outward in the flesh, but it is that of the heart. The true Jew was not one outward, but was one inward. The true Christian is not one outward, but is one inward, of the heart. There were formal Jews who were not circumcised in heart, but only in the flesh, and they claimed it for remission. They said, "Except ye be circumcised after the manner of Moses, ye can not be saved." They took the token of circumcision for circumcision. It was simply taking the shadow for the substance. Our friends now take the water (the token or symbol of the true baptism) for baptism. That is like a foolish man taking the picture of his wife for the wife of his bosom.

MR. BURNETT'S NINTH SPEECH.

Mr. Weaver is still grumbling. He now grumbles because we propose to close this proposition with the tenth speech. We have furnished him half a page in our paper each month for five years, to defend his doctrine, when there is not a Methodist paper in America that will print the discussion. He has abused our liberality by refusing to discuss the question in debate, or to notice the arguments of his opponent, and then growling at the results. He has "run out of soap" so completely that we are disgusted with his efforts. It is not more time and space he needs, but something to fill up his space. In this last speech he has noticed only one point made by the affirmative, and noticed that only to dodge it.

He says he asked for a committee to settle such matters as the quotations from Wesley and Clark (though he said not a word about it), when the reader knows we have urged him

continually to show wherein we have misquoted or misrepresented those authors in the least, and he will not attempt it. He gave a scrap from Clark, but it showed no conflict, and we gave Clark's exact words about the burial in Rom. 6, viz., "It is probable that the apostle here alludes to the mode of administering baptism by immersion, the whole body being put under the water." The book is lying before us as we write, and so also is Wesley's book. Our grunting friend has not these books, and does not know what they contain; or if he does, he purposely misrepresents his opponent. He again calls for a full quotation from Wesley. Here it is:

"Verse 3. 'As many as have been baptized into Jesus Christ.' In baptism we, through faith, are ingrafted into Christ, and we draw new spiritual life from this new root through his Spirit, who fashions us like unto him, and particularly with regard to his death and resurrection. Verse 4. 'We are buried with him.' Alluding to the ancient manner of baptizing by immersion. That as Christ was raised from the dead by the glory—glorious power—of the Father, so we also by the same power should rise again, and as he lives a new life in heaven, so we should walk in newness of life. This, says the apostle, our very baptism represents to us."

There you have every word contained in Wesley's commentary. He says we are ingrafted into Christ in baptism, and that it is water baptism and immersion! He is directly against his son, Rev. Joe Weaver, and that is what produces the grunts and growls about the quotations.

Our friend makes a slight effort to reply to the baptism in the Red sea, but it is worse than no reply. He says there was no water there, when Bible readers know there were walls of water three hundred feet high! The pillar of cloud was over them, and they were in that grave, and Paul twice calls baptism a burial. Rom. 6, Col. 2. Weaver thinks as there was

no water there, it could not be a type of water baptism. By that logic, the serpent on the pole was not a type of Christ, as there was no snake in the anti-type! But Paul says the passage through the sea is a type of baptism (1 Cor. 10), and we know the Israelites were not saved till they were baptized in the sea. Moses said: "Thus the Lord saved Israel that day." Ex. 14:30. Mr. Weaver says he thinks "every Bible reader will say they were saved from sin before they left Egypt," but he does not tell how they can say it, for he furnishes no proof. Besides, salvation of the Israelites from sin is not the point in this type. Their temporal salvation from Egyptian bondage typifies the sinner's salvation from bondage in sin. So our friend misses the point again, and leaves our argument untouched. It is no use for us to make an argument unless he will wake up from his everlasting sleep and pay some attention to what we say. He made attempt to meet only one point in our speech, and misconceived that entirely!

He next jumps away over to Mount Sinai (Ex. 24), where Moses put blood in basins and sprinkled the people. That is another transaction, and has no relation to the delivery from Egypt. He says it not only settles the question of remission, but the mode of baptism. The word sprinkle in that text is from *raino*, and not *baptizo*. How can it settle baptism? It has no reference to the ordinance, and the ordinance word is not used. Another wild splurge. And if the Israelites received remission of sins when Moses sprinkled the blood from the basins, they did not receive remission "before they left Egypt," as he stated before! Another wilder splurge! Tell us, beloved, which one of your contradictory statements you expect us to believe! Perhaps you confounded the blood of Ex. 24 with the blood that was struck upon the door-posts in Egypt, for you say when God sees the blood he passes over sinners! That blood saved the first-born from the destroying

angel (are you a Calvinist?), but did not save a single Israelite from Egyptian bondage without baptism in the Red sea. Do you see? Under the gospel, is there no condition connected with remission except that God shall see the blood?

Did he see the blood that was shed on the cross? Was it shed for all mankind? Were all men saved when God saw the blood? Are you a Universalist? We have tried hard to teach our dull friend that blood will not apply itself. He sees his mistake and says the Holy Ghost applies the blood and that is remission, and quotes Titus 3:5, where Paul says God saves us "by the washing of regeneration and renewing of the Holy Ghost." That text says nothing about applying the blood, and John Wesley says the "washing" mentioned there is baptism! He next tries Heb. 10:22, "hearts sprinkled, bodies washed." He thinks the sprinkling of the heart is a kind of inward baptism in blood, and gives remission, but sprinkle is from *rantizo*, and not *baptizo*, and there is also a washing of the body that goes with it, and that washing is not from a sprinkling word. Besides, remission does not take place in the heart. Our friend seems to have no knowledge of the definition of words, but confounds change of heart or inward purity with remission of sins. Heb. 10:22 embraces two things, heart and body, blood and water. Weaver is willing to accept half the text, which is pretty good for him! He says we want little blood and no altar. We want all the blood that was shed, and want God's own altar—baptism. We do not want the bench-altar, for there was no such thing on the earth till the days of John Wesley. It came from the saw-mill, while God's altar came from heaven. We have no "water theory," or "water regeneration." The nearest approach to "water regeneration" we ever saw was when a Methodist preacher took a spoonful of water and tried to wash away the original sin of a babe and deliver it from the wrath of God!

He again quotes: "Unto him that loved us and washed us from our sins in his own blood." We have met that a half dozen times. There is no actual washing in Christ's blood. The Romanist thinks he drinks the real blood in the communion, and Weaver thinks he washes in the real blood in his imaginary "inner baptism." Both are deceived.

He next runs to his oft-exploded argument that God circumcises the heart, and that is remission. He even quotes Webster, to prove that circumcision of the heart is heart purity, which nobody ever disputed. Purity of heart is not remission of sins, but a preparation for it. He says it took more than circumcision to make a Jew. Yes, for circumcision had nothing to do with it. A man had to be born of Abraham's flesh to be a Jew, and a man has to be born of water and the Spirit to be a Christian, or to enter God's kingdom. Jno. 3:5. John Wesley and the Methodist Discipline say water here is baptism. Baptism is not circumcision, nor the anti-type of it. Christian circumcision is "made without hands." Col. 2:11. Our blundering friend says we take the token for the true baptism. No, baptism is not a token—it is the thing itself—and Weaver's true thing is a delusion. Paul says there is one baptism. Change of heart or purifying the heart is never called baptism in the Bible. He says we take a picture for the reality. No, Weaver with a spoonful of water trying to deliver a babe from God's wrath has a picture, and a very poor one! We never put up such a job of work as that, for we have both the inward and the outward—hearts sprinkled, bodies washed.

But if Mr. Weaver were correct in his conglomerated quotations about the blood, what effect would that have upon the many plain texts we have quoted from the New Testament, teaching baptism for remission? Are they false? Here they

are: Mark 16:16, Jno. 3:5, Acts 2:38, Acts 22:16, Rom. 6:3, Tit. 3:5, 1 Pet. 3:21. They remain untouched.

MR. WEAVER'S NINTH SPEECH.

Our friend quotes from Wesley and Clark at last. Let us note Clark. In his sixth speech he quotes Clark as saying, "It is altogether probable that the apostle here alludes to the mode of administering baptism by immersion." I claimed that he did not quote quite enough, for just below Clark said it was not absolutely certain that Paul alluded to immersion. Our friend replied, "Yes, but he says it is altogether probable; not only probable, but altogether probable." Now note his quotation from Clark in his last speech with the book before him: "It is probable that the apostle here alludes to the mode of administering baptism by immersion, the whole body being put under the water." "The book is lying before us as we write, and so also is Wesley's book." Now friends, our friend stopped again too soon. Why did he not at least go down to where he said, "It is not absolutely certain," etc.? Note also the words "altogether probable" in the sixth speech. The "altogether" is not in the quotation in the last speech. Now if our friend wanted to do the fair thing with Clark, why did he put in a word that Clark did not use? And why leave off the last part of the quotation? Now take Wesley's full quotation as given in this ninth speech. He says he gives every word contained in Wesley's commentary. "He says we are ingrafted into Christ in baptism, and that it is water baptism, and immersion." Now, my friends, where is that in Wesley's words? Not to be found there. "In baptism we, through faith, are ingrafted into Christ." Here Mr. Wesley is talking about Spiritual baptism, and not water, for he says we draw new spiritual life from this new root through his

Spirit, who fashions us like unto him," etc. So Mr. W. taught that the Spirit did the fashioning, etc. He did not mention water in the quotation. He ends the comment by saying, "This, says the apostle, our very baptism represents to us." So he taught that baptism represents something to us, while our friend says baptism, that is immersion in water, is "the thing itself."

Now, friends, to get Mr. Wesley's teaching properly before you, I will give you what he says on this same subject to the Colossians. I read Col. 2:11-12: "'By whom also ye have been circumcised.' Ye have received the spiritual blessings typified of old by circumcision, with a circumcision not performed with hands, by an inward spiritual operation in putting off, not a little skin, but the whole body of the sins of the flesh—all the sins of your evil nature, by the circumcision of Christ, by that spiritual circumcision which Christ works in your heart, which he wrought in you when ye were as it were buried with him in baptism. The ancient manner of baptizing by immersion is as manifestly alluded to here as the other manner of baptizing by sprinkling or pouring of water is, Heb. 10:22. But no stress is laid on the age of the baptized, or the manner of performing it, in one or the other place, but only on our being risen with Christ through the powerful operation of God on the soul, which we can not but know assuredly, if it really is so; and if we do not experience this, our baptism has not answered the end of its institution; by which ye are also risen with him—from the death to sin to the life of holiness. It does not appear that in all this St. Paul speaks of justification at all, but of sanctification altogether." Here Mr. Wesley makes the spiritual circumcision the work of Christ in the heart when they are buried with him in baptism. He teaches also that immersion, sprinkling and pouring were all taught to be modes of baptism by the

apostles; he teaches that there was no stress laid by the apostles on the age of the person to be baptized, or on the mode of performing baptism, but the stress was all on the powerful operation of God in the soul in raising it from a death of sin to a life of righteousness. He also teaches that when this great work is done the person knows for himself, and that this great work of God in the soul is symbolized by water baptism.

Our friend says the sinner is not dead physically or mentally. I suppose the sinner is not dead physically, if so he could not get from place to place to do his wicked deeds. No, he is not dead physically, but alive and active in his deeds; nor is he dead intellectually. Some of the wisest men are sinners. "The children of this world are in their generation wiser than the children of light." Yet our Bible says, "And you hath he quickened who were dead in trespasses and sins." They were not dead physically or mentally, but in trespasses and sins. Who can quicken the dead? None but God. Verse 5: "Even when we were dead in sins hath he quickened us together with Christ." That is, God hath quickened. Note God's call of the dead sinner: "Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light." Eph. 5:14. Sleep, dead. In sleep the organs of vision are closed. There may be the rays of light, the beauties of nature, etc., but they are not seen while asleep. Sleep is a state of insensibility; asleep the person hears not, enjoys not; he is temporarily dead to all around him; in sleep no desires are formed, no plans laid out, no work effected. Such is the case of the person dead in trespasses and sins; spiritual things are foolishness to him. "The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned."

Our friend quotes Jno. 3:5, and says, "Mr. Wesley says this is water baptism." I read his Notes: "Except a man be born of water and of the Spirit. Except he experience that great inward change by the Spirit, and be baptized, wherever baptism can be had, as the outward sign and means of it." Mr. W. failed to say it here. Now hear him on verse 3: "Jesus answered, That knowledge will not avail thee unless thou be born again, otherwise thou canst not see, that is, experience and enjoy, either the inward or the glorious kingdom of God. In this solemn discourse our Lord shows that no external profession, no ceremonial ordinances or privileges of birth, could entitle any to the blessing of the Messiah's kingdom; that an entire change of heart as well as of life was necessary for that purpose; that this could only be wrought in man by the almighty power of God; that every man born into the world was by nature in a state of sin, condemnation and misery; that the free mercy of God had given his Son to deliver them from it, and to raise them to a blessed immortality; that all mankind, Gentiles as well as Jews, might share in these benefits, procured by his being lifted up on the cross and to be received by faith in him; but if they rejected him, their eternal, aggravated condemnation would be the certain consequence. Except a man be born again: If our Lord, by being born again, means only reformation of life, instead of making any new discovery, he has only thrown a great deal of obscurity on what was before plain and obvious." My friends, don't you know that a theory that teaches purity in the grave is anti-scriptural? Our Bible teaches that the grave is a place of corruption or dead men's bones.

Now take God's commission to the Gentiles by Paul, in Acts 26. If you will study this chapter closely, you will find that there is no mention of water baptism in it. Paul's authority, 2 Tim. 1:11: "I am appointed a preacher, and an apostle,

and a teacher of the Gentiles." In 1 Tim. 2:7: "I am ordained a preacher, and an apostle, a teacher of the Gentiles, in faith and verity." In Gal. 2:7-8, we learn that to Paul was committed the gospel of the uncircumcision, and to Peter the gospel of the circumcision. In other words, God gave to Paul the leadership of the Gentile division of the church, and to Peter the Jewish district. In Rom. 11:13 we learn that Paul was the appointed apostle to the Gentiles. Now Paul explains his commission by saying, "I thank God that I baptized none of you but Crispus and Gaius, lest any should say I had baptized in mine own name." Then he gives the reason: "For Christ sent me not to baptize, but to preach the gospel." Paul said of this gospel, "It is the power of God unto salvation, to every one that believeth." Paul did not reckon water baptism as any part of the gospel. Now to his commission: Verses 12-15 tells us of Christ's coming to him, verses 16-17 tell us of his making him a minister and sending him to the Gentiles, verse 18 tells us of the work he was to do among the Gentiles, verses 19-20 tell us that Paul went to this work in earnest, verses 22-23 tell us God was with him, also of the gospel he preached. It was no new gospel.

MR. BURNETT'S TENTH SPEECH.

Before replying to Mr. Weaver's speech, we wish to show the relation of baptism to remission of sins and salvation in the texts we have thus far presented in the form of a diagram. The diagram shows Rom. 6:3-4, Mark 16:16, Acts 2:38, 1 Cor. 10:2, Jno. 3:5, Titus 3:5.

| | | |
|---------------|-------------------------|---------------------|
| <i>Death</i> | <i>Burial</i> | <i>Resurrection</i> |
| <i>Belief</i> | <i>Baptism</i> | <i>Salvation</i> |
| <i>Repent</i> | <i>Baptism</i> | <i>Remission</i> |
| <i>Egypt</i> | <i>Red Sea</i> | <i>Deliverance</i> |
| <i>Sinner</i> | <i>Spirit—Water</i> | <i>Kingdom</i> |
| <i>Sinner</i> | <i>Renewing—Washing</i> | <i>Saved</i> |

These texts show the place that baptism occupies in the gospel system, viz.: The resurrection comes after the burial, salvation comes after baptism, remission comes after baptism, deliverance comes after the Red sea, the kingdom comes after the birth of water and Spirit, and "saved" comes after the washing and renewing. Our friend has left these texts virtually untouched ever since the debate commenced. He has offered no real argument against any of them. And they establish our proposition.

Mr. Weaver is still floundering over John Wesley. He kept calling for a "full quotation from Wesley" in Rom. 6, and when it is given, he flatly disputes Wesley, and says he meant "Spirit baptism," right in the face of Wesley's plain words that it alludes to "the ancient manner of baptizing by immersion!" Now, what ought to be done with such a man? And lest we should catch him by quoting what Wesley says about the word "bury" in Col. 2, he jumps over there and perverts what Wesley says about that text, by showing that Wesley held there was an inner circumcision. Yes, but Wesley said "the ancient manner of baptizing by immersion" is "manifestly alluded to here," by the words "buried with him in baptism" (just as in Rom.6), and that is all we are concerned about. What Wesley and Clark held as theologians cuts no figure in this controversy, but as scholars and commentators they say the baptism of these two texts is water baptism and immersion—just like all other scholars. Dr. Clark says "bury" in Col. 2 alludes to immersion, and he does not use the word "probable," as he does in his comment on Rom. 6. He says, "The person appeared to be buried under the water as Christ was buried in the heart of the earth; his rising again the third day and their emerging from the water was an emblem of the resurrection." Can you see any Spirit baptism in that, Mr. Weaver? Because one of our

quotations (made by memory without opening the book) made a discrepancy of one word in Clark's comment on Rom. 6, our friend thinks it was awful. To add a word (which does not alter the sense) is not half as bad as to pervert the meaning which a writer puts on his words. And this is what Rev. Joe Weaver has been doing with John Wesley and Rom. 6 and Jno. 3:5 ever since this debate commenced. Everybody who has read this author knows that he teaches that Rom. 6 and Jno. 3 refer to water baptism, and that we are correct about the matter. Rev. Joe Weaver knows it, too, and would admit it if he were out of this debate, and out of the tight place where we have driven him?

Now, why all of his tantrums over these texts, and what scholars say about them? Ah, beloved, there is a reason! Paul says in Rom. 6 that we are "baptized into Jesus Christ," hence we are out of Christ till baptized. He also says, "If any man be *in* Christ, he is a new creature" (2 Cor. 5:17), also, "*In* whom we have redemption through his blood, even the forgiveness of sins" (Col. 1:14), also, "All the promises of God *in him* are yea, and *in him* amen" (2 Cor. 1:20), also, "Hath blessed us with all spiritual blessings in heavenly places *in Christ*" (Eph. 1:3), also, "There is therefore now no condemnation to them which are *in Christ Jesus*" (Rom. 8:1). If the new creature, and redemption, and forgiveness, and all the promises of God, and all spiritual blessings, and no condemnation, are in Christ, and we are baptized into Christ, then the unbaptized man has not reached remission of sins!

Our friend again denies that Wesley says "born of water" in Jno. 3:5 means water baptism. Listen here at what Wesley says in his Doctrinal Tracts, page 249: "Born of water and of the Spirit: By water then, as a means, the water of baptism, we are regenerated or born again, whence it is also called by the apostle 'the washing of regeneration.' Our

church therefore ascribes no greater virtue to baptism than Christ himself has done." This text, as we have shown, says that a man is outside of God's kingdom (and in the devil's kingdom) till he is born of water or baptized, hence Weaver contradicts the Lord and contradicts John Wesley. We have shown (by the diagram) that he contradicts Paul in Rom. 6, by attempting to have a resurrection without a burial, and that he contradicts the Savior in Mark 16:16, where the text places baptism before salvation, and contradicts P  ter (Acts 2:38), where he puts baptism before remission, and contradicts Moses and Paul, where they say the Israelites were saved from Egyptian bondage and were out of Pharaoh's territory when they were baptized in the cloud and sea, and contradicts Paul (Titus 3:5), where he places the saved after the renewing and washing. He also contradicts Ananias, where he said to Saul, "Arise and be baptized and wash away thy sins," and contradicts Peter, where he says that "baptism doth also now save us." A man who contradicts apostles and prophets, lexicons and scholars, his own daddy and his own Discipline, and contradicts all the writers of the New Testament and the Lord that died for him, must have a contradictory system of religion!

Our friend attempts but one new argument in his last speech, and that is too small to be called an argument. Paul says, "Christ sent me not to baptize, but to preach the gospel," and Weaver concludes that baptism is no part of the gospel. John Wesley says Paul means that baptizing was not his chief business, as other disciples could baptize, "though all the apostles were sent to baptize." Mat. 28. Dr. Clark says if Paul was not sent to baptize *at all*, he baptized without a commission! Weaver versus Clark! Weaver versus Wesley! If baptism is no part of the gospel, then Weaver goes out of the gospel every time he baptizes a man. By

whose authority does he baptize? If there was no baptism in the commission to the Gentiles, then there were two commissions! Did Paul get out of his commission, and get under Peter's commission, when he baptized a few persons? Eh? And which one of these commissions does Rev. Joe Weaver preach under? He preaches exclusively to the Gentiles, and he says their commission has no baptism in it (see Acts 26), yet he baptizes (or rantizes) a good many people. Does he, too, go over and steal Peter's commission? Oh, tut, tut! Now, beloved, that piece of foolishness is too outrageous to be offered in debate in the white settlements! A bigger mess of nonsense never passed the ports of Fooldom without paying duty!

We are sorry our friend will not meet us on the subject in debate. We are sorry that he has wasted so much valuable space discussing matters that have no relation to the proposition. We are sorry that he has not brought out his long array of faith texts (as he sometimes does in oral debate), for they do seem to have some connection with the subject. It is now too late, for he has only one more speech. We have been prepared to show from the beginning of the discussion that when a text mentions only one condition of salvation, all other conditions are understood. A text sometimes has only faith mentioned, sometimes only repentance, sometimes only confession, sometimes only prayer, sometimes only baptism. Shall we exclude everything not mentioned in the text? If so, we shall have a faith-alone plan of salvation, a repentance-alone plan, a confession-alone plan, a prayer-alone plan, a baptism-alone plan! When our friend quotes, "Washed us from our sins in his own blood," and says, "This leaves no sins for water to wash away," he overlooks the fact that it also leaves no sins for faith to take away. The Calvinist quotes, "By grace are ye saved," and says it leaves nothing for either faith or bap-

tism to do. Such interpretation destroys all conditions. We must understand all texts in such light as to allow all other texts to tell the truth.

MR. WEAVER'S TENTH SPEECH.

Our friend's speech has been before the readers of the Budget, as has every other speech he has given us in the entire debate, one month with no reply. I suppose you have in it discovered no new argument except the diagram, which is the same old speech in a new form or dress.

Our friend says I perverted Mr. Wesley. I simply gave Mr. Wesley's full statement. So, if there is a perversion, he perverts himself. This is why I asked for a committee at the start, to adjust such charges, but no committee was granted. Our friend admits that he added a word to Clark, when he quoted from memory. My rule is never to quote from memory. He quotes Clark again, from Col. 2, and says Clark does not there use the word "probable," but says, "the person appeared to be buried under the water," etc. Then, of course, if a thing appears to be a thing, it is that thing.

He quotes Mr. Wesley again from his Doctrinal Tracts. This statement of Wesley was written before he was regenerated; he then with his church believed in water regeneration. After he was regenerated by the blood of Christ he did not so believe nor teach, as I showed in my ninth speech. So his church discarded him, but did not expel him. Now, my friends, to show you the truth of this statement, I call your attention to the quotation as given by our friend, as I am not allowed to give a new quotation from him. In this quotation he says: "Our church therefore ascribes no greater virtue to baptism than Christ himself has done." Now note in my quotation from him in the ninth speech he says there is no

stress laid on the age of the person to be baptized, nor to the mode of performing it.

Our friend continues to tell you that I have to date done nothing, not so much as to bring my long array of faith texts, which I formerly used in oral debate. The only reason I have not is, I have not been able to get them as yet. In our oral debates he could not cut me off by closing me out, while I am asking full twenty speeches each. I can't get our friend to whip me as long as I desire on this subject, and he quit too soon for me on the Spirit proposition.

I now take the first text presented in his diagram, Rom. 6:3-4. Death to sin, burial into Christ's death (not a tank of water), resurrection from a death of sin to a life of righteousness. I think I have shown you that this could not be water baptism, for Paul does not mention water in the entire book of Romans. Also from the fact that whatsoever a person is buried in he is covered with. This text says they were buried into death. Therefore they were covered with the sacred influence of Christ's death, and not with water. The person buried in water is covered with water. "Woe to the rebellious children, saith the Lord, that take counsel but not of me, and that cover with a covering but not of my Spirit, that they may add sin to sin." Persons buried in water are raised by the persons who bury them, while the burial into Christ's death is permanent. "For ye are dead, and your life is hid with Christ in God." So the raising here is from a state of death to life, with faith the condition and God doing the raising. In Christ's death we have the blood for remission. "Unto him that loved us, and washed us from our sins in his own blood." This washing or baptism is administered by the Spirit. "For by one Spirit are we all baptized into one body." Its mode is sprinkling. Paul said: "But ye are come to Jesus the mediator of the new covenant, and to the

blood of sprinkling, that speaketh better things than that of Abel." He also said: "Having our hearts sprinkled from an evil conscience," etc.

Take his next text in diagram, Mark 16:16. This is a special commission to the eleven. The salvation of this text has no reference to the remission of sins, but to the final salvation of the believer from hell, hence the term "shall be saved." The Scriptures teach that the believer is saved. "He that believeth hath everlasting life," "is passed from death unto life." So if the believer continues in this happy state, he shall be saved in heaven at the end of life. The text says also, "He that believeth not shall be damned." That is, if he continues in this unhappy state of unbelief, he shall be damned at the end of his life in this world. It also teaches that the believer can speak with new tongues, and cast out devils in Christ's name. Believers in this age can't do the things mentioned in this text, hence it has no reference to believers of this age.

Take the third text in the diagram, Acts 2:38: Repentance, baptism, remission. This is a special commission to the devout Jews who were there out of every nation under heaven. They were charged with the sin of rejecting and crucifying Christ. This was the sin they were guilty of, hence they are called devout men. Of course they had to give up that sin before they could be baptized. And their coming to the apostles inquiring what they must do was evidence of the fact that they were willing to surrender to Christ and to be baptized in his name. Note the formula in this commission. It is to be baptized in the name of Jesus Christ. They had not rejected God, or the Holy Ghost, but Jesus Christ, hence the stress is laid on his name. Christian water baptism is in the name of the Father, Son and Holy Ghost. I state also that any person or theory that ignores the prophecies referring to

this day's work can not prove by an expressed statement that there was any water baptism administered on this occasion. As I have shown, Dr. Carson says there was no water baptism on the day of Pentecost. If the reader will refer to my argument on Cornelius, Paul and the eunuch, he will find in each case conversion before baptism.

Take next in the diagram, 1 Cor. 10:2. You note no remission of sin here. They were God's people before they left Egypt. No mention of the people of God being buried in the liquid grave. Their enemies were buried, as the water poured in upon them, and they were drowned in the sea, but they were not cleansed but perished. In the grave there is corruption, rottenness and dead men's bones.

Take the next in his diagram, John 3:5. The diagram has it:

Sinner. Spirit-Water. Kingdom.

The Bible has it: The back-slidden Jew, Nicodemus, born again or new birth before seeing the kingdom, born of water and of the Spirit before entering the kingdom. One must be born before he can see or enter anything. It is a bad theory that tries to baptize one that does not exist to born him. The sinner has no spiritual existence until he is born of God or from above. The backslider has no spiritual existence until he is born again, or anew. There is one stubborn fact our friend has to overcome before his theory can be true, and that is, when Christ spoke this language water baptism as a Christian ordinance did not exist. If the reader will read carefully the fourth chapter of John, he will find the water Christ gave to the thirsty or penitent sinner. It was spiritual or living water, and he puts this living water in the sinner. The advocates of this theory put the sinner into a tank of water. Quite a difference.

Take the next in diagram, Titus 3:5:

Sinner. Renew-Washing. Saved.

Bible: Backslider saved by the washing of regeneration and renewing of the Holy Ghost. How can any one be regenerated who has never been generated? Generation means bringing one from death to life. Degeneration means going from a state of life back to the state of death by personal transgression, hence the need of regeneration. Regeneration means bringing one again from the state of death to life. Note, the Almighty God, by washing us in the blood or laver of regeneration, which he shed on us. So this work is not performed by man. The washing is not in water, but in the blood. Washed us in his own blood from our sins. So we are baptized into Jesus Christ, and not into a tank of water. In him a new creature.

My space is now filled. I would like to have ten more speeches on this subject, but our friend thinks not good to grant them. So he closes me out. Examine what has been said in the fear of God, and make your own decision.

THE CREED CRITICISED.

MR. BURNETT'S FIRST SPEECH.

We now begin a new proposition. But on account of personal reflections and misstatements made by my opponent, I shall have to notice his last speech. He says he has been closed out, and wants ten more speeches. That is all buncombe. He and the writer have held three oral debates on the design of baptism, and we never at any time gave the sub-

ject as many speeches as we have on this occasion. The reader is also aware that ever since the introduction of this issue I have urged and urged the gentleman to confine himself to the subject in debate and meet my arguments, and he would not do it. All he has said on the issue in ten speeches could be contained in one speech. He has not fairly met a single scripture that has been produced. If he had a hundred speeches, he would not do it. For five years, in every issue of my paper, I have given him a half page to defend his doctrine, when there is not a Methodist paper in America that will print one speech of the debate. He abuses my liberality by grumbling for more space, when he knows he does not need it or want it!

He says he did not pervert Wesley as charged, but gave Wesley's words. He perverted Wesley by saying that Wesley said it is Spirit baptism in Rom. 6 that baptizes us into Christ, when Wesley said as plainly as words can speak it that it "alludes to the ancient manner of baptizing by immersion." He also misrepresents Wesley on Jno. 3:5 and Titus 3:5, and in saying that Wesley wrote the Doctrinal Tracts before he was converted, and at that time he believed in "water regeneration." Wesley wrote the Doctrinal Tracts after his so-called conversion, but he never changed his position on baptism to the end of his life. The Discipline contains the same doctrine (see page 235), and Wesley's Notes, and Wesley's Sermons. Has the Discipline never been regenerated? Better call the little creed up to the bench, and pray that its "original sin" may be washed away in water baptism, and that it be "delivered from thy wrath!" If it was "conceived and born in sin," it ought to be regenerated. All that is necessary is a prayer and a spoonful of water, at least that is all it takes to remove the original sin of a babe and deliver it from God's wrath. One of the

chief speakers at the late General Conference said the Discipline was a mass of Campbellism and water salvation! The Doctrinal Tracts were published many years by the General Conference as Methodist doctrine. The copy now lying before me contains this statement on the front page: "Published by Order of the General Conference." Was the General Conference unregenerated? What does the Doctrinal Tracts say? Listen: "By water then, as a means, the water of baptism, we are regenerated or born again!" Did Wesley write his Notes before he was regenerated? In the preface he says, "My day is far spent, and even in a natural way the shadows of the evening come on apace." What did the old man say about baptism at that time? Listen at his comment on Acts 22:16: "Baptism, administered to real penitents, is both a means and a seal of pardon; nor did God ordinarily in the primitive church bestow this on any unless through this means." Mr. Weaver misrepresents Wesley, just as he does the Bible and the Discipline and the commentaries. He says the church repudiated Wesley, but did not expel him. Can a church repudiate its founder? Can a body cut off its own head? Why doesn't the church repudiate the Discipline? The man that wrote it taught water salvation and put it in the Discipline, on page 235, and (by implication) taught infant damnation. He said: "In the ordinary way there is no other means of entering into the church or into heaven." Doctrinal Tracts, page 250. What becomes of the unbaptized infant that does not enter the church or heaven, and is not delivered from God's wrath?

To meet the first text of our diagram—Death, Burial, Resurrection—he says the sinner is buried into Christ's death (not water), and is covered with "the sacred influence." Where then is the resurrection? The raising is out of the element in which the person is buried, so if Weaver's sinner

is raised out of the sacred influence of Christ's death, it is all gone! If the hiding in God is the burial, there is no resurrection! But Paul repudiates all that nonsense, by stating that both the burial and resurrection are in baptism!

To meet the second text of the diagram (Mark 16:16), he says this is a special commission to the eleven. The Lord says it is for "every creature" in "all the world." Quite a difference. Weaver says the salvation is salvation from hell. Does that help the case any? Does baptism save from hell? Faith and baptism are conditions of the same salvation. What salvation is that, beloved? But he says believers today can not speak with tongues. Paul tells how long miraculous gifts shall continue, and says tongues "shall cease," but he does not say the Lord's commission and the Lord's law of salvation shall cease. Does he? Our friend makes the same mistake with Acts 2:38. He says this is meant for the devout Jews. Peter said it was for them and their children "and all that are afar off, even as many as the Lord our God shall call." Quite a difference. Why does our friend try to dodge these plain texts of Scripture? He does it because he knows he can not meet them, and because they contradict his unscriptural doctrine. No scholar in any church takes the position he does on these texts.

He says the Israelites were God's people in Egypt. Yes, his unsaved people. They were his people before they went into Egypt, and the sinner is God's child before baptism (his unsaved child), but the Israelites were not saved from bondage and out of Pharaoh's country till they were baptized. It has been utterly impossible to get Mr. Weaver to see the point in this typical baptism and typical salvation. He has made no effort to meet it.

His attempted reply to Jno. 3:5 and Titus 3:5 is simply ridiculous. He runs over his Discipline and John Wesley in

the attempt. Both Wesley and the Doctrinal Tracts say the "washing of regeneration" (which Paul says saves us) is baptism. Weaver jumps over to Jno. 4, and finds "spiritual water," but he knows that is not the water referred to in John 3:5, of which the sinner is born in order to enter the kingdom. His creed does not so apply it, and neither does Weaver when he is out of a debate. Every time he rantizes an infant (with creek water) he reads Jno. 3:5 and applies it to the little Jordan he has in a bowl. Our friend has discovered a new thing under the sun, viz., that it is impossible to baptize one who does not exist! A sinner must have an existence (as a Christian) before he can be baptized. What about a babe, which you deliver from God's wrath in baptism? Has it an existence as a Christian while it is under the wrath? Seeing his tangle here, he jumps around and says it is a backslider that needs baptism, and he has no existence! Then he conjures up his theory of generation, degeneration and regeneration. Weaver is as ignorant of the new birth as the old Methodist brother who lived in Georgia. He said he knew all about the new birth, for he had been born again thirteen times!

We have shown clearly from Wesley and the Discipline that the Methodist creed teaches water salvation. Now, the first work we shall demand of Mr. Weaver on the new proposition is, to harmonize that doctrine with the ninth article of the same creed, which says the sinner is justified by faith only. Here are two antagonistic doctrines, taught in the same book. Which is correct? The babe has no faith, and can not be justified by faith, yet it is counted a sinner, under the wrath of God, and is sprinkled with water to deliver it from the wrath. Its justification is by water only. Here is a place for our friend's faith texts. Let him bring them on. If the sinner is justified by faith only (as the creed says), and the babe

is born a sinner (as the creed says), then the babe is damned without a peradventure!

The second work we shall ask at his hands is to show whether the Methodist people worship a real God, or a nonentity. The creed (Art. 1) says, "There is but one living and true God, everlasting, without body or parts." Now, that is the best definition of *nothing* that was ever put in print. If God has no body or parts, he is a nonentity. But man was created in the image of God. Is man without body, or parts? If so, he is a nonentity. But we shall prove that God has hands, face, eyes, body and parts, and that the creed is in error.

MR. WEAVER'S FIRST SPEECH.

Our friend says I don't want nor need any more time on the remission proposition. Of course he knows. He says we have held three oral debates, and have never given the subject as many speeches as we have this time. Our friend will remember we had both sides affirmed in the oral debates. I affirmed on justification, he on design, with three services each day and one day to each proposition. That gave six hours in oral speeches, and a person can read the whole of this in less time. These written speeches are short.

Our friend says I have not fairly met a single scripture he has given. I will ask who ever did meet his position, he being judge? I think a close examination of his ten speeches will reveal the fact that he has told his readers that ten times. He must think his readers are dull of comprehension, so he feels called on to tell them again.

I think it due the readers to state to them that I am in this controversy by invitation. The Methodist papers of America print the articles of persons invited to write for them. They have nothing to do in this controversy. No Methodist

has anything to do in it but myself, and I am here by invitation of our friend.

He says he gives notice to my last speech on the other proposition because of "personal reflections and misstatements" by me. Then it was not because I gave new arguments in last speech. I will simply say in reply to this serious charge, that if our friend will now at this late date give me the committee asked for at the beginning, of competent, honest men, that if they say I am guilty of this charge, then whatever apology they think I should make, I will make.

I shall make no reply to his oft-repeated arguments on the texts noted in my last speech. I am perfectly satisfied with it, so far as I was permitted to go with the argument, and when I put in my last speech on it I meant it for my last speech on that proposition.

You note, my friends, that we have no definite proposition before us now, hence I have nothing before me to deny. Will our friend give us a definite proposition, so I can see as to whether I can deny or approve?

He says I have discovered a new thing under the sun, viz., that it is impossible to baptize one who does not exist! A sinner must have an existence (as a Christian) before he can be baptized. I don't think that is new. How can any one that does not exist be baptized? And, as I have stated, with no denial, that the sinner has no spiritual existence, how can he receive Christian baptism? Christian baptism is not to give existence to one who does not exist, but it is a token of his spiritual existence. Our friend then asks, "What about a babe, which you deliver from God's wrath in baptism?" The babe is delivered from God's wrath in or by baptism, but not water. Paul said, "For as in Adam all die." The whole human race died or fell in Adam, hence all were under the curse of God. Paul also said, "Even so in Christ shall all

be made alive." Then it is safe to say that Jesus Christ in his dying for all redeemed all to God by his blood, out of "every kindred, and tongue, and people and nation." Then it is safe to say that the babe, being redeemed by the blood of Christ, is saved from the wrath of God in this precious washing or baptism of blood. Now, it being thus baptized or washed in this blood, is by this baptism saved from the wrath of God. And as it is first saved from the wrath of God by this baptism, which is for remission of the Adamic sin, we baptize it with water as a token of the fact that it is thus saved from sin, and not to save it from sin. So the babe, just as the personal transgressor, is first saved from sin by the blood, and both receive water baptism as a token of its salvation. So we believe in and teach baptismal generation and regeneration, but not water generation or regeneration. So when a Methodist teaches baptism, he means as the Scriptures teach, first the baptism of blood or washing in the blood, and this washing accompanied by water baptism is the token of the baptism of blood. When our friend speaks of baptism, he means immersion in water as the whole thing, and he thinks too much blood is nonsense, for he says there is not so much as one drop of Christ's blood to be found in the whole world now. So we baptize the babe because it is saved by the blood of Christ in the atonement, and not to save it. Our friend tells it that Mr. Wesley and the Discipline both teach water baptism for remission of sins. Why then does he fight Mr. Wesley and the Discipline if they teach as he does on this question? I can't think our friend really believes that Methodists do teach, or have ever taught, that water baptism is for remission of sins. Now let the reader take up the June number of his paper (the Budget) and read under the caption "Big Baptist Fibs," as follows: "They are also ready to show that all denominations of the world, from the day of

Pentecost till the rise of Methodism, taught baptism for the remission of sins.”

We now come to the first work under the new proposition. I will state first that I fail to see the definite proposition. Our friend says he has shown clearly from Mr. Wesley and the Discipline that the Methodist creed teaches water salvation, and wants me to harmonize that doctrine with the ninth article of the same creed, which says the sinner is justified by faith only. I have proven by Elder T. R. B., in June number of the Budget, that the Methodists do not so teach. As to infants, I have shown you in this speech that they are saved from God's wrath by the baptism of blood, and not by water. As to the justification of the sinner, I endorse the article in the creed, and think I can prove it by the Scripture. As to the kind of a God Methodists worship, we will note that when our friend proves what he says about God. I will state that all believe the sinner is justified by faith. Some say it is not by faith only. I offer the following scripture in proof of the doctrine: Rom. 3:26-31: “To declare I say at this time, his righteousness; that he might be just, and the justifier of him which believeth in Jesus. Where is boasting then? It is excluded. By what law? Of works? Nay, but by the law of faith. Therefore, we conclude that a man is justified by faith without the deeds of the law. Is he the God of the Jews only? Is he not also of the Gentiles? Yes, of the Gentiles also. Seeing it is one God, which shall justify the circumcision by faith, and uncircumcision through faith. Do we then make void the law through faith? God forbid. Yea, we establish the law.” Read Rom. 4:3-9: “For what saith the Scripture? Abraham believed God, and it was counted unto him for righteousness. Now, to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on him that justifieth the ungodly,

his faith is counted for righteousness. Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works." Read Rom. 9:30-33: "What shall we say then? That the Gentiles, which followed not after righteousness, have attained righteousness, even the righteousness which is of faith. But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness. Wherefore? Because they sought it not by faith, but as it were by the works of the law. For they stumbled at that stumbling-stone." Read Gal. 2:16-17: "Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law; for by the works of the law shall no flesh be justified." Read Mark 5:36: "As soon as Jesus heard the word that was spoken, he saith unto the ruler of the synagogue, Be not afraid, only believe." These texts establish beyond doubt the doctrine of the article assailed by our friend. If they are true, the article is also true.

MR. BURNETT'S SECOND SPEECH.

We are sorry Mr. Weaver has such a poor memory. It requires much time to correct his mistakes. He says that in our oral debates both disputants affirmed, he on justification and this writer on the design. He never did affirm on justification in a debate with the writer in his life, and we made only six speeches each on the design. Neither did he ask for a committee to decide any point of order in this debate. He asked for a committee to read proof—that was all. A man who has so poor a memory ought not to trust it out of his sight. He says the Methodist papers have nothing to do with this debate. That is correct—they do not. But we tried to

get them to have something to do with it and failed. He says we have no definite proposition on the creed—and he wants one. Indeed! We asked him to affirm that the teaching of his creed is scriptural, and he would not do it. We even challenged him to affirm that he believed the teaching of his creed, and he would not do it. He said: "You attack and I'll defend." And that is what we are doing—just what he asked us to do. Our friend is shaky on facts, as well as on commentaries and history.

He says the babe is delivered from God's wrath before its birth by the baptism of Christ's blood, which was shed to redeem all from the fall of Adam. His creed disputes him. It says the babe is "conceived and born in sin," and delivered from God's wrath in water baptism. See Methodist Discipline, p. 160. The minister prays in the baptismal prayer, before putting the water on the infant's face, "that he, being delivered from thy wrath, may be received into the ark of Christ's church." Weaver has prayed this prayer a hundred times. If the child was delivered from the wrath of God before its birth, when the blood was shed, why pray for a second delivery? He also prays: "O merciful God, grant that the old Adam in this child may be so buried that the new man may be raised up in him." Our friend says there is no old Adam in the babe at the time of its baptism, for it was all washed away and buried by the baptism of blood before the babe was born! He also says the child was conceived and born in righteousness and not "conceived and born in sin," as his creed states. So you see Weaver does not believe his creed. Or if he believes his creed, he does not believe the speeches he makes in this debate! They are directly antagonistic. The man who wrote the creed taught as the creed teaches. He said: "If infants are guilty of original sin" (the sin of Adam), "they can not be saved unless this be

washed away by baptism." He also said: "By water then, the water of baptism, we are regenerated or born again." Doctrinal Tracts, pp. 250-251. Weaver disputes Wesley and the Methodist Discipline in order to save his pre-natal nonsense of a blood-baptism before the child is born.

He quotes, "As in Adam all die, even so in Christ shall all be made alive," and says this text delivers the child when the blood is shed. But he leaves out that part of the text which contradicts him. Paul says, "Even so in Christ shall all be made alive, but every man in his own order, Christ the first fruits, and they that are Christ's *at his coming*." The making alive of this text is "at his coming," and not when the blood was shed. We have called Mr. Weaver's attention to his mistake here six times, but he pays no attention to it. We have before us three theories about the delivery of the child from Adam's fall, and somebody is wrong. Weaver says the delivery took place when the blood was shed; the Discipline says the delivery takes place when the child receives water baptism; Paul says the delivery will take place at the resurrection. Weaver contradicts the Discipline; the Discipline contradicts Weaver; Paul contradicts both Weaver and the Discipline! Which will you follow?

He says Burnett affirms that Wesley and the Discipline teach baptism for remission of sins, yet Burnett fights them. We do not fight them for teaching baptism for remission, but for teaching that a babe (without faith) receives remission in baptism. Do you see? A babe has no sins, but if it had a million it could get no remission in baptism without faith. That is water salvation, and we condemn Wesley and the Discipline for teaching it.

But Mr. Weaver says he has proved by "Elder T. R. B." (June number of paper) that all denominations taught baptism for remission "till the rise of Methodism," and this

shows that he (T. R. B.) thinks Methodists do not so teach. Wesley always taught baptismal remission, and the Discipline teaches it today, but a second doctrine (faith-alone) was introduced, and both these doctrines adhere to Methodism, though directly antagonistic. The preachers preach faith-alone in the pulpits, and pray and practice water salvation when they read prayers out of the Discipline and rantize infants to deliver them from God's wrath! They ought to throw away the Discipline, or stop preaching faith-alone. Is the infant saved from God's wrath by faith-alone, when it has no faith at all?

We so arranged this proposition as to permit our friend to bring out his faith texts, though he refused to bring them out on the other proposition. This shows that we did not wish to deprive him of the faith texts. He quotes several texts that prove justification by faith (which he says we all believe), but you observe he does not quote one that says "faith alone." He readily finds a text that says "by faith without the deeds of the law," but he does not find one that says "by faith without the deeds of the gospel." Does he? That would make the Bible contradict itself, and the Bible does not do that kind of work. His text (Mark 5:36) which says "only believe" has reference to a miracle, and has no relation to the issue in debate. Now we are going to show that Mr. Weaver himself does not believe that his texts teach faith only. Is a sinner saved without repentance? Is he saved without prayer? There is no repentance and there is no prayer in the texts he quotes. Is he going to exclude them from the plan of salvation in order to get baptism out? Why then does he use the prayer-bench, and why does he teach repentance as a condition of salvation? If repentance is a condition, the sinner is not saved by faith-alone. Faith-alone excludes everything but faith. Suppose we say that a man lives by eating, do we tell the truth? Yes. Suppose we say he lives by eating only, do

we tell the truth? No, for a man lives by sleeping and drinking, as well as by eating. Suppose we say a sinner is justified by faith, do we tell the truth? Yes. Suppose we say a sinner is justified by faith only, do we tell the truth? No, for the Bible says the sinner is justified by several other things, as well as by faith. So the ninth article contradicts the Bible, and is therefore false. Mr. Weaver's texts fall short of the proof he tries to get out of them.

He makes no attempt to defend the God of the Discipline—a God “without body or parts.” He says he will wait and see whether his opponent can prove whether the God of the Bible has body and parts. Well, here is the proof: Gen. 1:26. “God said.” So God has a tongue. Gen. 1:4: “And God saw the light, that it was good.” So God has eyes. Rev. 3:16: “I will spew thee out of my mouth.” So God has a mouth. Prov. 1:24: “I have stretched out my hand and no man regarded.” So God has hands. Ps. 3:4: “The eyes of the Lord are upon the righteous, and his ears are open unto their cry; the face of the Lord is against them that do evil.” So God has eyes, ears and face. Deut. 26:8: “The Lord brought us forth out of Egypt with a mighty hand, and with an outstretched arm.” So God has arms. Ex. 33:23: “I will take away my hand, and thou shalt see my back-parts.” So God has back-parts. God has eyes, ears, face, mouth, tongue, arms, hands, and back-parts; the creed says he is without body or parts, hence the creed is false. Man was made in the image of God; does man possess body and parts? Has Weaver a body and parts? Is he in God's image? The God of the Discipline is a non-entity, but we do not suppose that Methodists worship a non-entity. They do not believe their creed. Like Mr. Weaver, they throw away the parts they do not like. They ought to throw it all away.

MR. WEAVER'S SECOND SPEECH.

Our friend says that our texts do not prove that the sinner is justified by faith only. If the reader will read the texts I gave, I think they will take care of themselves. Our friend says the Bible says the sinner is justified by several other things, as well as by faith. He failed to give the texts that say so. He says faith only excludes everything but faith. Let's note that statement. We mean by justification of the sinner by faith only, that it is the only thing without which there is or can be no justification. In other words, faith is the only thing that is absolutely or indispensably necessary to, and immediately connected with, the sinner's justification. We teach if the sinner could have everything else without faith, yet he could not be justified until he believed. On the other hand, we believe that if he have nothing but faith, that is to say, if it were possible for the sinner to have faith without anything else, he can be justified. So we teach that faith is the only condition of the sinner's justification, and not in every sense the cause of his justification. We believe that the love or grace of God is the original or moving cause, and the Holy Spirit is the efficient cause, as he takes the things of Christ and shows them unto us. The death of Christ is the meritorious cause. The instrumental cause, on God's part, is the word of God. But the conditional cause on the sinner's part is faith only. If faith is the conditional cause of justification, then nothing else can be a condition, in the same sense, without a contradiction. Suppose God had made the taking of the sacrament the condition, in the same sense, he has made faith. Then would it not follow that no sinner could be justified without taking it? And would it not follow also that as soon as the sinner took it that he would from that moment be justified? Then I will ask, could not the sinner take it

without faith? I think it is an easy thing for the Bible student to see that no two things can possibly be the condition of the sinner's justification before God in the same sense without a contradiction, no more than two balls can occupy the same place at the same time. In what sense is faith the condition of the sinner's justification? In that it is absolutely or indispensably necessary to it, so that he can not possibly be justified without it, and in that it is immediately connected with it. "He that believeth on him is not condemned," that is to say, is justified. "He that believeth is passed from death unto life." "He that believeth on the Son hath everlasting life," "Therefore being justified by faith, we have peace with God." Now suppose the Scripture should say, "He that taketh the sacrament is not condemned, is passed from death unto life, hath everlasting life, and hath the witness in himself," and suppose it be said, "Therefore being justified by taking the sacrament, we have peace with God." Then taking the sacrament would be the condition of justification in the same sense that faith is. Then faith could not be the condition in the same sense without a contradiction, for the sinner could take the sacrament without faith, and the moment he took it he would be justified. And the sinner can believe on Christ without taking the sacrament, and the moment he believes he is justified. So no two things can be the condition of the sinner's justification at the same time and in the same way, without a contradiction. If faith is the condition, it is faith only; if it is repentance, it is repentance only.

As to my short memory about a committee, I will simply state that our first conversation was not in a corner. If it be necessary, I will make good my statements by other witnesses, for the conversation took place in the Methodist parsonage at Ladonia. And then if our friend will publish our written correspondence, I am willing to stand or fall by it. As to my

refusal to affirm the doctrinal teachings of Methodism, that is new to me. I stand ready, willing and anxious to do so with our friend in his paper, or in any church he has charge of. But my friend will not allow the teaching of his church on its origin nor on its mode of water baptism, as he or it teaches. I now challenge him to do it through the Budget, or orally in any church he has charge of.

As to what our friend calls my "pre-natal foolishness," I will ask the readers to read Mr. Campbell on the natural state of the infant as I gave it when on that point, or rather ask that you read in the Christian System by Mr. Campbell on man as he was and especially on man as he is, and you will find this doctrine there taught.

I now come to our friend's God. He says his God has a tongue, eyes, ears, mouth, hands, face, arms, back-parts, and our creed says he is without body or parts, hence the creed is false. Then our friend says man was made in the image of God, and he asks whether man has body or parts. To show that he means a material, physical or corporeal body, he asks, "Has Weaver a body and parts? Is he in God's image?" Our friend should have put one other text. Ps. 91:4: "He shall cover thee with his feathers, and under his wings shalt thou trust." So he could add both feathers and wings to his material God. Now, the truth is, all of these texts are properly figurative in their teaching, but our friend has put a literal interpretation on them, making God a material being. Now a material being can be seen. But our Bible teaches that God is everywhere. Reader, do you see God with your natural or physical eyes? You do not. If he had a material body, you could see him. Our Book tells us that both God and his throne are in heaven, and the earth is his footstool. Then God, if he has a material body, must have an immense one, to sit on his throne in heaven and rest his feet on this earth,

and strange we can't see so large a body, and it in every place! Take one member of this body, the eyes. 1 Chron. 16:9: "For the eyes of the Lord run to and fro throughout the whole earth." If these were natural eyes, strange that no one can see them, and strange that they are large enough to be over the whole world at once. Our friend Burnett's eyes can be seen, but they can not be in the whole world at one time. I will ask, Is our God a material being, with a physical body and parts? I will let the Bible answer. John 4:24: "God is a spirit." Has a spirit physical flesh, eyes, hands and arms, composed of flesh and bones? Luke 24:39: "Behold my hands and my feet, that it is I myself; handle me and see, for a spirit hath not flesh and bones as ye see me have." People who lived in the days of Christ could see and handle, and could hear the voice of the human Christ and see his form. Can't they see God now? John 5:37: "And the Father himself, which hath sent me, hath borne witness of me. Ye have neither heard his voice at any time, nor seen his shape." John 1:18: "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father he hath declared him." I will say, friends, you can see the picture of our friend's material God, by getting Armitage's History of the Baptists and finding the pictures he gives of the old-time immersion of the subjects naked, and if you will look carefully you will find the picture of what he calls the river God. He is a material old gentleman, and has his picture placed where all can see him. But our God, the God our Bible pictures to us, is the Eternal Invisible God, with no material but a spirit body.

MR. BURNETT'S THIRD SPEECH.

When a man has something he can not manage, and he is not quite honest enough to come right out and admit it, he

will transform it into something else, and proceed to combat the thing he has formed. Mr. Weaver knows he can not defend the God of the Methodist creed, who is "without body and parts," so he transforms his opponent's God into a "material God" with physical body and parts, and proceeds to demolish that sort of a God! Now, is not that a wonderful feat, O great sophist? He assumes that, because we said man was made in the image of God, and asked if Weaver had body and parts, that we represented God as having physical body and parts. Of course he knows better, but we will try him on his own picture. Has Weaver no body and parts except his physical structure? When his spirit leaves his mortal body in the grave, and goes to the spirit land, will it have no body and parts—no eyes, no ears, no mouth, no tongue? How much enjoyment will it have in Paradise in that condition—a shapeless, formless, bodiless, eyeless, tongueless mass of—nothing! It would be better for him to join the soul-sleepers, and stay in the grave with his dead body. But that is the kind of a thing Weaver's God is at all times. He has no eyes to see, no ears to hear, no arm to save, for Weaver says our texts are figurative. Then we have only a figurative God! What is the use to pray to him—he can not hear! What is the use to expect help at his hands—he has no hands! A Chinese god or a brass monkey would do just as well. The old Baal of Elijah's day was his twin brother! No wonder Methodists pray so loud sometimes—their God has no ears! But Weaver may say he believes God is a spirit, and has a spirit body and parts. We are not discussing what he believes, but what his creed *says*, and it says God is "without body and parts." If he has a spirit body and parts, then the creed is false, for it says he has no body and parts. We made Weaver repudiate his creed on Jno. 3:5, and on that statement which says the infant is "delivered from thy wrath" in water

baptism, and now we are going to make him repudiate the God of his creed. We all know God has no physical body and parts, and there is no issue on that subject. The creed says he "is a spirit, without body and parts." Now, what sort of a thing is a bodiless spirit? A headless spirit? An eyeless spirit? Has an angel no shape and form, because it is not a physical entity? The God of the creed is an eyeless, toothless, tongueless, shapeless, formless mass of nothing! The rich man's soul in hades possessed better qualities than that. It had a tongue and eyes and a body. Man (both soul and body) was made in the image of God. Paul says the man Christ Jesus was "the express image of his person." Man's physical structure is the image of God's spiritual structure, and we can not suppose that God (though a spirit) is without body and parts. Mr. Weaver seems to think the divine being is a great mass of incomprehensible vapory nothing scattered through illimitable space, without form and void! Because he finds a figurative text that calls this earth "his footstool," he thinks God must have very long legs! Then, because another figurative text represents God as an eagle, with his people resting under his wings, covered with his feathers, he thinks we ought to put wings and feathers in our description. If some texts are figurative, are all texts figurative? Has God only figurative eyes, and figurative ears? He does not see us, and when we pray he does not hear us—except in a figure! So we only pray figurative prayers to a figurative God! But Mr. Weaver sees the foolishness of his creed's definition, and in his last sentence he repudiates it flatly, and says God is a spirit and has a spirit body and parts! Amen! That ends the controversy. The creed is false, and Weaver surrenders the issue!

Our friend assumes, without proof, that there can be only one condition of justification. The Bible contradicts him.

Take the case of Abraham. Paul says he was justified by faith, and quotes Gen. 15:6 as proof. James says he was justified by works, and quotes Gen. 15:6 as proof. James says "his faith wrought with his works, and by works was faith made perfect, and the Scripture was fulfilled which saith, Abraham believed God and it was counted unto him for righteousness." The faith that justifies, and is counted for righteousness, is the faith that works—not the do-nothing faith, or faith alone. Here is the key to the doctrine of justification by faith. Faith is the active principle, but until it acts it is not in a justifying state. "Rahab the harlot was justified (by faith) (by works, too) *when* she had received the spies. So James sums it up: "Ye see then how that by works a man is justified, and *not by faith only*." James contradicts Weaver and his Discipline. By this sensible plan of interpretation, we have justification by faith, and yet we reject none of the conditions of salvation contained in the gospel. Our friend thinks if the sinner is saved by one thing, he can not be saved by another thing, and he illustrates by the "sacrament"—whatever that is. As soon as the sinner eats, he is saved. But listen here: "Whosoever shall call upon the name of the Lord shall be saved." Rom. 10. No faith is mentioned in that text, and no baptism. As soon as the sinner calls he is saved, according to Weaver's interpretation of texts. But Weaver has the sinner to call before he has faith, hence he is saved as soon as he calls, and before he reaches faith! By the process by which he knocks out a baptism text with a faith text, we knock out a faith text with a call text, and by this knocking out process we knock the Bible all to pieces! All the texts are true, and each one has its place in the gospel system. Here is a simple rule by which you may know Mr. Weaver is wrong about justification by faith only. God does not justify a sinner in his sins, but baptism is for the remission of sins

(Acts 2:38), hence God does not justify a sinner by faith before baptism. God does not justify a sinner while out of Christ, but the sinner is baptized into Christ (Rom. 6:3), hence God does not justify a sinner before baptism.

Mr. Weaver says our talk about a committee was in the Methodist parsonage at Ladonia, and there were "witnesses." Another mistake. Mrs. Weaver was the only person present, and she was out of the room during most of our conversation. But if that woman knew Weaver as long as we have known him, she would not swear to his treacherous utterances six years after date! There is no dispute that there was talk in the parsonage about a committee, but it was a committee to read proof, and not to settle Weaver's misrepresentations of Wesley and the Discipline and the history. We have a committee for this latter work, in the thousands of readers of this paper, and the readers of the book that shall follow, and we have asked them to read the authors in question for themselves, and see who is strictly honest and truthful in the matter.

Our friend banters for another debate, in any church this writer "has charge of." He ought to know that among people governed by the New Testament preachers do not "have charge" of churches. There is a town in Dallas county, Texas, where it is said the people have been anxious to have him meet the writer in debate for ten years past. Why does he not tender some Methodist church in his diocese? In that case, he need not wait thirty-six hours. We have furnished both house and audience for a debate with him of five years' duration. It is time for J. C. Weaver to furnish something. At first he agreed to furnish the money to print the book, but he soon fell from grace on that proposition, and now the book is printed (at a cost of four hundred dollars) we can not get

him to buy it at reduced rates and circulate it among his Methodist people! Is he not a valorous champion?

MR. WEAVER'S THIRD SPEECH.

Our friend still refers to what he calls my picture. This is our friend's plan. When he meets texts he can't harmonize with his theory, he calls it my work. I think the thoughtful reader can see this dodge. What disposition did he make of the texts I gave in my last speech? Now take his reference to my spirit leaving the mortal body and going to the spirit land: He asks, "Will it have no body and parts, no eyes, no ears, no mouth, no tongue?" If the spirit has all these things in tangible form, why can not we see it leave the body when the body dies? Our friend says, "Mr. Weaver seems to think the divine being is a great mass of vapory nothing, scattered through illimitable space, without form and void." Mr. Weaver thinks no such thing. He believes the Bible statement that "God is a spirit." "A spirit hath not flesh and bones, as ye see me have." "No man hath seen God at any time." "Ye have neither heard his voice at any time, nor seen his shape." "There is a natural body, and there is a spiritual body." Our friend says, "The creed says he is a spirit, without body and parts." Our friend quotes the creed here as he does elsewhere—he makes it say what he wants it to say, and then goes for the creed for saying what he makes it say. Now take his statement, "The creed says he is a spirit, without body and parts." Now let the creed state its own position, then compare. "There is but one living and true God, everlasting, without body or parts; of infinite power, wisdom and goodness; the Maker and Preserver of all things, both visible and invisible. And in unity of this Godhead there are

three persons, of one substance, power and eternity, the Father, the Son and the Holy Ghost."

I read Rom. 1:20: "For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead, so that they are without excuse." I read Col. 1:15: "Who is the image of the invisible God, the firstborn of every creature." I read 1 Tim. 1:17: "Now unto the King eternal, immortal, invisible, the only wise God, be honor and glory forever and ever, amen." I read Heb. 11:27: "By faith he forsook Egypt, not fearing the wrath of the king, for he endured as seeing him who is invisible."

Our friend says I assume that there is only one condition of pardon, and says the Bible contradicts me. He refers to Gen. 15:6, which reads: "And he believed in the Lord, and he counted it to him for righteousness." Our friend then quotes James, or rather as much of James as he thinks he can use to his profit. Now, my friends, if you will read James carefully, you will find in the chapter our friend quotes from, which is the second chapter, that James does not so much as refer to a sinner in that entire chapter. James refers to Abraham's justification by works when he offered Isaac on the altar. I will ask the reader if Abraham was not justified as a sinner before Isaac was born? And if it was not on account of his faith in God that Isaac was promised? The truth is, Abraham was justified by faith as a sinner before Isaac was born and he was justified by faith and works as a child of God when he offered his son on the altar. It was when he proved his faith by his works. Now read: "Was not Abraham, our father, justified by works when he had offered Isaac, his son, upon the altar?" Who offered up his son? Abraham, the sinner? No; impossible for a sinner to do that. Then who did it? Abraham, our father. Now let us hear Paul: "What shall we say

then, that Abraham, our father, as pertaining to the flesh, hath found? For if Abraham were justified by works, he hath whereof to glory, but not before God. For what saith the Scripture? Abraham believed God, and it was counted unto him for righteousness. Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness." I read Gal. 3:11: "But that no man is justified by the law in the sight of God it is evident, for the just shall live by faith." So, if we believe Paul, he puts the question beyond any doubt. Our friend quotes James: "Ye see then how that by works a man is justified, and not by faith only." Now to make this man justified by faith and works, a Christian man, as James does in speaking of our father Abraham, is all right; but make him a sinner, then you make James contradict Paul in Rom. 3:26-28: "To declare, I say, at this time, his righteousness, that he might be just and the justifier of him which believeth in Jesus. Where is boasting then? It is excluded. By what law? Of works? Nay, but by the law of faith. Therefore, we conclude that a man is justified by faith, without the deeds of the law." Now, if you make "a man" of James a sinner, then he contradicts Paul; if you make him a Christian, as James does, for he says our father Abraham, not the sinner Abraham, then there is no contradiction.

Our friend refers to our talk at the parsonage in Ladonia. He says I was mistaken about the witnesses, for Mrs. Weaver was the only person present, and she was out of the room during most of our conversation. He seems to be very positive about the matter, six years gone. As to the treacherous utterances six years after date, I will say that I have lived in Texas some time, and my character is before the people of the state, and I am not afraid of a most rigid examination of it any-

where I have lived. I will make this statement by permission. Our friend was on the hunt of some Methodist preacher to discuss the propositions we had been discussing. He spoke of Rev. M. A. Smith of Commerce. I told him that if he would grant me a committee, to be appointed one by me and one by him and the third by the two chosen by us, and let them examine the manuscript of both, before publishing and after publishing, then if they would put their approval on the published manuscript as it passed through the Budget, and that we were governed strictly by the rules of Hedge's Logic, with the additional agreement that we were to affirm two propositions each, and that the negative should not be cut off without time to present the negative argument till satisfied to close it, and that we would after the debate was over have it published as joint property, each furnishing his part of the money necessary to publish the book, and in case we could not agree on the joint publication of the book, then either of us could have the articles as passed through the Budget printed in book form, he furnishing the money and the book to be his own property. I will state now that if our friend will grant the committee, and so soon as they examine the manuscript before and after its publication in the Budget, and give statement of the fact that the work of publishing in the Budget has been faithfully done, and they put their signature to it, and both of us sign it, so that we can send it out in that approved way, I am willing to do what I said I would do. Otherwise I will have nothing to do with it. The whole matter so far has been exclusively in our friend's hands.

MR. BURNETT'S FOURTH SPEECH.

Mr. Weaver is again out of soap, and he is also out of temper. He has made no defense of his creed in his last

speech, and has made no attempt to answer any text or argument offered by us in the preceding speech, except one small text in James. If he is clean out of material he ought to throw up the sponge and quit the debate.

We asked him what sort of life his spirit would possess in Paradise, after it left the body, if it had no eyes and no ears and no mouth, and what enjoyment it would have in that spirit land? Did he tell us? Nay! He said if the spirit had all those things (eyes, ears, etc.), we ought to see it when it left the body. Does he not know that physical eyes can not discern spiritual existences? Why can not Mr. Weaver see the Holy Spirit? Is the Holy Spirit a vapory nothing, like Weaver's God? Why can not Mr. Weaver see the devil? Is the devil a vapory nothing "without body or parts?" We do not think our wild friend would be much afraid of a devil that had no body or parts. Would he? He denies that he thinks the divine Being is a vapory nothing, but says God is a spirit, and a spirit "hath not flesh and bones." Yes, Jesus says a spirit hath not flesh and bones, but did Jesus say a spirit hath not body and parts? Our friend wastes much valuable space quoting texts that say God is invisible, and no man hath seen God, etc. What use have we for those texts on this question? Why don't he quote a text that says God has no body and parts? He accidentally quoted one good text, viz., "There is a natural body and there is a spiritual body." But his creed says God has no body at all—neither natural nor spiritual! Our friend admitted in a former speech that God has a spiritual body. Why then does he not confess that the creed tells a falsehood, and throw it away?

He says James considers Abraham as a child of God when he says he was justified by works, and Paul considers him as a sinner when he says he was justified by faith. Why then do they quote the same text of Scripture as proof? Was

Abraham a saint and a sinner at the same time, when his faith was "counted unto him for righteousness?" Why, James says his justification by works was a fulfillment of the Scripture which says, "Abraham believed God, and it was imputed unto him for righteousness!" James 2:23. Now you have got James and Paul in a bad predicament! Mr. Weaver thinks Abraham was an old saint at the time James refers to him, but a sinner just becoming a saint (believer) when Paul refers to him. If he will read Heb. 11:8, he will learn that Abraham was a believer twenty-five years before the date that Paul says his faith was "counted unto him for righteousness." Read: "By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed." This is the first time his faith is mentioned, and (according to the Weaver theory) here is the place where he must have been justified by faith as a sinner, and it is plainly stated that his faith "obeyed." Whereas, the time of his justification relied upon by Mr. Weaver was twenty-five years after he had become a child of God! Now, beloved, you will have to fix up Abraham in better shape than that, or you will forever lose your dear doctrine of faith alone!

But he says James calls him "our father Abraham." Yes (all Jews did that), but James places "Rahab the harlot" right alongside Abraham as an illustration of faith and works. Was she "our mother Rahab" at that time, or only a common sinner justified by faith and works? The trouble with our wild friend, and all wild Methodists, on the subject of justification by faith and works is, they do not discern that Paul and James are speaking of different classes of works—not different classes of people. The works that Paul excludes from faith are works of the law, while the works that James includes are acts of faith. Paul does not exclude from justification any act (like baptism) that belongs to the gospel. If

so, he would make the Bible a contradiction. Paul himself says we are "baptized into Christ," and if a man is justified by faith alone (before baptism), he is justified out of Christ. Peter says baptism is "for the remission of sins," and if a man is justified by faith alone (before baptism), he is justified in his sins. The Methodist Discipline says we are baptized into the kingdom of God (page 159), and if a man is justified by faith alone (before baptism) he is justified in the devil's kingdom! So we put the Bible and the Discipline against the Discipline and the faith alone doctrine. These arguments were given in a former address, but our friend (as his custom is) paid no attention to them.

Thus far we have shown three prominent errors in the Discipline. 1. It teaches water salvation (page 159), in that it teaches the infant is delivered from God's wrath in baptism, without faith. 2. It teaches the contrary doctrine of justification by faith alone, page 22. 3. It teaches the nonsensical idea that God is "without body or parts," and is therefore a nonentity or a nothing. These three errors have been exposed, and shown to be false, by the Scriptures. We now present the fourth item in our criticism, viz., that the Discipline states on page 18 that Christ "was crucified, dead and buried, *to reconcile his Father to us.*" This statement is directly contrary to numerous statements of the Scriptures. Listen: "For if, when we were enemies, we were reconciled to God by the death of his Son, much more being reconciled we shall be saved by his life." Rom. 5:10. Listen again: "God was in Christ, reconciling the world unto himself." 2 Cor. 5:19. Again: "We pray you in Christ's stead, be ye reconciled to God." 2 Cor. 5:20. Again: "That he might reconcile both unto God in one body by the cross." Eph. 2:16. The creed has it backwards, and is therefore wrong. The anxious-seat system is based upon the idea that God must be reconciled to

the sinner. The creed-makers put the error into the Discipline.

Mr. Weaver again refers to the talk in the parsonage. He ought to let that matter alone, for every time he mentions it he makes it worse. He says he agreed to help print the book, after the committee passed upon it. The committee was to have nothing to do with the book; in fact, all idea of having a committee was dropped before the printing of the book was mentioned. He at first suggested a committee to read proof and see that his speeches were printed (in the paper) as written, but when informed that this would retard the work, he consented to drop the committee and trust the proof to the publisher. (He has since stated that the proof is most excellent.) Our friend's memory is too reckless to be relied upon in regard to matters that occurred six years ago. At first he said he thought he could furnish all the money for the printing of the book, next he said he had bought him a home and must needs have all his cash for that, but advised us to go ahead and print the book (first two propositions) and he would perhaps buy and sell a goodly quantity at a later date and help with the expenses, next he sent fifty cents and bought one copy of the book, and that is all that he has done! We have brought out an elegant edition, bound in cloth and paper, eighty speeches verbatim, and will let him have as many copies as he wants at actual cost, if he will circulate them among the Methodists.

MR. WEAVER'S FOURTH SPEECH.

Our friend says in my last sentence I contradict myself and my creed by saying God is a spirit and has body and parts. That last sentence is, "The God our Bible pictures to us is the eternal, invisible God, with no material but a spirit body."

Our friend left out the main point of difference, the material body. No one doubts that God has a spirit body. What is a spirit body? We can not know, for it can not be seen. Ask any intelligent Methodist if he thinks the Discipline teaches that God has no spirit body, and he will tell you no. But he will tell you that it teaches that God is a spirit with no material or fleshly body. Our friend says the creed says that God has no body at all—neither natural nor spiritual. Now let him give us the place where the creed uses that language, and it will do.

Our friend says I will have to fix up Paul, James and Abraham. I will state to the conscientious Bible student they will take care of themselves, as we have shown. Has our friend denied our proposition on the subject? Take the fact that no two gospel principles can be essential to the sinner's justification before God in the same sense, without a contradiction, any more than two balls can occupy the same place at the same time. Now suppose God had made both faith and repentance conditions of the sinner's justification in the same sense. Then could not the sinner believe without repenting? In what sense is faith the condition of the sinner's justification? In that it is indispensably necessary to his justification. "He that believeth not is condemned already," "He that believeth not shall be damned," and also in that it is immediately connected with the sinner's justification or salvation. "He that believeth on the Son hath everlasting life," "Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life," He that believeth "is passed from death unto life," "Whosoever believeth that Jesus is the Christ is born of God," "He that believeth on the Son of God hath the witness in himself." Now let our friend give us one text where it is plainly said, He that re-

penteth is not condemned, or is passed from death unto life, or is born of God. Then he has made out his case.

Our friend says, "Paul himself says we are baptized into Christ." If Paul had said we are baptized by water baptism into Christ, then there would be no controversy on the subject. But Paul does not mention water in the entire book of Romans, nor does he mention water in any book where he mentions baptism as a burial. So we believe that we are baptized into Christ. We think there is a great difference in being in Christ and being in a tank of water. Being in Christ is a new creature, being in a tank is a wet creature.

Our friend objects to part of the second article of faith in the Discipline. The article: "The Son, who is the Word of the Father, the very and eternal God, of one substance with the Father, took man's nature in the womb of the blessed virgin; so that two whole and perfect natures, that is to say the Godhead and manhood, were joined together in one person, never to be divided, whereof is one Christ, very God and very man, who truly suffered, was crucified, dead, and buried, to reconcile his Father to us, and to be a sacrifice, not only for original guilt, but also for actual sins of men." What does reconcile mean? "To cause to be friendly again, to conciliate anew, to restore to friendship, to bring back to harmony, to cause to be no longer at variance, as to reconcile persons who have quarreled," The only objection our friend finds to the article is, "The creed has it backwards." He does not condemn the doctrine, but he wants the words changed and have the sinner reconciled to God. What difference would it make if God is reconciled to the sinner, or if the sinner is reconciled to God? This reconciliation on the part of the world, who "died in Adam" or were by Adam's disobedience made sinners, took place on the cross, God buying them back to him by his own blood. In Deut. 32:6 we read; "Do ye thus re-

quite the Lord, O foolish people and unwise? Is not he thy father that hath bought thee? hath he not made thee, and established thee?" How did God our Father buy us? I read Acts 20:38: "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood." They were not bought nor born to God by Abraham's blood or money, but with royal blood. When John saw Jesus coming to him, he said of him, "Behold the Lamb of God which taketh away the sin of the world." This is what our Discipline calls original sin. When God washed it out with his own blood, then were they brought from death unto life in Christ, and by this royal blood made righteous. Then as all righteous persons, regardless of age, color or nationality, are entitled to water baptism as a token of this righteousness, wrought out by Christ's death, we as a church baptize the babe as a token of this righteousness or life given it by Christ. This reconciliation is brought about between God and actual sinners on the altar. We learn that the life is in the blood, and this blood was to be sprinkled on God's altar, for God promised to give life on the altar. That blood was to make atonement for the soul. God says to the sinner, "Turn ye even to me with all your heart, and with fasting, and with weeping, and with mourning; and rend your hearts and not your garments, and turn unto the Lord your God." God demands a broken or bleeding heart. James said, "Submit yourselves therefore to God. Resist the devil, and he will flee from you. Draw nigh to God, and he will draw nigh to you. Cleanse your hands ye sinners, and purify your hearts ye doubleminded. Be afflicted, and mourn and weep; let your laughter be turned to mourning, and your joy to heaviness; humble yourselves in the sight of the Lord, and he shall lift you up." Peter says: "Humble yourselves therefore under

the mighty hand of God, that he may exalt you in due time." So here in this humble position before God we are reconciled to God, or, if you rather, God is reconciled to us. And this reconciliation is brought about, not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration and renewing of the Holy Ghost; which he shed on us abundantly through Jesus Christ our Savior. This washing from sin is the work of God. Then we may truly say, "Unto him that loved us, and washed us from our sins in his own blood." So if the blood of Christ is for remission, then water can not be in the same sense. We all believe the blood is indispensably necessary to remission, and is immediately connected with it. Without the shedding of blood no remission, washed in it, made pure or white. This is the baptism we need, and must have, before we can enter heaven.

As to the conversation at Ladonia, I will say, we can't agree. This is why I wanted a committee. I will state, if our friend will publish our correspondence, I will stand by it. Will he publish it? I think not. If he will not publish it, but will **grant** the committee, and let it have all the facts, and it says he is right, then I will say no more. Will he grant it? He has not to date. Friends, I will ask of you, don't you think I would be "wild" to furnish all the money and let our friend get the publisher, and I have nothing to do or say in it, but furnish all the money?

MR. BURNETT'S FIFTH SPEECH.

Mr. Weaver has surrendered one point of his creed, after making a hard fight to defend it, viz., that God is "without body or parts." He says that "no one doubts that God has a spirit body," and the creed means that God has no material

body. If the creed had so stated, the creed would not have been criticised. But the creed did not use the word "material." Suppose you say a man is "without money," when he is without silver money but has plenty of gold, would you not tell a falsehood? If God has a spirit body, as our friend admits, the creed speaks falsely. So that point is settled.

Our friend makes no effort to rescue Paul and James from the predicament in which his last speech placed them, by saying that Paul viewed Abraham as a sinner just being converted when he said his faith was "counted unto him for righteousness," while James viewed him as an old saint when he said he was justified by works, whereas Abraham had been a believer twenty-five years at the time Paul refers to his faith!

He quotes his same old faith texts, which we have met several times, but he does not try to meet our reply to those texts. He says there can not be two conditions of salvation, any more than two balls can occupy the same space at the same time (thus comparing things that are not of the same class), whereas we have shown there are more than two conditions of salvation. He says faith is immediately connected with justification and salvation. We have shown that repentance and baptism are just as closely connected with salvation as faith. Peter makes repentance and baptism express conditions of remission in Acts 2:38. Is Peter a false teacher, or is Weaver a poor debater? Jesus makes faith and baptism joint conditions of salvation in Mark 16:16. Is Christ a false teacher, or is Weaver doing a bad work when he separates what Christ has joined together? If a sinner is justified by faith alone, without repentance and without baptism, he is justified without remission and without salvation, if Acts 2:38 and Mark 16:16 are true scriptures. Why does he not try to meet our argument on this point? He says there is no text that says, "He

that repenteth is not condemned." No, but there is a text that says, "Except ye repent ye shall all likewise perish."

We made an argument on Paul's statement that we are "baptized into Christ," hence if the sinner is justified by faith alone, he is justified out of Christ. Our friend replies, "If Paul had said we are baptized by water baptism into Christ, there would be no controversy." Well, Paul said it, and John Wesley says he said it, and Dr. Adam Clark says he said it, and Dr. Albert Barnes says he said it, and the great Dr. Wall says he said it, and Dr. Wall says all the scholars of all the churches in all the ages say he said it! But Dr. Wall lived before the Rev. Joe Weaver of Texas was discovered! If he were here today, and were in a tight place in debate and could not get out (like Joe Weaver), he might change his statement! Weaver runs over scholars and commentators like he runs over Wesley and the Discipline—without a twinge of conscience. We showed that the baptism that baptizes us into Christ has in it a burial and resurrection (Rom. 6), and this is not true of the Spirit baptism claimed by Mr. Weaver. There is no burial and resurrection in the Methodist system. Of course he is wrong—as he always is. He says he thinks there is a difference in being baptized into Christ and into a tank of water. No one thinks a sinner is baptized "into a tank of water." He is baptized *in* a tank of water into Christ. Our wild friend would like to straw-pen the sinner into Christ, but that is impossible. The water is in the Lord's plan, but the straw-pen is not in it.

On the point that the creed reconciles God to the sinner and not the sinner to God, and thus inverts and perverts the Bible order, Mr. Weaver says it makes no difference, just so reconciliation is made. With him it makes no difference whether the horse is placed before the cart or the cart before the horse, just so he is placed! The trouble with the Methodists is, they

reject God's order of reconciliation and have none at all. He says the word means to bring back, or to harmonize. But who has to be brought back? Who went away? Our friend thinks when the sinner went away from God, God got in a huff and ran off the other way, and God has to be brought back as well as the sinner! The anxious-seat system is based upon the idea that there are two parties to convert or reconcile. Methodist preachers first exhort and propitiate the sinner until he is anxious and ready to be reconciled, then they go in quest of God and try to propitiate him! Sometimes it requires more labor and exhortation to convert God than to convert a hundred sinners! Did you ever attend a Methodist revival and witness the amount of prayer and sweat and importunity necessary to get God to come down and be reconciled to the sinner? Sometimes he will not come at all! The sinner is ready and anxious to "make friends," but God is obdurate and hard-hearted, and will not "make up." Now we deny that God has to be reconciled, and we deny that he ever comes to a Methodist altar to meet a sinner. "God was in Christ reconciling the world unto himself" (2 Cor. 5:19), and the sinner is baptized into Christ. Paul prayed three days and nights, but when the preacher arrived he told him to arise and be baptized and wash away his sins. Evidently he was not one of Mr. Weaver's sort of preachers.

Our wild friend makes another wild break and says, "The reconciliation on the part of the world who 'died in Adam' took place on the cross. In that case, people were reconciled before they were born, and the Discipline is false when it says, "All men are conceived and born in sin," and that said sin is washed away in water baptism. Page 164. Paul is false, too, for he says all who die in Adam shall be made alive in Christ "at his coming," and not on the cross. 1 Cor. 15:23. Our friend runs over Paul and runs over his Disci-

pline whenever it suits him. He has repudiated his creed on the "body and parts," on Jno. 3:5, on original sin, and on delivering the infant from God's wrath in water baptism! He ought to be turned out of the Conference!

He makes another wild jump and says the blood is on the altar, and he thinks the altar is a pine-bench brought from the saw-mill by the Methodists! The Lord's altar is nineteen hundred years old, while the Methodist thing is only one hundred years old. Yes, James said, "Cleanse your hands ye sinners, be afflicted and mourn," but he said that to church members, and not to anxious-seat sinners. Can a sinner cleanse his hands in the straw? Yes, Peter said, "Humble yourselves," but he said that to church members, and not to anxious-seat sinners. Yes, the Lord said, "Rend your hearts and not your garments," but he said that to his own elect Israel, while Rev. Joe Weaver applies it to anxious-seat sinners. Is he not a dandy Bible teacher? He misapplies every text he quotes!

Our friend makes no attempt to answer our speech. He rambles back on the old proposition, quotes the same old texts we have answered a dozen times, and shoots the same old powder. Then he winds up with an exhortation. He ought to call mourners. We think the Methodists would come up, they feel so sad because they have no debater to defend their poor little man-made creed.

He makes another reference to the printed book, and says he would have been foolish to furnish all the money and have no voice in the printing. He was tendered an equal voice in everything, and was asked to furnish only half the money. He read every speech and said the proof was excellent, and told us to go ahead and print the book, and said he would perhaps help later on. His excuse then was that he could not raise the money. Why does he now want a committee, seeing he has

himself passed upon the proof? We have submitted the question of his misrepresenting Wesley and the Discipline to a higher tribunal, viz., to the readers of the book. The Weaver-Burnett correspondence can not be printed, for it was not preserved.

MR. WEAVER'S FIFTH SPEECH.

Our friend starts out by stating that I had surrendered one point of my creed, in saying that "no one doubts that God has a spirit body." That an honest reader may know the truth of the matter, I will ask him to read my opponent's speeches on this subject and find his true position. He refers to my being made in God's image, and asks if I have body and parts. Now any thoughtful person knows that I have a material body or parts, which can be seen by the physical eye. Now if God has a body or parts like mine, then can't it be seen in the same way? Yet I have given you texts stating plainly that "no man hath seen God." Also that God is a spirit, and a spirit "hath not flesh and bones." Also, that "ye have neither heard his voice at any time nor seen his shape." Also, "who is the image of the invisible God." Also, "Now unto the King eternal, immortal, invisible, the only wise God." Also, "For he endured, as seeing him who is invisible." Now if God has a body and parts like my body, then how can these texts be true? For any one knows that a material body can be seen. The only way our friend can handle these texts is to call them Weaver's statements, and call it my invisible nonsense. Now, my friends, who has the right to define a creed, its friends who believe it and teach it, or an avowed enemy? No Methodist believes the creed teaches that God has no spirit body or shape. They believe it teaches that God has no material or mortal body like I have. The Bible teaches that God is omnipresent, that is to say, that God is everywhere at the

same time. Then if it be true that God has a body like mine, could we not see him? Our Bible teaches that "the Lord's throne is in heaven," and God said, "The heaven is my throne and the earth is my footstool." Now if God has a body like mine, it must be immense, for him to sit on his throne in heaven and rest his feet on this earth, his footstool. It looks to me that such a body as that could be seen.

Our friend says, "We have shown that repentance and baptism are just as closely connected with salvation as faith." Where is the text to be found that plainly says, "He that repenteth hath everlasting life?" Or, "He that repenteth is passed from death unto life?" Or, "He that repenteth hath the witness in himself?" Has our friend given it? You say not as yet. Where is the text that says plainly, "He that is dipped in water hath eternal life," or, "is passed from death unto life?" Has our friend given us such an one? You say not as yet. Will he give the text? We will wait and see.

Our friend states again that Paul says we are baptized into Christ by water baptism. Where, oh where, do we read that language from Paul? He then says again that John Wesley and Adam Clark et al. say that Paul said we are baptized into Christ by water baptism. Where do they make that statement? No such statement can be found in any of their writings. Will our friend give us the statement from either of the writers referred to? I think not. He says, "Weaver runs over scholars and commentators as he runs over Wesley and the Discipline, without a twinge of conscience." I state that Weaver does no such thing, for Weaver has yet to see the first scholar or commentator that makes the statement that Paul says we are baptized into Christ by water baptism. Neither has Weaver ever seen such statement concerning Paul in any of Mr. Wesley's or Clark's writings, nor in the Discipline. But Weaver has this much to say about that statement: If Wes-

ley, Clark, Discipline, and every scholar and commentator were to say that Paul did say that, I would not believe them. I know Paul never wrote such a thing in the Bible. I know Paul does not so much as mention water in the entire book of Romans. I know also that Paul does not mention water in any book where he mentions baptism as a burial. Our friend says there is no burial and resurrection in the Methodist system. Yes there is. A death to sin for the sinner, on God's altar through genuine repentance and restoration, then he is washed in the blood from his sins, and then he is raised from the state of sin and death with Christ through the faith of the operation of God, who raises him from the dead, then he is a new creature. Hence in the Methodist system there is a death to sin and rising to a new life.

Our friend says, "Our wild friend would like to straw-pen the sinner into Christ." Not true. I like for God to put the sinner into Christ, for no other power can do that work. "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration and renewing of the Holy Ghost, which he shed on us abundantly through Jesus Christ our Savior." God does this work, and not a self-called preacher. The washing is in the blood, and not in a tank of water. Our friend ridicules what he calls the straw-pen. I leave it with him, as God understand this trick employed to denounce God's altar and the plan of mourning and of weeping over our sins. Our friend is simply fighting God's law of pardon under the plea that he is showing contempt for what he call the Methodist straw-pen. He knows very well that no Methodist preacher ever put any special stress on a straw-pen, or any other kind of pen or bench. They simply stress God's law of pardon, and give as I have done chapter and verse for their teaching on this subject.

The statement that the sinner is "ready and anxious to make

friends," but God is obdurate and hard-hearted and will not "make up," is bosh, and is used to get sympathy with the persons who are ignorant of God's plan, or too stubborn to yield to God. Our friend says he denies that God ever comes to a Methodist altar—to meet a sinner. If I have not been wrongly informed, his own mother met God there. Friends, this is another trick to deny the plain teaching of God's word. God, in his word, says, "An altar of earth thou shalt make unto me, and shalt sacrifice thereon." He also says, "In all places where I record my name I will come unto thee and will bless thee." God's minister was to take the sin offering and kill it and take the blood and sprinkle it on the altar. "The life of the flesh is in the blood." So the life of the sin offering which was the blood was to be sprinkled on the altar. God, in speaking of giving life to his people, says, "I have given it to you upon the altar, to make an atonement for your souls, for it is the blood that maketh an atonement for the soul." Now let our friend give a text that plainly says, "I will give you life in the water, for it is the water that maketh atonement for the soul." Our friend says I say the blood was on the altar. It was God's word that said it, and God's word doesn't think the altar was a pine bench from the saw-mill either.

Our friend says James said to church members to weep and mourn. What sort of church members were they? They were sinners, and therefore had to come to God in this way. They were not children of God. God is in the Christian, for he said of them, "I will dwell in them," and the Book says, "Christ in you the hope of glory." So if they were church members, or God's elect, they were away from God and had to come to God, and this is God's way to come. Our friend says Paul prayed three days and nights but when the preacher came he told him to arise and be baptized and wash away his sins. Now

friends, read the detailed inspired account of Paul's conversion in Acts 9th chapter, and see if the preacher told him any such thing. Our friend ignores the 9th chapter of Acts, and always quotes the 22d chapter, and then quotes just as much as suits him and leaves the other off.

Our friend says, touching our matters, that I was tendered an equal voice in everything. If that were true, we would have had twenty speeches on each proposition. He said I had read every speech and pronounced the proof excellent. I read them after he passed them through the paper, but have never had a chance to see if the manuscripts have been faithfully executed.

MR. BURNETT'S SIXTH SPEECH.

Mr. Weaver has wasted another long speech and has not met a single point of the affirmative speech that went before. Yet he complains about a lack of space and a lack of speeches. He wastes nearly all his space and speeches discussing matters that are foreign to the issue. It is not more space and speeches he needs, but something to put in the space, so that he will not have to repeat himself constantly.

He takes it quite hard that we have convicted him of disputing that point of his creed which says God is "without body or parts," and again quotes (for the third time) his array of texts to prove that God has no physical body or parts. Those texts have no bearing upon the issue, and a child ought to be able to see it. If God has a spirit body, the creed tells a falsehood, for it says he is "without body or parts." He even denies that Rev. Joe Weaver is made in the image of God, because he has a physical body. We all know that Rev. Joe is "fearfully and wonderfully made," and that there is none like him in all the earth, but we hardly expected he would deny the image of God! Is Weaver a man? Well, Moses and Paul

say that man was made in the image of God. They do not mean by this that God has a physical body, but that man's physical body is fashioned after God's spirit body. Hence God has a body, and the creed is false.

He still fails to correct his mistake in putting Paul and James in conflict on justification by faith and works, but repeats his argument (for the third time) that faith is the only condition of salvation, yet pays no attention to our reply to that argument. We showed that faith could not be the only condition, for that would falsify the texts that make repentance and baptism conditions of salvation. He asks, "Where is the text that says, 'He that repenteth hath everlasting life,' or, 'He that is dipped hath eternal life?'" In so many words there is no such text, but there are texts of equivalent import. Listen here: "Repent ye therefore and be converted," "Baptism doth also now save us," "Repent and be baptized for the remission of sins." Did Weaver ever see these texts? Why then does he not pay some attention to them? To put a construction upon a faith text (as he does) that makes a repentance text or a baptism text tell a falsehood, is to destroy the Bible. And that is the objection we find to Mr. Weaver and his false system of doctrine. It makes the Bible a contradiction.

He still disputes Paul, in Rom. 6, where he says we are "baptized into Jesus Christ" by water baptism, and disputes Wesley, and disputes Dr. Clark, and disputes Dr. Wall, and disputes all the scholars and commentators in the world. He says Wesley and Clark never said it was water baptism, and that "no such statement can be found in their writings," and he "has yet to see the first scholar or commentator that makes the statement." We have already exposed his misrepresentation here, but will do so again. Now listen. Paul says (third verse) that we are "baptized into Jesus Christ," and (fourth

verse) "therefore we are buried with him by baptism." Now, Mr. Wesley, what baptism does Paul allude to in those verses? Listen: "Alluding to the ancient manner of baptizing by immersion." Wesley's Notes, page 220. Now let every reader get Wesley's book, and see how Weaver misrepresents him! Now, Dr. Clark, what do you say? "It is probable that the apostle here alludes to the mode of administering baptism by immersion, the whole body being put under the water." Now, Dr. Wall, what do you say? "Paul does twice in an allusive way of speaking call baptism a burial, which allusion is not proper if we conceive them to have gone into the water only up to the armpits, etc., as it is if their whole body was immersed." Paul says the baptism of Rom. 6:3-4 baptizes us into Christ, and these scholars say that the baptism of Rom. 6:3-4 is water baptism. So the case is made out against Mr. Weaver. He has misrepresented these authors, and he ought to repent in sack-cloth and ashes. Will he do it? No! He knows that if he surrenders this point his defeated cause goes down to rise no more, and he will not give up though the heavens should fall! If he "has yet to see" where these scholars made the statements we quote from them, he ought to buy him some books and read them before he attempts to debate again.

We told our friend there is a burial and resurrection in the baptism mentioned by Paul in Rom. 6, but there is no burial and resurrection in the Methodist system. He says there is a "death to sin and a rising to a new life." But where is the burial? In a former address he said "our life is hid with Christ in God," and that is the burial. In that case there is no resurrection after the burial, unless we rise out of God! In his latter explanation there is no burial, and in his former there is no resurrection. And he can't fix this to save his life!

We will give him one hundred dollars if he will show a burial (with a resurrection after it) in the Methodist system!

He says we ridicule his straw-pen. So we do, for it is not God's altar. It was set up in the house of Mary Henthorne in New England one hundred years ago. To prove that God has an altar, he goes to Ex. 20:24 (back under the law) and quotes: "An altar of earth thou shalt make unto me." But you have no "altar of earth." Your altar is made out of straw and a pine bench! Why did you change God's altar? Eh? You go back under the law, and then change the law! And Paul says if "you are justified by the law ye are fallen from grace!" God has no altar of earth (or straw either) under the gospel, but his altar came from heaven (and not from the saw-mill), and is eighteen hundred years old. He says God put the blood on the altar. But he put no blood on your altar. There is not a drop of blood about the Methodist straw-pen altar. He says if he is not wrongly informed this scribe's mother met God at that altar. If we are not wrongly informed, Weaver's grandmother met God at the Catholic confessional, and had her sins forgiven by a priest! No, no. God never met anybody at the Catholic altar, or at the Methodist altar. Good women have met delusion there, but not God. "God was in Christ reconciling the world unto himself," and the sinner is "baptized into Christ." There is where he meets God. God is not in the straw-pen reconciling the world unto himself, or himself unto the world, as the Methodist creed erroneously states it. Say, Mr. Weaver, why don't you explain why your creed puts the reconciliation backwards, and not in the scriptural order? And why don't you defend your creed and meet our arguments? He says he wants God to put the sinner into Christ, and not a self-called preacher, and he ridicules the baptismal tank. Bear in mind that the baptismal tank is in God's plan, for the Bible says we are baptized

into Christ, and Christ sent preachers to baptize. A self-called preacher is one who is outside the kingdom of God, because he has not been "born of water," and who tries to pray sinners into Christ, or grunt them in, or straw-pen them in, when he is not in himself!

We have convicted the creed on four indictments, viz.: 1. Water salvation, in that it teaches that the infant is (without faith) delivered from God's wrath in water baptism, page 160. 2. The contrary doctrine of justification by faith alone, page 22. 3. That God is without body or parts, page 17. 4. That Christ died to reconcile his Father to us, page 18. Mr. Weaver flatly contradicts his creed on the first and third of these points, on the second makes the Bible contradict itself, and on the fourth he—*does nothing!* If we had an opponent that would meet us in debate, we would present three other indictments, viz.: 1. That the creed itself does not claim to be founded on the Bible, but "on the experience of a long series of years." 2. That it provides unscriptural officers such as presiding elders and diocesan bishops, and provides them powers and functions unknown to any class of men in the apostolic church. 3. That it provides unscriptural bodies such as Annual Conferences and General Conferences, and gives them authorities unknown to any bodies in the Scriptures.

If our friend will not attempt to meet us in debate, but continues to waste his speech in non-pertinent harangue, the discussion will close with one more address. Our space is too valuable to be thrown away in a wrangle of words foreign to the issue.

MR. WEAVER'S SIXTH SPEECH.

Our friend begins by saying: "Mr. Weaver has wasted another long speech and has not met a single point of the

affirmative speech that went before." I will ask the reader to name any person who has ever made an argument in debating with our friend. When such men as Warlick, Savage, Denton, et al, oppose him, does he not call them semi-infidels, can't spell, etc.? Then how can one expect to hear him say that I had made an argument, or met a point made by him? Then he says, "Yet he complains about space and time." The readers know that I get only the space on each proposition that his clemency will grant or allow. If I had any voice in the matter, we would have had a full run of twenty speeches on each proposition. Our friend is very much afraid that the reader is not wise enough to discover that I have not so much as made one argument or answered a single point made by him, so he feels called upon to keep continually directing attention to it. He says it is not more space I need, but something to put in the space, so I will not repeat so constantly. The reader is reminded that I am in the negative of this argument, and must follow our friend. If he would give me some new argument, I might have something new in my reply.

He says I take it quite hard that he has convicted me of disputing that point in my creed which says God is without body or parts. I am not taking it very hard, for I have failed to see the conviction on that point. I rather think if God has a body like my material body, then as he is everywhere he could be seen by the physical eye. I have given many texts to show that God has never been seen, and that he is the invisible God, and that God is a spirit and a spirit hath not flesh and bones. All our friend could do with the many texts given was to say they had no bearing on the point at issue. No man who is a fair man would read that language of the Discipline and say it plainly taught that God has no spirit body. It teaches as our Bible teaches that

God is a spirit, and therefore has no material or fleshly body. Our friend says if God has a spirit body, the creed tells a falsehood, for it says he is "without body or parts." Where does it say God has no spirit body? The Discipline says that, like Paul and Wesley and Clark say Rom. 6:3, 4 is water baptism, by making no mention of water. Nor does the Discipline make mention of God having no spirit body. It seems to me that a child ought to be able to see that, if he can read English. He says I even deny that Rev. Joe Weaver is made in the image of God, because he has a physical body. I suppose I denied that by making no mention of it at all. He says "we all know that Rev. Joe is fearfully and wonderfully made, and that there is none like him in all the earth." Yes, Weaver is like all other human beings, fearfully and wonderfully made, and every other human body is like him in all the earth, and Weaver and every other human body can only be in one place at a time, and can be seen by every human body in his presence. And if God has a human body like Weaver's, he could be seen. Yes, Weaver is a man with a mortal body, and if Moses and Paul meant that man was made in the image of God and that God had a mortal or material body like man, then why do they teach that God is invisible and can't be seen? Is man invisible like God? If man's physical body is fashioned after God's spirit body, then why can't God's spirit body, which is like man's physical body, be seen the same as man's body can be seen?

Our friend says I failed to correct my mistake in putting Paul and James in conflict on justification by faith and works. If James is talking about the justification of the sinner by works, then he does contradict Paul. Let the reader read the texts I gave from Paul and see if they can be reconciled unless James is talking about the justification of a Christian

by works and Paul the justification of a sinner by faith. And if the reader won't take James and Paul on the subject, let him read Mr. Wilkes on that point in the Wilkes-Ditzler debate. It may be that he will be accepted as good authority, or he may be considered wild and ignorant on the subject.

Our friend says he has shown that faith could not be the only condition, for that would falsify the texts that make repentance and baptism conditions of salvation. He should have said that he said that, for he admits there is no text that says, "He that repenteth hath everlasting life," or, "He that is dipped hath eternal life." If repentance and dipping were conditions of pardon, in the same sense faith is, then the text could be found. He quotes, "Repent ye therefore and be converted." To prove our friend's unscriptural dogma, it should read, "Repent ye therefore and ye have eternal life." He quotes, "Baptism doth also now save us." How did baptism save them? By keeping out of the water, for none who were dipped in the water were saved. The saved were saved by going into the ark by faith. If they had not gone into the ark by faith, they would have been dipped in the water, but not saved, but drowned. He quotes, "Repent and be baptized * * * for the remission of sins." To suit our friend's dogma, it should read, "Repent and be baptized and ye have eternal life."

Our friends say I still dispute Paul in Rom. 6, where he says we are baptized into Jesus Christ by water baptism. I only dispute our friend, who says Paul means water baptism, but Paul does not mention water in the entire book of Romans. If he did, I could find it, and our friend could give chapter and verse. Will he be kind enough to give it to me, so that I can see it? I wish the readers would read Wesley. He does not mention water. Could not a person be immersed

in something else than water? Our friend quotes Dr. Clark sometimes "it is probable" and sometimes "altogether probable," but he never quotes him where he says it is "not absolutely certain."

Now our readers will see that I have followed our friend over again, until my space is out. He threatens to close if I don't do better. If our friend will give me something new, I will follow him. Suppose he try to impeach the article that Christ is the very and eternal God, and give me a chance to prove it.

MR. BURNETT'S CLOSING SPEECH.

By agreement, the affirmant has a half speech to close the debate. And it is well that the discussion is now at an end, since it is utterly impossible to induce our friend to meet the arguments of his opponent. He says we make the same charge against Savage and Warlick and Denton, but that is a mistake. Weaver's memory is bad. Nor has this charge been repeated so frequently because the reader was not competent to judge, but in order to try to shame our friend into a better effort, and make the debate more profitable. To show that the charge is correct, and that he has in no sense met the points at issue, we will note a few. His creed says God is "without body or parts." Weaver says God has a spirit body, hence Weaver or the creed falsifies, but he sees no conflict. A man who has silver money, but no gold, is not without money. See? But Weaver will not see, nor try to answer the argument. He asserted that an infant was regenerated before it was born, and came into the world pure and sinless, and received baptism as a token of its righteousness. We showed that his creed says the infant is "conceived and born in sin," and is delivered from God's wrath by water

baptism (pages 150-160), and that John Wesley says the same. Doct. Tracts, page 247. Did he harmonize the contradiction? No! He next asserted that all who died in Adam were made alive when Christ died on the cross. We showed that Paul says the making alive in Christ is "at his coming" (1 Cor. 15:23), and that John Wesley says the same. But he could not be induced to notice his contradiction of Paul and Wesley, though it was sounded in his ears six times! He asserted that redemption took place on the cross (and ran into Universalism), while Paul says redemption is in Christ and we are baptized into Christ, yet we could not get him to notice the contradiction! We showed him that his creed taught salvation by faith alone on page 22, and salvation by water alone on page 160, yet he could not be induced to notice the discrepancy! He was shown that his creed taught a man could not enter the kingdom of God without a birth of water (page 150), and that the man who wrote the creed (John Wesley) said he meant baptismal water, yet Weaver disputed both Wesley and the creed, and said a man could enter without baptism! And it has been utterly impossible to induce him to notice the contradiction. He was shown that his creed said Christ died to reconcile his Father to us, while the Bible says it was to reconcile us to the Father, but we have not been able to get him within forty rods of this palpable contradiction! He said Paul had reference to a sinner when he said a man is justified by faith, and James had reference to a Christian when he said a man is justified by works. We showed him that Paul and James quote the same text (Gen. 15:6) as proof that Abraham was justified by faith and justified by works, and Abraham could not have been a sinner and a Christian at the same time! Moreover, we showed that Abraham was a believer twenty-five years before the time Weaver says he was justified in the sense of pardon!

Weaver has never been within forty rods of this argument. Nor did he pay any attention to our point that Paul and James have reference to a different class of works, and not a different class of persons. We also showed him that Peter had reference to the design of baptism, and not the "mode," when he said the eight souls were "saved by water," but he has persistently disputed Peter and held to his foolish assertion that they were saved by keeping out of the water, and will not try to meet the argument made on Peter's language. This is trifling, and not debating. If he has not intellect enough to see the point he fails to meet here, he ought never to attempt to debate again. We have shown him that to make faith the only condition of salvation is to falsify the texts that make repentance and baptism conditions. He meets this (or does not meet it) by saying that it does not say, "He that repenteth hath everlasting life." Suppose it does not? It says, "Repent and be baptized for remission of sins." Does a man have life without remission of sins? So he has not met this argument at all. In fact he has not debated this proposition. Yet he wants twenty speeches on every issue! If he had five hundred, he would not meet our arguments. We have furnished the medium of debate, and given him line for line, for five long years. He has utterly failed to defend Methodism.

