



**Perry B. Cotham
and
John Hartley
Debate**

INTRODUCTION

It was my privilege to attend every session of the Cotham-Hartley Debate in Melbourne, to tape-record it, and to transcribe it that it might be printed in book form. I took great care to ensure that my transcription of the debate was as accurate as humanly possible. This involved many tedious hours of checking, double-checking, and triple-checking using my set of tapes and a set made by Benny Tabalujan, a member of the Belmore Road church of Christ. Both disputants, Perry B. Cotham and John Hartley, had access to a set of the tapes of the debate and were furnished a copy of my finished transcription.

To my wife, Brenda, must go much of the credit for getting the debate ready for the printer. She spent many, many hours typing my hand-written transcription of the debate.

In my opinion, the Cotham-Hartley Debate will be productive of much good. One can read it and easily see the arguments for the Pentecostal position that miraculous gifts of the Holy Spirit continue today and the Scriptural answers to those arguments.

John Hartley is the ablest exponent of the Pentecostal position that I have ever encountered. He is an effective speaker and I believe that he presented his position as well as anyone possibly could. Perry B. Cotham is a gospel preacher, writer, and Bible scholar of great experience. He kindly but forcefully refuted Mr. Hartley's arguments showing that the miraculous gifts of the Spirit had served their purpose and were no longer available today.

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Perry B. Cotham



John Hartley

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PREFACE

It has been my happy privilege to make three preaching tours into the lovely country of Australia. My first trip was in 1975, at which time I visited Canberra, Hobart, Melbourne, Sydney, Gympie, Lambton, and Perth. In March, 1981, I made my second tour, at which time I spoke in Perth, Adelaide, Melbourne, and Hobart. Then in connection with a trip to New Zealand in September, 1981, I visited Brisbane in October, speaking at Holland Park and Wynnum.

During the second trip Ian McPherson, preacher for the Belmore Road Church in greater Melbourne, asked that I lecture one night on "Pentecostalism." He advertised this and all other subjects.

On Monday night, March 17, I spoke on this subject. At the close of the service Brother Ian mentioned that if any one believed otherwise and wanted to discuss the subject we would be fair and willing to let him discuss the question of the Holy Spirit and miracles continuing today. After the service had been dismissed, two gentlemen lingered behind and desired to talk with me. I soon learned that they were of a group of the Pentecostal movement and strongly believed in miracles being performed today. I told them that I would be more than happy to share equal time and we could discuss the question at length. This seemed to meet their approval. One of the men was Ron Whittington, a preacher of the group in Melbourne, who had seen the advertising and had come to hear what I had to say. I soon wrote out a proposition that pinpointed the issue between us. It was worded as follows:

Resolved: That the Bible teaches that miracles (such as healing the sick, speaking in tongues, and raising the dead, as done by the power of the Holy Spirit in the early days of the church) continue in the church today.

Mr. Whittington said he would affirm this and I said I would deny. We agreed to have three nights of discussion with a 30 minute speech each night for each one of us, and then each one would follow with a 15 minute speech.

Inasmuch as I had planned to go to Hobart the following week and be with Rod Rutherford and John Whitson in a mission and the advertising had already been distributed, I asked if I might return to Melbourne the following week and we could then have this discussion, namely on March 31, and April 1 and 2. This suggestion was agreeable with the two gentlemen. I suggested that this would give both groups the opportunity of advertising the public discussion to be held at the building of the Belmore Road Church of Christ. So I continued with my mission in Melbourne

and then went to Hobart. In the meantime, advertising was done and I returned to Melbourne on Monday, March 31. Rod Rutherford accompanied me back to Melbourne with his tape recorder to attend the debate.

When I left my home (Dallas, Texas) on the preaching trip, I did not know that I would be engaged in a discussion on this subject before my return; hence, I did not have time to make any special preparation for it.

When the time came for the debate, we were informed that Mr. Whittington was ill and in the hospital and could not be present, but Mr. John Hartley would come and participate in his stead. I regretted that Mr. Whittington could not be there, since he had agreed to discuss the proposition with me, but I found Mr. Hartley a very congenial person who did a good job in presenting the arguments for miracles today. I personally enjoyed my association with him.

I am grateful that Mr. Hartley gave his consent for the oral discussion to be transcribed from Mr. Rutherford's tapes and to be printed and distributed to the general public. I regret that several minutes of my second speech on Monday night did not get on tape, nor a few of the remarks made by Mr. McPherson. At the beginning of the discussion there was no plan on the part of anyone present for the debate to later be published, so not too much effort was made to get every word on tape. This decision for publication came later.

I want to express my appreciation to Mr. McPherson and Mr. Rutherford for the desire to print the debate, and especially to Mr. Rutherford and his wife, Brenda, for the many hours of tedious labor they gave to taking the speeches from the tapes as they were delivered and typing the manuscript for publication. I think they did an excellent job. All readers of the book will be indebted to them for this labor of love.

Two or three items need to be made clear for the reader of the book. Reference was made to the availability of the opportunity of a miracle being performed right there. A man was present each night, crippled and on crutches. Also, reference was made to a book regarding Oral Roberts. The name of that book is *Give Me That Prime Time Religion*, by Jerry Shoales, a close associate of Mr. Roberts for a number of years, in which he sets forth a complete exposé of Mr. Roberts as a profiteer in the name of Christianity. Also Benny, at my request, stood and quoted John 3:16 in his native language, Indonesian. Benny is from Jakarta, Indonesia, and I have been privileged to be in the home of his parents. He is a student in a university in Melbourne and speaks English very fluently.

There are many, even some in the Church of Christ, who do not believe in miracles today, as speaking in tongues or raising the dead, but who do believe that in some **direct way** the Holy Spirit

dwells in the heart of the Christian, over and above and in addition to the Word of God, to lead and guide the Christian. This idea is but the beginning of Pentecostalism for them. It is true that such passages as Romans 8:9 and I Corinthians 3:16 state the **fact** that the Spirit of God (Deity) dwells in the Christian, but the **how** (manner or mode) of His indwelling is not stated and must be learned from other statements of Holy Writing, as well as the **how** of His leading and guiding. Certainly it is not done apart from the Word of God. It has ever been my purpose in speaking on this subject to show to the people in Australia, and in all parts of the world, that the **manner** in which the Spirit operates on sinner and saint, is by means of the inspired Word of the Holy Scriptures. So in conversion and in sanctification, the work of the Spirit on an individual is **only through the Word** and not through an operation apart from and independent of the Word. (For a full discussion of **how** the Holy Spirit operates in conversion I refer to my booklet titled *The Holy Spirit in Conversion*.) The Spirit is in the Christian in precisely the same sense that God, the Father, and Christ, the Son, is in the Christian, but not **literally** or **personally**.

The people who attended the debate conducted themselves, as a whole, in a nice orderly manner. We did not want it any other way. Ian McPherson did a good job as moderator and time keeper every night.

All who would like to have additional copies of this debate, for the nominal cost of printing and postage, may write to one of the following addresses:

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or

Your favorite bookstore

I am indebted to Quality Printers, Inc. of Bristol, Virginia, U.S.A., for assisting me in getting the book in print at a reasonable cost in this day of inflation, after the manuscript was mailed to me by Mr. Rutherford.

Our desire is that all who read this book may, with careful study of the Bible, come to a better understanding of the Holy Spirit and His work in the lives of people today.

Perry B. Cotham
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Opening Remarks: Ian McPherson

(Ian's first few words were missing from the tape. R.R.) This debate was originally scheduled with Mr. Ron Whittington of the Restored Church of Jesus Christ End Time Revival Centre of Australia. Unfortunately Mr. Whittington is not in good health and Mr. John Hartley has decided to take his place. We want to thank John for taking the place of Ron. This discussion will commence tonight. The proposition is: "The Bible teaches that miracles such as tongue speaking, healing the sick, raising the dead, etc. as done in the early church by the power of the Holy Spirit continue in the church today." That is the proposition. John Hartley will affirm this proposition and Mr. Perry Cotham will deny this proposition.

Now this discussion will take place on the basis of each speaker having a half hour to put forward his arguments. After that we will rise and have a song. We will be seated again and each speaker will be given a quarter of an hour or fifteen minutes to summarize the speech. We are a little late getting started so we won't have a song to begin as we were going to.

Let me just mention the fact that each speaker knows and realizes that the discussion is based purely on what the Scriptures teach. It is in no way an argument or a personality clash. It is just simply "what do the Scriptures teach on this subject?" That's the way this debate will be conducted. As such, as an audience, I believe it is also essential that we don't have outward displays of emotion, such as cheering and clapping of hands, because this is not really in accordance with doing things properly and in order and could, in fact, disrupt the discussions as they go along; so we would ask you all to listen quietly to this very interesting discussion.

Before I call on Mr. Hartley to begin this public discussion, would you bow with me as we pray. (PRAYER: Led by Ian McPherson).

First Night: Mr. Hartley's First Affirmative Speech.

Now as has just been stated, our discussion is on the basis of what the Scriptures teach. I was thinking of a well known quotation from Martin Luther when he defied his opponents on a certain issue to convince him either by the Scriptures or by common sense and that's what we are going to go by tonight - the Scriptures and common sense. Isaiah, chapter eight, and verse twenty, is the principle that we go by: "To the law and to the testimony! If they

“speak not according to this word, it is because there is no light in them.” So let us test all things by the written Word of God. We ought to be like the Bereans who “searched the Scriptures daily to see whether these things be so.” Now the proposition as advertised in the press is the continuance of miracles today. Examples given in the advertisement being speaking with tongues, raising the dead, and healing the sick.

Now at the outset, I ought to say just where I stand and what I stand for and what I don't stand for. Now I represent the “Restored Undenominational Church of the Lord Jesus Christ” that God has raised up in the end time, which goes by the Bible alone, and therefore I am not standing here as a representative of the various Pentecostal denominations or of any one particular one of them. Like all the denominations, Pentecostal or non-Pentecostal alike, they have a great deal more or less of truth mixed with an admixture of error which makes it so dangerous. So I would not go along wholeheartedly with what any of the various Pentecostal groups teach. Some say that we are not even Christians unless we have spoken with tongues. Some say that you can be a Christian but you are not, sort of, very spirtual. You're only sort of a second class citizen in the kingdom of God if you haven't spoken with tongues. I don't say either of those two things. But my contention as I stand here tonight is that speaking with tongues, divine healing, and all other miracles that were in the early church, are still with us today. The various gifts are bestowed by God, in His sovereignty, according to His Will, but we are not making a doctrine of our tongues, or of any other one gift and saying that every Christian must do this or do that.

Now I believe in a miracle working God. I don't think any of us dispute the omnipotence of God. I don't think any of us would dispute that God can do miracles. I doubt if anyone here tonight would dispute that God has done miracles in the Bible. It is not likely that there are any liberal theologians present. But what is at issue is whether God still does things today, or to put it another way, whether the book of Acts is a record of a transitional period as taught by the Gospel halls, many Baptists, and other denominations, or whether it is a pattern book for the entire Christian dispensation. I believe that the book of Acts is a pattern book.

Now as regards the three examples of types of miracles stated in our proposition, one of them, raising the dead, can be disposed of very quickly and briefly as far as I'm concerned, because I do not believe that there is any promise in God's Word that Christians can go around raising the dead. Otherwise, we Pentecostal preachers would be running around visiting all the morgues we could, I suppose, but no one is seriously suggesting that. Whereas I do believe that the speaking with tongues and the divine healing are examples of gifts which are of general application. It's true that there were a couple of instances of raising the dead in the book of

Acts. There was Eutychus who fell out of his window and was taken up dead, and there was the widow, Dorcas, also known as Tabitha, who was raised from the dead. There were likewise three instances of raising from the dead in the gospel records of the Lord Jesus. But these are the exceptions rather than the rule. Nowhere are we told to expect raising the dead as a matter of course. We will deal with this about raising of the dead first and get that out of the way as the least important, I feel.

It is true that Jesus said on one occasion, "cleanse the lepers, cast out devils, raise the dead." You will find those words in Matthew 10 and also in Luke 10. However, that was what is known as the "Limited Commission." It was words of instruction given by Jesus on a particular occasion to a particular group of people and is not applicable for all times. This was when Jesus sent out the seventy and He said in Matthew 10 and verse 8, "Heal the sick, cleanse the lepers, raise the dead, and cast out devils. Freely you have received; freely give." But this was a commission given to a certain group of people, to a particular occasion, and if we were to take this literally, we would have to take literally a few verses further down where it says, "Go only to the lost sheep of the house of Israel. Don't go into the cities of the Gentiles." And we know that that's not to us today.

The Commission that we are to obey today is not the Limited Commission of Matthew 10 but it is what is popularly known as the Great Commission found in Matthew 28:19 to 20 and in the end of Mark 16. And we will read Mark's version of the Great Commission because it has to do with the miracles that we are debating about tonight.

In Mark 16, verses 15 onwards, we read that Jesus said to them: "Go into all the world, and preach the Gospel to every creature. He that believes and is baptized shall be saved: but he that believes not shall be damned. And these signs shall follow them that believe. In my name they shall cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick and they shall recover."

These prophetic words of Jesus started to be fulfilled just in a couple of verses further down. In the last verse, verse 20, we read that "they went forth, and preached everywhere, the Lord working with them, and confirming the word with signs following." You see, when you take God at His Word, it happens just as He says. Jesus said: "According to your faith, be it unto you." Now, here we find summary of the Gospel in verse 16, and a list of evidential signs that would accompany the preaching of the Gospel in verses 17 to 18. These are not the only types of miracles. There were other specific miracles not listed here but these are listed as the credentials of the Spirit-filled, anointed preacher of the Gospel of the grace of God.

There is no indication that every person has to do any one of these, but rather that these signs would follow wherever the Gospel is preached and assemblies of God's people established; that there would be those that spoke in tongues; that there would be those with gifts of healing.

Of course, the critics will turn around and say that this passage is not in the original. It's a contention held by many that the last few verses of Mark were not part of the original inspired Word of God. Now I dispute this. I've found from my researches that there are a couple of ancient manuscripts that do not contain the last few verses of Mark's Gospel and there are plenty of other ancient manuscripts that do. And there is also one or two that have a different ending. But I'm convinced that what we have in our King James Bibles and in most Bibles is the inspired Word of God.

And the signs promised in verses 16 and 17 of Mark 16 did happen in the book of Acts and are still happening today and quotations could be taken from church history to show, for example, that in every century just about, people have spoken in tongues. Many people have prayed for the sick and the sick have been healed long before the modern day Pentecostal movement which has specialized in such things. But to state first and foremost to what the Word of God says, if we turn to the book of Acts, we will find confirmation of Mark 16.

Now to take the miracle of speaking in tongues, it is referred to in just three places in the book of Acts - in chapter 2, chapter 10, and in chapter 19. There is also teaching concerning it in First Corinthians.

Just before we look at the accounts in the book of Acts, I would like to define speaking in tongues as speaking in an unknown language. By that I mean a language not previously known to the one speaking it; not his natural language, not one that he has learned at school, but one in which he is supernaturally enabled to speak, without ever having learned it. I believe the languages referred to are actual tongues spoken by someone somewhere in the earth. I am not suggesting that they are angelic tongues or heavenly tongues but actual, real languages. They were on the Day of Pentecost. Let's read it in Acts, chapter 2.

Incidentally, some modern translations of the Bible have watered down the subject altogether and we read, for example, in the New English Bible about speaking "ecstatic tongues" or "tongues of ecstasy" thus conveying the idea that speaking in tongues is a meaningless gibberish, not natural languages, but just some sounds spoken by people that get into a state of ecstasy and get very excited. Now, of course, it is also well known that the New English Bible was translated by a committee of 13 people all of whom were known modernists. They were liberal theologians, many of whom denied the virgin birth. They denied this and they denied that. So naturally, they are going to deny the supernatural

miracle of speaking in tongues and water that down just as they watered down the deity of Christ and many other truths. So I don't think we need to worry about what the New English Bible, or what any other of the modernistic paraphrases might say. In Corinthians it speaks of "unknown tongues" but the word "unknown" is in italics in our King James Bibles indicating that it is not in the original. So the references in Corinthians should simply read "speaking in tongues."

Now in Acts, chapter 2, and verse 4, we read, "that they were all filled with the Holy Ghost and began to speak with other tongues as the Spirit gave them utterance." The word "utterance" comes from the same Greek word used when referring to the inspired utterances of the prophets who say, "Thus saith the Lord."

"And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven. Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language. And they were all amazed and marvelled, saying one to another, Behold, are not all these which speak Galileans? And how hear we every man in our own tongue, wherein we were born?" Then follows the list of various nationalities. And all these people heard the wonderful works of God being recited in their own languages. Verse 11. "We do hear them speak in our tongues the wonderful works of God, and they were all amazed, and were in doubt, saying one to another, What meaneth this?" And then Peter seized the opportunity to preach the Gospel to them.

Which brings me to an important point - a lot of folk today that criticize what they call "the tongues movement" say that tongues were given for the purpose of enabling the Gospel to be preached easily to people of other nationalities. They say, why, therefore, do Pentecostal people today have to learn languages very painstakingly when they go out to the foreign mission field just like anybody else? Why is it that I, John Hartley, when I go to preach to the church of our group in St. Albans, Melbourne, which is composed of Yugoslavians, do I have to preach through an interpreter and I don't just miraculously speak in Slovenian to them? This, of course, is nonsense! The speaking in tongues was never given for the purpose of enabling the Gospel to be preached to people without needing to learn a language. The Gospel preaching in Acts, chapter 2, which is contained in verse 14 down to 36, was not in tongues. It was in one language. It was in the Greek language that was common to all the hearers. The speaking in tongues is earlier in the chapter, in verse 4 onwards. The speaking in tongues was done by all the one hundred and twenty. The preaching of the Gospel was done by one person, Peter. The speaking in tongues was the one hundred and twenty believers worshipping God. They weren't speaking to men. They were speaking to God.

We shall see later that Paul says exactly this in Corinthians. He says, "He that speaks in an unknown tongue speaks to God." So the speaking in tongues is a supernatural sign. I'm not saying it is **the** indispensable evidence of the Holy Spirit, but I'm at least saying it is **an** evidence, it is **a** sign that the Holy Spirit of God has taken up residence in human temples. It is a sign to the unbeliever. Paul says that in Corinthians. He says the tongues serve as a sign to the unbeliever whereas prophecy is for the believer. Here, indeed, it was a sign to the unbeliever. It was prophesied hundreds of years before in Isaiah 28 that "with men of stammering lips and other tongues God would speak to their nation," i.e. Israel and this was first fulfilled on the Day of Pentecost and the speaking in tongues was a catalyst, as it were, that drew the people together and set the scene for the preaching of the Gospel.

Now the other references to tongues in the book of Acts are in chapter 10, and in chapter 19. In chapter 10, Peter was sent to the house of Cornelius, an Italian, and the first recorded example of a Gentile to receive the Gospel, unless you count some Greeks that were mentioned in an earlier chapter, but Cornelius is usually taken as the opening of the Gospel door to the Gentiles. Now Peter was received warmly into Cornelius' house. He preached the Gospel to them, and, after giving a recital of the facts of the Gospel, how that Christ had come and died for sin, "while Peter yet spake these words, the Holy Ghost fell on all them that heard the word." This is Acts 10 and verse 44.

Now Peter's Jewish friends were somewhat narrow minded and were rather surprised that God should pour out His Spirit upon the Gentiles. Verse 45 says that "they were astonished!" I don't know that Peter was astonished. He might have been expecting it. He'd had a vision on the house-top to prepare him for this but his friends were astonished because they knew that these people had been filled with the Holy Spirit **for** - that means "because" - "they heard them speak with tongues and magnify God." Verse 46. Then, after this supernatural evidence was given, Peter commanded them to be baptized.

The other reference to tongues in Acts is in chapter 19 of Acts where Paul came across some people referred to as disciples, but they were certainly not Christians in any sense that we understand the word today. These were people who knew the message of John the Baptist, maybe not John personally, but the message that he brought was what they had heard. It was possibly taught to them by Apollos who likewise only knew John's message. Now John's baptism was not Christian baptism and John's message was not the Gospel. It was merely something to lead up to it. So Paul had to instruct them more fully. He asked them if they were filled with the Holy Spirit since they believed, or, more correctly, when they believed. And Paul realized that they weren't believers at all

in his book because they said we haven't even heard whether there be a Holy Ghost. They didn't know what he was talking about. So he explained the Gospel to them fully and told them how they should believe on the Lord Jesus Christ. Apparently they knew little or nothing about Jesus and Calvary but when they heard the Gospel they accepted it because we read in verse 5: "When they heard this, they were baptized in the name of the Lord Jesus. And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues and prophesied." So here again, we see miracles confirming the preaching of the Gospel.

Tongues, of course, are not the only miracles in the book of Acts. They seem at this present day and age to be the one that's most talked about and the one that's most interesting. They are often referred to as the "least of all the gifts" although I don't know that that phrase actually occurs in the Scripture. But certainly, I believe that they are one of the inferior gifts, if not the most inferior, the least of the gifts, and for that reason probably, tongues is the most widespread gift today. But Paul teaches in Corinthians that prophecy, for example, is a higher gift, a superior gift, and one that is more to be desired. He didn't teach against tongues. He said: "Forbid not to speak with tongues." But he said "Covet spiritual gifts but rather that ye prophesy."

Now in the book of Acts we find the gift of prophecy. We find that there were prophets in the church. Judas is mentioned as a prophet in the church. Agabus is mentioned as a prophet who foretold the future. He foretold a coming famine. It was also foretold to Paul how he would be bound if he went to Jerusalem, but he went anyway and he found that the prophecy came true as we all know. So the gift of prophecy was set in the church and I believe it is still there.

Incidentally, the book of Acts is the only book in the New Testament that doesn't end with "Amen" and I believe that all of these little things have a meaning for us. I'm not trying to base a doctrine on that fact but I'm just saying that it's significant that it doesn't close with "Amen" because I believe that the book of Acts, in a sense, has never closed.

In the book of Acts, we find also the fulfillment of the promise in Mark 16; believers will take up serpents and they wouldn't harm them. Now I know there are sects of uneducated mountain people in the U.S.A. that regularly handle serpents in their meetings and trust that they won't get harmed because they believe that is what is meant by this passage. I believe probably Almighty God forgives them for their simplicity and their stupidity but I certainly don't believe that's what Mark 16 is talking about. Rather, of course, it's saying that if we accidentally handle a poisonous serpent or we accidentally drink something harmful, it won't do us any harm. And, of course, there's an example in the Acts of the Apostles, chapter

28, and verse 4, when a venomous beast hung on Paul's hand. A viper came out of the fire and fastened on his hand. But verse 5 tells us that "he shook the beast off into the fire and felt no harm. Howbeit, they (the Barbarians) looked when he should have swollen or fallen down dead suddenly; but after they had looked a great while, and saw no harm come to him, they changed their minds, and said that he was a god." So we see that Almighty God vindicated His servant by delivering him from the poisonous viper. And I believe that Christians can have faith for the same thing today. I'm not afraid of poisonous vipers and I'm not afraid of anything because God is with me.

Now all the way through the book of Acts, we find miracles of healing and it is my contention that miracles of healing are with us in the church today. As I said at the beginning, I do not believe that raising the dead is a general promise that can be claimed by believers although God in His sovereignty raised a couple of dead people in the book of Acts. Likewise I have heard of persons being raised from the dead today. I've been in correspondence with a gentleman in Memphis, Tennessee whose wife, Mrs. Lura Johnson Grubb, was raised from the dead and has written a book about it. I've heard of one or two other examples. But these are the exceptions rather than the rule and they don't prove anything.

However, healing the sick is a promise that can be claimed by all Christians. I believe when I'm sick in doing what James told me to do - to call the elders of the church and "the prayer of faith shall save the sick" and we practise this and we've seen many people healed in answer to the prayer of faith.

It is my contention that, generally speaking, sickness comes from the Devil. It is permitted by God but I do not believe that God sends sickness upon His children to teach them lessons and so on and so forth. He permits it but I believe that the Devil is the author of it and that God is the healer. I'm not, of course, saying that God cannot smite people with sickness. We know, of course, that He can do, and has done. We read that it was God, for instance, that sent the plagues upon the Egyptians in Exodus. So I'm not saying He can't, but I deny the popular teaching that God sends His children sickness in order to teach them lessons or as a punishment. Rather, I believe that healing is the children's bread, as Jesus said. I believe that divine healing is a promise that can be claimed in faith by the child of God, not by the people of the world. God does often graciously heal persons that are not saved; people in the book of Acts, like the lame man at the gate of the temple in Acts 3. There's no evidence to suggest that they were Christians or believed the Gospel, and likewise today in evangelistic crusades, persons have been prayed for and healed who were not Christians. But I believe that these are signs that God sends His sovereignty where and when He will, to confirm the preaching of the Gospel and to attract people to Christ just as

in the book of Acts in chapter 8, we read that when Philip went and preached in Samaria many people gave heed to the message that he preached because they heard and saw the miracles that he did. They were signs to attract people to the preaching of the Gospel and to hear about the healing of their sin-sick souls which is by far the most important thing.

I realize, of course, that many people do not get healed today, and that there are various reasons that can be adduced for this. I do not agree with those Pentecostal evangelists that will go to a person and say, "You must have some secret sin in your life," or, "You haven't got enough faith." That's between the person and God, and how's the other chap to know? See, I don't believe in that. These things are between us and God and if we don't get healed, maybe we might know the reason for it and maybe not, because we don't know everything and I don't claim to know the reason why some persons are not healed. But I can stand here and state that many people have been healed, not just of psychosomatic diseases either, but of genuine organic complaints. Many miracles, just as in the book of Acts, are continuing to happen today, and I see no reason why they shouldn't because the promises don't have a time limit. Acts 2:39 says that "the promise (the promise of the Holy Ghost) is to you, and to your children, and to all that are afar off, as many as the Lord your God shall call." And healing is one of the gifts of the Holy Spirit.

As my time is drawing to a close, we haven't time right now to read First Corinthians, chapter 12, but in there we find a list of the nine gifts of the Spirit as they are commonly called. Of course the number isn't limited to nine. Further down in the same chapter, there is another list of gifts which includes some not listed in the first part of the chapter and vice versa but perhaps we'll leave those for another night.

First Night: Perry B. Cotham's First Negative Speech

(First words unclear - RVR) We had the meeting scheduled with the sermon topics, the themes to be discussed, and so we talked about at a later time, after going down to Hobart because their mission was already set-up and the advertising done, that I would be glad to come back here on Monday night, Tuesday night, and Wednesday night to discuss this question. He thought that would be fine and we agreed that thirty minutes each one at the beginning and then about a fifteen minute review each one for each night. I regret very much that he's (Ron Whittington - RR) not here tonight, but I appreciate so much Brother Ian in making the arrangements. In the telephone conversations, I learned that Mr.

Hartley could come and be with us and share in this. So we appreciate his coming tonight. My first time to meet him and I'm glad that he's here.

I think we need to keep in mind, friends, exactly the proposition, the point of discussion. This was read at the beginning but some may have come in since that time so I'm going to give it again. "The Bible teaches that miracles such as tongue speaking, healing the sick, raising the dead, etc. (these various gifts as spoken of in the New Testament) as done in the early church by the power of the Holy Spirit, continue in the church today."

It's not a question that they were done back in the apostolic days. We agree on that. It's the question - Are they being done **now**? And not only speaking in tongues and healing the sick but also raising the dead and other things that we read of as mentioned in the book of Acts as performed by the Apostles. The point is - Are these being done today by the power of the Lord? Now I deny this, and he says that he believes they are being done, at least some of them, especially speaking in tongues, and sometimes healing, and sometimes not so, and possibly the raising of the dead, but he's not too sure about that. If the power of the Lord can cause individuals to speak in languages that they have not learned, and also to miraculously heal the sick, they can also miraculously raise the dead. If one can be done, the others can be done also. And that's my idea about the matter. You know, when I heard that Mr. Whittington was sick, I happened to think, why didn't they heal him so he could come on and be with us in this discussion? Why send somebody else? Right there, it seems to me, that the very proposition fails, right at the very beginning of the matter because I wanted him to come and to be here.

I certainly agree with what he said about, to the law and the prophets, we need to go and test things by the Word of God, and you are here tonight with your Bibles and some of you with notebooks and with pencils and I appreciate that very, very much. He mentioned the fact that he is in favour of restoring the undenominational church of the Lord Jesus Christ and that's what I'm pleading for also and what this congregation here stands for. But the point is—Do these miraculous gifts continue in the church today? Not that they used to be, not that we're trying to limit the power of God, but what is God's plan, what is God's law, what has He said along this line?

He also mentioned the fact that he could not accept all that the Pentecostals taught and things like that, and so I do not know exactly right now just what all he does believe in and doesn't believe in. But anyway, this zeros down on this point - Do these miraculous gifts continue today? And he believes **some**. Certainly we believe in God. We believe that God performed miracles. God one time took the dust of the earth and created man, "breathed into his nostrils the breath of life," but God is not doing that now.

It's not a question of God's power but of God's plan. He has, but is He doing that now? No! And of course you know that He established the law of procreation.

He says the book of Acts is continuing on today. Near the close he mentioned the fact that it doesn't end with "Amen" and the only book that doesn't, that's not closed. Well, the book of James doesn't have an "Amen" added and Third John does not end with an "Amen" and so I'd like to mention that.

But one time he mentioned the idea that he really didn't believe in raising the dead, but then later on it might be so, and "in touch with someone in Memphis." Well, we want to go to the Bible. Does the Bible teach that? We're not concerned with hearing about someone in Memphis or somewhere else but what the Bible says about it. But I again say, if they can speak in tongues, languages they haven't learned, why not raise the dead, and why not drink deadly poison and it will not hurt them, and why not take up serpents as he mentioned some having done (and they have been hurt, some of them too), why not?

It is true that in Matthew 10:8, that Jesus gave the Limited Commission about raising the dead, but he says we go to the Great Commission given in Matthew 28 and then Mark 16 and then he quoted from Mark 16: "Go and preach the Gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe: In my name they shall cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." And the last verse says, "They (the Apostles) went forth, and preached everywhere, the Lord working with them, and confirming the word with the signs following."

Now what we need to know is - that the purpose of these signs was **to confirm the word!** In the beginning of Christianity, they needed the power of the Holy Spirit to preach the Gospel of Christ that everything might be brought to their remembrance as Apostles, that they might preach the Word of the Lord. And, the Holy Spirit came upon the Apostles on the day of Pentecost. And they spake in tongues, in languages they had not learned, and the people heard them speaking. They said, "In our own language, our own tongues wherein we were born."

Later he mentioned the idea that tongues really were not for the spread of the Gospel of Christ but kind of as a prayer language to God, the Father. I didn't understand that after quoting Acts 2 because they heard on that day and that helped to spread the Gospel of Christ. "We hear them speak in our own tongue, in our own language, the wonderful works of God." That helped in the spread of the Gospel of Jesus Christ. These Apostles could not go into all the world and preach the Gospel to every creature unaided

by Divine power so they had that power to do that. And Mark 16, but we need to know how they were enabled by the power of the Holy Spirit.

Now here's something else. As we read in Acts, the eighth chapter, that the Apostles, Peter and John, came down from Jerusalem and laid hands on those who had believed and been baptized that they might receive these miraculous gifts of the Holy Spirit "for as yet He was fallen upon none of them: only they were baptized in the name of the Lord Jesus." Now no one received any of these miraculous gifts except by the laying on of an Apostle's hands." (Paul, in 2 Timothy 1:6 speaks of Timothy having a gift "by my hands.") No one! In Acts 19, he read about those men that Paul laid his hands on and they spake with tongues. But no Apostle is living today to bestow those gifts. That's exactly so. That's the point! How are you going to receive those gifts today? They are continuing, he is affirming, in the church **now**. How are individuals going to receive these gifts? No Apostle living to bestow these gifts! And there's no one living, that is old enough, I don't think, that can say that "I received my gift from the Apostle Peter, James, or John, one of them". So can't you see, friends, when the last Apostle died, and the last man died who had received a gift from an Apostle by the laying on of his hands, these miraculous gifts **ceased**. They had to cease!

The "signs followed." How did they follow? Well, the Apostles spake in tongues. They performed miracles. In Acts, the second chapter, "many signs and wonders were done by the Apostles." Correctly so, in Acts 3, the lame man healed, miracle performed. Acts 9, Peter raised Dorcas back to life. Acts 20, Paul, the Apostle, brought back the young man that fell out of the window, you know, when he was preaching. But you do not read of the Lord saying that all of these signs would follow the believers down through the ages right on to the end of time. Now that's the point that is being discussed tonight. And no one received any of these gifts except by an Apostle!

Now then there are only two examples of the baptism of the Holy Spirit in all of the New Testament. He referred to Acts 10, the household of Cornelius, a Gentile. When the Gospel was ready to go to them, Peter went and as he began to speak, "the Holy Spirit fell on them," he said, "as on us at the beginning" in speaking of the Jewish brethren. But that was for the purpose of convincing the Jews that the Gospel should go to the Gentiles. And they spake in tongues. But after that Paul wrote in the Ephesian letter, chapter 4 and verse 5, some 23 years later, "There is **one** baptism." Now there had been Holy Ghost baptism. This **one** baptism that is **now** is **baptism in water for the remission of sins** and it is in obedience to the Lord's command, "He that believeth and is baptized shall be saved."

So I'm affirming that they were to cease, and the Bible says that they **did** cease! So we want to go to First Corinthians, Chapters 12 and 13, tonight. In chapter 12, nine of these miraculous gifts are mentioned in all. Then in chapter 13, he speaks of charity being better; *(There seemed to be a little jealousy in the church there)* and that love, or charity, would never fail. Then verse 8, he said, "Whether there be prophecies, they **shall fail**; whether there be tongues, they **shall cease**; whether there be knowledge, it **shall vanish away**. For we know in part, (we as inspired men, Apostles, in part, part by part). But when that which is perfect is come, then that which is in part shall be done away." Here we are part by part, giving the teaching of the Lord, but the perfect is going to come, and when the perfect comes, then this part by part will cease. All right, now what is "that which is perfect is come" or what were they doing as prophets, as he spoke of? Well, they were giving God's Word, revealing God's Word. And it was being confirmed! The purpose of these miracles—to confirm the Word! The very last verse in Mark 16 speaks of their going forth and signs performed "confirming the Word." When all the Word has been given and confirmed, it is just confirmed once for all. And so "the perfect" has come. James, in James 1:25 speaks of "the perfect law of liberty." So now the truth has been given, all the truth given; it has been confirmed, no need of miraculous gifts today in the church. Why? Because no new truth is being given.

The Apostles were to be guided into all the truth (John 16:13). "The Holy Spirit would guide them into all truth." And Jude later on wrote to "Contend earnestly for **the** faith which has once been given unto the saints" - the Revised Version - "once for all unto the saints." So the truth was given, all of the truth given, one time for all time, confirmed by these signs, these miracles, and so they have ceased.

I want to say tonight, friends, there is no need for these miraculous gifts in the Lord's church today. Why? Because all the truth has been given and confirmed. In the second place, I want to say there is no one today that can bestow these miraculous gifts on any individual. I want to again say there is no need for them because all the truth has been given. It has been confirmed and there is no one today that can bestow these miraculous gifts. The perfect **has** come! And when the perfect comes, tongue speaking is going to cease, miraculous knowledge will vanish away. No need to have inspired prophets. There was a time when the inspired man was needed to perform miracles to confirm the Word when it came from God. But now we have that Word given and confirmed and in the New Testament and so these miracles have ceased just like the Lord said they would.

You know when Jesus came to this earth, sent of God, He said, "The works that I do they testify of me - they bear witness of me." And John wrote and said: "And many other signs truly did Jesus in

the presence of his disciples, which are not written in this book: But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name." (John 20:30,31.) The miracles prove that He was sent of God. They have been recorded and so no need to ask the Lord to come again and perform another miracle. He's done that and we read these in the word of God.

So when the Apostles were sent forth to go and preach the Word, there was a need of confirming that Word with miracles that no human being could do, raising the dead, speaking a language that they had not learned, miraculously healing the sick, or the cripple, drinking poison and it wouldn't hurt them in any way whatsoever, and serpents - poisonous serpents - not being hurt by that. But now that Word has been given, has been confirmed, and these signs have ceased, just like the Lord said they would.

Now what he needs to do, and everyone else that says that miracles are continuing today, like speaking in tongues, is to find the verse of Scripture that says they are going to continue, and that they are going to continue in 1980, in the age that we're living. That's the proposition that we're discussing. Here's the difference — **not** that they used to be but are they **now**? And are people doing that now?

I'd like to know if Mr. Hartley can speak in a language that he has not learned. "Speaking in a tongue" as the Bible says and that's the right definition. Can he interpret a language that some other individual might give by the power of the Holy Spirit? Can he miraculously cure the sick? Can he raise the dead? Can he drink anything deadly, as poison, and it not hurt him? Now he either can or he can't. If he has the gift of the Holy Spirit as he claims in the church today, then he can do these things. If he cannot do these things, then he does not have those gifts; and I don't believe he can do those things. I don't believe that there's a man living in Australia, or America, or anywhere else, in all the world, that can, by the power of God, raise the dead today or speak in a language that he has not studied and learned, that is, by direct power of the Lord. I don't believe that at all. I don't believe the Bible teaches that. And I don't believe he can demonstrate to that at all.

You know, in First John 4 and verse 1, John says: "Try the spirits whether they are of God because many false prophets are gone out into the world." Then in Revelation, chapter 2, and verse 2, the Lord was giving a letter to the church at Ephesus through John on the isle of Patmos. The Lord in commending this congregation, said: "You have tried them that say they are Apostles and are not and have found them liars."

Now, in that early day there were those who pretended to have the baptism of the Holy Spirit and to do those things and they put them to the test. "And you tried them and you found them to be

liars." Now the Lord commended them for doing that. So there isn't anything wrong in asking an individual to demonstrate, to show that he has that power, to put the individual to the test. "You tried them and they are not."

You know, in Second Corinthians 12, and verse 12, the Apostle Paul said: "The signs of an apostle were done by me." There at Corinth they saw the signs performed to prove that he was an Apostle, that he was speaking the truth of the Lord. Now what we want today, and what we need today, and what honest people who want to know the truth today, is - Show us the signs. Do something the Apostles did. Raise the dead. Speak in a language that you haven't learned, from some other country, speak in that language. Something like that as we read about in the New Testament.

Well, in order to pinpoint the matter, I'm going to ask him some questions. I have them typed out here and I would like for him to pay attention to them in the next speech, in the fifteen minutes that he has in order that we might know some things. I'm going to read them to him. Then hand them to him.

- (1) Have you received the baptism of the Holy Spirit?**
- (2) If so, can you perform the miracles the Apostles performed, like I mentioned: raising the dead, etc.?**
- (3) Have you received any of the miraculous gifts of the Holy Spirit as we read in the New Testament like Peter and John bestowed on those at Samaria? (Philip couldn't pass those on to somebody else) and as mentioned in First Corinthians 12?**
- (4) If so, if you have any of these miraculous gifts, how did you receive them? From whom? From whom? What Apostle gave you these gifts? I'm affirming that no one but an Apostle ever did bestow these gifts.**
- (5) Can you speak in tongues? Can you miraculously heal the sick, etc.?**
- (6) Can you translate into other languages?**
- (7) Are any more revelations to God's Word being given today?**

Now, I thought that the book we call the Bible, this New Testament here, is perfect and complete. In 2 Timothy 3:16,17, Paul affirms that all Scripture is given by inspiration by God and then he went on to say that the man of God is completely and thoroughly furnished unto all good works. And in Second Peter 1:3, Peter said, "He has given unto us **all** things that pertain unto life and godliness." And Jude has "to contend earnestly for **the** faith which has been given once for all unto the saints." Now we need new revelations if all the truth hasn't been given. Or, if more truth is being given, it needs to be confirmed. That's the reason those who

We are going to have some real good discussions along these lines. Thank you so very much for listening very attentively to the things that have been said tonight.

He went on to say that the promises do not have a time limit. I showed you from First Corinthians 13 that the Apostle Paul said that they have a time limit. Here's the time limit - when the perfect is come, tongues are going to cease, prophecies cease, knowledge cease. They have a time limit. "The promise is unto you and to your children" (Acts 2), he quoted. That's right. The promise of what? Salvation! Remission of sins! Spiritual blessings in Christ today but not these miracles going on and on today because the Word has already been given. It's perfect and complete and **has been confirmed!** Thank you so very much.

First Night: John Hartley's Second Speech.

I've got a few points jotted down whilst our brother was speaking and if I can fit in my reply to each of those and answer the ten questions all in fifteen minutes, that will be a miracle indeed. (*Laughter*). Our brother suggested that there was no need for confirmatory signs and evidences today, that it was only for the apostolic age to get the church established, and kick things off, so to speak.

Now it is true that God's Word has been given. The canon of Scripture was closed 1900 years ago. But I believe there is a need in another sense for the Gospel to be confirmed with signs and wonders, certainly every bit as much so today as there was then because we are living in an increasingly pagan world. There are far more people being born into this world every minute than what there are being converted to Christ. So I believe in the midst of the hostile, pagan environment we need the confirming signs and wonders at least as much as the early church did.

A lot of the argument hinges upon the verse that our brother read from I Corinthians 13:8 because this is the one and only verse of the Bible which speaks of the miracles ceasing, or at least it is the only one that is commonly brought up in arguments of this kind. Now I'm pretty sure I heard Mr. Cotham correctly as saying in the past tense that "the Bible says that these things **have** ceased." And then immediately after making that statement he turned to I Corinthians 13:8. That verse doesn't say, nor do I believe any verse says, that the miracles **have ceased**. But rather it is in the future tense and it says that miracles **will cease**. It says "charity (or love) never fails, but whether there be prophecies; they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away."

Now the question, therefore, is when? Now I have heard various theories advanced over the years, principally by members of the "Gospel Hall" movement and occasionally by others and they seem to resolve themselves around the theory: A) That miracles ceased when the last of the Apostles died, or, as our brother said, when the last person who had hands laid on him by one of the original Apostles died; or, secondly, the theory that miracles ceased when the canon of scripture was completed. I believe that both of these are man-made theories that are being read into I Corinthians 13:8; that it doesn't say that at all. It does say in verse 9 and 10 that "we know in part, and we prophesy in part, but when that which is perfect is come, then that which is in part shall be done away." And I believe that's the key to the whole situation. "When that which is perfect is come" - when the church reaches perfection and is presented to the Father, we read in Jude that one day we are going to be presented as spotless, faultless church to the Father with exceeding joy, but that hasn't happened yet. The church is far from perfect. So I don't believe that the prediction in verse 8 has yet been fulfilled. Which brings me to Ephesians 4:11 which tells us that God has set in the church "apostles, prophets, pastors, evangelists, and teachers until we all come together in the unity of the faith" which, as I say, has not happened yet.

Now, Mr. Cotham has suggested that there are no Apostles today, that Apostles are no longer with us. It is thought by many that Apostles are limited to the original twelve, minus, I suppose, Judas, and plus the guy that was drawn lots for in Acts, chapter one, Matthias. And, of course, Paul, who also was not one of the original Apostles, but no one doubts that he was one. However, I can suggest to you from the Word of God that there were other Apostles besides those. Now in the first epistle to the Thessalonians, chapter two and verse six, there's a very interesting verse that mentions Apostles. It says, "Nor of men sought we glory, neither of you, nor yet of others, when we might have been burdensome, as the apostles of Christ." Now the "we" referred to there, to find out who the "we" are referred to as "the Apostles of Christ," we have to go back to the introduction to the letter in chapter one, verse one. We find it is written by Paul and Silvanus, and Timotheus to the church of the Thessalonians. So Silvanus and Timothy are referred to in chapter two, verse six, therefore, as "Apostles of Christ". And of course, besides that reference there are other references where people are called Apostles, only it is not always obvious in our King James Bible because the Greek word "Apostolos" is sometimes translated "messenger" but it's the same thing.

Now Ephesians 4:11 says that God "has set in the church apostles, prophets, pastors, evangelists, and teachers." Only recently, I was reading an anti-Pentecostal booklet that said we have pastors, evangelists, and teachers with us today but we no

longer have Apostles or Prophets. Now I don't see any authority for splitting up Ephesians 4:11 like that. It tells us in verse twelve the purpose that these ministries were given and in verse thirteen the time limit. The purpose was to perfect the saints for the work of the ministry and to edify the body of Christ. How long? "Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ." So here I believe we have the same thought as in First Corinthians 13:10 that the ministry gifts of Ephesians 4:11 and the miraculous gifts of First Corinthians 12 to 14 have been set by God in the church until the church, and the individuals in it, reach what Paul here calls "the measure of the stature of the fullness of Christ," the perfect man. Now I don't believe that time has been reached yet and it won't be until the coming of the Lord so I believe the things God has set in the church are still set there.

I do not believe that we are all baptized in the Spirit automatically at baptism just because the church was baptized in the Spirit originally at the Day of Pentecost. I believe that is as foolhardy as saying that we don't have to be baptized in water, we'll automatically count as baptized because the three thousand were all baptized then.

I don't believe that the miracles done by the Roman Catholics at Lourdes, or by the Mormons, the Spiritists, faith healers, or what have you negate the true. I believe on the contrary that the existence of counterfeits only proves the existence of the true. I've got a five dollar note in my pocket. Maybe some people would like to counterfeit it whereas they wouldn't go and counterfeit a brown paper bag. Why? Because you counterfeit something that's of value and I believe the Devil has just done that. And the fact that false people are healing the sick and witchdoctors are speaking in tongues, and I'm not disputing that for one moment, I know that is so, the fact that these are so today doesn't do away with the true miracles done by the servants of God. All it does do, of course, is prove the truth of Jesus' words in Matthew 7:23 when He said "There's a day coming when men shall come and say, 'Lord, Lord, we've done many wonderful miracles in your name, we've cast out demons, we've healed the sick and so on' and He'll say, 'Depart from me. I never knew you.'" So it only proves the truth of the Scripture when we see things happening around us today although it might be very confusing to some.

Now to get on to the questions: "Have you received the baptism of the Holy Spirit?" Yes, I believe I prayed to receive the baptism of the Holy Spirit approximately twenty years ago shortly after I became a Christian. After I repented of my sins and believed in Jesus for salvation, there was a time when I saw from the Scriptures that I needed to be filled with the Spirit, that getting saved initially was not enough, but only the beginning. I realized, for example, we've already seen in Acts, chapter eight tonight how the

Samaritans believed and were baptized but they were not filled with the Spirit until Peter and John came and laid hands on them, so I went to the elders of my local assembly as a little boy of 13 and I asked them to lay hands on me and pray that I might be filled with the Holy Spirit. Now Jesus said "How much more shall the heavenly Father give the Holy Spirit to them that ask him." Now I asked Him. I had hands laid on me in the Scriptural manner and therefore I believe I received the Holy Spirit because He is there for the asking. It's as simple as that.

Number two, "If so, can you perform the miracles that the Apostles performed like raising the dead, etc.?" No, I've never raised the dead and I'm not particularly expected to do so. I did explain in my first speech that this is something exceptional rather than something that can be claimed and practised as a matter of course by all Christians.

We'll just jump to number five in connection with that before going back to three and four. Number five says, "Can you speak in tongues, heal the sick, etc.?" Well, I'll dispose of one question that no doubt you are all very curious about. Can I speak in tongues? No, I have never spoken in tongues myself. Many of my Pentecostal friends have. But I myself have not spoken in tongues. It may surprise some of you. But of course we read in First Corinthians 12 "Do all speak with tongues?" implying of course, a negative answer, "No, all don't."

Now the second part of chapter, question five says, Can I heal the sick? Well the answer that I have to give and every full Gospel preacher is, No, we can't heal the sick. I don't believe that any man has the power to heal the sick. Peter said in Acts 3, "Why do you look on us as though by our own power or holiness we made this man to walk?" And he pointed them, not to himself, but to Jesus. I don't believe in faith healers. I believe in the great Divine Healer and what I believe in is Divine healing, not faith healing. Certainly I can say, Yes, I have prayed for sick people and many have been healed. I've also prayed for people as I said before, that have not been healed and the Lord only knows why, maybe the individual too, but it's just something that is beyond me because I'm only a mortal. But many people I have prayed for, and they have been healed. I've prayed on two occasions for persons with one leg shorter than the other and the leg has come out the same length even before our eyes as we watched. The persons concerned have testified that they have been freed from the backache that had plagued as a result of the short leg. I mention that as one of the more sort of spectacular examples. Of course, many people get healed of things and there's nothing outwardly to show but that's just an example of something that can't be gainsaid.

"Have I received any of the miraculous gifts of the Holy Spirit?" Yes, I believe I received the gift of faith which was one of the nine gifts listed in Corinthians. It's not just ordinary saving faith but a

supernatural endowment of faith given to certain Christians that have particular callings. After I received the gift of faith, I found out a year or two later why I needed it when God called me to a life of faith as an evangelist.

"If so, how did you receive them? from whom?" I received it direct from God. I have had hands laid on me by present day Apostles. "Can I translate into other languages?" No. "Are any more revelations to God's Word being given today?" Now, Mr. Cotham said that those who say yes to that are being more consistent than most Pentecostals who would say no. So I'm going to really stick my neck on the chopping block here and say yes. I believe that there are Prophets of God, or have been Prophets of God, even as late as this twentieth century that have spoken with a message for the church today.

I'd better leave off there. I've already dealt with number ten, I think. The only one I haven't dealt with is number eight but that would take more than my remaining few seconds to deal with on that. That is, "what are some of the newer teachings?"

First Night: Perry B. Cotham's Second Speech.

(The first few minutes did not get on tape, R.R.) Now if you read that carefully (referring to Acts 2: R.R.) and notice the **Apostles** received the baptism of the Holy Spirit and the **Apostles** were speaking in tongues, not the hundred and twenty. I was amazed that he said that there is a need today for miracles to confirm the word. Well, I thought if the word was confirmed, confirmed once, it was confirmed for all time.

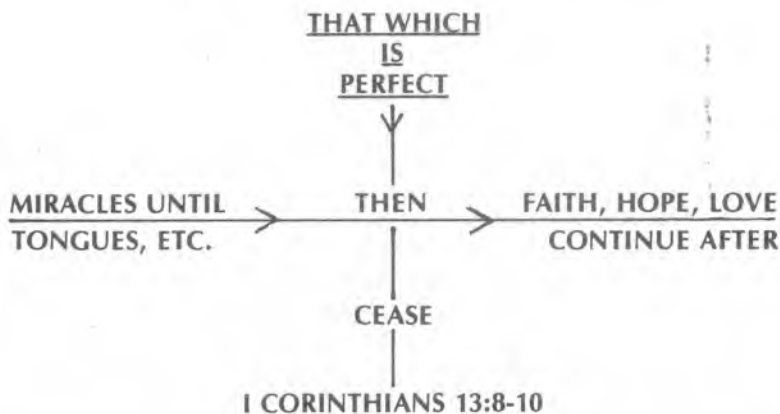
He talked about the pagan world. That's right. But what the pagan world needs today is the Gospel of Jesus Christ preached which has already been given **and** confirmed. There is that need to preach the Gospel of Christ but no need to repeat those miracles to confirm the Word.

As he mentioned, a key verse in this discussion is First Corinthians 13, "when that which is perfect is come." He says that this refers to the perfect church at the coming of our Lord Jesus Christ and we haven't reached that as yet. Of course, to uphold the theory, that is the answer. Paul did not say here "when **he** that is perfect comes," that is, the Lord at the end of time, and the church then to be perfect, but "when **THAT** which is perfect is come." And **THAT** is neuter gender. Not the Lord's coming!

But now here's something else that everybody can see. When the perfect comes, Paul goes on to say, "And now abideth faith, hope, and love, and the greatest of these is love." When the perfect comes, we will still need faith, and hope, and love. But

look, at the end of time when Jesus comes again and the church is perfect and goes to heaven, we won't need faith and hope, will we? Faith will be turned into sight and hope into realization. So, something is going to come that is perfect but faith and hope and love will continue. See! Well, after the Lord comes again, are we going to have faith and hope? Well, we will reach heaven then. We won't be hoping for heaven. Not at all. So that doesn't answer that at all. (*Speaker uses board. R.R.*)

PERRY B. COTHAM'S DIAGRAM ON THE BOARD:



Friends, isn't that terrible? Isn't that ridiculous as an answer? When THAT which is perfect is come, **not** HE that is perfect comes, Christ, and the church is then glorified, and made perfect. Not at all! I believe that we can see that.

I'm glad he turned to Ephesians four because it is a parallel to

First Corinthians 13. Again he misses the point entirely in Ephesians four. I'll have to deal with it rather quickly. (Maybe I talked a little too rapidly in the first speech.) But anyway, Ephesians four, verse seven talks about the measure of the gift of Christ and then verse eight "and gave gifts unto men" and there's parenthesis in nine and ten; and verse eleven: "he gave some apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; FOR (for this purpose) the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: TILL we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ:" and the sentence really goes on to the end of verse 16. It is the same thing, and it's Paul's language, that TILL is to the "perfect." We need these inspired men and gifts UNTIL. Well, he says the "until" has to do with when the church reaches perfection and Christ comes. He (Paul) didn't say, "Until the church reaches perfection and Christ comes." Until "the unity OF THE FAITH," the gospel truth; until THE FAITH COMES we will need these inspired men and these miraculous gifts to confirm the Word. And they are parallel statements. No question about that.

"These shall cease." He said that I said "They have ceased." Yes, I'm speaking in 1980. They **have** ceased! When Paul wrote this, he said: "They **shall** cease," looking forward to the time that "they shall cease." So he did use future tense there, but I'm using past tense now. They **did** cease when the perfect law of liberty was given, when **the** faith came, "**once for all delivered unto the saints!**" Incidentally, he didn't say anything about Jude 3 in his second speech, did he? That is something to think about.

Here's something that amazes me, friends. He wriggled around on the idea that he didn't endorse all these various other religious bodies that claim to be speaking in tongues and healing the sick and doing things like that because the Devil counterfeits. Well, you know they can say the same thing about him. Every individual says, "I'm true"; and he says the others are false. The others say, "we're right and you're false." I'm asking: which one is right? They can offer the same proof claim to do the same thing, offer the same arguments. He says, "They're counterfeit, the Devil's going to counterfeit." He talks about Jesus saying at the Judgment, Matthew seven, "You claimed to do certain things in my name. Depart from me!" Yes, that's right. But how are we going to **know** that he's right and they're wrong? Just his word for it? Well, they can say the same, make the same arguments, and they do, and offer the same testimonies that so and so was healed and things like that. Now which one is right? Which one are we going to believe? That's the question. The point about it **is**, friends, is that not any of them is doing it, not any of them doing it, not at all, by the power of the Lord. There are deceitful signs! You can read Second Thessalonians, chapter two, and notice certain things that the

Apostle Paul points out about "lying wonders" and things like that of those who have not the "love of truth" in their hearts and for this cause God shall send them a "strong delusion" that they may "believe and lie" and be "damned." Friends, that is exactly it. There isn't anyone today that by the power of the Lord can do these things.

Now then to the questions: "Have you received the baptism of the Holy Spirit?" He said, "Yes, about twenty years ago." Well, why can't he do what the Apostles did then? If he's got the baptism of the Holy Spirit, as Peter, he can raise the dead. If not, why not? Let him prove it! He can do the signs of the Apostle Paul. He raised the dead. If not, why not? He said the elders laid their hands on him and prayed. Yes, but that's not how the Apostles received the baptism of the Holy Spirit. Not at all. They didn't give him the baptism of the Holy Spirit either. They may have made out like they did and he may have thought they did, but they didn't do it and he doesn't have it. That's not how the Apostles bestowed gifts on others in the sense of an individual today. He's not living back in that time and he didn't receive a gift from an Apostle. Not at all. So the Apostles were the only ones that bestowed those gifts and so he doesn't---(end of tape). *(We regret that the last few minutes of Mr. Cotham's speech did not get on tape. R.R.)*

Second Night: Cotham - Hartley Debate

Cotham's First Speech

I am happy to be with you again tonight. I am glad to see each one of you present for this study as has been stated. I really enjoyed the service last night. I appreciate John's coming to be with us that distance. From the stand point of presenting his views on the matter, I felt like he did a good job. But I definitely believe that there is no human being that can take the Bible and consistently follow the teaching of the Word of God and prove therefrom that these miraculous gifts that we read about in the book of Acts, as performed in the Apostolic Age continue to be done today. That doesn't mean that I have anything personally against him. All of us understand that. Or he against me. Both of us cannot be right. So you come as honest, sincere people to study with us and to reason with us.

One or two things that I would like to add in addition to what Brother Ian has mentioned, that is: that John and I are going to do the discussing so we don't want anyone else joining in because if one is permitted to do that, then others would want to do that, and we would have a free for all. That is not usually done. Another

thing: I may say something you don't agree with or John may say something you don't agree with - let's keep our vocal approval or disapproval to ourselves. I understand there was a little mumbling and talking in the building last night that distracted some. We don't want any of that at all because we want people to listen reverently and quietly. I believe that you can do that. I know you can if you'll just try. So I'm asking that people do that. Now this is a serious matter. We're dealing with the Word of God.

I like the way John began last night by saying that, "we want to examine the Scriptures and common sense." So we appeal to Scriptures and to common sense in the examination of this very important matter.

The Charismatic Movement has been growing rapidly all over the world in the last few years. He says that he is not trying to defend all the various groups of the Charismatic Movement and the various ones and so I'm speaking in a general way of those who might be involved in the various ideas of tongues speaking and healings and things like that.

Always the one that replies has to examine the arguments that are made and to show from the Bible that this is not taught from God's Word. I tried to do that last night and of course John will try to do that tonight as I present the affirmative and as he replies. We appreciate all of you coming. I wish more would be here. I wish more who might be involved in what we call the Charismatic Movement or Pentecostalism were present tonight because all are certainly welcome.

It is almost impossible, I think, for an individual to present religious error without involving himself in some contradiction. This was done last night in John's speech, in the very first one. I've heard it twice today from the tape that was made. You know, he mentioned the fact that Acts does not close with "Amen" and was the only book that doesn't. From our King James Version the book of James and also Third John do not have an "Amen" there. But to me that's a very weak argument because some of the later translations do not include "Amen" in some of the others. The meaning from him was that the things of the book of Acts continue right on today. That to me wouldn't be much of an argument that miracles are still continuing today.

I feel like in defining this proposition tonight we need to know what a miracle is. The proposition is: "**The Bible teaches that miracles** such as—as performed in the days of the Apostles, in the early church, **continue today.**" Now he mentioned about praying for the sick and their being healed, and praying and at times they were not healed. Well, now, we believe in praying for the sick. Let no one get the idea we don't. The difference in a miracle and the Providence of God is that God (in providence-RR) works through natural law. Well, what do you mean by miracle? Well, that which suspends natural law, that goes beyond it, over and above. Let me

give an example. From the sixth chapter of book of John, we read of Jesus feeding the great multitude with the loaves and the fishes. **Immediately** the bread was there. It multiplied. Now through natural law there would be the planting of the wheat, the growth of it, the showers, the sunshine, the harvest, the threshing, the making of the bread, and then the food. But **immediately!** Well, you could use also the Lord's first miracle—turning water into wine. I believe you know what a miracle is.

Sometimes people use the word "miracle" very loosely today. A baby is born. "Oh, that's a miracle!" No, that happens through natural law as God established natural law. God is working through natural law. The germ of life is in the seed, the grain of wheat that is planted. Through natural law wheat grows - bread. We are to pray, "Give us this day our daily bread." But we are to work and to do our part. We don't expect God to drop down food immediately from heaven.

Now then, tonight, in my affirmative to set forth the idea and the teaching of the Holy Spirit, I want to go over what the Bible teaches on the Holy Spirit. I have before me here a chart as a diagram which was used in the mission that Mr. Whittington heard. I'll have to give this very briefly and very rapidly, but at the same time I believe it sets that forth which will help us to a better understanding of this subject. I'll not have time to take all of these Scriptures.

First of all, we need to understand that the Holy Spirit is a person, a Divine Person of the Godhead. Often our Lord referred to the Holy Spirit, as in John, as "He"—when **he** shall come, **he** shall guide you into all truth." As much a Divine Person as God the Father or Jesus Christ, the Word that became flesh and dwelt among us.

Now we might say in regard to Christianity that God planned, (the church was in the eternal purpose of God), the Son came and died on the cross, shedding His blood, executed that plan, and then the work of the Holy Spirit was to come to the Apostles, to guide them into all truth, to reveal and to confirm that truth!

In John 3:34 reference is made to Christ who had the Spirit "without measure." This suggests the idea of measures of the Spirit. I have these in red - 1,2, and 3 (pointing to chart). I think this is very important because sometimes in reading about the Holy Spirit, individuals think of the baptism of the Holy Spirit. Before Jesus left this earth, He said to the Apostles: "The Holy Spirit, the Comforter will come, guide you into all truth. Tarry ye in Jerusalem until you be endued with power from on high."

In Acts one, Jesus said to them before He ascended, "You wait in Jerusalem. John baptized with water but **ye** (you is second person plural, meaning those spoken to), **you** shall be baptized with the Holy Spirit not many days hence." So they were to wait in Jerusalem and in a few days, "you will be baptized with the bap-

THE HOLY SPIRIT

A Person, One of God-Head--"HE"
God Planned, Son Executed, Holy Spirit
Revealed: Measures of:---
(John 3:34)

I. Baptism of the Spirit

1. Promised by Christ to Apostles
John 14:15-17, 26; 15:16; 16:7-13;
Came on Pentecost, Jerusalem Luke
24:49; Acts 2:1-4.

Effects: As Fire, Languages
Inspiration, Signs
People Not Baptized with Holy
Spirit Today.
Tongues? Miracles? Inspiration?
Like Effect Should follow Like Cause
Signs of an Apostle-
2 Corinthians 12:12

2. Household of Cornelius: Acts
10:1-11; 18
Not to Save Him, To Convince
Jews of Salvation to the Gentiles-
"As at the Beginning" Acts 11:15

II. Gifts of The Spirit

Tongues, Miracles, Etc.
I Corinthians 12:4-11

1. Given by Apostles-Acts 8:14-17; 19:6

2. Were to Cease-Ephesians 4:11-13;
I Corinthians 13:8

3. Did Cease-I Corinthians 13:10 and
James 1:25

4. Proof Text? Mark 16:17-18 and
James 5:14, 15

Word confirmed-Mark 16:17-20
and Hebrews 2:3,4

Message then inspired men;

Now in Inspired Book

Study-2 Timothy 2:15

Ephesians 3:1-7 "When Ye Read"

III. Ordinary: To All Christians.

Acts 2:38; 5:32; Romans 8:9-11
I Corinthians 6:19

How and When Received?

By Obedience to Gospel

Bear Fruit of Spirit

Galatians 5:22;3:2

Conclusion

1. Claims Today: Make the Test
Acts 3:1-11; Acts 9:36-41 and
Revelation 2:2
2. God's Word complete, confirmed.
Obey it. Romans 1:16; Eph. 6:17;
2 Tim. 3:16,17
3. Only one Baptism now
Ephesians 4:5 and Matthew 28:19
In Water-Romans 6:4; Acts 8:36-39
For Remission of Sins-Acts 2:38
4. A Spirit-made Christian is one who
is made by obeying the Spirit -
never miraculous

tism of the Holy Spirit." He was speaking to none other but the Apostles! And I want to tell you friends, you cannot read in the New Testament where the Bible teaches that people down through the ages as believers in Jesus were to be baptized with the baptism of the Holy Spirit.

I asked in one of the questions last night, "Are you baptized with the baptism of the Holy Spirit?" and he said "yes." I do not believe that and he cannot prove that from the Bible. But on the day of Pentecost, second chapter of Acts, the Holy Spirit came and tongues like as of fire sat upon each of them and they spake as the Spirit gave them utterance. He defined "tongues" as languages. That's correct. Languages that they had not learned. I'm sure that he anticipated the idea of speaking in tongues meaning a language that you didn't know and hadn't learned, guided by the Holy Spirit. But the Apostles were able to do that.

Now some people think that a tongue or a language just means "a prayer language." You and God. "It's a private prayer, praying to the Lord." Languages were not given for just a private prayer to God the Father. The idea was for teaching those that knew and understood that language. That is true also in First Corinthians 14.

Now as a result, inspiration, guided into all truth. They performed miracles. "Many wonders and signs were done by the Apostles." There are some miracles performed, as already pointed out, in the book of Acts. Now, I'm saying that people are not baptized with the Holy Spirit today. Can they speak in languages they have not learned today? Can they perform miracles as did the Apostles - Dorcas raised back to life or the man who fell out the window when Paul was preaching? Are they inspired today as were the Apostles? Then they know everything that's in the New Testament and will not have to study it. I say like effect should follow the like cause! If they have what the Apostles had, if they have the baptism of the Holy Spirit, then they have what the Apostles had, and if they have what the Apostles had, they can show that they have that by doing what the Apostles did! Paul speaks of "the signs of an Apostle" being wrought by him because he proved that to the Corinthians as he preached there. (Second Corinthians 12:12).

The other example of the direct outpouring of the Holy Spirit, to the Gentiles, the household of Cornelius, is given in Acts 10 and then the summary of it and the statement of it in Acts 11, the first 18 verses. This was not to save, (and this was not to make the Apostles any better spiritually) but to convince the Jews now that the Gospel could go to the Gentiles. So Christ was preached and they heard that message and believed and they were commanded to be baptized in the name of the Lord. They also spake in tongues. Peter, referring to it, says, "the Holy Spirit, the like gift, as on us at the beginning." The "beginning" was on the day of Pentecost as we read in Acts, the second chapter. NOW THESE

ARE THE ONLY TWO EXAMPLES OF THE BAPTISM OF THE HOLY SPIRIT IN ALL OF THE BIBLE!

I mentioned last night that something about twenty-three years later when the Apostle Paul wrote the Ephesian letter in chapter 4 and verse 5, he said: "There is **one** baptism!" He didn't say, "There has **always** been one baptism." He says, "There **is**" right now, "one baptism." Now in his group, the Pentecostals, and John will know, they talk about water baptism and they talk about Holy Spirit baptism. Well now, one and one makes two. Now, which is it? Is it water baptism? or Holy Spirit baptism? Or both? If it's both, it's two! And if it's only one, which one is it? "There is **one** baptism!"

Well, now, I mention something else. The Apostles did not always remain with a congregation. Well, like Paul at Corinth, moving on somewhere else. So I mention the fact that an Apostle could lay his hands and did lay his hands on certain individuals and bestow what is called miraculous gifts - gifts of the Spirit. They are mentioned here in First Corinthians 12, nine in number. But always in the New Testament they were bestowed by one of the Apostles. In Acts 8, we read of the people in Samaria being baptized. Philip came there and preached and wrought miracles because before he left Jerusalem the Apostles laid hands on him. Also on Stephen for we read about him performing miracles. But Philip didn't hand this power on to somebody else. Two Apostles came down from Jerusalem, Peter and John, and laid hands on them and bestowed the Holy Spirit. Acts 19: some baptized at Ephesus. Paul, an Apostle, laid his hands on them. I also mention Second Timothy 1:6 where Paul said he gave to Timothy a gift. Nobody but an Apostle; Peter, John, Paul is spoken of as bestowing a spiritual gift in all the New Testament.

I asked if John had any spiritual gift. I wondered if he was going to say he was baptized with the Holy Spirit, and he said he was, but if not, then "do you have one of the spiritual gifts and if so, how did you receive that spiritual gift?" Well, he got it, he said, from the present-day Apostles who laid hands on him. There are no present-day Apostles living today.

Apostles are in the church, he mentioned from First Corinthians 12, and that's right. And they are **still** in the church, the **same** Apostles, the **original** Apostles. We have the teaching of the Apostles. They had no successors. They could have no successors. We read in the closing part of Acts 1, in getting ready to appoint someone to take the place of Judas Iscariot, reference was made to the fact that someone who had been with the Lord from the baptism of John right on down the line. They selected two and asked that the Lord show which one. Now Paul referred to the fact that he was selected out of "due season" but in First Corinthians 9:1, he said: "Am I not an apostle? Have I not seen the Lord?" Now who is living today that has seen the resurrected Lord? Who can

say "I am qualified as an Apostle?" You have to see the resurrected Lord to be qualified as an Apostle! I want to say that THERE ARE NO LIVING APOSTLES TODAY! No living, inspired men as prophets today receiving one of these gifts of the Spirit.

I said when the last Apostle died and the last man died on whom the hands of an Apostle had been laid, then these miraculous gifts ceased because they had served their purpose. Well, the Lord said they **would** cease. Ephesians 4 talks about these gifts being given "TILL we come to the unity of **the** faith." Just like Paul said, as reference was made, that he "preaches the faith which he once destroyed." (Galatians 1:23). Now then, "the faith," "the Gospel," when all the truth has been given and confirmed, then these will cease.

But it was asked, "Don't we have preachers today, and shouldn't the Word of God go on today?" Why, indeed so! A miracle was wrought in the beginning. Wheat was created. Now the germ of life is in the wheat and we plant the wheat and the crop comes through natural law. The word was given and confirmed. Now, "preach the Word."

In Second Timothy 2:2 Paul said to Timothy in anticipation that he would soon die: "The things which thou hast heard of me, commit to faithful men who shall be able to teach others also." Hand it on down the line. And that's what we're trying to do. Teach young men to be Gospel preachers and keep on preaching the Word of the Lord. But we don't need to have inspired men today, down through the ages, because they've given the truth. It's been confirmed. It's perfect and complete and there's no more to come. These were only until the truth had been given.

I asked the question, "Are there any more revelations?" He said, "Well, I'm going to lay my neck on the block" or something like that and say, "yes." But in his first speech he said "When the canon was complete." The canon of Scripture was complete. Now the Bible **is** complete or it **isn't!** One or the other! The book of Revelation closes with all of the truth given or not! Now, which is it? Jesus said, "The Holy Spirit will guide you into all the truth." Did he? Did the Holy Spirit do that or not? Now that's the question. It's one or the other. These are important questions of the issue.

Also First Corinthians 13:8 in regards to tongues going to cease, and knowledge, miraculous knowledge. "When that which is perfect is come" - when the perfect came - that perfect, complete part by part truth being given. Not when Jesus the perfect One comes or someone wants to say, "It means perfect love." No, it didn't say "when the perfect love comes." It's talking about inspired men giving the truth part by part. Now "when the perfect comes." James speaks of "the perfect law of liberty."

John used this proof text: "And these signs shall follow them...speak with new tongues, take up serpents, heal the sick,

lay hands on the sick, and drink any deadly thing and it shall not hurt them." Now, he doesn't believe this! He offers this but he cannot do it. Yet he says he is baptized with the baptism of the Holy Spirit. I mean, that's the Pentecostal doctrine. But yet he doesn't believe it because he can't do these things and he's not willing to be put to the test.

He referred to James talking about praying. In this reference to James, really it is miraculous faith and healing. "The prayer of faith shall save the sick." No question about it! Not sometimes will and sometimes will not, because in the early church there were those who had these miraculous gifts.

I say the Word **was** confirmed as Mark 16:20 says. "They went forth preaching and confirming the Word with signs following." Hebrews 2:2 and 4 says the Word "was confirmed."

Now I say the message today of the truth of Christianity has been given, has been recorded. It is in the inspired Book. At the first, in the inspired man; now in the inspired Book. We are told to "Study to show thyself approved unto God, a workman that needeth not to be ashamed: rightly dividing the word of truth."

Let me give a simple illustration that I think all can understand. I go down in Melbourne and I see a building under construction. I see various types of building equipment round about the building and machinery. A building is under construction. But when the building has been built and is completed, it's complete and all things done, then all the machinery is moved away and all that extra equipment. Why? It was used in the building. And so it is in regard to these miraculous gifts.

Now Paul used another illustration in First Corinthians 13. "When I was a child, I spake as a child, thought as a child, but when I became a man, I put away childish things." There are certain things that belong to childhood age that don't belong to maturity. There are certain things that belong to the "childhood age of the church," so to speak, the truth being given and confirmed, but after it has all been given and confirmed, then we won't need them. Or, "we look through a glass darkly." Hard to see. But finally, all the truth is given, then we see face to face. That doesn't have anything to do with heaven in any way whatsoever. Here's something else which I would like to introduce which has not been so far. Ephesians 3. In this paragraph, and I'll have to go over it briefly, Paul speaks of being an Apostle and the Holy Spirit revealing the mystery of the Gospel and he said, "As I wrote afore in few words, whereby, WHEN YE READ, ye may UNDERSTAND." Now "the Holy Spirit revealed it, and I have written it, and when you read, you may understand." Now, that's the process. Guided by the Holy Spirit, truth was revealed. So we say revelation plus inspiration equals the Bible. "When you read, you may understand." How do I learn God's will? By reading it. I'm not inspired as were the Apostles or those who received a gift

from an Apostle.

Now, thirdly, there's the ordinary indwelling of the Spirit in the Christian. When he obeys the Gospel of the Lord and is baptized into Christ and becomes a Christian and when he reads and studies the Word of God and lives by the Word of God and grows spiritually, he brings forth the fruit of the Spirit. But he doesn't have the baptism of the Holy Spirit. Not at all! No one living today has the baptism of the Holy Spirit.

There are certain claims today. In Revelation 2:2, I mention that the Lord commended the church at Ephesus through John the writer, because certain men **claimed** to be Apostles coming by their way and they put them to the test and found them to be liars. Now it's right, it's Scriptural to put individuals to the test. Now I know this really gets to the point and hurts. I recognize that. That's the reason why they try to avoid it in every way possible. But it's right to do it. John says in First John 4:1: "Beloved, believe not every spirit, but **try** the spirits whether they are of God." The only way to know is to put to the test.

When I preached this sermon a few nights ago here I mentioned the fact that one time I was in North Carolina and mentioned that no one has the baptism of the Holy Spirit today. One man spoke up in the audience and said, "Yes we do." I said "Alright, we'll just close the service right now and we'll go out to the cemetery and you bring one back to life, and when you bring one back to life, I'll believe it. I'll join your group and work with you." We didn't go to the cemetery. I also said, "I'll tell you what we'll do. We'll go to the cemetery and I'll bring one back to life when you bring the first one. You bring the first one and I'll bring the second one. If you want to raise two, I'll raise two." We didn't go because I knew he couldn't raise one and I knew that he knew he couldn't raise one and I knew that I couldn't raise one. But I don't have the baptism of the Holy Spirit as did the Apostles. There isn't any man living today that can.

Now you sometimes hear, "Over in Memphis, Tennessee." Well, if I were in Memphis, Tennessee, they would say, "Well, over in Australia, we heard of someone that was raised from the dead." It's always somebody somewhere **way** off. Why not just show us? That's enough. That's all I want. Just a demonstration of it.

Raised Dorcas to life. Yes - sir! Healed the crippled man. Here he was, more than forty years of age, instantly, immediately, not that he gradually got better. That can be done right here tonight without going anywhere at all. Don't have to go to the cemetery. Just that kind of a miracle, John, would be sufficient to convince us. No question about that.

God's Word today is complete and we are to preach the Gospel of Jesus Christ. There is only one baptism now and that's baptism in water for the remission of sins to a penitent believer that he may

enter into the spiritual body of Christ, be cleansed by the blood of Christ, become a child of God. A Spirit-made Christian today is one who is made by obeying the Spirit, the teaching of the Spirit.

The Spirit operates today in conversion. But how? Through the Word of God. Psalms 19:7: "The law of the Lord is perfect, converting the soul." The Gospel is the power of God to save. (Romans 1:16.) All conversions in the book of Acts were brought about by preaching the Word of God. Not in some direct, mysterious, "better felt than told" way.

The Holy Spirit leads, guides, and directs Christians today. How? Through the Word! "He that hath an ear to hear, let him hear what the Spirit saith to the churches," as those letters in Revelation, chapters 2 and 3 came to a close. We hear the Spirit's message, the Word of God.

Now then, I want to show you, friends, that John cannot perform the miracles when put to a test. He doesn't believe what he is saying that these continue today and that he has the baptism of the Holy Spirit, miraculous gifts of the Spirit, and that further teaching is being given in addition to the Word of God and miracles are being performed to confirm this. I think we can show that if further teaching is given what that teaching is. When they give it to us it will either be in the Bible or it will contradict something that is found in the Bible. One or the other!

Will you speak in tongues, Benny, for just a minute please? Right quickly. (*Benny Tabalujan, a member of the Belmore Road church of Christ stands and speaks in a foreign language*). Thank you very much. I want the interpretation of that; exactly what he said. That is a tongue, that is a language. If you have the gift.

Now friends, I hate to do this but I want to present the truth. I have from a chemist in Australia a bottle. Now it's not water and it's not grape juice either. Not orange juice. It's potent! Now you say, "Are you going to be responsible for someone dying?" No, not really, for I don't think he'll take it. But John has quoted in the very first speech Mark 16, "Drink any deadly poison and it won't hurt him." Now I want you to know this will hurt him. I ask him to prove by drinking it. Open this bottle and drink every drop of it.

Now what did John (the Apostle) say? "Try the spirits." What did Jesus say through John? "You put them to the test who said they had the baptism of the Holy Spirit and were Apostles." John, I don't want to hurt you and you know that. But I hope in the goodness of the Lord that you can become untangled in religious error and obey the truth and love the truth and get away from the idea that you are baptized with the Holy Spirit and that people today can work miracles and things like that. The Word of God is perfect and complete. Help teach individuals the error of their ways. Now if you want to believe that you can take this and it won't hurt you, well, here it is. All of us can see you do that. But I want you to know it will hurt you. So it is between you and your

God and what you teach and what the church stands for. I'm going to leave it right here. I'm going to watch. Now, no children are going to get it because it would be bad if they did. We'll watch it. I'm asking John to prove what he teaches and what he says he believes that the Bible teaches.

Now, friends, this is serious because souls are being led astray along this line. I'm concerned about it. All of us are concerned about it. If he has what he says he has, then he can do what the Apostles did. That's what the Word of God says.

Now you've listened very carefully. I've gone over it briefly. (*Points to the chart-R.R.*) The baptism of the Holy Spirit, miraculous gifts of the Spirit, the ordinary indwelling in the Christian through the Word as he is governed and guided by it. "Being filled with the Spirit," (Ephesians 5:19); "speaking to yourselves in psalms, hymns, and spiritual songs." A parallel statement in Colossians 3:16: "Let the Word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, etc." As the Word of God dwells in us, the Holy Spirit's message dwells in us and as we live as the Word of God suggests and teaches, then we are directed by the teaching of the Holy Spirit.

Thank you very much. Thank you so much.

Second Night: Cotham - Hartley Debate Hartley's First Speech

Well, I'm glad to be here with you once again. I'm surprised that Mr. Cotham didn't manage to produce a box of snakes to bring along as well. (*Laughter*). However that might be a bit more difficult to get. Oh well!

Now there are a number of interesting points that Mr. Cotham has made that I'd like to reply to. It was stated near the beginning of his address tonight that you do most certainly believe in praying for the sick and I also overheard Ian McPherson say that last night to someone too. But if we do not believe that God does miracles today I wondered at the time I overheard Ian's remark last night to someone, why one should bother believing in praying for the sick anyway. It strikes me that such prayers would only be prayers of unbelief if we don't believe that God does miracles today.

Mr. Cotham mentioned the text in Ephesians 4 that there is one baptism and we Full Gospel people are very well aware of that text. We are not ignorant of its existence. But we maintain that it is one baptism in two elements - the element of water and the element of the Holy Spirit. One local Pentecostal leader here in

Melbourne, as a matter of fact, Pastor Murray Waterhouse of Burwood Independent Church, received a revelation from God and wrote a little book entitled *"One Baptism, Being Discerned Clearly."* So we are well aware of that text but I don't believe that it goes against anything that we stand for.

I dispute Mr. Cotham's definition of an Apostle in some respects. The word "Apostle" of course, is just a translation of the Greek word "apostolos" which merely means "a sent one" or "a missionary." It is translated in some places as "apostle" and in some places as "messenger." But "apostle" just means basically "a sent one." However, that, of course, isn't a full definition of an Apostle. We could tell an Apostle by the work that he does, by the function of an Apostle.

I mentioned last night that Silvanus and Timotheus were referred to in God's Word indirectly as Apostles. And certainly we see that Timothy who was a young pastor at Ephesus did the work of an Apostle.

It's an Apostle's job to "set churches in order" and to establish them. There are Apostles that do this today, that establish churches as the result of their evangelistic ministry, and set them in correct, Scriptural, divine order because I don't believe in just a higgily-piggily sort of affair, but I believe in a church with an assembly set in divine order, autonomous, Bible-believing churches. And I know of Apostles today that do the work of an Apostle and, very importantly, in tonight's debate, they perform the signs of an Apostle. We've had the Scripture already, 2 Corinthians 12:12, where Paul says that "the signs of an apostle were done in their midst." I thought also of First Corinthians 2, verses 4 and 5 where Paul says, "My speech and my teaching was not with enticing words of man's wisdom but in demonstration of the Spirit and of power, that your faith should not stand in the wisdom of men but in the power of God." This is the credentials of an Apostle, that his preaching is not just mere words, not just man's wisdom but his preaching is in demonstration of the Spirit and of power. Friends, there are those today who are preaching the Gospel with the Holy Ghost sent down from heaven who can say the same thing, that their preaching is going forth in demonstration of the Spirit, and of power.

Some people say "If you speak in tongues today, why are the other signs that were on the Day of Pentecost not in evidence today; namely, the rushing, mighty wind and the cloven tongues of fire?" Well, I don't believe that they are general and widespread because there is no promise that they ever would be. There is merely a historical account that that happened in Acts, chapter 2. Nevertheless, this has happened in modern times and I can testify, for instance, that tongues of fire have been seen over my own head when I have been taking part in meetings. This happened several years ago in Sydney. I haven't spoken in tongues, in

languages, but I have had the Acts 2:3 experience of the cloven tongues of fire over my head which have been seen by others to whom I was ministering. There are many other supernatural vindications of God's Apostles and messengers today.

Here in Australia, our church, the Church of the Lord Jesus Christ, is headed up by our General Overseer, Bruce Jamieson, who travels around Australia doing the work of an Apostle and he has had many, many, vindications, visible vindications, of the type I have just mentioned in his ministry and these have been documented.

We tend in such debates as this to dwell quite a lot upon tongues and on healing. But there are, of course, many other sorts of miracles. I have one or two comments that came to mind very briefly about healing before going on to other types of miracles. A favorite argument against the present day speaking in tongues, of course, is this: they say, "what on earth is the purpose that it serves? It's no use so why do it?" Well, the purpose of it is brought out quite clearly. It's a sign to the unbeliever and when tongues are used in a church meeting with interpretation, it is a means by which God speaks to the church. I'm not suggesting that God is adding to His written Word or bringing out some new doctrine but the messages in tongues with interpretations that I heard, many, many of them over the last twenty years, have been by way of comfort and edification and exhortation, and occasionally guidance, not establishing some new doctrine. So it's a means by which God speaks to His church. It is also a means by which the individual is edified by his own spirit when he prays in tongues at home or in the meeting. I'm not talking now about messages in tongues followed by interpretations but I'm talking about when an individual speaks to God in tongues. First Corinthians 14 and verse 2 says that "he who speaks in tongues edifies himself." So it's a sign that brings conviction upon the unsaved and it is a means by which the individual is edified and also the church when tongues are coupled with interpretation as indeed, they should be in the church.

There is a story going around that there was once a Chinaman who had spoken in tongues and someone recognized it. It was in a meeting with a new Chinese missionary and he reported that it was the foulest blasphemy and filth and he didn't like to say exactly what it was. It was along the lines of calling Jesus accursed. Now this story that I've heard retailed in many magazines and pamphlets, it's got so many variations and different nationalities, it's not always a Chinaman, that I don't believe that much credence can be given to it. On the other hand, I have known of many instances where messages in tongues have been recognized not by the supernatural gift of interpretation but simply by, for example, new Australians who have been in our meetings here and in places like the Congo. I know of cases on record where unlearned

natives who did not in the natural know the English language, spoke in clear English, and of course, being understood quite naturally by the missionaries present. And these instances of recognized languages, the messages in tongues, have, in fact, been Scriptural and edifying.

Now regarding divine healing, Mr. Cotham has mentioned, he mentioned this last night and again tonight, why is it that not all are healed. He referred to the fact that I said last night that I prayed for people, and I know of many others that have prayed for the sick and sometimes they have been healed miraculously and instantaneously and sometimes they have been healed miraculously but more gradually which also is Scriptural. We read of the man that came to Jesus and he said later that his servant began to amend from that very hour. That was, more or less, a miracle of divine healing but it was a gradual one. And thirdly, I know of cases that have been prayed for and have not been healed. Mr. Cotham asked why. Well, there is a variety of reasons but I would remind you that there was at least one place where Jesus Himself did not heal many of the people, and that, of course, was in His own home town of Nazareth where we read that "Jesus did there not many mighty works save that he healed just a few sick folk." Not like the other places where Jesus and the Apostles went, where so many times that they were everyone healed. And, of course, it is made clear that this was because of unbelief. They rejected Jesus - "a prophet is not accepted in his own country" - and they didn't believe that Jesus was the Christ, the anointed of God. They said, "Oh, isn't this just the carpenter's son? What's he up to? This teacher, what's he got?" And so because of the attitude of unbelief and resistance to the spirit of love in Jesus, God could then work not many mighty miracles. So it's not surprising that the same is so today. Some get healed, some don't.

On the chart we have a Scripture, Romans 8:9-11 and Romans 8:11, of course, teaches us that the indwelling Spirit quickens our mortal body. Now, I'm not necessarily teaching a doctrine of divine health as some fanatical extremists do. The extreme doctrine of divine health, of course, would leave no place for divine healing. Whilst we are in our mortal bodies we are subject to the Devil's attacks. I said last night I believe sickness comes from the Devil. The indwelling Holy Spirit of God quickens our bodies. The word "quicken" means "to make alive." "If the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his spirit that dwells in you." So I believe that the Christian has the Holy Spirit in his body quickening it, making it more alive.

Today, uh, last night, I overheard one Pentecostal visitor that was present at our meeting last night, make reference to Mr. Cotham, saying that he had never seen any miracles, and this fellow who was here last night, I don't know who he was, but I

heard him say, "I wonder where Mr. Cotham has been all his life?" I thought along similar lines. I thought if Mr. Cotham and others have not seen miracles, or not genuine ones, maybe they have been moving in the wrong circles. Certainly, I know that there have been gracious revivals and outpourings of God's Spirit over the last few decades where many people have been healed by the power of God. T. L. Osborn, a Pentecostal evangelist, was in a Muslim country one time. He challenged the Muslims and he said to the thousands of people filling the stadium where he was preaching, he said, "I want you to lay hands on the heads of anybody that is sick and pray for yourselves in the name of Muhammed" and they did and nothing happened. And then they did the same in the name of Jesus and within a few minutes, many, many people all over the place were being healed and were testifying to that fact.

There's plenty of further literature such as this magazine "The Faith Digest" documenting these miracles and containing photographs and testimonies of persons that have been healed. Other men of God that have been greatly used in this field have included Oral Roberts, William Branham, and many lesser known names.

John, chapter 14, verse 12, tells us that we, the believers, would do greater works than Jesus did. Jesus said, "Verily, verily, (and that means truly, truly," repeated for emphasis) I say to you, he that believes on me, the works that I do, shall he do also, and greater works than these shall he do because I go to my Father." Now the first part of that was fulfilled in the book of Acts. They did the same works that Jesus did but I don't know that they did greater works. Now I've heard this explained away but not in a very convincing manner, not in my book anyway. I've heard it said, "Oh, well, Jesus first preached to a few hundred or a few thousand people at a time by the aid of his unaided voice alone, but today we have amplification systems and we have the radio and the television and we can preach to millions of people at once by these means. And this is what is meant by "greater works" that the gospel is going out today in an unprecedented manner. Well, I'm not convinced by that argument at all. That is simply more in number but not greater in intensity or in degree and I believe that is what it's talking about. "Greater works than these shall he do." And I don't believe even that has been fulfilled yet in the present day Pentecostal or Charismatic, or whatever you want to call it, movement. But I believe the greater works are just around the corner so to speak because I believe we're living in the time of the latter reign.

Now I said there are many kinds of miracles, stupendous miracles, taking place today quite apart from the well known tongues and healings. Now we both agree, Mr. Cotham and I, that our discussion is on the Word of God. I believe that the onus

is on him to find Scripture from the Word of God that says that these things ceased after a given time limit and I don't believe that that can be proved. But if I am to prove that the miracles continue today, well, I've got to take modern day examples, I've got to quote historians and cases I know, things that obviously are not in the Bible.

In the Bible we read that Jesus turned water into wine. Now we don't read any instances of people filling up their car tanks with water and God turning it into petrol for obvious reasons in the Bible. But I can assure you that this has happened on at least one occasion today. A brother in South Africa, George McGill, who was a faith evangelist, did that because he believed that God was leading him to do so, and that this was the means by which God was going to provide for his material needs when he had no money. He filled his car with water, and asked in faith that the Lord would turn it into petrol, or whether it turned into petrol, or whether the car engine worked by water for once, I don't know the facts of the mechanics of it. But at any rate, he drove his car around in South Africa for hundreds of miles for the space of three months continually without ever having to put anything further into his tank. I will give his name and address because this is going down on tape and you can write to him and verify it if anyone is sufficiently interested. He is today resident in Gippsland, Australia and his name is George McGill and he lives at Number #12, Princess Highway, Wurruk, which is just outside of Sale, Victoria. I just mention that because I think Mr. Cotham was throwing doubt upon the lady in faraway Memphis, Tennessee tonight so that's one a bit nearer to home.

A few years ago there was a great move of God's Spirit in Indonesia which has been documented in the well known book written by Mel Tari, and in Indonesia in the recent revival, practically all the well known miracles of the Bible were duplicated. Walking on water, for instance. Believers went across raging streams that were thirty feet deep and walked across on top of the water. Water was turned, not into petrol, this time, but into wine. Some more other miracles were done. For example, a Catholic priest became convinced of the wrongness of worshiping images. In his church there were rather a lot of images. He got them all together, removed them from the church and dumped them in a store-room underneath. And just as in the time of Elijah on Mt. Carmel, God answered by fire and supernaturally set fire to those images and the whole pile of those statues that they used to say prayers to, were burned up and not because anyone set a match to them either.

Now a very interesting fact about this Indonesian revival with all of these rather spectacular miracles is that the authenticity of these miracles is attested to by none other than Kurt Koch, the German theologian. The reason that this is particularly interesting is that

Koch is not one of our Pentecostal mates but he is rather a well known writer of books against Pentecostalism. He has written extensively, I believe, blaspheming the Holy Spirit, saying that those who speak in tongues and practise divine healing today are doing so by the power of the Devil. Incidentally, it is just what they said about our Saviour, and the Scriptural answer is given, well, "How can Beelzebub's house be divided?" But Kurt Koch who is so bitterly opposed to the Pentecostal Movement and to the doctrines for which it stands, nevertheless, personally investigated the Indonesian revival and wrote a book about that too in which he affirmed that these things were in the true. So there you are for the witness of an unbiased outsider, or if anything, biased against it.

A personal friend of mine, Mr. Tom Varney, formerly of Ballarat, but now of Beanlee which is just outside Brisbane, being wealthy rather, he flew over to Indonesia to the spot where these things happened. He personally investigated it to find out whether it was so or not, and came back with the report that what we read in the book was true.

There are many other miracles. I don't know about loaves and fishes being multiplied but I do know about some spaghetti. I work, by the way, as a librarian, and in the public library which I manage for my living, there is a book entitled, "Hey God!" which tells of an Italian lady in the U.S.A. of rather simple faith. We might not think she was very reverent the way she began her prayers by looking up and saying, "hey God!" and then going on with what she had to say. Nevertheless, it's the attitude of the heart that counts before God and not the outward form of words or posture or anything else. God sees the heart; man looks on the outward appearance. God accepted her simple faith and did miracles for her in answer to prayer in the name of Jesus. On one occasion when she had nothing in the house but a tiny bit of spaghetti that wasn't enough for one person, her husband brought about a dozen people home for dinner unexpectedly and said to her, "Honey, put something on and feed them" and she just looked to God in faith and started ladling out the spaghetti and it was like the cruse of oil that didn't fail in the time of the widow woman of Zarephath and she just kept ladling out the spaghetti and there was enough to feed everyone and plenty left over for the next meal too. So there's a spaghetti miracle for you.

Now some of these I've just brought out, some, perhaps more spectacular examples by way of interest. Spaghetti miracles and such like are not perhaps amongst the most important things we've got to talk about. When we turn to Corinthians we find that one of the highest gifts is prophecy, and tongues is de-emphasized as one of the less significant ones. Paul tells us in First Corinthians, chapter 14 and verse 39 that we should "Covet to prophesy and forbid not to speak with tongues." Now, of course somebody is going to say that this epistle was only written to correct a situation

in a particular local church and it's applicable to them but not to us. Of course, if you do that, you could say the same with every epistle in the New Testament as nearly every one was written to particular assemblies or individuals and you could get your scissors and chop them all out of your Bible if you were going to say that. But my answer to that argument really is in First Corinthians, chapter 1 and verse 2 where we find who the letter is addressed to. We have the early address on the envelope. It's to "the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints with all that in every place call upon the name of Jesus Christ, our Lord, both theirs and ours." So I believe there that the Holy Spirit has deliberately put that in to show that Corinthians is of universal application.

We read in Corinthians of many gifts. In chapter 12 and verse 8 onwards we read of the "word of wisdom, the word of knowledge by the same Spirit, faith, gifts of healing, workings of miracles, prophecy, discerning of spirits, divers kinds of tongues, the interpretation of tongues." I believe that all of these gifts are in evidence in the church today. I believe there are those with the gifts of discerning of spirits. I believe there are anointed Apostles of God that are going about casting demons out of people because, make no mistake about it, there are demon possessed people today. I was in a meeting about a week ago run by the Seventh Day Adventists. The Seventh Day Adventist lecturer told of a woman that came to him for help. He went to her house and found that she had been dabbling in spiritism, and in Satanism, and also in Pentecostalism, which he was debunking along with the others, and as a result had become demon possessed. While he was sitting in her house when he opened his Bible, his chair was whisked away from under him by some evil force and he found himself flat on the floor.

Now he wouldn't tell the story quite right or quite honestly because I know the woman in question. She was in Hobart where I used to live. I know the correct story. It wasn't that she went to the Pentecostals and got an evil spirit. It was that she went to the Satanist group and got an evil spirit and she went to the Pentecostals and she got delivered later on after she had that experience with our S.D.A. friend. I was present at the Pentecostal meeting when demons came screaming out of her and were recognized for what they were and were cast out in Jesus' name.

Now it's Mr. Cotham's contention that we do things by the power of evil spirits. He spoke tonight about testing our spirits. Now I've heard Baptists and others also speak that Pentecostals should be willing to have their spirits tested. I'm not quite sure how this is to be done but I'm quite willing to submit to any test. The only Scriptural one that I know is the one in I John, chapter 4, verse 2 to 3. "Hereby know ye the Spirit of God; every spirit that confesseth that Jesus Christ is come in the flesh is of God; every spirit that confesseth not that Jesus Christ is come in the flesh, is

not of God: and this is that spirit of antichrist." That's the only test I know in connection with testing spirits and it comes immediately after the injunction in verse 1, to "Believe not every spirit but try the spirits whether they are of God, because many false prophets are gone out into the world." And as far as the test here suggested is concerned, I believe myself and other Full Gospel people pass the test with flying colors because there is nobody that will more strongly attest to the deity of Christ than us. There's no one that will more strongly stand against the Christadelphians, Jehovah's Witnesses, and everyone else that belittles Christ and say that He is only a created being. We most certainly believe in the full deity and divinity of our Lord Jesus Christ. He's the One that we worship.

In conclusion I want to say that I'm not going to accept the invitation to drink this because I believe that the challenge to drink poison or to go to the cemetery and try and raise the dead is childish in the extreme. I'm not wishing to belittle Mr. Cotham. I believe we should act toward each other like Christian gentlemen but I just feel I've got to say that that's childish and it's reminiscent of the Jews of old that wanted a sign and no sign was done just for the sake of giving a sign to the unbelievers that demanded one.

In Matthew 12, verse 38: "Certain of the scribes and pharisees answered saying: Master, we would see a sign from thee." And that's what Mr. Cotham wanted tonight with the drinking of this or the interpreting of our Asian brother's speech. "But Jesus answered and said to them:" (Matthew 12:39) "An evil and adulterous generation seeketh after a sign and there shall be no sign given it but the sign of the prophet Jonas."

Second Night: Cotham - Hartley Debate Perry B. Cotham's Second Speech

Well, I've learned how to solve the petrol situation now tonight. (*Laughter*) If any of you are a little slack on gasoline, you know what to do. My friends, that was so pitiful. One experience, one tale in a foreign country right after the other and then after saying "What the Bible teaches." We agreed to talk about what the Bible teaches on this subject. So many verses that I gave tonight in the speech he did not even refer to. It's always the point of the respondent in the negative to take up the arguments that are given in the affirmative by the affirmative speaker and show the inconsistency of his reasoning, why this doesn't apply, or something like that. But after mentioning "what the Bible teaches," then to begin to talk about all those things, this experience, and that one, and the

other.

I did say that I've never seen a real miracle, a miracle that the Bible speaks of and he wonders where I've been all of my life. Well, I'm here now and I'm with those who believe in miracles so I want to see one. I may not have been with those in the past. I have attended as a visitor some of those meetings at times and I've really never seen one. Now I attended a meeting in the mountains of Tennessee once, in Chattanooga, Tennessee, and talked with a Pentecostal preacher. They had recently buried one of their believers or followers because of severe rattlesnake bites. They said that that proves that we are genuine because we didn't milk the rattlesnakes. They had the venom in them. But I still haven't seen a real miracle. Not at all. He mentions the fact that he is amazed that I didn't bring some snakes tonight. Well, I thought the bottle would be enough. (*Laughter*) I knew he wouldn't drink it. I knew he wouldn't give the interpretation of the Indonesian language. It wasn't blasphemy, John. It was John 3:16 in the Indonesian language. I've been to Indonesia and I haven't seen any of those miracles over there in Indonesia. I've been to about all the countries of the world that he mentioned tonight and I still haven't seen them.

What about praying for the sick? Listen, God can answer prayer without a miracle. Where he's confused is, in regard to answering prayer, that you have to perform a miracle to answer prayer in regard to the sick.

I was amazed about his explanation of one baptism, that there's only one baptism but two elements, one is water and the other is Spirit. He mentioned last night that he was baptized in water and then later he received the baptism of the Holy Spirit. I don't believe that's much of an answer of one baptism. Not at all. John baptized and then later the Apostles received the baptism of the Holy Spirit in Acts 2.

Now he mentioned that sometimes the word "apostle" is used in regard to others than the original twelve that we call Apostles. I know that's so in the sense of "one sent," of an ambassador, and in Hebrews 3:1, Christ is spoken of as our Apostle. But we are talking about these original twelve on the Day of Pentecost, and later Paul selected as "one out of due season." They were set in the church. The truth has been given. They performed signs to confirm it. They are still in the church of the Lord today in that sense that we have the teaching of the Apostles.

What did he say about doing "the signs of an apostle?" Absolutely nothing! Passed that by. He "observed the passover," didn't he? He mentioned the fact that Paul spoke about signs. Well, let's prove it. Let's do the same today. He had "fire on his head" once and things like that. Well, I haven't seen that tonight. I would like to see that. I would like to see a man that is crippled, healed. I'd like to see John drink poison and it not hurt him. John

introduced Mark 16 last night in his first speech in regard to these "signs shall follow them that believe. They shall take up serpents and if they shall drink any deadly thing it shall not hurt them." "IF THEY DRINK ANY DEADLY THING, IT SHALL NOT HURT THEM!" He doesn't believe it! He said it would be childish to do it! In Acts, the third chapter, when Peter and John cured the lame man, was it childish to do that? Others saw that. We read in Acts 13 of one who was trying to keep the Deputy from believing in the Lord and Paul caused him to become blind for a season. Was that childish? It caused the Deputy to believe!

You know they talk about having a healing service and praying for the sick. Why don't you have a "blind striking service" and strike people blind? You've got just as much authority to strike people blind as you have to heal them. Don't you see, signs confirmed the truth that they were preaching in that beginning day of Christianity. The truth was being given and being recorded. These signs are past. Don't you see?

In Acts 5, Peter was speaking and Ananias and Sapphira were stricken dead. Why don't you have a "striking dead service" and kill the hypocrites? You've got just as much authority to do that as you have to heal the sick, or to speak in a tongue, a language you haven't learned. He can't speak in a tongue either. Not at all!

John talked about the Chinaman and that interpretation where he was cursing the Lord. This wasn't a curse tonight. I had to say those things in regard to the matter. The Apostles never did try to heal somebody as we read in the book of Acts and fail.

John read in John 14:12 "Greater works than these you will do." He says, "I don't think that's been fulfilled yet." What are the greater works? Jesus raised the dead. He raised Lazarus from the dead after he had been in the grave four days. "Now you are going to do **greater** works" says Christ to the Apostles. Now, what would be greater than that? I don't want to see anything any greater than that just right now. I would just like to see one raised from the dead. Now, really, Mr. Hartley, what Jesus had in mind was, "You're going to go out and preach the Gospel of Christ for the salvation of souls and this will be a greater work than my miracles of healing people and raising the dead and things like that to confirm that I am the Christ, the Son of God." These are the greater works! Yes, they are being done now, right now! These greater works! Every faithful gospel preacher is having part in doing something greater than even raising the dead physically. How? By preaching the Gospel that people's souls may be saved at last in eternity. That's what Jesus had in mind. No question about it.

I was amazed that John would get up and say that in Africa and other places that people have walked on the water and "Here's a magazine that says it." I've seen that magazine. I don't believe it! Here's a man who has been a missionary in Africa. He hasn't seen those things. He spent some time over there, Rod Rutherford. He

hasn't seen it. I haven't seen it. We want to see it. "But that's childish to ask for it."

What did John say about Revelation 2:2? Not a thing! He did go to First John 4 and verse one, "try the spirits." He said there were some denying that Christ as the Son of God - His deity. Well, certainly! But it applies to other areas as well. Whatever religious error that people might be teaching, let's measure it by the Word of God. That's the point exactly.

John briefly referred to First Corinthians 14. I thought we were going to have more about speaking in tongues. You know they can talk about speaking in tongues because that kind of deceives people and it's easy to get up and jabber and to do things like that. But I want to say, really, when you take all of First Corinthians 14, Pentecostals don't observe it. They don't go by it. Often women speak in the public services. Some get up and do so-called preaching. Paul said: "Let your women keep silence in the church." That wasn't done last night, John. It is true that Paul did say, "Forbid not to speak in tongues." But **in the context!** He says if that doesn't apply today, we are taking out part of the Bible. Why, listen, the Apostle Paul talked about the Old Law being fulfilled and taken out of the way. It doesn't apply to us now. In Hebrews 7:12, the Bible talks about "the priesthood being changed, there is also a change in the law." That doesn't mean that we are doing away with a part of the Bible in the sense that it's the Word of God. But it means that certain things have had their day and have been fulfilled. We can read about it. So the statements in First Corinthians 14 have to do with speaking in tongues, how they are to be used in public services, **while they did last.**

What has he said about First Corinthians 13? "They shall cease" and they did cease. When "the faith" the "unity of the faith" is come, then these men with the miraculous endowments would no longer be needed. He said not a thing on earth. The passover feast again.

Now in Matthew 12:38, he says the wicked and adulterous generation asks for a sign and that's the reason why he wouldn't drink it. Well, I may be a part of the wicked and adulterous generation. But I'm asking for a sign. I'm trying to abide by the teaching of the Word of the Lord. But anyway Jesus said that no sign shall be given them but the sign of Jonah. So they had a sign, didn't they? There's one sign right there, the sign of Jonah. Now, I want one real good sign before I leave tonight, but I won't get it. Not at all.

I want to go again to the questions. For the benefit of those who were not here last night to hear the questions that pinpoint the issue. (*Ian McPherson speaks: "Four minutes."*) Four minutes. "Have you received the baptism of the Holy Spirit?" He said "yes." He was baptized and a few years after, the elders laid

hands on him and prayed and he received the Holy Spirit. "If so, can you perform miracles like the Apostles did? Raise the dead, etc.?" He said "no, I can't." Well, why not? I asked that on the chart. "Have you received any miraculous gifts of the Holy Spirit?" "Yes," he said he had. "If so, how did you receive them?" "Well, from God, of course," but "By the laying of hands by present-day apostles." Well, there are no present-day Apostles today and they couldn't therefore bestow those miraculous gifts. "Can you speak in tongues?" "No." "Heal the sick?" "No," but he had prayed for somebody who had a short leg and his leg got longer. Now he mentioned that. "Can you translate into other languages?" Well evidently not, for he didn't tonight and he didn't answer that question. "Are there any more of revelations to God's Word being given today?" He said "Yes" and that conflicts with what he said in his first speech last night concerning the completeness of the Word of God. "If so, what are some of the newer teachings?" I want to know something that has been given by an inspired man in addition to this truth that I can read in the New Testament. Now, what is it? "If so, has that Word of God been confirmed as the truth?" Then I pointed out that various religious bodies such as the Mormons, Catholics, pagans, African witch-doctors, etc. give their testimony like John has been doing tonight time and time again, minute after minute. It's not worth a thing on earth because he's not giving the Bible, what the Bible says. But I asked, "Is God with all of these?" They teach conflicting doctrines. He replied, "No, because the Lord talked about false doctrine and false prophets, signs, etc." Well, I said, "How do I know that you're right and they're wrong because they say they're right and you're wrong?" Now, how am I supposed to know which one is right and which one is wrong? I can't take their word for it. I want to prove it by the Bible. Does the Spirit prove all these contradictory doctrines? Then I asked, "Is the Lord only with those who claim to have the power to work miracles today?" "If we don't work miracles today, then is God not with us?" I would like to know that and I would like to know those things about those that teach contrary doctrines. There are a lot of things left for the next fifteen minutes for Mr. Hartley to analyze and to talk about as he comes for the final speech.

Tomorrow night when we close with these three nights we will still be wanting to see "the signs of an Apostle" in order that we may believe. Raise the dead, strike someone blind, or do something. Acts is still going on, he said in the first speech. It's the only book in the New Testament, that doesn't end with "Amen." Are these acts of miracles still going on? If so, how? Well, "here's the testimony." Now, John, I also have in my library, books that people have written examining those so-called cures and how that they weren't cured, at least some of them for not very long. I have learned directly from mortuaries how individuals have gone to be

cured and in two or three days time they have had the funeral. I can give you that proof also. Now friends, that's not worth one thing on earth in regard to what the Bible teaches. Let's have it right here in Melbourne, Australia. Stay out of Africa and stay out of Indonesia, and India. That's the thing to do.

I'm going to leave the bottle just one more time. Mark 16:17 and 18. Is the time up? Thank you very kindly.

Second Night: Cotham - Hartley Debate John Hartley's Second Speech

There's a well known saying that "a person with an experience is never at the mercy of a person with an argument." Now our brother has come at me with a lot of arguments tonight. In my last speech I came up with a lot of experiences. Now "a person with an experience is never at the mercy of a person with an argument." When I tell of these experiences and miracles in my own life and others, my opponents are forced to either call me a liar which, presumably, they are very usually reluctant to do, or say that the miracles are imaginary, like so called healing, things like that, or say that they are genuine miracles that are worked by the power of Satan. I don't believe that these claims can be substantiated.

Now I've been challenged repeatedly tonight to actually perform a miracle. Now I can't interpret what our brother over there said in his language because, for one thing, I haven't got the gift of interpretation. First Corinthians, chapter 12 and verse 11, after detailing the list of nine gifts of the spirit, it says "all these are worked by but one self-same spirit dividing to every man severally as he will" (the word "severally" means separately; it's a word that has changed its meaning under the last 400 years) so this verse 1 Corinthians 12:11 teaches that the Holy Spirit divides the various gifts to people separately according as He wills. So some get one or more gifts and some get others in the sovereignty of God and I don't happen to have the gift of interpretation. But even if I did have the gift of interpretation, I doubt very seriously whether I could have interpreted that verse tonight because the gift of interpretation is only given to people to complement the gift of tongues, and what we heard in operation tonight was not the gift of tongues but presumably our brother speaking in his own language. It doesn't need any interpretation at all, in plain English anyway. So I don't believe that that was a valid argument.

Likewise with the drinking of the poison, I do not believe that God's Word teaches us to be foolhardy in expecting unusual

miracles from God. To drink that poison and to say at the same time "I have faith that it is not going to have ill effects" is very much akin to the Devil when he came to Jesus and took Him up into a high pinnacle of the temple in Luke, chapter 4, and tempted Him to cast Himself down. In Luke 4, verse 9, the Devil brought Jesus to Jerusalem "and set him on the pinnacle of the temple, and said unto him, If thou be the Son of God, cast thyself down from hence: For it is written, He shall give his angels charge over thee, to keep thee: And in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone. And Jesus answering said to him, It is written, Thou shalt not tempt the Lord thy God." So that is my answer to the challenge to perform a miracle in front of everyone tonight. The Devil came to Jesus and tempted him to do something foolhardy and this would be equally foolhardy to drink from that bottle. The Devil came to Him we note with Scripture. He said "It is written" and he quoted from the 91st psalm to try and show that it would be quite a valid thing to do and likewise Brother Cotham said, "Why don't you go ahead and drink it?" After all you've quoted "It is written" in Mark 16 "They shall drink any deadly thing and it won't harm them." But Jesus answered the misapplied Scripture with another Scripture. You see the Devil quoted Scripture. But any text out of its context is a pretext and Jesus answered with a text that wasn't out of its context when He said: "It is said: Thou shalt not tempt the Lord thy God." So I believe if I was to do that tonight I would be tempting the Lord my God.

Miracles were always given for a purpose in God's overall plan and not just for the sake of showing a sign to people who just want to see something marvelous. We read in Luke, chapter 16 a very interesting passage about people coming back from the dead. In Luke 16 in the story of the Rich Man and Lazarus, the Rich Man in Hell wanted his brothers to be warned. In verse 27 we read that he said: "I pray ye therefore, father, that thou wouldst send him to my father's house: For I have five brethren: that he (that's Lazarus) may testify unto them, lest they also come into this place of torment." He wanted Lazarus to come back from the dead and go and witness to his brothers who were still in this world. "Abraham saith unto him, They have Moses and the prophets; let them hear them." In other words, the written Word of God or that portion of it that they had at that time. "And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead."

Brother Cotham tonight pointed out that the most common miracle, that of tongues, is one that is very easily duplicated or counterfeited anyway, and surely enough, no doubt it is, whereas some other things are much harder, in fact, impossible to duplicate and his complaint is that it is those that he's not seen. He

can go to any Pentecostal meeting and hear people speaking in tongues but some other things that he would like to see he doesn't see.

I believe that in our generation, in this twentieth century, from 1909 to 1965, there lived a man by the name of William Branham whom I believe to be a true prophet of God, a man sent from God and that Brother Branham was vindicated by God with supernatural signs and wonders, not just tongues, I'm not even clear whether he spoke in tongues, but the other things, the miracles, that cannot be counterfeited.

Brother Cotham accused the Pentecostals that place so much emphasis on the tongues and prophecy and the gifts that are found in Corinthians 12 and 14 of ignoring the regulations for the exercise of them. Now I've been around many Pentecostal groups before gravitating to the "Church of the Lord Jesus Christ" the undenominational restored church that I now find myself in. Prior to that I've been around the Assemblies of God, the Apostolics, and practically every different Pentecostal group. There's a whole multitude of them. I can testify that in my experience in almost every case except for one or two, fanatical off-beat groups (there are those too) but in ninety-nine percent say, of the Pentecostal groups, of all the well known recognized ones, the regulations found in Corinthians for the operation of the gifts in the meeting are observed.

I think perhaps many people here tonight maybe have a stereotype of Pentecostals in their minds as being noisy and boisterous and emotional. Maybe that's why Brother McPherson has been so careful to give the warning at the beginning each night or the request for no interjections, chanting, etc. Maybe he was afraid that some of my Pentecostal supporters might be misbehaving themselves. But in fact, contrary to popular belief, Pentecostal meetings are not an overly-emotional affair, and tongues, interpretations and prophecies are in almost every instance I have ever known, been carried out according to the regulations in First Corinthians.

Most Pentecostal groups understand that where it says, "Let there not be more than two or three speakers in tongues" that that means there shouldn't be more than two or three messages in tongues in one meeting. Actually I don't quite believe that myself. I believe that it means there shouldn't be more than two or three consecutive messages in tongues given one after the other without there then being an interpretation. But there is nothing in that regulation to stop there being more message in tongues later on in the meeting: I believe that regulation is there for an obvious practical purpose because otherwise if there is an extended period of people speaking in foreign languages the other people are wasting their time because they are not understanding anything and they are not being edified. Therefore Paul says "Let it be by two or

three and then let someone interpret." Now this regulation is observed to the letter in all the Pentecostal Churches that I know of.

You mentioned, Mr. Cotham that women do not observe the rules in Scripture. You quoted, "Let your women keep silence in the church" which is First Corinthians 14 and verse 34: "Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law." I don't believe that that refers to women preaching or to women operating spiritual gifts which is what we're debating about tonight. It is true that women do speak in tongues, prophesy, and interpret in Pentecostal meetings but I see nothing in Scripture against that. I believe that First Corinthians 14:34 is referring to people jabbering, chattering, whispering to one another asking "What does this mean and what does that mean?" The next verse says "If they will learn anything let them ask their husbands at home because it's a shame for women to speak in the church." So I don't believe its talking about women taking part in the meeting. Actually Paul says, "When you come together everyone of you has a psalm, has a doctrine, has a tongue, has a revelation, has an interpretation" and that includes the women too. We read in the book of Acts that Philip the evangelist had four daughters that prophesied. Now some people say that prophesy just means to preach and others believe it means exercising the supernatural gift of prophecy. But whichever you believe it means, there's only one place you do it and that's in the church, not at home in your private devotions so I don't believe that's where Philip's four daughters did their prophesying. They did their prophesying in the church. So I don't believe that we present day Full Gospel people are disobeying Scripture in allowing our women to prophesy or to pray or to speak in tongues in the church. As a matter of fact we read in First Corinthians, chapter 11 verse 5 that "every woman that prayeth or prophesieth with her head uncovered dishonoureth her head: for that is even all one as if she were shaven." It doesn't say that the woman shouldn't prophesy. It simply says she shouldn't prophesy with her head uncovered. If a woman has removed the covering that God has given her, namely her hair, by chopping it off, as so many modern women today do, then she's out of divine order. But obviously from this verse it was the custom for women to pray and to prophesy in the meeting and Paul isn't saying anything at all against that.

Mr. Cotham mentioned that some healings are of an extremely temporary duration and that sometimes (*blurred on the tape. R.R.*) I remember that Jesus said on one occasion after someone was healed, "Go and sin no more lest a worse thing come upon thee." So there it is clearly taught that there is a possibility of the sickness recurring or indeed of something far worse coming upon a person

if they do not continue to walk in the light they've got, and live in obedience to God. Certainly some people have had a touch of healing from the Lord but have not gone on to serve the Lord. They've backslidden or they've not been interested in it at all and they haven't been willing to become Christians and to repent and believe and be baptized and their healing has indeed been withdrawn. But there again I don't see anything that's not in accordance with Scripture.

Closing Remarks: Ian McPherson

I want to thank everybody here tonight for the attentive way they've listened to these arguments that have been presented. We pray that you'll be back with us tomorrow night for the final night of this debate and that the truth of the Scriptures will become very evident from the discussion between these two men. So be back tomorrow night. I want to thank the men for their participation in the debate tonight. Now I'll ask Trevor Baker, my associate minister to lead us in prayer.

Third Night: Cotham - Hartley Debate John Hartley's First Speech

I must say, as I've been here the last couple of nights, before I launch into my subject tonight, I must say how pleased I am to see so many people listening very attentively and turning up the Scriptures as I refer to them and making notes on what I say. I'm so used to the opposite. In my work as an evangelist, I've mostly been involved in speaking to audiences of unsaved persons, sometimes very restless audiences and boisterous young people and so on. So it's a real pleasure for a change to come and talk to a group of Bible loving people that listen attentively. Thanks very much for that.

Now it's my purpose tonight to seek to demonstrate to you that God is a miracle working God and that that statement is applicable past, present, and future. I have in front of me the whole Scriptures which is a miracle book from beginning to end. The Bible is a miracle book from Genesis, chapter one, where we read how the Holy Spirit moved in creative power upon the face of the waters right through to the book of Revelation where God reveals to His servant John "things", He said, "that must shortly come to pass."

So the Bible is a miracle book. The gifts of the Holy Spirit that we've been considering, I believe, have no time limit, but are

rather, as much continuing as the character of God is continuing and unchangeable. Now the theories brought today that the gifts of the Holy Ghost, and in particular, the tongues and healing, were what is called "a dispensational act" and that the book of the Acts of the Apostles is a transitional book, an account, a historical record of a transitional period.

It is generally taught that time is divided in God's mind into dispensations usually stated to be seven in number. I won't agree with that. But it is taught along with that, that at the beginning and ending of one dispensation and the next, there is a transitional, overlapping period. I've seen this stated many times in various treatises written by man but I can't actually find that statement in so many words in the Bible so I can't bring myself to agree with the theory that the book of Acts is a transitional period.

I believe that many things that people try to contain within a particular period are not so when studied in the light of God's Word. For instance, I believe in tithing. I understand that most of you folk here do not, that belong to this church. It is taught that tithing was only for the Jews, for the dispensation of Law, and yet I can take you to the book of Genesis and find where tithing was in operation before the Law and I can take you to the New Testament where tithing was mentioned after the Law. However, that's just a case in point, an example, but we won't get off the track on to that.

Now I believe that as I read my Old Testament that at least seven of the nine gifts that are referred to in First Corinthians 12:8-10 can be found in the Old Testament. The gifts of tongues and prophecy, or tongues and interpretations, I should say, are not found in the Old Testament dispensation unless you count as the gift of tongues a certain donkey that spoke in Hebrew. However, the other seven gifts listed in First Corinthians 12:8-10 can all be found, of course, in the Old Testament. We find there the gift of prophecy. That goes without saying. We find there the gift of knowledge.

The gift of knowledge in First Corinthians 12 refers to supernatural knowledge imparted by God over and above that knowledge which can be found in books. We all have knowledge that we learn from reading the Bible and other, secular knowledge but that's not what it's talking about.

Likewise with the gift of faith. The gift of faith is a special gift of supernatural faith given for the purpose to some individuals, not to all. Just as all do not have gifts of healings or not all speak in tongues and so on. We all have faith, of course, saving faith. God has dealt to every man a measure of faith. But I'm talking about something far greater than that.

Now we all have a certain measure of wisdom. Some have more and some have less than others. But there is a gift of wisdom listed in First Corinthians 12 which is something supernatural. These are not natural endowments or talents but something special given by God to certain of His servants in His sovereign will.

We find in the Old Testament these gifts. We find the gift of knowledge. We find that Elisha had the gift of knowledge because he knew something about Gehazi that they didn't want him to know and as a result of Gehazi's sin being found out, he was stricken with leprosy, him and his seed after him. That's an example of the gift of knowledge. Elijah knew that Ahab was alive when he had been told that he was dead. That's the gift of knowledge.

We find the gift of wisdom in the Old Testament era. Joseph, I believe, had the gift of wisdom. I found an interesting Scripture just today in Genesis, chapter 41. We will take for a change that, rather than the more obvious example, of course, of Solomon. Genesis 41:38 and 39: "Pharoah said to his servants, can we find such an one as this is, a man in whom the Spirit of God is? Pharoah said unto Joseph; Forasmuch as God hath showed thee all this, there is none so discreet and wise as thou art." Yes, Joseph, I believe, certainly had the supernatural gift of wisdom.

We find also the gift of discerning of spirits and all the other gifts. We don't take time to go into all of them right now. We read, of course, in Hebrews, chapter 11, that "time would fail me to tell" of what people did by faith - "quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight," etc., etc. "Women received their dead raised to life again" and so on.

When we come to the New Testament, to the book of Acts, we find there many examples of miracles. We find the discerning of spirits. In Acts, chapter 16, Paul was followed by a girl that chased after him for days on end shouting "These men show to us the way of salvation." And, of course, what she said was quite right. Maybe some people might have been flattered by it and thought, "Well, this is wonderful. She recognizes what I am, what I am doing." But Paul saw what was really behind that girl. It was a demonic spirit and Paul rebuked her. "Paul being grieved, turned and said to the spirit (that was within the girl), I command you in the name of Jesus Christ to come out of her. And he came out the same hour."

We find in the book of Acts the gift of wisdom. Stephen, in chapters six and seven of Acts had the gift of wisdom. Chapter 6, verse 8 says: "And Stephen, full of faith and power, did great wonders and miracles among the people." And of course we have next in line the gift of tongues. We have already gone through that so we won't take time to elaborate on it now. In chapter two we have the first example of tongues when, I believe, all of the one hundred and twenty, spoke with tongues. Mr. Cotham, I think, stated the other night, if I remember correctly and certainly I heard other people state this, that it wasn't the one hundred and twenty but only the twelve that spoke with tongues. But I can't see that. "All" in chapter two, verse four, "they were ALL filled with the Holy Ghost, and began to speak with other tongues." I've read this and re-read this again and again and it seems to refer back to

the people referred to in chapter one, verse fifteen where "the number of names together were about an hundred and twenty," and later on it mentions the names of some of them such as Mary. Yes, the women too. I believe they all spoke with tongues. Of course, there's no chapter division in the original between chapters one and two. All the chapters and verses are artificial so I believe chapter two and verse four is part of one and the self-same passage as chapter one and verse fifteen.

So we find in the book of Acts a record of miracles. Not just ordinary miracles but special miracles. Chapter nineteen, verses eleven and twelve, we read that God did "special miracles by the hands of Paul." I'm not quite sure what that means. But that must be something really, really, outstanding. "And wrought special miracles by the hands of Paul. So that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them."

I can testify that I've done the same thing. I've sent a handkerchief that, after praying for the recipient of it, I sent a handkerchief to a man dying of cancer when I was in England there some years ago. Next thing I knew he was back at work hale and hearty. So God still uses handkerchiefs and aprons and many other things as a point of contact today to help people release their faith. It's not that we have any pagan idea or attach any significance to the handkerchief or some bit of material in itself but it's just following the Scriptural example. I don't quite know why Paul sent them handkerchiefs and aprons. There is no other reference to it in Scripture. But he did that so I followed his example and so have many others.

Mr. Cotham mentioned last night that there is only one baptism and that that must be the baptism in water, since, according to his doctrine, the baptism of the Holy Ghost was a once and for all occurrence back there in Acts and is not for today. Now I only referred to it briefly in my reply and I didn't particularly amplify my reply but I'll say a little more about that now.

I thought some more about this today because I know that Scripture "One Lord, one faith, one baptism." I'm convinced in my spirit that it's one baptism in two elements - the Holy Spirit and water - as I said last night. And as I thought some more about it today, I found a Scripture, I've read it many, many times, but it just sort of jumped out at me. I've read it before and seen other things in this verse but I just hadn't seen this particular thing before. I read this in Hebrews, chapter six and verse two, we read of the doctrine of **baptisms**, in the plural - *baptismos* in the Greek. Now here we have a definitely plural word.

Ephesians 4:5 says "one baptism." Hebrews 6:2 says "the doctrine of baptisms." Now, I thought, well, that's very, very, interesting! Of course, like all of us here tonight, I suppose, I believe that Scripture doesn't contradict itself and so it is an **apparent** con-

tradition. The apparent contradiction is only in our understanding of it. We need to seek the Lord to explain it to us and clear up the difficulty because the contradiction is only apparent; it's not real. So as I put together Ephesians 4:5 and Hebrews 6:2, I am forced to the conclusion that the Holy Spirit deliberately inspired both of these verses in the way that we have them, one singular and one plural, to teach that there is a singular and a plural aspect of it. Now this is what I said last night - one baptism in two elements.

Now there is one God but He manifests Himself in three ways —as Father, Son, and the Holy Spirit. In Genesis 1:26, He says: "Let US make man in OUR own image." The "us" and "our" are plural pronouns but the verb is, I believe, singular. It says "God created the heaven and the earth." God is Elohim which is a plural noun in Hebrew. Elohim. It would be very literally "gods" but obviously, it cannot be translated that way so we have "God." But it's Elohim. The "im" is a plural ending and yet the verb "created" is a singular verb. Now I don't believe that that was just bad grammar on the part of Moses. I believe that was quite deliberately inspired. He wrote it the way the Holy Spirit told him to. This shows that God is a plurality in a unity. Don't ask me to explain that. I can't. God is inscrutable. I don't believe that any of us can fully understand that. But certainly we would all agree, whether we are trinitarians or whether we have a different understanding of the Godhead, yet we would all agree that there is a plural aspect of God and there is a singular unified aspect of God. This is brought there in Genesis one.

Now in the same way I see here a singular - one baptism in Ephesians 4:5, and a plural - baptisms in Hebrews 6:2. I don't have any difficulty in my mind in understanding this apparent contradiction. As I stated last night, it's one baptism in two elements. The "one" aspect, "singular," the "unified" aspect of it is seen in the fact that it generally happened on the same occasion to each convert in the book of Acts. Now, today there is some time delay between a person being baptized and a person receiving the Holy Spirit sometimes. Sometimes it's indeed the other way around following the pattern in the household of Cornelius in Acts, chapter ten. If there is a delay of weeks or months or whatever between the two aspects of the one baptism in a person's experience today, I believe that that's not according to God's perfect will but it's according to the faulty teaching in some Pentecostal churches. It doesn't do away with God's Word that it's one baptism.

We've seen then that in the book of Acts every convert was baptized in water and in the Holy Spirit. The baptism in the Holy Spirit was the gateway to a life of miracles, a life lived in the power of the Spirit of God, indwelling the believer and enabling him to do supernatural things, not just the Apostles but what we call "laymen" too. I hate that word "layman" but you all know what I

mean by it. The distinction between clergy and laity isn't a correct doctrine which Christ has. However, an example of a so-called layman is in Acts, chapter nine when Ananias who is often referred to in commentaries as a layman laid hands on Saul. In faith, he called him "Brother Saul." I suppose in the natural he would be quite fearful of him but he believed what God had said to him. God said: "He is a chosen vessel to me." He told him to go and see him and lay hands on him.

In Acts nine, verse seventeen, Ananias went his way, went into his house and 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 there we see not just an Apostle but a so called layman laying on hands and as a result, Saul being healed of his three days' blindness and being filled with the Holy Ghost and he may or may not have spoken in tongues at that precise moment. Whether he did on that occasion I don't know but he did later for he turned out "speaking in tongues more than you all."

Now that brings me to a very interesting subject that hasn't been discussed much and that is the laying on of hands. It's been mentioned in previous nights by Mr. Cotham and I understand that you regard the laying on of hands as a very dangerous procedure. Certainly it's true that by having hands laid on you by someone you can have imparted to you the spirit that that person has. Now it might be the Holy Spirit and it might be demon spirits too. So a lot of indiscriminate laying on of hands on all and sundry is not to be recommended. I only believe in laying on of hands by anointed servants of God operating in the church under proper Scriptural leadership. I don't believe in the way it's sometimes done by some Pentecostals.

But if you here in the church of Christ do not believe in the laying on of hands, whether for receiving the Holy Spirit, or for imparting divine healing or for any other reason, then I want to say to you that you are missing out on one of the foundation principles of the Gospel because in the passage that we've already looked at in Hebrews, chapter six, it is referred to as such.

In the book of Acts they had hands laid on them for healing, for receiving the Holy Spirit, and for imparting general blessings. For example, at the time when someone was being prayed for just prior to leaving an assembly to travel somewhere else. Now in Hebrews six, verses one and two we find listed the six foundation principles of the Gospel. The writer of Hebrews (I don't know whether it was Paul) is exhorting his readers not to keep laying again the basic principles, the foundations, but rather going on to perfection. But he mentions what the principles are. He says: "Not laying again the foundation of repentance from dead works, and

of faith toward God, of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment." And as far as I know you here in the church of Christ believe in five of the six foundation principles but you are missing out on one if you don't believe in the laying on of hands. I believe that is very relevant to our discussion because it is by the laying on of hands that the Holy Spirit and divine healing, and miraculous gifts are often imparted.

Paul told Timothy in First Timothy (I've lost it now). Anyway, there's a couple of references. I haven't got what I wanted. Second Timothy 1:6, "Stir up the gift of God, which is in thee by the putting on of my hands." The other one I wanted is First Timothy 4:14, "Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of hands of the presbytery."

I find nowhere in Scripture that suggests that this practice should cease. I likewise have had hands laid on me by the presbytery. I've been ordained to the ministry by bishops, apostles of the "Church of the Lord Jesus Christ" who have laid hands on me and prophesied over me and ordained me to the ministry that I have today. Not that they gave me the ministry. They were simply ratifying, acknowledging what God had already given me and called me to.

Now as we move on from the book of Acts to consider the last two thousand years or so, we see that all of these things, contrary to popular belief, continue. Now I have a quotation here from Eusebius writing in about 100 A.D., a well known church historian. Now some may argue that I'm getting away from the Bible. I'm not reading any quotes that I think of as being equal to the Bible or particularly inspired but I'm just reading church historians, reliable historians, just as no doubt Brother Cotham and Brother McPherson and other learned ministers will read Josephus and so on as background to the Bible to confirm what it says and to enlighten them on various points. I know that Josephus was not even a Christian but we all recognize that he was a reliable historian.

I'm quoting now from Eusebius writing in 100 A.D. He says "Of those who flourished in these times Quadratus is said to have been distinguished for his prophetic gifts." Then in 150 A.D., fifty odd years after the canon of Scripture had closed, Justin Martyr, another well known early historian writes in an apologetic work addressed to Trypho the Jew, "If you want proof that the Spirit of God is with your people (*Next few words not clear on tape. R.R.*) come into our assemblies and there you will see Him cast out demons, heal the sick, and hear him speak in tongues, and prophesy."

Then in 180 A.D. Irenaeus wrote, "We hear many of the brethren in the church that have prophetic gifts and speak in all tongues through the Spirit." In 200 A.D. Tertullian of Carthage

spoke of the spiritual gifts still being manifested among the Montanists. In 300 A.D., there is reference to the persecuted Christians in Rome singing and speaking in unknown tongues. In 400 A.D. Augustine of Hippo wrote, "We still do what the Apostles did when they laid hands on the Samaritans and called down the Holy Spirit on them in the laying on of hands. It is expected that converts should speak with new tongues." The eleventh edition of the Encyclopedia Britannica referring to the speaking in tongues says, "It recurs in the Christian revival in every age."

There were references likewise to some of the early Methodists speaking in tongues, not John Wesley himself, but some of his followers, notably Thomas Walsh who wrote in his diary in 1750; "This morning the Lord gave me language that I knew not of addressing myself to Him in a wonderful manner."

And of course this particular working of the Spirit has been accelerated and been accentuated in our present age. In the late 19th century there were many "Holiness" groups, particularly in the U.S.A., who sought God for a deeper work of His Spirit. In 1906 there was a group of Bible students at a Bible school in Topeka, Kansas, run by one Charles Parham, who were left to study an assignment, "What was the most obvious evidence of the gift of the Holy Spirit?" They searched the Scriptures while their teacher was away one day. When he came back and asked them, "what did you find?" They said, "Well, it seems to be the speaking in tongues." They sought God for the gift of the Holy Spirit and many were baptized in the Holy Spirit and spoke in tongues. There were signs following.

From that day it has spread so that I read in this pamphlet that I have in front of me which was written by Thomas Foster of Melbourne in 1949. He wrote, "It is estimated that over six million people in the world today have received the baptism of the Holy Spirit speaking in other tongues." That's 1949. It's greatly accelerated since then in the last twenty years and various figures in the last few years have estimated it at thirty million and some have said fifty million. I wouldn't like to say how many people living at the present time can testify to the experience of speaking in tongues or to having been healed. It can't be measured statistically with any degree of accuracy simply for this reason, "The Pentecost" is not a denomination.

True, there are many denominations that are Pentecostal but there are many people in all denominations today, sincere Christians, who have received the experience, even in churches that don't teach it, that teach against it. Many even in the "Brethren" that are very steadfast against it have received this gift and been turned out of their churches in the last few years. So God is moving by His Spirit through all the earth.

Third Night

Cotham - Hartley Debate

Perry B. Cotham's First Speech

Mr. Hartley, ladies and gentlemen, we are happy to be here tonight for the final night of our very fine discussion. I appreciate your presence very much. John was closing with the idea that many today, thousands are receiving the gifts of the Holy Spirit and are speaking in tongues. Certainly we admit that; I mentioned, I think, the first night that this is a growing movement and many are CLAIMING to receive the Holy Spirit and to speak in tongues.

I do not know why so much emphasis is given to speaking in tongues. I've emphasized if they have one gift, they have them all. The very first Scripture that John read in the first night was Mark, chapter 16, verses 17 and 18, which mentions "speak with new tongues" but also "drink poison and it won't hurt them," and "take up serpents" and things like that. So I've said repeatedly if he can do one by the power of the Lord, he can do others.

Now I tell you why speaking in tongues is growing so much and this is being used because it is easy to learn to jabber and to do those things and it is easy to deceive people along that line. Now it's much easier to convince by this than by raising the dead, for example. He hasn't given us much examples of raising the dead but that's in the book of Acts also. He can find it in the book of Acts by two Apostles, Peter in Acts 9 brought Dorcas back to life, and also in Acts 20 the Apostle Paul, the young man who fell out the window.

It is a psychological phenomenon. No question about that. People get all worked up in an emotional situation and think that by the power of the Lord they are speaking in tongues. That's a language they haven't learned. That's what it means in the New Testament. He well defined that the very first night in the first speech. But I'm saying that what they are doing today is NOT speaking in a distinct language that they have not learned, like German, Japanese, or French or something like that. They are jabbering.

Now he has concluded his material. The next fifteen minutes will be a review and a summary. I want to ask you people as intelligent people who have come and listened, where is the PROOF FROM THE BIBLE that miraculous gifts such as speaking in tongues, as the Bible uses that expression, healing the sick miraculously, not gradually, raising the dead, etc. as done in the early church by the power of the Holy Spirit continue in the church today? Now where is the Bible proof that that's true? It isn't a question that they have been done. We've emphasized that. It isn't a question of many speak of it being done. We don't question

that at all. It isn't a question that many are being wrapped up in this movement. That isn't the point. WHERE DOES THE BIBLE TEACH THAT SUCH CAN BE DONE TODAY, AND IS BEING DONE TODAY? Friends, THAT is our proposition!

Now I have much material that I'd like to give tonight in the time that I have allotted and in the few minutes for summary. I think that first of all I should review John's speech and then review some things from the closing moments of his speech last night. I want to join with John in saying that you have been a good audience, you have listened well and that's fine.

John began by saying that he wanted to demonstrate tonight that God is a miracle working God. Well, we all agree with that. Certainly so. That isn't the point at all. In the past He has done that. The Bible is filled with miracles. Well, of course that is so. Then he said that MIRACLES HAVE NO TIME LIMIT. Now that is what we are calling for the proof for. The proof is not the testimonies of somebody here in Melbourne around the date 1949 or reading from Mr. Osborn's paper. Tulsa, Oklahoma, is, I think, his headquarters; or many others, or talking about what happened in Memphis, Tennessee, or in Indonesia, or in China, and things like that. We want the proof from the Bible!

I told him that African witchdoctors can offer testimonies too. All the various religious bodies can offer testimonies in regard to their doctrine. He has said tonight in his speech that some are of demons and he doesn't okay everything. We want to know which one is right and how we can tell which one is right.

He has ignored the Scriptures that I gave from First Corinthians 13 and from Ephesians 4 that these miraculous powers WOULD CEASE! The time would be when the perfect law of the Lord, that complete teaching of God's will would be given. It was given by inspired men part by part but it was all given. The "perfect law of liberty" as James speaks of it was given. Then they would cease. But our faith, hope, and love would continue right on.

Now, in regard to tongues and the interpretation of tongues, he said that in the Old Testament that seven of the nine gifts are there but not tongues and the interpretation of tongues. Then he happened to think about Balaam's ass that spoke by divine power. Really I guess we have to have a little something on the side. I wonder if Balaam's ass was a member of the Pentecostal Church since Balaam's ass spoke guided by the Holy Spirit. Now that just hit me a little bit on the funny side. Was he a Christian and a member of the Pentecostal Church?

Now in Acts he said we find them. That's exactly so. He said Stephen worked miracles. Why certainly! We read that Stephen had the hands of an Apostle laid on him and he worked miracles. Philip went to Samaria and worked miracles. Acts 8. But he had the HANDS OF AN APOSTLE LAID UPON HIM! THE POINT IS: NO APOSTLE IS LIVING TODAY TO BESTOW THESE

MIRACULOUS GIFTS! There is no one living today who received these miraculous gifts from Peter or James or John and therefore can perform these things. He misses the point entirely! It isn't a question of what used to be.

Now then I would like to give all of you a little course in what we would call in school English grammar. John says that he believes that all of the one hundred and twenty of Acts one, received the baptism of the Holy Spirit on the day of Pentecost because they are mentioned. Now one rule in grammar is that a pronoun must agree with its noun in number. He said it (Book of Acts) wasn't divided into chapters. That's right. The last verse in Acts one, verse 26, talks about Matthias being selected and the lot falling on him and "he was numbered with the ELEVEN APOSTLES." Now the noun is APOSTLES. All right, go right on. "And when the day of Pentecost was fully come, THEY" - they who? What is your last noun? APOSTLES! "They (apostles) were all with one accord in one place." Not "they, the one hundred and twenty." I'm not saying that they were not around about but he's talking about the "they," the "apostles." "And suddenly there came from heaven a sound as of a rushing mighty wind and it filled all the house where THEY were sitting: And there appeared unto THEM ("them" who? the apostles!), cloven tongues like as of fire and it sat upon each of them ("them" who? the apostles!) and they ("they" who? the apostles!) were all filled with the Holy Ghost and began to speak with other tongues as the Spirit gave them (the apostles!) utterance." Yes, I will have to say, THE ONE HUNDRED AND TWENTY DID NOT RECEIVE THE BAPTISM OF THE HOLY SPIRIT! That ought to be sufficient. Plain, common, everyday English grammar.

Now in reading so much about what so and so said, about how he put water in the petrol tank or how that the spaghetti was multiplied, that's not the point! We're talking about what the Bible says!

Now then, something else. He talked about Paul's miracles by handkerchiefs. He said: "I've done the same thing by a handkerchief and people have been healed." I have asked him repeatedly, do the same thing NOW! Show us! We want to see! We want to know! Yes, Paul did say, "The signs of an apostle were done by me." I referred to Second Corinthians 12:12 several times but I suppose here would be a good place to mention it again. There were those who did criticize Paul at Corinth and question his apostleship. So he said (I'm going to read verse 12), "Truly the **signs (not a sign but the signs;** that's plural), of an apostle were wrought among you in all patience, in signs, and wonders, and mighty deeds." Paul came to Corinth and preached. "How are we going to know, Paul, that you are an inspired man, baptized with the baptism of the Holy Spirit?" Mr. Hartley says he has the baptism of the Holy Spirit. He has done what Paul has done, so he

says. Well, Paul says, "I want to tell you something. When I was back up there in Philippi, I wrought signs." "Well, show us a sign, Paul!" "Oh no, It wouldn't be right!" Mr. Hartley mentioned last night what the Lord said to the Devil, "Thou shalt not tempt the Lord thy God." Well, later on Christ did perform miracles to the people and they saw His miracles and THEY HAVE BEEN WRITTEN DOWN! It wasn't time for Him to do that then.

Did Paul say, "No, I can't show you signs?" Sometimes the Pentecostals will use the expression, "Oh, that's blaspheming against the Holy Spirit." No, it's not blasphemy against the Holy Spirit to preach what the Bible says. It's blasphemy against the Holy Spirit to deny the Bible and to teach things not in the Bible. We must remember that Paul says in Galatians 1:8,9: "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." Then he repeated it for emphasis. This is the truth and it shouldn't be changed in any way whatsoever. This is the same Paul who said: "Tongues will cease, miraculous knowledge will cease." That's what he said about those men who had spiritual gifts.

In Ephesians 4, "Till," "until we all reach THE unity of THE faith." Now back here again. "The signs of an apostle were wrought among YOU!" "I didn't tell you what happened a thousand miles away. I didn't tell you what happened last year, what I did somewhere else. They were wrought AMONG YOU!" I WANT THOSE SIGNS "WROUGHT AMONG YOU" TONIGHT!!! It's the last night of this discussion.

Now friends, the salvation of souls depends on this. That's how serious it is. Yes, we will admit, Mr. Hartley, there are those in the church of Christ who are becoming wrapped up in the tongues speaking movement. I knew you were referring to us. That's all right. We admit it. Some have been withdrawn from, prominent individuals. This is also, I think, the fulfillment of prophecy. The Lord predicted that some would fall away. We regret that but we want to teach the truth.

Now Paul said "signs, (plural) were wrought among YOU!" Show us ONE sign. Just raise ONE from the dead. That will be enough.

He quoted last night from Luke 16 where Abraham said to the rich man concerning his brother who wanted a miracle to send someone back from the dead to warn them, "if they hear not Moses and the prophets, neither would they BE PERSUADED if one went to them from the dead." "There isn't anything that will convince some." Well, I don't think I'm that bad! I believe I can be convinced. We want to be convinced from the Word of God.

Now then, again "one baptism" (Ephesians 4:5), "there are two elements," he says. Holy Spirit baptism is a promise from Christ. Water baptism is a command performed by men. There's all the difference in the world. He went to Hebrews 6:2 and felt like he

had found the answer. It's talking about "not laying again the foundation" and "baptisms" - plural. Well, certainly, I admit it. BAPTISMS are spoken of in the Bible: John's baptism, Holy Spirit baptism, the baptism of fire, at the end of time. But when Paul wrote the Ephesians letter, he says "There's one baptism." Even in First Corinthians 10, Paul referred to the crossing of the Red Sea under the leadership of Moses as the baptism "unto Moses in the cloud and in the sea." Certainly we talk about baptisms. But there is NOW one baptism and Paul wrote that.

You have the examples of Holy Spirit baptism that I gave on my chart last night. When he came back to make his speech in reply to it, he said not one thing about that whole chart except Romans 8:11 that "the Spirit quickens." He made that refer to physical life like eating Vegemite or something like that which I don't like (*laughter*) and gets strength thereby from it. No, Paul was talking about the resurrection of the body. Anyway, I would like for him to pay some attention to it.

Here's an amazing statement, "Every convert in the book of Acts was baptized in the water and the Holy Spirit." I deny that and ask for the proof. Every convert was baptized in water for the remission of sins but where is the proof that every convert was baptized in the Holy Spirit? I deny it. I ask for the proof. Please give it now in your next speech.

John comes to Acts 9:17; I've been waiting for that this week, in regard to Ananias coming to Saul of Tarsus and laying his hands upon him in order that he might receive his sight and be filled with the Holy Ghost. Now this doesn't say that Ananias gave to Saul the Holy Ghost. As a result of coming to him, he received his sight. In Acts 22:16, Paul says that Ananias said: "And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord." And he arose and was baptized and then later, of course, as an Apostle, filled with the Holy Spirit. But Ananias did not give the baptism of the Holy Spirit. That's a promise from the Lord, and the Lord Himself did that. This came as a result, that this might come, that this might result thereby. Now that's the way to understand the Bible, the teaching of the Word of God. I make the statement again that no one but an Apostle ever did bestow upon anyone any of the miraculous gifts of the Holy Spirit. Paul received his apostleship direct from the Lord.

John says we don't believe in the laying on of hands. Well, we don't believe in laying on of hands and imparting miraculous gifts. That's exactly true. Because we are not Apostles today. We are not qualified to be Apostles. We haven't seen the risen Lord. We have Apostles in the church, the same Apostles, and they have given us the Word of God. It's perfect and complete. I'm still asking, "Is the Word of God perfect and complete or not?"

Well, in Hebrews 6:2 again, it says, "Leaving the doctrine concerning the laying on of hands." Well, certainly, we teach about

the laying on of hands, Holy Ghost baptism, many things like that and go on to something else. Well, I'm glad also he brought in First Timothy 4:14. The Holy Spirit had a little trouble in locating that particular passage of Scripture but he finally got it. That's right. It's First Timothy 4:14. Now in Second Timothy 1:6, Paul says he gave the gift by his own hands. That is as plain as can be. "Stir up the gift of God which is in thee by the putting on of MY HANDS." Paul, the Apostle, "The putting on of my hands." Here's something that we need to learn: No two statements of the Bible contradict. If there seems to be a contradiction, it is in our minds and not in the Word of God. All right then. In chapter 4 and verse 14 of the first letter, Paul says, "Neglect not the gift that is in thee, which was given thee by prophecy, WITH (WITH) the laying on of the hands of the presbytery." No contradiction. The gift was given along with the laying on of hands of the eldership in regard to that matter. Paul says, "I gave him the gift."

Then his last point was, "Since Acts, nearly 2,000 years, these miraculous gifts and powers and miracles have continued." He was quoting from Eusebius and Justin Martyr and on and on. In the year 606 A.D. we have the first pope. We can read about transubstantiation and the doctrine of purgatory and on and on; on, we could go. We're NOT talking about what happened in the centuries that followed but what does the Bible say?

Now Friends, that reviews his speech and I have not left off anything at all.

Now I want to pay some attention in regard to what I mentioned last night. He was talking about First Corinthians 14. I mentioned the fact that usually in Pentecostal meetings there is a violation at times of the principles laid down by Paul as to how the gifts were to be used while they were in effect. He says we don't do that. I mentioned sometimes two or three talking at one time and the woman getting up and speaking. He had the audacity to say, "Well, First Corinthians 14:34 is not referring to public speaking, the women getting up and preaching or anything like that. They have that privilege. That was all right. It was in a private way." No, that would contradict First Timothy 2:12 where the Apostle Paul said: "But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence." Paul was talking about them getting up and preaching. They couldn't do that.

Well, he mentioned the fact that some died after they were cured maybe because they sinned and a worse thing came upon them. Well, I've known some to die pretty quickly after they were so-called healed.

Now he has talked about those testimonies last night and read many of them which were really simply ridiculous in regard to the matter. Now I just mention briefly that I have in my possession results of those who have made investigations of the so-called healed ones and of the healers. I would like to pass on to you

some information.

A book has been written concerning this matter. There's a man who has made a study concerning some of the "miracle workers" and the amount of money that they have received and things like that. I refer to a book called "*All Things Are Possible.*" John mentioned that all things are possible to him that believes and he has the gift of faith but he didn't have enough faith to do some things that I asked him to do. So I think he needs some more hands laid on him and some more gifts given.

David Edwin Harrell, Jr., a professor in a university in America, has made research and the book has been printed. It is entitled, "*All Things Are Possible.*" You may order this from two or three publishing houses. I can give you the name and the address if you like: The Gospel Advocate Company, P.O. Box 150, Nashville, Tennessee 37202, U.S.A., or you can write to the Firm Foundation Publishing House, P.O. Box 610, Austin, Texas and that book can be mailed to you.

In January I saw a new book from the press on Oral Roberts. It is by a man who has been connected with him, he said, for three years. He has left that work. He talks about the wealth of Oral Roberts and the schemes that he uses and things like that. Friends, it's a system of fraud by these big promoters. There are individuals who are sucked in with it and they are deceived.

You can find the counterpart, I think, in the eighth chapter of the book of Acts. When Philip went to Samaria he found there a man named Simon and he was a sorcerer and "bewitched the people of Samaria, giving out that himself was some great one" (that's verse 9) and the Bible says: "To whom they all gave heed, from the least to the greatest, saying, This man is the great power of God." But I tell you, when Philip performed REAL miracles, (there's a difference in that which deceives and that which is real), then the people could see the difference and many of them turned and obeyed the Gospel, being baptized. Even later Simon himself believed also and was baptized. But it says, "to him they had regard, because that of long time he had bewitched them with sorceries."

It's a terrible thing, but it's being done today and the Lord warns against it. We quote again from Second Thessalonians 2 about "lying wonders" and that those who do not want to accept the truth will be given from the Lord that opportunity as free men to "believe a lie and be damned." Jesus, as He closed the Sermon on the Mount in Matthew 7 talked about in the Day of Judgement some will say, "Lord, Lord have we not prophesied in thy name? and in thy name have cast out devils? And in thy name have done many wonderful works? And then will I profess unto them, I never knew you: depart from me ye that work iniquity." Now friends, people can be deceived.

Well, what about this healing? Well, you know doctors will say

(and I have here a little book, that has some quotations from doctors who have examined their meetings and some of the so-called cures) - Doctors will say many of the cases are those in the mind and they can be made to feel and think they are better and are cured and helped. So in a sense they have REAL cures for IMAGINARY diseases but they have IMAGINARY cures for REAL diseases.

Here is a clipping from an Australian paper about the death of one who had heard a tape about having faith (and it came out in the court); of a twenty year old woman who threw away her tablets for epilepsy after hearing a tape recording about faith healing. You could just multiply that. Here's a book by V. E. Howard, radio sermons that were preached a few years ago, exposing some of these. Some of the men are mentioned like A. A. Allen who died as a drunkard and others. We could give a lot of information along that line. I made up my mind that I wanted to answer John in every argument that he made.

Here's a little book that has a statement about a doctor and what a doctor says. But we are getting away from what the Bible teaches and what the Bible says.

"Now I had to do what the Lord told me to do." You know sometimes they say, "I did what the Spirit told me to do." Well, I did what the Spirit told me to do in His Word. I asked John, "Are you baptized with the baptism of the Holy Spirit?" He said, "Yes." Those who had the baptism of the Holy Spirit as Apostles showed signs. I read Revelation 2:2, the letter to the church at Ephesus from the Apostle, through the Apostle John by Christ, commending them for trying them that said they were Apostles and "found them liars." "I know your faith; I know your works," saith the Lord and He commended them. And I read from John, First John 4:1: "Try the spirits."

Now friends I want to explain tonight, I didn't have any strychnine and I didn't have any poison in the bottle. I wouldn't want to hurt John in any way whatsoever. In fact, it wouldn't taste as bad as Ian's Vegemite that he's been trying to get me to eat every morning on my toast. (*Laughter*) But I knew he wouldn't take it and I wanted to prove that he doesn't believe what he says, in practice. Not at all. He doesn't believe it strong enough to try it. He would make you think that he believes and I bore down on the fact - "Take poison and it won't hurt." I didn't say it was poison. I said this is what HE said. It tastes pretty bad. It's potent. But it wouldn't hurt (kill) him.

Well, friends, it's sad! It's ridiculous indeed! Many questions are yet to be answered. Is the Bible complete or not? What are the newer teachings that have been confirmed by these signs and wonders? Do you take all that the witchdoctors and all that the others are doing claiming that they are going out by the power of God? He would have to say "No" but how are we going to know

which one is right and which one is wrong in regard to the matter?

I knew that John couldn't translate a language or a tongue. I realized that but I wanted you to see that. I wanted him to see that. He has a soul to be saved just like all of us and so have all of the others who are being carried away into this sensational, highly emotional teaching called Pentecostalism.

Is time up? One more minute. Now you think and listen carefully as he comes back for the final review and the summary as he gives the teaching along that line. I want to thank you again for listening. Remember now, Christ said to the Apostles: "You wait in Jerusalem. You will receive the baptism of the Holy Spirit." He was talking to the Apostles. They laid their hands on others and spiritual gifts were imparted. We today follow the teaching of the Word of the Lord, the Holy Spirit's Message, and we are Spirit-filled in that sense. We bring forth the fruit of the Spirit as I put on the chart last night. People today do not have the baptism of the Holy Spirit. There's no one living today in Melbourne or anywhere else who can raise the dead by the power of God. I'm not ashamed to say that or afraid to say that before any group of people anywhere anytime and I'm willing to discuss this proposition with anybody anywhere anytime before any audience that can be arranged because no one can take the Bible and prove it.

Thank you so very much.

Third Night: Cotham - Hartley Debate John Hartley's Final Speech

Well, Mr. Cotham says that if I can operate one gift of the Spirit, I can operate them all. But I believe that can be easily refuted from First Corinthians 12, a well known chapter, verses 29 and 30: "Are all apostles? are all prophets? are all teachers? are all workers of miracles? Have all the gifts of healing? do all speak with tongues? do all interpret?" I think that makes it quite clear that no single one of those gifts is given to all. So it doesn't follow that because I can speak in tongues that I can heal the sick or vice versa or anything like that.

He says that the tongues are mere emotional babblings. But there are many instances on record, as I said last night, of tongues being identified by foreign persons that happened to be present. Also on various occasions tape recordings have been made of speaking in tongues and have been submitted to the test by professional linguists in our universities who have identified the language, or, in some instances, if they haven't been able to identify the actual language, they have confirmed that by the structure

of sounds these professional linguists can tell that they are actual languages and not just nonsense syllables.

Mr. Cotham said that to be convinced of genuine healing miracles today they would have to be instant miracles but healings sometimes are gradual. I refer you to the passage in the Gospels that I mentioned the other night where we read that the man's servant "BEGAN to amend from that very hour." So just because some healings are gradual rather than instantaneous today doesn't mean that they are any less divine or miraculous.

I believe that First Corinthians 13:8 and Ephesians 4:13 have been misunderstood by reading into them a man-made theory that they refer to the conclusion of the canon of Scripture but, try as I may, I can't see that there at all. We've already dealt with those Scriptures last night and I don't think of anything further to add except that I contradict Mr. Cotham and I deny that his interpretation is correct, that they refer to the completion of the canon of Scripture. I believe rather that when it says "when that which is perfect is come," in Corinthians or when it says in Ephesians 4:13 "until we all come into the unity of the faith and unto the knowledge of the Son of God, to a perfect man," I believe that this is referring to a time that is still yet future when the church comes to perfection.

Regarding the theory that there were only a set number of Apostles that we read about in the Bible and then no more, I believe, not in the Catholic sense - the Roman Catholic sense, that is, but in the Biblical sense, in apostolic succession. I would like to tell you a little story here that's made the rounds. I hardly dare tell it seeing the way that Mr. Cotham takes very seriously some of my little stories and little asides that are meant to be semi-humorous. However, there is a story of a tourist party in Rome and an old man being shown around St. Peter's by a guide and the guide, you know how they can make up anything and you don't believe anything that they say, the guide referred to some hens that were clucking away around one of those old buildings. He said, "Those hens were descended from the very cock that crowed when Peter denied the Lord." (Laughter). The old man said, "I could care less about that, but what I want to know is, are they good at laying eggs?" (Laughter).

I tell that to illustrate a point. We've had Revelation 2:2 thrown at us a couple of times last night and tonight how the church at Ephesus "tried them that said they were Apostles and were not but found them to be liars." That man wanted to test the hens, not by whether they were really descended from that cock, but whether they were good layers. So we test those that claim to be Apostles today. We can test the Pentecostals. We can test the Mormons. We can test the Christian Scientists that do the healings also or claim to.

Now when we test the Christian Scientists we find that Mary Baker Eddy wrote blasphemous nonsense about the blood of

Christ. She said, "The blood of Christ when it was shed on the cross did us no more good than when it was flowing in his veins in his daily life." She was blaspheming and ridiculing the gospel doctrine of the blood.

Now when we consider the Mormons. Well, I don't think any of you folk need me to tell you about their heresies. They are completely astray. Yet they too claim healings, they claim prophecies and speaking in tongues. I would like to say whilst that is as in the Mormon Articles of Faith, "We believe in speaking in tongues, etc.," in actual practice, they don't in fact do them anyway. They only talk about them.

When I was speaking about those being filled with the Spirit and receiving the gift of tongues today and being put out of the church, I wasn't thinking of the church of Christ nondenominational, I was thinking primarily of the Gospel Hall Brethren when I said that. I was thinking of persons that I knew personally. Certainly there have been those in the church of Christ undenominational who have had this experience. Of course, the obvious example that comes to mind is Mr. Pat Boone.

Yes, Mr. Cotham, of course I agree that Ananias in Acts 9 did not give Saul the Holy Spirit. I've never taught that Ananias or any other individual could give the Holy Spirit or could give healing. I once heard somebody say of a certain Pentecostal evangelist, "Oh, I went along to Ted Whitesell's meeting and Ted Whitesell baptized me in the Holy Spirit." I was really taken aback. It was the first and only time I've ever heard any unlearned, stupid person say anything like that and I corrected him right away. I said, no, if anyone gave you the baptism of the Holy Spirit it was Jesus who is the baptizer in the Holy Spirit.

I was once giving out tracts in a street in England. The tract that I was giving out was a little salvation tract by Oral Roberts and a man took it, and recognized the name and said: "Yes, he's certainly a great healer, isn't he?" I said, "No, he's not." I said, "Oral Roberts could never heal a flea," but I said, "Jesus is the Great Healer." So I squashed that idea on the head right away. No, we don't believe that any man, Ananias or anyone else, can give a person the Holy Spirit. The Holy Spirit is given by God. But laying on of hands is quite Scriptural, but it's not the person laying on hands that gives the Holy Spirit. I never said it was so. I agree with him there.

You made some mention of the first pope in six hundred and something or other and about purgatory and transubstantiation. Well, I've studied the history of those things too. I don't quite know what that has to do with the subject under debate tonight.

Now about the Pentecostals not going by the regulations in First Corinthians 14 and particularly with reference to our sisters speaking in the church, I will not back down on my contention that First Corinthians 14:34 refers not to preaching or exercise of the gifts

but to whispering and asking questions and disrupting the meetings like we had a little bit of tonight. I believe that Scripture is its own interpreter and verse 35 explains verse 34 because it goes on to say, "If they would learn anything, let them ask their husbands at home." So I believe that explains what verse 34 is talking about. It's talking about whispering to the other women and asking what does such and such mean?

Yes, I agree that First Timothy 2:11,12 forbids women to teach the Word of God or to pastor a church because it says, "I suffer not a woman to teach nor to usurp authority over the man." I agree with that. Some of the Pentecostal denominations wouldn't but we of the "Church of the Lord Jesus Christ" do. We don't believe in women teaching or in women usurping authority and therefore I can't see it is Scriptural for a woman to be a pastor but I see nothing against a woman exercising the gifts of the Holy Spirit in the public assembly because, as I said last night, we have a reference to women prophesying in First Corinthians, chapter 11, verse 5 and we have a reference to Philip who had four daughters who prophesied.

Just as I quoted from Pastor Tom Foster's pamphlet, so Mr. Cotham quoted from a book and I did write down the name and address of the publisher because I believe in looking into things with an open mind and looking up these things. As a librarian, I'm in a very good position to get hold of any book that I want to. Paley who wrote a well known book on Christian Evidences said that there's one principle that debar a man from ever getting anywhere and that is the principle of contempt prior to investigation. I agree with that. I don't believe in holding something in contempt without investigating it thoroughly myself. So I look into both sides.

But of course, books written by various men don't prove anything. I can read from my supporter's books and Mr. Cotham can read from his and it won't convince anyone either way. Probably almost everyone here will go away more convinced than ever about whichever particular side they already believe anyway.

Also, moreover, quotations in books don't necessarily prove anything. Quotes from various individuals can be taken out of context just as verses from the Bible can. I was amazed last week when I read an anti-Pentecostal booklet which quoted something that Mr. R. A. Torrey, the well known evangelist, said in 1902 about the Pentecostal, or "tongues" movement as it is nicknamed. According to that quote, he was very down on it. He said something about "it has the hallmark of hell" and he advised Christians to keep well away from it. Now I was surprised because I didn't think that that was Mr. Torrey's attitude to "Pentecost" at all. I thought something was wrong there but then I read a pamphlet by a Pentecostal who was in favour of miracles today and this quoted the same man, Evangelist R. A. Torrey, speaking

favorably of it. So I thought, where are you? You may as well put all these things aside and just stick to the Bible because it's going to be very confusing if I get that sort of thing. Obviously someone somewhere along the line wasn't being quite honest. Say no more.

Now maybe some people have made money out of the Gospel and maybe some so-called evangelists are fraudulent. I wouldn't like to say that Oral Roberts is. I'm not saying that. But possibly some have been. But I don't see that that proves anything. Because some people have made merchandise of the Gospel, that is wholly irrelevant to the subject at issue and it doesn't prove anything one way or the other.

As far as the "Church of the Lord Jesus Christ," the restored undenominational church that I'm a member of is concerned, I don't believe that such an accusation can be laid. Our Bishop, our Overseer of our Church in Australia, Bishop Jamieson, doesn't even have a place to call home. He doesn't even have a car. Sometimes when he commutes between Sydney and Melbourne to come and preach here, he has to thumb a lift and come down with a truck-driver so he's not much wealthier than I am in that respect. I do a lot of hitching too. Not any of the fulltime men in our Church in this country, everyone else works for their living as I do or else they are old age pensioners or whatever, so the true "Church of the Lord Jesus Christ" can't be accused of money making.

I was interested that you retailed the story about A. A. Allen having died an alcoholic. I've heard that before. I don't believe it. I understand, I've gone into that one because I was very interested in A. A. Allen at one stage, and as I say, I like to get to the bottom of things. I believe that that was a lie put around about Allen by jealous enemies of the Assemblies of God denomination which he formerly belonged to and left to become an independent evangelist. Some were jealous of his success and they put around lying stories prior to his death. The story that went around was that he was always being arrested for drunken driving. Then, of course, when he died he was supposed to have died of an overdose of alcohol. But I don't believe that this can be proven.

Simon Magus in Acts 8 was mentioned. All I can say about him is that I don't believe if he was around today he would assent to what he would see in some of our present day twentieth century churches. It was said, as usual, that Pentecostal meetings are an emotional affair. But I find that particularly in the last twenty years many folk have been baptized with the Spirit and have come into a Pentecostal personal experience who are professional, well educated men while in earlier days the movement was more of a working class movement in England and America but in recent years, plenty of highly respected, well educated persons have come into the movement and when they speak in tongues it's certainly not in some emotional, outlandish, uncontrollable way. I

don't know that those who know me would call me an emotional sort of person, not totally so.

Mr. Cotham is still insistent that he would like to see me do a few miracles. I'm not going to do any. Not tonight, anyway. God's order is believing, and then seeing. Not the other way around. Mr. Cotham says if he sees, then he will believe but God's order is believing and then seeing. John, chapter 20, verse 25, Thomas says, "I won't believe until I see the print of the nails in his hands," and so on. Well, he got to do that and then he did believe. He said "My Lord, and my God!" But in verse 29, "Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed."

Third Night: Cotham - Hartley Debate Perry B. Cotham's Final Speech

We come now to the closing part of what to me has been a very enjoyable three days spent together. I realize that according to the rules of honourable discussion that I'm not to bring in any new material in any way whatsoever because the respondent would not have any time to reply. So I just want to take a few moments to thank all of you good people for coming. Many of you have been here night after night. I want to thank Mr. Hartley for taking time from his work and his busy schedule to come and to be with us. I want to say that I think he has done a very fine job of presenting the doctrine of Pentecostalism in a very nice way. I cannot agree with his use of the Scriptures and citing all of the testimonies that he has given unto us.

He would like to know what my bringing in the pope has to do with the subject. Well, it just means that you can read of various things in history of having taken place since the days of the Apostles that you don't believe in and that I don't believe in. So why should we take the idea that people spoke in tongues, or raised the dead, or did things like that in the second, third, fourth, fifth centuries, or even last year when the Bible teaches to the contrary? That was the idea of just pointing that out.

I also need to express thanks to this congregation for making possible this building in order that we might have this discussion in a nice, quiet, orderly way. I want to thank Brother Ian McPherson for being so nice to chair the meeting each night and watching our time. I have been a guest in his home. He and his wife and children have been very nice to me. They are a wonderful family. I think a lot of them. Trevor Baker is also working with this church. He's a fine man. These people really love the Lord and the truth of

the Lord and the salvation of souls. These families are working hard to advance New Testament Christianity.

I want also to express appreciation to Brother Rod Rutherford for coming up from Hobart and sharing his association and friendship with us during these days. He's doing a fine work in Hobart. I want to thank all of you who came from the Pentecostal Movement or Churches of Christ, however it might be. After the meetings each night, there has been a time of speaking and handshaking and friendship and visiting. I think that is fine. It needs to be that way. We can disagree without being disagreeable, someone has said.

Now at times we have tried to be rather pointed, I'm sure, in what we believe, and to really press our points. It reminds me of a joke I heard one time of some men playing poker around a table. The light was not too good in that room. There was one man there who had one eye out. He was guilty of cheating a little bit on the sly every time he possibly could. There was one guy who didn't like it. He knew who it was cheating but he didn't want to call any names so he said: "I tell you, whoever is cheating, if he doesn't stop it, I'm going to shoot his other eye out." (Laughter). I think he got the point! (Laughter). I know at times we are pointed about this matter but, at the same time, it is rather serious and we mean it in all seriousness.

I again say that there wasn't anything in that bottle that would kill a person at all. But it was just to point out what the Bible says. I was interested in what he had to say finally about Revelation 2:2. "Well, you have to watch the fruits. There was Mary Baker Eddy. All she said was false and Mormonism is false." Well, really that doesn't touch the idea of "You tried those that said they were apostles." The Apostles had the baptism of the Holy Spirit. These couldn't produce and show. He didn't say anything about Second Corinthians 12:12 where Paul said to the Corinthians, "Among you - YOU SAW THE SIGNS. You saw them." He says you believe and then signs are to produce faith. Well, you can think about those things.

But just on the idea of this testing. All of us remember Elijah the prophet, don't we, and the contest on Mt. Carmel with the prophets of Baal? On the Lord's side, take your stand. "Why halt ye between two opinions?" The prophets of Baal were four hundred and fifty. They built an altar and cried aloud. They cried till noon. Baal didn't answer. Well, Elijah began to poke fun. "Call on him! Call louder! Maybe he's asleep or maybe he's gone on a vacation?" They kept on until late in the afternoon. Then Elijah restored the altar of God. He poured on water on the sacrifice. Even the water filled the trench round about. The God of Heaven answered by fire. Yes it's all right to have a contest, to press the point, and to ask, and to see, and to examine.

Then John mentioned the fact about Ananias. He didn't say that

Ananias baptized Paul with the baptism of the Holy Spirit, bestowed that gift. "God does that." "God does that!" Yet, in his first speech he talked about Paul's handkerchiefs and through Paul people had been healed and said, "I healed. I've healed with handkerchiefs." Now, which is it? God does? Or God does through me as I hand out the handkerchiefs? One or the other? One time he denies that he has anything to do with it. "God does." And then, "I did because I handed out the handkerchiefs." Sure, Paul handed out the handkerchiefs. He said he handed out the handkerchiefs. And yet God does the healing. No, He heals THROUGH THEM if He heals. God heals through Oral Roberts, if He heals. That's his idea. "Expect a miracle!" he says. That's the way it is.

Now when he gets back on "*All Things Are Possible*," I don't know what all is in there, Mr. Allen may be. But the information I have is that he was guilty of drinking.

There was a story in Missouri last year of a man, a Pentecostal preacher whose mother died, who kept her out on cold storage for several days having prayer meeting services. His idea was that Christ is the same, He has the power, like John affirmed at the beginning here in the speech, and can raise the dead today. But He never did and finally the man had to bury his mother.

We can't accept his explanation of First Corinthians 14:34,35 and First Timothy 2:12 that it has to do, not with a woman getting up and giving a lesson or preaching and occupying the pulpit. He mentioned again Philip's daughters that did prophesy. That's right. In Acts 21. That doesn't say that PUBLICLY they preached. Not at all! I believe if you will study the New Testament, you will not find where any woman was ever given a tongue. If she had a tongue, she couldn't use it publicly. So just keep that in mind.

Now we do believe in praying for the sick and God heals through natural laws. And there's divine providence. Now there's a lot of difference in that and in miracles. IMMEDIATELY the lame man was healed. (Acts 3.) That's the idea, the idea of a miracle over and above and beyond the laws of God in nature.

Now, by way of review. I mentioned that Jesus was talking to the Apostles when He said, "You'll be baptized in the Holy Spirit not many days hence. You wait right here in Jerusalem." That was fulfilled in Acts 2. It was only on the Apostles! John didn't say anything about our English grammar lesson. But anyway it was only the "apostles!" Many signs and wonders were done by the "apostles." They laid hands on others and imparted miraculous gifts such as Paul to Timothy, Paul to the men at Ephesus. (Acts 19.) Paul said to the Romans: "I long to see you that I may impart unto you some spiritual gift." (Romans 1:11.) Only the Apostles could, and they didn't hand that on to anybody else!

We've emphasized that they were to REVEAL the truth and to CONFIRM the truth. Now we mentioned in Ephesians 3 that Paul

said that God has given the truth through His Apostles and prophets and "I have written and when you read, you may understand."

The faith was "once for all delivered," (Jude 3) and there was no further need of the miraculous. If men believe the Bible, the claim on the part of any to be a prophet or to have any miraculous gifts today, would be marked as untrue. The claim to speak in a tongue by a direct operation of the Spirit is false. The claim to miraculously heal or to raise the dead or things like that by the power of the Spirit of God today is false.

Now I'm asking, whom shall we believe? The Apostle Paul in First Corinthians 13:8-10 that they ceased, or the false claims of those who say otherwise, claiming miraculous gifts? Paul meant the absolute cessation of all prophecies, of all the miraculous gifts of the Holy Spirit. A complete revelation left no place for a prophet and no place for the miraculous gifts. All claims to miraculous gifts, speaking in tongues, anything else, even the direct operation and movement of the Holy Spirit to tell me something over and above what the Scriptures teach, must be rejected.

Miracles were never performed indiscriminately, just for the purpose of the individual receiving something therefrom but for REVEALING and CONFIRMING and DELIVERING the truth of the Lord.

No, not all Christians received all the miraculous gifts as mentioned in First Corinthians 12. I'm talking about the APOSTLES! They laid their hands on others and one received one gift and one another. Mr. Hartley says he has the baptism of the Holy Spirit. Therefore he ought to have ALL of those gifts because he didn't receive them through some individual.

Now then, I've mentioned the fact that when we obey the teaching of the Lord and become a Christian and follow the teaching of the Lord, the Holy Spirit dwells in the individual. He indwells in a person through the Word, through his obedience to the Word, by his following the Word. It's by obeying the Word that we become Christians. The Holy Spirit operates in conversion through the Word. I sometimes give this illustration. A man takes an axe and cuts down a tree. We could say the man cut down the tree. Or we could say the axe cut down the tree. Both statements would be true. The Spirit through the Word operates. The man with the axe cut down the tree.

Three minutes? Does the Spirit dwell in Christians? Yes, but that doesn't mean the baptism of the Holy Spirit. That doesn't mean possessing some miraculous gifts. Not at all! The FACT of the inwelling does not describe how the individual is to be filled with miraculous powers and things like that. That is going beyond. Just in Mark 16: "These signs shall follow them." I said they did v. How long did they follow? For what purpose did they

eed to take all the Scriptures on the same subject and not

read one verse and then go off with our theories and with our ideas. The method of indwelling in the heart of the Christian is IN-DIRECT, through the Word, just like conversion is through the Word. "Be filled with the Spirit," (Ephesians 5), we've quoted. Colossians 3:16, I mentioned last night, "Let the Word of Christ dwell in you richly." These miraculous gifts do not belong to individuals today. No one has the baptism of the Holy Spirit. No one has the miraculous gifts, but people have the Holy Spirit dwelling in their lives. If we read the Bible, study the Bible, live by the teaching of the Bible, the Holy Spirit guides, leads, and directs us. We are led by the Spirit of God but that doesn't mean that we have the baptism of the Holy Spirit. Not at all. I think we need to understand that.

Many years ago, I was reading in Albert Barnes' commentary. He's an old time Presbyterian. He commented, and this is found on page 331 in his commentary on John: "The Spirit dwells in Christians by His sacred influences. There is no personal union, no physical indwelling." Many people today think that the Holy Spirit literally, personally, directly dwells in the heart of the believer or the obedient person. No, that's not the teaching of the Bible at all. It's through the Word of God. We need to understand the teaching of the Bible.

I want to say, in closing, that the complete thing HAS COME, the Word of God, that which was given by inspired men part by part. Just like the Lord said. Now these things (miracles) have CEASED and no man, NO MAN, CAN DO THOSE THINGS! Now they are spoken of in the Book of Acts. By divine power, those miracles, such as raising the dead, causing a lame person to walk, (he was healed immediately) were done.

A gentleman who has been coming has given me a number of questions that have to do with the human language and speaking in tongues but I'll not have time to answer them. I'll talk to him privately about it.

Thank you so much. Thank all of you. May the Lord bless you. Now it's all over but I just want to say I plan to be leaving in the morning and I suppose Mr. Hartley will be leaving in the morning to return to his home so you had better tell us good-bye if you want to, and I hope you do, because we are going to be leaving. I'm going back to America. I've enjoyed this wonderful stay in Australia. I have many, many good friends here.

John, perhaps you would like to say good-bye to them. You will be leaving in the morning on the train. Is that right? We want to thank the gentleman back there who has been kind enough to have you in his home. I guess Ian will say those things. Best of luck to all of you and God bless you.

Ian McPherson's Closing Remarks

Thank you very much. I want you all to realize that you all have been honoured guests here at the building of the Belmore Road church of Christ. We've been very pleased to open this building for this debate. I believe it's been one that has the true position of both sides presented on this discussion. I'm certainly pleased that John has been able to come down and represent the Church that he did. I believe he has been a good representative for that Church. I want to thank you, John, for coming along. I want to thank you, Perry, also for being with us. The decision, of course, the Bible teaches very clearly the fact that we will all face God on the basis of what the Bible says, not upon what our opinions are. We need to keep this very clearly in our heads, I believe, the fact that what the Bible says is the most important thing. The Bible, and not any particular man or any particular church, is the authority. So we can leave with this note. So thank you once again for coming along. We would like for you to stay behind a little bit and chat before we close up the building this night. I will call on Trevor Bakèr now to dismiss us in prayer.

