

# SCHERLING-BAILEY DEBATE

*held in*

VANCOUVER, WASH., JULY 20-23, 1953

*between*

A. R. SCHERLING, LOS ANGELES, CALIF.

*and*

J. C. BAILEY, RADVILLE, SASK., CANADA

*Tape Recorded*

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## PUBLISHER'S PREFACE

THIS IS NOT THE FIRST time that these men have debated. Prior to this present debate, these same disputants met twice in public discussion on the same subject. One of these former debates was printed, but it is now out of print. As far as the publishers are aware, this is the only debate in print on the subject of the Conscience.

J. C. (John Carlos) Bailey is known and appreciated for the great sacrifices he has made and for his pioneering spirit in planting churches of Christ in the Northwest and in Canada. He has been instrumental in establishing some fifteen congregations in that section. For a number of years he edited and published the *Gospel Herald*, which was the only paper published in Canada among churches of Christ for some time. Only just recently did he relinquish this responsibility to others.

Brother Bailey has spoken a number of times during the Abilene lectures that are held annually at Abilene Christian College, Abilene, Texas. He has been instrumental in helping to establish Radville Christian College, Radville, Saskatchewan, Canada; and at the present, he is serving as head of the Bible Department of this school.

He engaged in the Bailey-Snowden Debate on "Baptism" in 1931. Then in 1936, he participated in the *Bailey-McGill Debate* on the "Class Question." In 1953, he twice engaged in debate with Jas. B. Reesor on Divine Healing. Through the columns of *Gospel Herald*, brother Bailey has manifested his ability to meet various types of error as he had to answer various questions in the paper from time to time and also engaged in controversies therein while he was editor and publisher.

A. R. Scherling, the affirmative speaker, with his conservative Baptist background, could perhaps best be described as a *non-conformist*. At present he holds membership in a congregational church at Los Angeles, California. Ordained into the ministry in 1933, he has been actively engaged in Christian work independently, by means of

literature distribution, Evangelism and radio broadcasting.

After coming into contact with the published works of Charles G. Finney, of Oberlin College, Mr. Scherling became interested in the science of moral philosophy, which he has pursued diligently for the past twenty-five years, accumulating a library of rare books, by authors dealing specifically with the subject under discussion in this volume. He is the author of "*The Dogma of a Sinful Constitution and its Practical Bearing*" 240 pages cloth bound, "*Supremacy of Conscience*," "*Sound Speech*" and other smaller pamphlets.

His public debates have taken him into Canada and several of the States. He has traveled extensively. Besides the United States and Canada, he has toured Europe, Egypt and the Holy Land.

At present he resides in Los Angeles, California, where he gives his full time to writing, and further study and research in the field of moral philosophy.

THE PUBLISHERS.

## TABLE OF CONTENTS

Scherling's Introduction	vi
Bailey's Introduction	ix

### FIRST SESSION

Scherling's First Affirmative	3
Bailey's First Negative	15
Scherling's Second Affirmative	26
Bailey's Second Negative	37

### SECOND SESSION

Scherling's Third Affirmative	46
Bailey's Third Negative	56
Scherling's Fourth Affirmative	66
Bailey's Fourth Negative	76

### THIRD SESSION

Scherling's Fifth Affirmative	86
Bailey's Fifth Negative	98
Scherling's Sixth Affirmative	107
Bailey's Sixth Negative	117

### FOURTH SESSION

Scherling's Seventh Affirmative	128
Bailey's Seventh Negative	141
Scherling's Eighth Affirmative	152
Bailey's Eighth Negative	168



## SCHERLING'S INTRODUCTION

It is with reluctance that I consent to the publication, in the present form, of my speeches. Extemporaneous speaking does not make for accuracy; and as I have listened to these speeches on tape recordings I have seen that vital material has been omitted, and that phrasing often has been awkward. However, I urge the reader to look beyond the literary flaws and come to appreciate the conclusions arrived at.

In the pages that follow I have affirmed *the supremacy of conscience* not its *sufficiency*. This distinction will clear up a prevailing misapprehension. No act be it good or evil stands alone, but back of every act is the moral heart "out of which are the issues of life." Back of the heart is organized evil—sin in the race, in the presence of which conscience is impotent. But to break the power of sin is not the function of conscience. The *all sufficiency* is found in the work of the Holy Spirit revealing Christ in all His Saving relations to the soul. While there is perfect co-ordination between the Holy Spirit and Conscience, their function is not the same. *Supremacy of conscience* does not in the least make void the operation of the Holy Spirit, nor does the fullness of the Spirit-filled life limit or infringe upon the exercise of conscience. Principally, the work of the Holy Spirit is to enlighten judgment, thereby guiding us into the truth, (John 16:13) a function which conscience is totally incapable of performing. However, the Gift of the Holy Spirit does not abrogate law, but supplies the inner resource needed to fulfill the demands of conscience. This state I have chosen to designate *subjective Holiness*; it is *Holiness* begun.

"There is a being 'right with God.'  
That yields to His commands  
Unswerving, true fidelity  
A loyalty that stands."

Our proposition is of special interest, for its denial sets up an arbitrary system of thought, which challenges the very foundation of moral obligation. It involves our concept of *Freedom, Sin, Holiness, Redemption, Inspiration, The Church, Sectarianism, The Sacrament of Baptism, and the Lord's Supper*. It is not an *isolated doctrinal* position, that constitutes our disagreement; but rather an entire system of theology, originating with premises that need re-examination, and which logically enough lead to conclusions that lack universal appeal. *Ours was not a sham battle.*

It is hoped that in the future Mr. Bailey and I will have the privilege of resuming our discussion when a full evening would be given

to each of these related topics. As it is, my comments on these have necessarily been brief. However, the interested student will find reference to standard works of systematic theology which he may obtain for a more exhaustive study.

I trust that through our effort we have made a substantial contribution. Besides that which is original with myself, the reader will find herein a compilation of what famous authors and biblical scholars have written upon this subject. The following is a list of those from whom I have quoted:

CHARLES G. FINNEY, famous evangelist and first president of Oberlin College

F. W. ROBERTSON of Brighton, England, internationally famous author  
MARTIN LUTHER of *The Reformation*

PROFESSOR O. HALLESBY, Ph.D., Oslo, Norway, author of *Conscience*

JAMES FAIRCHILD, second president of Oberlin College, author of *Elements of Theology*

MILTON WILLIAMS, author of *Ethics and Theological Essays*

ANDREW PEABODY, Harvard University, author of *Moral Philosophy*

THOMAS BAIRD of Scotland, author of *Conscience, Its Use and Abuse*

THE RT. REV. NELSON SOMMERVILLE RULISON, D.D., late Bishop of Central Pennsylvania, author of *A Study of Conscience*

EZEKIEL GILMAN ROBINSON, D.D., L.L.D., president Brown University, author of *Principles and Practice of Morality*

J. PATERSON SMYTH, B.D., L.L.D., author of *God Conscience and the Bible*

FRANK S. MEAD, author of *Ten Decisive Battles*

ALEXANDER CAMPBELL, founder and first president of Bethany College, West Virginia

ADAM CLARK, famous Methodist Commentator

HENRY COWELES, D.D., author of Critical verse by verse commentary of entire Bible

JAMEISON, FAUSSET AND BROWN, authors of popular biblical commentary

All of these (*authors of treatises on moral philosophy*) were deeply consecrated Christians, who unequivocally accepted the Holy Scriptures as the Authoritative Revelation of the Will of God. It is upon this scriptural foundation we have proceeded to present our case for the affirmative.

St. Paul testified (Gal. 1:12) "The gospel which was preached of me is not after man for I neither received it of man, neither was I taught it, but by the Revelation of Jesus Christ."

In the first and second chapter of his epistle to the Romans, St. Paul establishes the premises upon which our affirmation rests. Namely — *That inner Revelation made to man thru creation*; which exists in the form of *an inherent law of our being*, creating moral responsibility. *It is the way we are made.* A fact verified by the experience of every man. Expressed by Shakespeare thus:



To thine own self be true,  
and it must follow, as the night the day,  
Thou canst not then be false to any man.

It is obvious that the position I have taken is not sectarian. In relation to our premise, there is unanimity among the authorities quoted, but it does not follow that the emphasis has always been the same, nor that in every particular there has been uniformity of thought. *Tolerance* is perhaps its most distinctive feature. In the introduction to our former debate upon this same proposition, Mr. Bailey said:

"Mine is a happy conclusion for even if Mr. Scherling is right he admits that I am not wrong and stand approved of God. I wish before God I could be as optimistic in regard to his position. Let the reader decide how there can be two 'rights' on one subject."

I accept this statement as complimentary and in this present discussion I have endeavored to strengthen it. To the degree that I have expressed intolerant sentiments I have been untrue to my premise, and illogical in my conclusions. No one can judge another man's servant; before His own Master (Christ) he shall stand, for he alone knows the motivation of his heart. (Rom. 14:4) But every man does know the motive and intentions that lie back of *his own acts*; they are a matter of consciousness and determines his moral character. This brings us to the strict philosophical definition of Conscience as *The Faculty which recognizes Righteousness and Oughtness in Motives.*

A. R. Scherling  
1044 N. Bonnie Brae  
Los Angeles 26, Calif.  
December 15, 1953

## BAILEY'S INTRODUCTION

Solomon in the long ago said, "Of making many books there is no end." Yet, I feel justified in my part of this still another book. So far as I know there is not another discussion of this subject on the market.

Mr. A. R. Scherling is my friend. I appreciate the privilege of counting him as a friend. I do not believe the doctrine he advocates. I believe him to be terribly mistaken in the views he sets forth. If I did not, I would not wish to engage in such public discussions as we have had three times.

Mr. Scherling has always had difficulties with a proper definition for the term "conscience". The definition given by Mr. Scherling in his last speech was used in the debate was since "discovered" by Mr. Scherling. I freely granted the permission to use it. The reader will understand why.

The doctrine that my good friend advocates is quite popular but why should it be so hard to define? I went to Thayer, but that would not do. I went to Young but that would not do. I went to Webster but he could not accept Webster. He would not even accept the statement by Cruden in his concordance. Why does such a popular doctrine have to be defined by such an obsolete meaning? As you read you will see that even this definition is of little consolation to this doctrine.

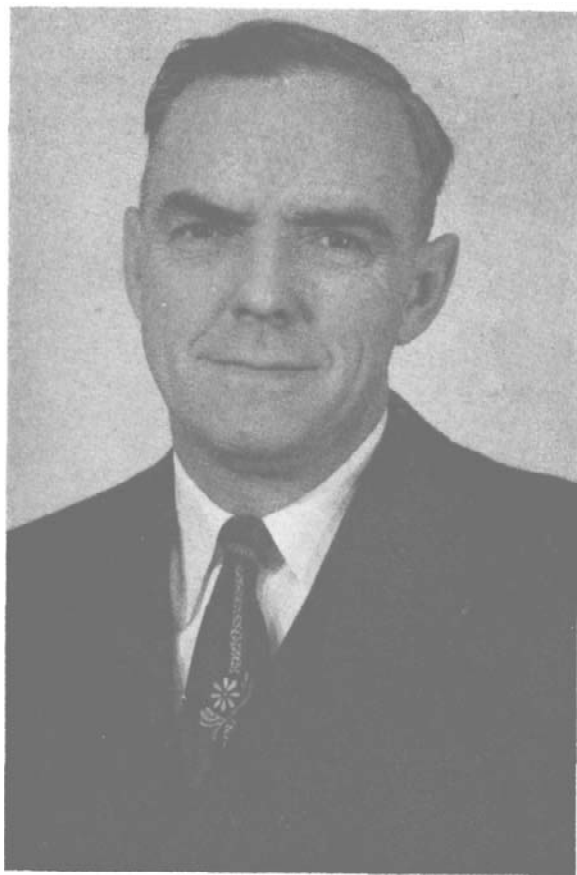
It should be always our aim in such a discussion as this to seek truth and not victory. The truth on any subject should always be sought. The truth makes free, so taught our Saviour.

As I write these words, I have no idea what Mr. Scherling has written in his introduction. Should additional argument appear therein, you will understand that I have had no opportunity to reply. Mr. Scherling wished it so.

I am more than willing to meet Mr. Scherling again in public debate. Three times churches of Christ provided the major part of the audiences for discussions; and whenever Mr. Scherling can furnish an audience, or any church of Christ desires to arrange for another debate I will be more than pleased to meet him.

May the God of all grace bless this book as it goes before the reading public. Should the things contained therein cause any soul to search the Scriptures more carefully for truth then I shall feel that I am entirely rewarded.

J. C. Bailey,  
Radville, Saskatchewan, Canada  
December 29, 1953





SCHERLING-BAILEY  
DEBATE

**PROPOSITION**

*(4 Nights)*

“The Conscience is Supreme in the Moral and  
Spiritual Realm.”

*Affirmative* A. R. SCHERLING

*Negative* J. C. BAILEY

## SCHERLING'S FIRST AFFIRMATIVE

Mr. Chairman, Worthy Opponent, Ladies and Gentlemen:

I am very happy to be here tonight, to affirm the supremacy of conscience. We are living in a time when public discussion (the open forum), where both sides of important issues are freely discussed.

This method of dissemination of knowledge is being used by radio and television and is receiving the very largest reception by the hearing and viewing audiences. Almost every subject under the sun is being debated except our different religious convictions, for this I think there are at least two reasons. Discussion upon religious topics have too often been carnal. Responsibility for this must be laid at the feet of the disputants. But discussion of religious differences need not be carnal, I purpose to make this one spiritual.

The second reason why religious topics have not been freely discussed is that most of us have made idols of our opinions; having received most of them from our parents and church association. A halo has been placed around them, we do not want to be disturbed, but prefer to go on assuming that they are all true. This is an attitude of death, no church can survive it. This too, is a carnal spirit and the responsibility for it rests on all of us. Solomon prayed for an understanding heart, would it be presumptuous if we all truly prayed that prayer? For I am deeply convinced our differences stem mainly from misunderstandings. That two sincere persons will not fundamentally differ, is a premise of the affirmative; therefore our main task is to make our position crystal clear.

This first evening I shall devote my time to establish

the fact that the supremacy of conscience, in the sense in which I am affirming it, has been and is an accepted truth in the Church of Jesus Christ.

Lest we be as St. Paul says, "one who beateth the air," let me state the position of the affirmative unequivocally.

By the supremacy of conscience only one thing is intended—that in the realm of morals which includes all that is obligatory to God and man. Our own individual conscience is supreme. Supreme in this sense, having done my utmost to avail myself of the truth there can be no higher authority for me, than that voice within which says, "This you ought to do, that you ought not to do."

In other words an individual has fulfilled present obligation when he has conformed all his voluntary powers to what he honestly believes is right. The fulfilling of present obligation necessarily implies reconciliation, forgiveness for conscious failure and restitution to the extent of one's ability. It is impossible to conceive of a superior authority, one which sets aside or overrules "this sense of right" or ought, to the *extent* that one is obligated to do what actually appears wrong to him.

Conscience is a means and not a source of knowledge, it is a function or exercise of the Intellect, it does not determine what is true or false, failure to understand this is perhaps the crux of all our misunderstandings. Neither does conscience choose, it simply testifies to the rightness or wrongness of the choice. Conscience necessarily must be supreme in its own God-given realm, its one and only duty is to stand guard over the law which a man's judgment has accepted. The Bible is a Divine Revelation of the will of God, to the degree that we apprehend the truth, whether by intuition or divine revelation, *Conscience* approves our walking in the way of understanding, and protests against any departure from it. This protest tells us that we are in danger of



being false to ourselves, of becoming morally and intellectually dishonest.\*

In view of what I have just said let me give you what appears to me to be my opponent's task.

*If he asserts that he follows some other authority, it must be shown wherein that authority has set aside or superseded his own best judgment; in other words he is obligated to show that the following of said authority did and does appear wrong to him, yet because he believes in said authority he did and now does what appears to be wrong to him.*

*He is further obligated to prove in what sense it appears wrong to him; for if it only has the appearance of being wrong, while he nevertheless knows it to be the right course; then, it has the approval of his best judgment, and is not a denial of the supremacy of conscience.*

Now, that I have stated my position it is hoped that Mr. Bailey will state unequivocally his denial in order that the real issues may be joined.

The protestant Reformation under Martin Luther was itself the answer of a clear and quickened conscience when the judgment of the church had rejected the false doctrines of the universal Jurisdiction and supremacy of an Italian Bishop.

At the Reichstag at Worms, Luther took the final and decisive step in this regard, when speaking before the ecclesiastical and secular authorities assembled there, he said, "I cannot and will not recant anything, since it is unsafe and dangerous to act against conscience. Here I stand. I cannot do otherwise. God help me! Amen."

Professor O. Hallesby, the famous Norwegian theologian, commenting on this statement of Luther's, said:

\*SEE PAGES 163 and 164 for the true etymological significance of the word *Conscience*.

Every time that Luther criticized the doctrines of the Roman Church, the Church countered with the one great accusation: Your most serious offense is not that you protest against the teachings of the Church, that many have done before you. No, not at all. Your greatest offense is the conceit which you manifest when you set up your own *conscience* against the whole Church. That is your real sin. For the Church is God's representative on earth. To oppose God, and to think one's self above even God Himself and His representative.

Luther relates frequently, too, in his open and candid way, how this thought lay upon his heart like a burden that would crush him. He himself often thought that the whole thing looked unreasonable, that he, a lone man, an insignificant monk, should be in the right, and the old, venerable Church with all its illustrious names should be in the wrong.

He relates also, how he again and again was about to agree to a compromise, and submit to the authority of the Church over his conscience.

But at the same time he also says that it was God's wonderful leading and inner guidance alone which raised him up again and gave him courage and strength to stand with God, relying upon the testimony of his own conscience alone, with the whole Church against him.

If Martin Luther had not been true to that inner conviction (his conscience) we would not be free to discuss this subject tonight.

Luther had restored conscience to its Biblical place. The individual must stand or fall with the convictions of his own conscience. By so doing Luther had also restored the word of God to its proper place.

The individual must live and teach according to the

word of God, but be it noted well again, according to the word of God.

As he himself has become convinced of its truth through his own conscience. Enlightened by that Word, not permitting himself to be bound in his conscience by the opinions of others or by their interpretation of the word of God.

Dr. Hallesby further says:

Here we wish to underscore the fact that the judgment which my conscience decrees respecting the particular situation in which I for the time being find myself is not appealable. When conscience has spoken, its verdict cannot be altered. *It is the supreme court.* And there is no other court that can quash or annul the judgments of my conscience.

When Dr. Hallesby says: "One must live and teach according to the word of God, as he himself has become convinced of its truth through his own conscience," his conclusion is that from the first to the last, the authority of the scriptures has been equivalent to the authority with which they themselves convinced men that they had come from God.

The supremacy of Conscience as intended by the affirmative appears to be a universally accepted truth. Even Roman Catholicism does acknowledge its validity when it teaches that all sincere protestants are members of "the soul of the church," and will be accepted by the Lord.

Alexander Campbell, the human founder of the fellowship of Christians known as the Church of Christ of which Mr. Bailey is associated, is on record as affirming the supremacy of conscience. I quote: "But who is a Christian? I answer, everyone that believes in his heart that Jesus of Nazareth is the Messiah, the Son of God, repents of his sins and *obeys Him in all things*

*according to his measure of knowledge of His will, I cannot therefore make any one duty the standard of Christian state or character not even immersion into the name of the Father, of the Son, and of the Holy Spirit."*

Here this great scholar affirms that one has fulfilled present obligation when he obeys according to his measure of knowledge, i.e., true to the highest that one knows which of course is all that is intended by the supremacy of conscience.

It has been said that Martin Luther gave us the right to be Protestant. Roger Williams gave us the right to be any kind of Protestant. The German freed us from an intolerable Catholicism. The fire-brand of Salem freed us from a Puritan theocracy almost as bad, and established himself as the true father of the American dream; the dream of a really free commonwealth in which all of us are on equal footing before God and the law, all entitled to life, liberty and the pursuit of happiness. All free to search for the truth as we see fit to search and in finding it to find emancipation, political and social and religious, for our hearts and minds and souls.

Yes, Roger Williams, the recognized founder of the Baptist fellowship in America, was a rebel and outcast to his Puritan contemporaries. He fled from his persecutors to Rhode Island where Providence became a city of refuge for all dissenters, a city with gates wide open to all who search for God and truth, it was the first city of its kind in the new world, it was a city set on a hill, where no ears were cropped in the interests of conformity, nor Quakers whipped at cart tails in their quest of Inner Light, a city on a hill whose light could not be hid, in whose bright light was born the epochal and revolutionary provisions which flowered at last in these words in the constitution of the United States:

“—No religious test shall ever be required as qualification to any office or public trust under the United States.—”

Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof.—”

Yes, the very idea of freedom is the issue in this discussion a denial of the supremacy of conscience is in essence a denial of all freedom. And by the Grace of our Lord it shall not be taken from us.

The right to be any kind of a Protestant implies the right to worship God in accordance with the dictates of one's conscience. It logically follows that no external authority whether of the parent, state, priest or the Bible, can ever reach the ruling power of the soul. Conscience alone has power to penetrate the soul and establish there its throne which nothing can overturn, hence the futility of all religious persecution and of all attempts to control the inner convictions by force.

Ephesians 6:1 reads: “Children, obey your parents in the Lord for this is right.”

Obviously this has reference to children who have reached the age of accountability they are required to obey their parents, in the Lord, that is, so far as such commands are reasonable and in accordance with the word of the Lord; but who is to be the judge of this? None other but the child himself.

The authority of the state is only what is given to it by the people and no people will voluntarily give to a state the authority to coerce its citizens to act against their best judgment or conscience.

These United States of America, of which I am proud to be a citizen, has gloriously demonstrated the fact of the supremacy of conscience, when it made provision for the exemption from the armed forces of the United States those who, by reason of religious training and

belief are conscientiously opposed to participation in war in any form.

I submit to you the following paragraph from our selective service law:

“ . . . Nothing contained in this title shall be construed to require any person to be subject to combatant training and service in the armed forces of the United States who, by reason of religious training and belief, is conscientiously opposed to participation in war in any form . . . ”

In a true democracy where in the dignity of the individual as a child of God is maintained, the government sustains the relationship of the servant of the people, and the supremacy of the individual conscience is never violated. But, once you deny the authority of conscience, you have laid the ground work for a totalitarian order, in which the individual is not an end in himself—but a means—a vassal of the state.

What authority has the priest? Only what the people give him, they never sell their souls, when the council and high priest in Jerusalem forbade Peter and the Apostles to teach in the name of Christ, Peter answered, “We ought to obey God rather than men.” (Acts 5:29).

Conscience versus the Bible is an unfortunate terminology, in the very nature of the case, the one cannot be supreme over the other, the Bible being a source of knowledge, a realm in which it has no equal. The conscience being an exercise of the intellect, they do not fall into the same category, the only duty of conscience is to enforce what the whole mind has accepted as law, in which case it simply expresses the highest authority the soul can know.

President Fairchild of Oberlin College says:

“The faculty by which we perceive or affirm obligation, in our case, is conscience. This is an exercise or function of the reason acting in view of

apprehended good or well-being. Conscience directly affirms the obligation to maintain a benevolent state of will or purpose; that is, a constant regard for the good."

This perception is rational, intuitive, belonging to all rational beings. There can be no more discrepancy among beings, in regard to any mathematical axiom. Thus far the testimony of conscience is forever the same, and always right, imposing upon every moral being the absolute duty of benevolence. There are emotions and feelings connected with this perception of duty, giving an impulse to the performance of the duty, and involving self-approbation or self-condemnation, according as the duty is performed or not performed. These movements of the sensibility are not properly conscience, though often so called, and are not necessary to the knowledge of duty.

*Proximate or relative duties*, obligation in reference to any executive action, are determined, not directly by conscience as a rational faculty, but by the judgment, deciding, in each particular case, what benevolence requires. The inquiry, in every case, is what on the whole will promote good or well-being. This action of judgment is not always the same in different persons, or in the same person at different times. Its decisions are variable and fallible; nevertheless they must be followed. We have no other guide in practical duty. All available evidence and light will of course be sought, in forming an honest judgment; still, the decision may be wrong, that is, not in accordance with the facts in the case.

The man who obeys his conscience is benevolent, and thus is virtuous in his inner purpose, he fulfills obligation, or, as we express it, "has a right heart." In outward conduct he does what benevolence seems to him to require, that which is duty to him. He performs what we may call subjective duty. If he is mistaken in

his judgment of practical or outward duty, he is still virtuous, right at heart, but mistaken. He fails in what may be called objective duty; that which would be duty if the facts were understood by him. But as they are not understood, the objective duty is not binding. What, with a right heart, we think to be duty, is just as binding as what we know to be duty, and the performance of it is just as worthy of moral approval.

Hence duty, as that which is actually binding cannot be unknown, it may be unrecognized. The condition of its being duty is that it shall seem to be such to the benevolent heart. Subjective duty, the duty of benevolence, is absolutely known. Objective duty is not absolutely known. It may be unknown, but in that case it is not duty.

Milton Williams says: "Conscience then can be defined as the ethical reason, or reason in the sphere of morals. The idea of right or obligation we put into the same category with that of space, and time and cause and God as one of those intuitional Verities, which challenge the soul's assent, and cannot be doubted it possesses all the characteristics of these intuitional truths. It is unique and absolute. It can neither be simplified, defined or conveyed to a mind not already in possession of it, it is the soul's own spontaneity."

Our differences about right and wrong are only seeming, never real. Take for example my opponent and myself. We do not differ in regards to the objective right, we both seek the highest good of God and the universe as a whole. Making it evident that it is not a question of right, but of mere classification. Believing as he does, that the outer, written word must take priority over the Inner Revelation. He is bound by that conviction. Here we differ only in judgment.

The same is true in all our disputes about right and wrong. No two rational beings ever did, or even can,



differ about them, we all consciously or unconsciously assume the same standard and bow before the same umpire. We are not here in this universe afloat. There are landmarks which no sophistry or depravity can alter or remove.

If a being could be found without this idea, it would not be human. If a human being could be found without this idea, he would immediately be placed in a lunatic asylum. Conscience then is the crowning faculty of man and constitutes his chief distinction from the lower animals. It lifts him above the mere animal in proportion as its supremacy is maintained.

To deny the supreme authority of conscience is to deny the possibility of religion and to withdraw from morality its essential principle. Religion, in any light in which it can be viewed, is the expression of a sense of obligation, this sense, as well as the expression of it, will exist or disappear with the existence or disappearance of a recognition of the supreme authority of conscience. The essence of morality is in a loving, unbought compliance with the immutable requirements of ethical truth, and there will be compliance only as there is a recognition of the supreme authority of moral truth and of the moral judgments based on truth. All other inducements to compliance can serve but as cheap bribes. The result can be nothing more than counterfeit morality.

A fundamental and basic premise of the affirmative is that by virtue of our creation, we bear the image of God. The law of His divine nature is written upon our souls. This inner revelation or moral constitution is of such a character that without it, no teaching of the Bible would be of any value. The Bible was made for man, not man for the Bible. This inner revelation is as divine as the Bible, as much God's own workmanship as the Bible, and the meaning of the Bible, where there is

any possible question of interpretation must be tested by it.—I thank you.

## BAILEY'S FIRST NEGATIVE

Brother Chairman, Mr. Scherling, Brethren and Friends:

I am very happy to be here this evening and to meet Mr. Scherling, this third time, in discussing this question, Conscience is Supreme in Both the Moral and Spiritual Realm.

I believe that Mr. Scherling is a sincere man but a sadly mistaken man. Conscience is a necessary thing. Conscience is part of man's make-up, and if it had not been needful, God would not have given to man the capability of conscience.

Though Mr. Scherling is in the affirmative, he asked me to state definitely my position. It can all be summed up in this one verse from God's book, "bringing every thought into captivity unto the obedience of Christ" (II Cor. 10:5). Let me repeat it. "Bringing every thought into captivity unto the obedience of Christ." The question is simply this, do we bring conscience into submission to God's Word or do we say we cannot accept God's Word unless it appeals to our conscience. There is the difference.

I want you to understand that the definition as given by my good friend for "conscience" is not the definition as given by Webster. It is not the definition given by Young (Young's Analytical Concordance). It is not the definition given by Thayer (Thayer's Greek-English Lexicon). It is not the definition given by the American Encyclopedia.

Webster says, in regard to conscience, that it is self-knowledge.

But listen to what my good friend says in regard to conscience on page 20 of our former debate (held in the Sons of England Hall in Regina, January, 1936). "Their conscience was just what it ought to be" referring to those of whom it is said that their conscience

was weak. We continue, "Conscience then SHOULD ALWAYS BE FOLLOWED (emphasis mine J.C.B.). It needs no particular enlightenment from the Bible."

My worthy opponent had a great deal to say about Martin Luther, the great reformer. There is no one that has more respect for Martin Luther than I; but Martin Luther did not teach what my friend Scherling teaches in regard to this subject, for he read to us tonight of Luther and this was the statement, "that he had to stand in opposition to the whole Roman Catholic Church, because of his conscience, ENLIGHTENED (emphasis mine J.C.B.) by the Word of God." But my friend, let me read again what Scherling teaches, "their conscience was just what it ought to be," though it was weak. (Scherling teaches that their conscience was not weak but we shall come to that later). Listen, "Conscience then, should always be followed, it needs no particular enlightenment from the Bible."

Now continuing this line of thought, though my good friend said tonight that conscience, can I find it here, "that conscience and the Bible in no sense is one supreme over the other." That is an absolute impossibility. That robs the Bible of all authority. Can we find what I want, we turn over to page 18 of our former debate. We start to read at the bottom of the page, "Choices and motives which are in accordance with conscience are perfect. Here it falls into no error, makes no mistakes and as all moral character lies in choices, the moral character of him who obeys the dictates of his own conscience are perfect. He omits no duty, commits no sin. A conscientious sin is an absurdity, a self-contradiction."

I want to go back to the beginning of the Bible before we notice anything else tonight. We shall see if, as has been suggested, our differences are only seeming, not real. I believe that this difference is real. It is not seeming. Will every thought be brought into captivity unto

the obedience of Christ, or will we say that we first have to decide this by our own conscience? Every man becomes a law unto himself, if this theory is true, let us go back to the garden of Eden. Remember Mother Eve was deceived, and what happened? She was BE-GUILED and what happened? Did she sin? The apostle Paul, writing to Timothy, does not say that Adam sinned, but he says, "that the woman being beguiled (deceived) hath fallen into transgression." I would like to repeat that, for herein is the crux of the matter, a man can follow his conscience, a woman can follow her conscience, according to this former debate, and feed her baby to the crocodiles and it will not be wrong. God did not understand it this way. God told Eve, God had made a law that, "that of the tree of the knowledge of good and evil" man was not to eat of it. In the day they would eat thereof they would die. There is nothing ethical about eating of a tree. It had nothing to do with morals. It had to do with a spiritual obligation to God. Our proposition, however, says tonight that, "Conscience is Supreme in Both the Moral and Spiritual Realm." Mother Eve heard the voice of Satan. She believed that voice. She obeyed that voice, not wilfully, not maliciously. "But the woman being deceived hath fallen into transgression." The whole crux of the matter is this, can a person sin and still be conscientious? If a person can sin and still be conscientious, then the conscience is not supreme in the moral and spiritual realm. Conscience must be brought into captivity unto the obedience of Christ.

My good friend saw fit tonight to quote from Alexander Campbell. We shall more thoroughly deal with that tomorrow evening, but everyone that knows anything about the teaching of Alexander Campbell knows that this matter (of claiming that Alexander Campbell taught this theory) is an absolute untruth. That is just

being as kind as I know how to be. Alexander Campbell did not teach the supremacy of conscience, nor did Alexander Campbell accept the definition as given by my good friend.

The very meaning of the word, the word conscience, I should not need to tell you this, Mr. Scherling should told you this, what the word means, from whence it comes. He did not mention it (the meaning). He said he defined it, but then listen as I read from page 17 of our former debate, second paragraph: "I define conscience then as the ethical reason, or reason in the sphere of morals. I put the idea of right into the same category, with that of space, and time, and cause, and God." I think he read the same words tonight. But I want to interject a thought here about time and our conception of it. Is our conception of it infallible? As we were coming down here my heart began to beat real fast, and this was in regard to time. I knew I was supposed to be here for the 20th of July. One of our party suggested that yesterday was the 20th of July. Now I do not know which attitude of time was right, hers or mine, but I suppose as long as you thought it was right you could have made yesterday the 20th of July. Now going back to Mr. Scherling's quotation, "I define conscience then as the ethical reason, or reason in the sphere of morals. I put the idea of right into the same category as that of space, and time, and cause, and God, as one of those intuitional verities, which challenges the soul's assent."

Thayer says that "Conscience is the soul in action." Mr. Scherling says that conscience is something that reveals itself to the soul, and tells the soul what it ought to do. The definition of this word, which is made up of two words, is "self-knowledge." Therefore conscience cannot be an absolute sense of right, but that which can be educated.

My good friend makes fun of the idea that conscience

can be educated. Yet, the very word, that is used in the Bible, in the New Testament, thirty times and the only word translated "Conscience" means self-knowledge. Webster says that the word means self-knowledge, or judgment of right and wrong.

Young says, in giving the definition of the Greek word, "a knowing of one's self."

Thayer says, "joint knowledge," "the consciousness of anything."

The American Encyclopedia says, "moral judgment."

Let us proceed. I am quoting from Mr. Scherling again, "It is one of those intuitional verities." Not very much like his definition, and what I have read from these authorities, is it? Not very much like what I have read. Quoting again from Mr. Scherling, "that challenges the soul's assent, and cannot be doubted. It possesses all the characteristic of these intuitional truths."

Going back to the quotation from the American Encyclopedia, does any one suggest that tonight you can absolutely trust your "moral judgment"? That it cannot be in error? Every one knows how sadly true is the fact that your moral judgment can be in error. The only way that your moral judgment can be right is by bringing every thought into captivity unto the obedience of Christ. If old Mother Eve had only known that solemn truth, that every thought must be brought into captivity unto the obedience of Christ, then sin would not have entered through her into the world. My friends, sin entered the world by the very means that my good friend says is impossible. That such an act could not be sin. Now there you are.

Now unless Mr. Scherling has changed since we met in Regina, he will tell you that this is just my interpretation. We shall see what happens in his next speech.

I am very sorry for one thing that happened and I think we might as well mention it right now. I am proud

of my brethren. There is not one person in Vancouver, Washington, that I met until tonight. The greater part of this audience are my brethren in Christ. Yet, in your paper on Friday last, this is what my good friend had put in the paper. *This is unfortunate.*

Quoting the entire advertisement as it appeared in the daily press on Friday, July 17, 1953.

### OPEN LETTER TO THE CHURCHES OF VANCOUVER AND VICINITY

Dear Brethren in Christ:

In the proposed discussion between J. C. Bailey of the church of Christ, and myself, I am affirming the Supremacy of Conscience. Having discussed this subject with Mr. Bailey on two previous occasions, I am aware of the effort that will be made to becloud and distort my position.

I, therefore, wish to release the following brief explanatory statement. Conscience is supreme in its own God-given realm. Its one and only duty is to stand guard over the law which a man's judgment has accepted.

The Bible is a divine revelation of the will of God, to the degree that we apprehend the truth. Whether by intuitional or divine revelation, conscience approves our walking in a way of understanding and protests from any departures from it. This protest tells that we are in danger of being false to ourselves, of becoming morally and intellectually dishonest.

Note the relevance of our subject: (1) a denial of the supremacy of conscience is virtually the denial of all freedom. (2) The unity of the Spirit is thereby rendered impossible, as graphically illustrated by my opponent's general attitude toward brethren of other persuasions. (3) Finally, the conscience must be supreme to preserve the integrity of manhood, the soundness, symmetry of personal character. Its denial is to deny the



very possibility of religion and to withdraw from morality its essential principle.

It has been said that Luther gave us the right to be protestants. Roger Williams gave us the right to be any kind of protestants. In this tradition we are championing the cause of true religious freedom. Your cooperation and support will be deeply appreciated.

HIGH SCHOOL AUDITORIUM, July 20, 21, 22, 23

Sincerely yours,

A. R. Scherling.

Let us notice, we quote: "I am aware of the effort that will be made to becloud and distort my position." I want to tell you that a statement like that is a distortion of anything that is good and noble and true. I resent it. Why Mr. Scherling thought I had changed so much from the debate that we had before I do not know. We have corresponded a few times. This is what he said in our former debate: "The more intimately I have become acquainted with Brother J. C. Bailey, the more I have come to admire him. He has firm convictions and is ready at all times to defend them. Although we have many things in common we thoroughly differ upon the subject under discussion in this volume—ours was not a sham battle." (Quoting from Mr. Scherling's introduction).

In this debate, however, before he has heard one word of what I have to say he treats me as dishonest and that is not beclouding what he said. I could have hoped that this debate might have been kept on a higher sphere. I realize that this advertisement has gone out before the people of this fine city and I do not care for myself, for my Lord has taught me when I am reviled to revile not again, and when I suffer to threaten not. If it were but a matter against me as an individual, this would never have been mentioned; but when it comes

to insulting the church of Jesus Christ, the church for which He died, I want it to be publicly known that I have no intention of letting it pass. It shall be brought out into the open. All I ask of Mr. Scherling is to put his toe to the line and discuss this question of the supremacy of conscience. If he believes the definitions as given here, in our former debate, let him say so. That is not beclouding the issue.

I want to continue with the advertisement that appeared in your local paper, "note the relevancy of our subject first, a denial of the supremacy of conscience is virtually a denial of all freedom." Jesus said, John 8:32: "Ye shall know the truth and the truth shall make you free." In John 17:17 Jesus says, "Sanctify them in the truth thy word is truth." Mr. Scherling says that a denial of the supremacy of conscience is virtually a denial of all religious freedom. No statement could be farther from the truth. Men should be conscientious, but conscience should be brought into subjection to the word of God. That I firmly believe and teach. But to intimate, to insinuate that we stand against religious liberty is to insult my brethren. We believe this. We believe this firmly and we stand for these principles. We are not ashamed of the things which we believe. We surely believe in religious freedom. My good friend tonight referred to the freedom that was given by the Congress of the United States. Is there one of my good brethren that does not believe, from the standpoint of the law, that that freedom should not be given? Of course not. That has nothing to do with the issue: The supremacy of conscience in the moral and spiritual realm. The fact that the law says a man should not be persecuted for his religious convictions is right and proper. A man in his religious convictions belongs to God and not to the rulers of the country. Peter told

the rulers of the country that, "We must obey God rather than man."

Quoting again from the advertisement, "the unity of the Spirit is thereby rendered impossible, as graphically illustrated by my opponent's general attitude toward brethren of other persuasions." What is my attitude toward people of other persuasions? Here is my attitude, and here is the attitude of my brethren that are here tonight. (There is not one of them that would stand up and be counted on this proposition). We will unite with any one upon the word of God. We shall give to Jesus the supreme authority. He has declared that it belongs to Him, "All authority has been given unto me in heaven and on earth." There is not one of my brethren tonight that will not give up any particular interpretation they have on any Scripture to unite upon the Bible with any God-fearing man. Now if that is rendering impossible, if to say here is the New Testament, and upon that I will unite with you, I will stand with you, if that is making the unity of the Spirit in the bonds of peace impossible, **THEN MR. SCHERLING'S CHARGE IS CORRECT.**

Let us read it again, "the unity of the Spirit is thereby rendered impossible, as graphically illustrated by my opponent's general attitude toward brethren of other persuasions." What is the unity of the Spirit? Let us turn to Ephesians. If there is a brother here tonight, a member of the blood-bought, blood-sealed church of Jesus Christ, that does not accept the unity of the Spirit, I want him to say so. I never met most of you before tonight. I have a few, a very few of you before. However, I know my brethren well enough, that when it comes to things that have to do with the unity of the Spirit they will accept it. Paul is writing in Ephesians and he says, "there is one body." Is there any brother here tonight that believes there is more than one body?

If you do, you are standing against the unity of the Spirit. We do not believe there are many bodies acceptable to God. In our former debate, Mr. Scherling said there were thirty or forty. I do not know what he is going to do with the rest of the 252 religious denominations you have here in the United States. He will have to answer. We are drawing the line where the Spirit drew the line. I wonder how man draws the line when he does not accept the unity of the Spirit.

"There is one body, and one Spirit, even as ye were called in one hope of your calling." Just one hope. I never met brother M. Lloyd Smith until today but I know what that one hope is that he has, and that is, that after the changing scenes of life are over he may dwell with Jesus Christ at last. Is that not correct?

M. Lloyd Smith: "That is correct."

Thank you. Is there any one that is a Christian, that is a member of the church, or for that matter, is there anyone here tonight that does not belong to any church, that will not accept that there is one hope? It is a hope of a glorious eternity with God.

Are we standing against the unity of the Spirit, because we do not believe that denominations have any part or place in God's plan? That is not standing against the unity of the Spirit, that is standing for the unity of the Spirit. The Spirit says, **THERE IS ONE BODY.**

We go further in this passage and we read, "one Lord." My good friend spoke something about a totalitarian power. I belong to just that kind of an organization. I am not ashamed to tell you tonight that I belong to that kind of an institution. You live in a democracy, and so do we (Canadians). Christ says, "**ALL AUTHORITY HAS BEEN GIVEN UNTO ME** in heaven and on earth." The word "lord" simply means ruler. There is one ruler, and only one ruler that we accept. Are we the ones that are guilty when others set

up human religious laws, human institutions? Who is guilty of destroying the unity of the Spirit? I want to plead, not guilty, with every fiber of my being.

“One faith”—Faith comes by hearing the Word of God (Rom. 10:17). Read a thing, read it out of the Word of God and see how quickly my brethren will accept it. See if the charge is true that they are against the unity of the Spirit.

Finally, “one baptism.” Yes, one baptism. Baptism in obedience to the commands of God. Just that. We do not believe that any other baptism is acceptable. We believe there is one baptism just as there is one Lord and one faith.

Is this our error? We believe that there is “one God and Father who is over all and through all and in you all.” Is that the charge?

If obeying these things humbly, conscientiously, is the cause of religious division I plead guilty, but if doing those things which the Holy Spirit said would keep the unity of the Spirit and the bond of peace makes unity we have done that.

## SCHERLING'S SECOND AFFIRMATIVE

Mr. Chairman, Mr. Bailey, Ladies and Gentlemen:

Now, that we have heard Mr. Bailey's first speech I am more convinced than ever that our differences stem from fundamental misunderstandings. Alexander Campbell said, "No scholar will put his trust in dictionaries." While I make no claim to scholarship, I do agree with Mr. Campbell, the dictionaries, like the Bible, often give us only the loose and popular definition, not the strictly scientific. I would prefer not to be technical in regards to definitions, but since our difference really hinge upon our meaning of this word conscience, let's make sure we understand each other at this starting place.

I made some very definite statements in reference to what I intended by the supremacy of conscience, and requested Mr. Bailey to make an unequivocal denial of my position, so that we could really join the issues, and not be beating the air, but so far he has seen fit to avoid them completely and has chosen to revert back to our former debate. What I said in 1935—eighteen years ago. I still believe, basically there has been practically no changes. However, I, in my affirmative speeches will be re-stating these propositions in their proper order, and if Mr. Bailey will rebuttal my present speeches as we go along, you who are here tonight will more readily understand. And I trust profit from our discussion.

I shall now comment on the statements he has made which I think will reveal the fact that there are fundamental misunderstandings between us.

Mr. Bailey quotes—2 Cor. 10:5:

"Casting down imaginations and every high thing that exalteth itself against the knowledge of God,

and bringing into captivity every thought to the obedience of Christ.”

Paul is here speaking to Christians, everyone who truly accepts Christ as Saviour and Lord, is admonished to bring every thought into captivity to Christ. This I aim constantly to do—for believing as I do that Christ is the Revelation of the absolute will of God. It follows necessarily that in order for me to be true to the highest that I know I must bring both my thoughts and actions into harmony with His will as it is revealed in Christ. Here Mr. Bailey and I agree, but, it has no bearing upon our subject under discussion. In bringing my thoughts into captivity to Christ, I obey the deepest law of my being therefore the peace that passeth understanding. (Phil. 4:7).

Next Mr. Bailey goes back to our former debate, where I maintain that the Corinthians who Paul refers to as having a weak conscience in reality were weak in knowledge, this subject I shall take up fully tomorrow evening. But just a few comments tonight, when we take the context and subject matter into consideration in the 8th chapter of 1st Cor., it becomes perfectly obvious that these Corinthian brethren did not have perfect knowledge—in reference to certain meats; therefore their conscience forbade them to eat. Note carefully that according to Paul their conscience was not inactive, but intense and vivid. I have consulted a number of reputable commentaries, and every one takes this same position. They lacked the proper knowledge—weak in understanding. But their conscience was just what it ought to be, but more of this tomorrow night.

Going back again to our former debate he takes objection to my statement that conscience needs no enlightenment from the Bible. This statement removed from its context needs explanation here. Conscience being a function or exercise of the intellect, enlighten-

ment in the nature of the case cannot be predicated of it; however it is the position of the affirmative that the Bible is the very greatest source of moral and spiritual knowledge conceivable, and is *indispensable* to our highest welfare.

Again from our former debate he challenges my position that conscience is not educated. I had planned to take the question, *Can conscience be educated?* up in a subsequent lecture. But now since he has brought it to our attention let me give you what better authorities than I have said upon this subject.

James H. Fairchild, President of Oberlin College, says in his treatise on moral science: "Certainly not, it is one of the original faculties of our moral constitution; it is even doubtful whether the rational intuitive faculty which alone discerns obligation can be educated in any proper sense. Perhaps it may be educative in the same sense as the eye to see with discrimination, what, without education it would still see. No being can be taught obligation who has not the idea to begin with. The judgment may be educative to discern more clearly the objective right. The feeling of obligation may be quickened by culture and the aesthetic moral sense may be developed and modified but in none of these senses is conscience made by education."

Andrew P. Peabody, Professor of Christian Morals in Harvard University, says, "Conscience is commonly said to be educative by the increase of knowledge. This however, is not true. Knowledge does not necessarily quicken the activity of conscience, or enhance its discriminating power. Conscience often is intense and vivid in the most ignorant; and inactive and torpid in persons whose cognitive powers have had the most generous culture. Knowledge indeed brings the decisions of conscience into closer and more constant conformity with the absolute right, but it does not render its decisions



more certainly in accordance with the relative right; that is, with what the individual from his point of view ought to will and do."

John Milton Williams says, "The affirmations of conscience are already perfect and no increment of light or darkness can change or modify them. The conscience of the most uninstructed Eskimo who shivers in the Arctic snows is as unerring, perfect as that of the most erudite teacher of our theological schools."

The Right Rev. Nelson Somerville Rulison, D.D., late Bishop of Central Penn, says:

"Does the true genesis of conscience imply that it is the result of development, education and training, and if it does, wherein and to what extent has it authority over men? These are the burning philosophical questions of the day—."

Conscience is an everlasting perception of right and wrong, and the impulse to choose the one and reject the other, while judgment is the hand that points out what is right in any given case or the tongue that names the wrong. The judgment is developed and changes much as the hands change their places on the face of the clock, but the central shaft that moves the whole machinery changes not. It moves ever in the same way; points in the same direction and neither hastens nor slackens its speed. Precisely so, conscience never varies in its testimony; however ignorant or cultured the judgment, however clear or perplexing the environment, however changeful the voice of reason in the court of evidences, there is absolutely no change in conscience. Its voice is one. It testifies to the same thing all the time. It approves men for living in obedience to the law which their judgment has accepted and it disapproves all disloyalty to that law. But conscience does not make the law, does not even choose it. The choice is made by the will and judgment which are always affected by the

opinions and culture of the times and what we call in a general way, education. Conscience is not affected by this education, has no need of its culture. It speaks almost automatically. It never fails to speak when there is need. It never contradicts itself. It approves men when they are loyal to the right as they know it, and condemns them when they violate the law which they have chosen and believe is right. That is all that conscience has ever done or ever will do. But if you refuse to confound conscience with judgment, educating the latter and always obeying the former, you may not always know the whole truth nor follow the absolute right, because of your necessary ignorance; but you will keep the glory of your manhood unstained, and its integrity unbroken, because you will ever do that, which, according to the light within you, seems the best to be done, than which there is no better possible to anyone. To make you do that is the one and only work of conscience.

That conscience as an exercise of the intellect or mind, cannot as such, be educated is an established fact. However, you and I are desperately in need of enlightenment, which can only come through the regular channel of education.

Mr. Bailey mentions the throwing of babies to the crocodiles in the River Ganges as evidence of the fallacy of obedience to conscience.

Milton Williams says:

“The heathen mother, in justifying the immolation of her child, refers it to a principle we all recognize as binding. ‘The Great Spirit,’ she says, ‘or the highest good,’ requires the sacrifice, making it evident that it is not a question of right, but of mere classification, about which we differ from that benighted mother.”

That this implies a terrible perversion of judgment

we readily admit, but one need not go to India to find perversion, to an appalling degree it exists all around us, and no doubt to some degree in all of us. It is our solemn obligation and duty to shed light upon every deluded soul, by a revelation of the will of God as it is revealed through Christ, as light and understanding comes, these souls in heathen darkness will be liberated from their darkness and superstition. Then conscience will move automatically as it did in the case of Saul of Tarsus, from persecution to loving adoration. So in the heathen, when their perverted judgment is enlightened, instead of throwing babies to the crocodiles they will press them to their bosom for evermore.

There is only one way to account for this terrible perversion of judgment, it has not come naturally, i.e., by following the light of nature, but, rather, its very antithesis. It has been imposed from without. No mother human or otherwise naturally throws her offspring to crocodiles. If this is true, the heathens who practice these pagan rites have rejected the inner revelation that God has made to them by nature. Once you reject the inner revelation, the way that is written in the nature of reality, you are prepared for deception of the most flagrant nature; but this is precisely what the affirmative of this debate maintains. The heathen mother who throws her baby to the crocodiles vindicates my position. She admittedly has not been true to the revelation God had made to her through her nature. It is a self-evident fact that I need not further prove. Positively speaking, the position of the affirmative is: Every soul who fully obeys, lives in accordance with the inner law of his being, has the foundation laid upon which he can build a true symmetrical life, that will increase in wisdom and stature, and in favor with God and man.

Mr. Bailey asks if a person can sin and still be con-

scientious. Evidently he has an entirely different concept of what sin is than I have.

Milton Williams says:

“Choices and motives which are in accordance with conscience are perfect. Here it falls into no error, makes no mistake and as all moral character lies in choices, the moral character of him who obeys the dictates of his conscience is perfect. He omits no duty, commits no sin. A conscientious sin is an absurdity, a self contradiction.”

Again he says:

“This choice of the good of being, like every other, must either be carried into execution or abandoned; the execution of this choice must include every possible duty, for it is not conceivable that doing anything but good can be obligatory. Hence love is the fulfilling of the law. In other words, following the dictates of conscience is the whole duty of man.

This somewhat startling assertion is a logical necessity. The conscience is the faculty, the only one which perceives obligation; and, as there can be no obligation which is not perceived, there can be no obligation other than it reveals. Hence, meeting its claim comprises every possible duty.

Charles G. Finney, the great evangelist and first president of Oberlin College, says:

“Can there be any other than voluntary sin? What is sin? Sin is a transgression of the law. The law requires benevolence, good-willing. Sin is not a mere negation, or not willing, but consists in willing self-gratification. It is a willing contrary to the commandment of God. Sin, as well as holiness, consists in choosing, willing, intending. Sin must be voluntary; that is, it must be intelligent and voluntary. It consists in willing, and it is nonsense to deny

that sin is voluntary. The fact is, *there is either no sin, or there is voluntary sin. Benevolence is willing the good of being in general, as an end, and, of course, implies the rejection of self-gratification, as an end.*"

So sin is the choice of self-gratification, as an end, and necessarily implies the rejection of the good of being in general, as an end. Sin and holiness, naturally and necessarily, exclude each other. They are eternal opposites and antagonists. Neither can consist in the active state of the will, and there can be no sin or holiness that does not consist in choice.

A state of perfect love implies the discharge of all known duty, and nothing strictly speaking can be duty, *of which the mind has no knowledge. It cannot, therefore, be our duty to believe a promise of which we are entirely ignorant, or the application of which to any specific object we do not understand.*

If there is sin in such a case as this, it lies in the fact that the soul neglects to know what it ought to know. But it should always be understood that the sin lies in this neglect to know, and not in the neglect of that of which we have no knowledge. Entire obedience is inconsistent with any present neglect to know the truth; for such neglect is sin, but it is not inconsistent with our failing to do that of which we have no knowledge. James says, "He that knoweth to do good and doeth it not, to him it is sin." "If ye were blind," says Christ, "ye should have no sin, but because ye say, we see, therefore your sin remaineth."

To the question, can there be any other than voluntary sin? Charles Finney gives an emphatic no! Sin is always and necessarily a violation of a conviction, or a known law as Mr. Williams has said, "Conscience perceives obligation and as there can be no obligation, which is not perceived, there can be no obligation other

than it reveals; hence, meeting its claim comprises every possible duty." No, Mr. Bailey, there is no such thing as a conscientious sin.

When Alexander Campbell said, "that everyone that obeys Christ in all things according to his measure of knowledge of His will," he placed himself on the affirmative side of this discussion, he took all arbitrariness out of obedience. For he says he could make no one duty the standard of Christian state or character, no not even immersion into the name of the Father, Son and Holy Spirit just as Mr. Bailey did in our former debate, so now again, he makes an assertion that Mr. Campbell did not believe in the supremacy of conscience without backing that assertion with a single quotation from Mr. Campbell himself. This of course he cannot do for Mr. Campbell was a first rate scholar and he did not make a habit of contradicting himself. Mr. Bailey, himself, an experienced debater, knows full well that a simple denial is not enough. One must support it by concrete evidence. But, there is no evidence, if there were, Mr. Bailey would certainly produce it. So again I remind you, Mr. Campbell did not require obedience to any so called positive commands, but swept them aside and placed our acceptance before God, unequivocally on the basis of light or conscience which is exactly that of the affirmative, which we shall come to see more clearly as we develop our thesis by a study of the epistles of St. Paul.

In the time that I have left at my disposal, may I express my regrets over the furor that the advertisement in your local paper has precipitated. My motive was good, that is more than I can say for my judgment. However, I believe the statements made are true, there has been much distorting and beclouding of my real position by Mr. Bailey. However, it may not have been intentional, perhaps he feels the same way about me,

that is how I want it to be. Just meeting all the facts openly and on a friendly basis.

Then again I said, that with his general attitude toward brethren of other persuasions, unity of the Spirit would be rendered impossible. I have no apology for this statement. These many years of close contact with the Church of Christ (sectarian\*) has made it possible for me to make a fairly good appraisal of their actual true position.

It must be admitted by all that the Church of Christ regards themselves in a superior position before God, they constantly refer to all others as sects. They do not regard members of other denominations as brethren.

When I first came to know my opponent, I would refer to him as brother Bailey; but as time went on I noticed he did not refer to me as brother Scherling and I became aware of the fact that he did not regard me a brother. This is the attitude that I had reference to in the advertisement. As I understand it, unity of the Spirit would be impossible on that premise, but the unity of the Spirit based on the premise of the affirmative, is to say the least fundamentally different. No denomination or Church communion is exclusively regarded as the Church of Christ, as what ever position, we take for ourselves, we must necessarily grant freely to others, for a refusal would be an act, not in accordance with *Love*. Therefore *Sim*. Follow this idea through to its ultimate conclusion and every sincere and conscientious soul who obeys and loves the Lord Jesus Christ is a member of his body, the Church. Here on this physical plain of our existence, we fellowship and labor with that group through which we honestly believe we can

\*\*Not said in derision, but to distinguish between the group Mr. Bailey is associated with, and the over-all body of true believers who constitute the Church of Christ according to the view-point of the affirmative.

best further the interests of the kingdom of God. I accept Mr. Bailey as a full brother, but it is very obvious I cannot associate myself with the Church of Christ (sectarian) for the simple reason the prerequisites are of such a nature I cannot meet them and be true to my conscience. I thank you.



## BAILEY'S SECOND NEGATIVE

Brother Chairman, Mr. Scherling, Brethren and Friends:

I am very happy to be here this evening to discuss the proposition, "Conscience is Supreme in the Moral and Spiritual Realm."

I knew just as well as I ever knew anything that when this debate was arranged, and I got out this former debate and read it, and reread it, that it was going to hurt when I began using it and I think you have seen the effects of that use tonight. My good friend said in our former debate that I did not understand the subject. I have read all that he said carefully so that I could try to understand what he is trying to teach. I am sure that every intelligent reader will be at a loss to reconcile Scherling with Scherling in his second speech.

Now in regard to the statement made by Alexander Campbell, the statement is correct. But Mr. Campbell said not one word about conscience in that statement. Campbell is not talking about conscience as Mr. Scherling very well knows. If you want to know what Mr. Campbell taught on "Conscience" you could read his book "Popular Lectures and Addresses." You will see there that Mr. Campbell teaches the same thing as the negative on this subject.

Isn't it queer that my friend refuses to accept all the definitions as given by the greatest scholars the world produces? Instead he goes to the theologians and to their theory concerning this subject. Did he quote one Scripture in proof of his statement tonight? He made no mention whatever of the sin of Eve. Paul said the woman was deceived and **FELL INTO TRANSGRESSION**. These men with their worldly wisdom say that such a sin is an impossibility. I would rather have one word from the Bible than the opinions of ten thousand men, no matter what their standing might be.

He quotes the theologians tonight to show that conscience cannot be educated. I quote a scholar tonight. Dr. Cruden, the author of Cruden's Concordance, says that conscience can be educated. This is a battle between the theologians and the scholars and I predict will be all the way through.

Webster says that "Conscience is self knowledge." "A judgment of right and wrong." Over against this plain definition you have Mr. Scherling exclaiming, "I define conscience as one of the intuitional verities." There is not a resemblance in the two definitions, and if at times Mr. Scherling and I may seem to be talking about two different things you will understand why. There is only one word translated "conscience" in the New Testament and according to Thayer it means "joint knowledge," "the consciousness of anything." Therefore as there is never the meaning "intuitional verity" or any one of the phrases that Mr. Scherling uses given as the meaning of this word, it follows that there is no such a thing as conscience in the Bible as defined by Mr. Scherling.

Yes, I surely object to Mr. Scherling's statement that "Conscience needs no particular enlightenment from the Bible." Conscience is "self knowledge." It surely needs to be educated from the Bible in order that "we might bring every thought into captivity unto the obedience of Christ."

I know that the Rt. Rev. Nelson Somerville Rulison, D.D. late Bishop of Central Penn. says, "But if you refuse to confound conscience with judgment." Who is confused anyway? Webster says the word means the "moral judgment." So either the "Rev." or Webster is wrong. I shall stick by Webster. In the light of what we found this word as used in the Bible means. The statement from "Rev." again is only nonsense, "Conscience is not affected by this education, has no need of

its culture." Dr. Cruden says conscience can be educated. Remember that Young says that this word "Conscience" means "self knowledge" and then the theologians say "It cannot be educated." Again let me repeat it would seem that this debate is a battle and it will continue to be between the scholarship of the world on one side and the theologians on the other. The scholars are with the negative.

Here is a verse that was used a great deal in our former debate, and one which makes this teaching of my friend an impossibility. "Oh Jehovah, I know the way of man is not in himself. It is not in man that walketh to direct his steps" (Jer. 10:23). We are coming right to the line now. If conscience is what Mr. Scherling says it is we do have within ourselves a power to direct ourselves. Yes, and he says that as long as we follow it we cannot be wrong but Jeremiah 10:23 says that **"IT IS NOT IN MAN THAT WALKETH TO DIRECT HIS STEPS."** We have the Bible and the scholars on one side and the theologians on the other. Here we take our stand.

Does man have power within himself to know right and wrong? If he has, then there would be no need of a revelation, an outer revelation. The Bible, if you please.

We read from Paul's epistle to Timothy that Mother Eve sinned, was beguiled and fell into transgression. We read from this former debate, and Mr. Scherling said it again tonight, that a conscientious sin was an absurdity, an impossibility. He backed up his statement by long quotations from certain theologians. That still leaves the argument from the word of God, that **EVE WAS BEGUILED AND FELL INTO TRANSGRESSION.** You have your choice of accepting the evidence of inspiration or these modern doctors of di-

vinity. I predict that Mr. Scherling will not answer this argument for he cannot.

Let us look at another illustration tonight. David having ascended the throne of Israel (I Chron. 15), proposed that they bring the ark of God back to Jerusalem. For, said David, "we sought it not in the days of Saul." The thing seemed good, not only to David, but to all Israel. They went to bring the ark in order that they might serve God, but this Bible, the Old Testament, had become a forgotten book. They did not know that the ark should be carried on the shoulders of the priest. They started their journey to Jerusalem with the ark on a new cart they had built, instead of on the shoulders of the priests. You know what happened. One of the oxen stumbled and Uzzah put forth his hand to stay the ark. And God killed him on the spot. He violated the law that he did not know. David did not know the law and David learned later what the law was and brought the ark up according to the commandment (I Chron. 15:2). The question is this, did Uzzah commit sin? If he did not, why did he die? If he did commit sin, there can be sin without the law being known to man. Now I just gave you one illustration but the Word of God abounds with such illustrations.

You must bear in mind as we proceed in this debate that what I mean by conscience is the meaning given by the best dictionaries in English and in Greek. That is not what Mr. Scherling means by conscience.

Let us read again from the former debate, "I define conscience as the ethical reason." I turn one page. Here he says, "It is unique and absolute." Then still further, "Nothing resembles it, nothing represents it. It can neither be simplified, nor defined, nor analyzed, nor conveyed to a mind not already in possession of it. Whence comes it? How can a child know with such certainty that intentional cruelty is wrong?" Children

know that intentional cruelty is wrong for the simple reason that they are taught that it is wrong. Let us proceed with our quotation from Scherling, "It must have come from within. It must be the soul's own spontaneity." Now let us just notice what this doctrine is. I brought up the child mother of India. She, who until British law forbade it, offered her first born to the crocodiles. She had been taught that she had offended the gods when her first born was a girl. Now my good friend says "differences are only seeming never real." She lacks knowledge but so long as she is conscientious her deed is all right. I have said repeatedly in my former debate that this doctrine puts a premium on ignorance. I repeat it tonight.

Here is the question? How are men saved? By what are men saved? By a knowledge given through an intuitional verity, or by the gospel of God's Son? According to this doctrine we have heard advocated, a man can go to heaven never having heard the story of the cross. That shall be brought out more abundantly as this debate proceeds. To the Word of God. "Putting away, therefore, all filthiness and overflowing of wickedness, receive with meekness the implanted word which is able to save your souls" (James 1:21). So here is our debate, the Bible says that the implanted word saves the soul. Mr. Scherling says that you can be saved by conscience without the word.

I am not misrepresenting him for we read: "If the deep solemn utterances of conscience cannot be relied upon as infallible, if like the hands of a watch, it is sometimes wrong, nothing can be relied upon. Foundations are gone. The moral world is in chaos. And man's nature is a stupendous lie." To those who love the Word of God, as the Word of God, that statement is most revealing. There is not a need in the world to take the gospel of God's Son to any one. He already has an

infallible guide. There is no REAL difference between the heathen living in darkest superstition and the most enlightened Christian, if both follow their conscience, for we read again, "This idea, in all minds and wherever found, are the same, our differences are only seeming never real." According to this, there is no need of telling the sweet story of the cross. **IT IS NOT TRUE THAT THE GOSPEL IS THE POWER OF GOD UNTO SALVATION** (Rom. 1:16). It is not true that we are saved by the implanted word. We are saved by something already within us, if this doctrine is true. But it is false.

The infidel says, in regard to sin, and you can include the evolutionist in this, that sin is only righteousness in an unprogressive state. It would be interesting, in the light of Mr. Scherling's teaching, for him to show the difference between what he teaches sin is and what the infidel teaches. Let me quote again from our former debate, "Making it evident that it is not a question of right but of mere classification about which we differ from the benighted mother." And we proceed, with the emphasis mine (J.C.B.) "**THE SAME IS TRUE OF ALL OUR DISPUTES OF RIGHT AND WRONG. IT IS ONLY A MATTER OF MERE CLASSIFICATION.**"

Jesus was given a name that is above every name, and God has intended that to Him every knee should bow. This doctrine my friend advocates makes Jesus and His undying love an unneeded thing.

Mr. Scherling has showed us tonight why there is division in the religious world. People fail to accept the Word of God. Some make part of it unnecessary and he makes it all unneedful. Show me the person that will say I will take the Bible as it is for what it is and see if there will be division. The Bible talks in language clear and plain. There are seven units in unity and no more.

There can be no less. We pointed those out in the first speech tonight.

But Mr. Scherling says, "We all conscientiously or all unconscientiously assume the same stand and bow before the same umpire—. There are landmarks that no sophistry or depravity can alter or remove." This umpire is not the Word, remember, but an inner intuition, according to my friend.

Mr. Scherling is a nice fellow, despite the trouble he got into in regard to that ad. You could not ask for anyone more pleasant than he. It is his doctrine that is to blame.

I intend to use this former debate a great deal. I might not get it straight from what he says now but he says he endorses everything that he said before so we can be sure in this way. This doctrine makes a man arrogant. It could not do otherwise. It makes every man a law unto himself. It makes a man self-sufficient. He does not need to look to Calvary. All he needs is to follow HIS OWN INNER REVELATION. HE CAN FALL INTO NO ERROR.

Remember the definition of this word "conscience," self knowledge. Yet, Scherling says that conscience cannot be educated. What is knowledge but education? He says that conscience like education cannot be good or bad. But there is some pretty bad education. This whole doctrine is so much nonsense.

Again Mr. Scherling said that Alexander Campbell did not have much use for the dictionaries. There is one thing certain that he had far more use for the dictionaries than he did for the theologians upon which Mr. Scherling relies so completely. If I were as smart as Alexander Campbell was perhaps I could get along without a dictionary but I shall have to confess that at times I have to use one. I shall have to confess that I did not know how many times the word "conscience"

appeared in the Bible until I went to the concordance and found out. I found out that there is just one word translated "conscience." It appears thirty times. This word comes from two words that mean "self" and "knowledge." Then conscience is not an intuitional verity.

I want to note here what Andrew P. Peabody says, "Conscience is commonly said to be educated by the increase of knowledge." Peabody was Professor of Christian Morals at Harvard University. There it is in plain English. However, Scherling says that it is not so.

Mr. Scherling: "That statement is by Peabody."

Mr. Bailey: "The book shows it is by you."

Mr. Scherling: "Then the book is in error. It is by Peabody."

No doubt Mr. Peabody is a smart man. However, with Paul I shall say, I know no man after the flesh. Such a statement is the height of absurdity.

Now we shall continue to show the infidelic nature of this doctrine and we turn to page 72 of our former debate and we read, "Yea and it is also gloriously true that one with a true, humble and repentant spirit, will be accepted with God, even though he failed in the outward letter of the law." Then what is taught here, a man may be accepted though he has failed in the outward letter of the law. The law of God says, "believe on the Lord Jesus Christ." You may have failed in that but you are all right as long as you are conscientious. This is the teaching my friend is trying to give us. You may die in heathen darkness and still walk the streets of gold. No need for a Saviour in this theology. On the bottom of page 73 my friend says that "the sin of unbelief is synonymous with disobedience." He does not say, disobedient to what? To your own conscience or to the Word of God? In the light of what we have quoted



from Scherling it would be interesting for him to answer this question.

Next we turn to page 29. "Now this principle is not only true in regard to the eating of certain foods and of keeping certain days but it is equally true in everything conceivable." In proof of this Mr. Scherling then quotes from the Roman letter, "I know and am persuaded in the Lord Jesus that there is nothing unclean of itself but to him that esteemeth ANYTHING to be unclean to him it is unclean." Now we continue quoting from our book. "This covers baptism, the Lord's Supper or accepting Christ." So there is no need to send missionaries to people to tell them to love the Lord Jesus Christ. To them, He is unclean, so He is unclean. You understand now why I refer to this doctrine as infidelity. Jesus said, "He that believeth and is baptized shall be saved." But you do not need to pay any attention to that. Just assure yourself that it is unclean and pronto there is no need to obey it.

As I close tonight, if you are here, and have been taught that conscience is a safe guide, see the folly of your way. Look at the Word of God. Jesus is to those WHO OBEY HIM the author of eternal salvation. Do not be deceived by this false doctrine. As we close listen to me, "For seeing that in the wisdom of God, the world through its wisdom knew not God, it was God's good pleasure through the foolishness of preaching to save them that believe." (I Cor. 1:21).

God bless you.

## SCHERLING'S THIRD AFFIRMATIVE

Mr. Chairman, Mr. Bailey, Ladies and Gentlemen:

I am glad for this occasion to continue our discussion upon this vital subject, the supremacy of conscience. Matt. 7:12 reads:

“Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.”

This is commonly referred to as the Golden Rule. Here Jesus Himself gives us the answer to our sectarian attitude. I regard the refusal to treat others as we would like to be treated, the essence of sectarianism. It of course amounts to a refusal to live by the standard of *Love*, for true benevolence demands that I grant to every other person the same rights and privileges as I take for myself. Some time ago my wife and I went to hear a Seventh-day Advent minister address a congregation. In his opening remarks he said, “You have heard the opinions of men, now we shall hear what the word of God has to say.” I wish to place the very best construction possible upon that statement. Yet it is obvious he intended to leave the impression that when we had listened to other consecrated ministers including Mr. Bailey, of the Church of Christ, we were getting only the opinions of men; but this insinuation against others is not distinctive of Seventh-day Adventist ministers, it is a very common one; and Mr. Bailey does not appear to be entirely free from it. But I mention it because it is a denial of that Revelation made through nature, which is an intuitional fact, recognized by all, perhaps Mr. Bailey can tell us why it is, that he and our Seventh-day Advent friends do not come out with the same answers, when they both speak only where the Bible speaks. Recently I sent the following question to ten prominent Bible students.

What, in your judgment, is the fundamental reason why Bible students who make the following claims for themselves: "We take the Bible only as authority, speaking where it speaks, silent where it is silent," do not agree in their conclusions?

All of them gave me their answers which were varied, but practically all of them acknowledged two causes: (1) There are in all of us hereditary influences which bias our minds in spite of all human efforts to the contrary. (2) The Bible is so written we must in many instances, form, or draw conclusions, this involves a process of reasoning, consequently makes room for a number of factors such as (1) to enter and influence our most sincere and honest conclusion. I would be interested in having Mr. Bailey give me his answer to this same question.

Believing in the supremacy of conscience or the "Inner illumination and Guidance of the Holy Spirit" as taught by our Quaker friends a new and different approach to the Bible is maintained. Scripture is not promiscuously quoted apart from context and subject matter. No effort is made to stereotype one's opinions. The mind is held open to receive rays of truth from every quarter, it is an open approach, in the sense that we aim to follow the facts to their ultimate conclusion irrespective of external authorities.

The New Testament is accepted as The Revelation of the full, complete and ultimate will of God, for the very reason, the facts support it. In accepting the New Testament as the "Word of the Lord," we need never to evade a single fact, as revealed through nature. By this criterion we evaluate every interpretation made, and every conclusion arrived at. Not so with the Old Testament, the Jewish Bible, it definitely is an inferior Revelation of the will of God. In many instances we know that it does not measure up to the inner light of a con-

secrated soul. Take for instance the trinity of evils, slavery, polygamy and war, all three are apparently sanctioned by the Old Bible, but none of them by the New Testament, nor by our own conscience. The conscience of humanity has dealt out its death blow to both slavery and polygamy. War is still an accepted policy for settling grievances between nations; but it has not the support of our conscience. General Douglas McArthur said in his speech before Congress, I quote:

“I know war as few other men now living know it, and nothing to me—nothing to me—is more revolting. I have long advocated its complete abolition, as its very destructiveness on both friend and foe has rendered it useless as a means of settling international disputes.”

Yes, war too, must go. For God has spoken through Christ Jesus our Lord, our conscience has echoed a loud “Amen.”

I hope my opponent will stop running around in circles and let us get on with our debate. As you know, I have stated my position unequivocally, and have asked him to make an equally clear statement of the denial of that position; so far, he has not done so; and if we may judge from past experience he perhaps will make no attempt to do so.

I said last night no two sincere rational beings can possibly disagree upon this proposition; and that statement does not call in question my opponent's sincerity, but only his failure to comprehend what I imply and intend by the supremacy of conscience. Let me state it again as simply as I know how, there can be no other authority outside of oneself, that supersedes our best judgment, to which we are obligated to follow, in which case it necessarily leads us to do what appears wrong to us. But unless it actually does this, conscience remains

supreme, and it follows that conscience should never be violated.

The denial of the supremacy of conscience is the most divisive and sectarian principle conceivable, just to the degree that one rejects conscience to be supreme, the unity of the Spirit becomes impossible. But on the other hand, the full recognition of the supremacy of conscience is a most unifying principle. Again, just to the degree that we believe in and act upon this principle will we experience the unity of the Spirit. This necessarily follows for when the supremacy of Conscience is denied, no true value is placed upon subjective Holiness, Absolute faithfulness to the highest that one knows, becomes irrelevant, the essential principle of moral character is destroyed. In its stead we have a misplaced emphasis upon intellectual concepts. But again, to the degree that we believe in and act upon the principle of supremacy of conscience, we acknowledge that compliance to the highest that one knows, is *all* that really matters, the emphasis is now on subjective holiness, that holiness, without which, no one can or will see the Lord. Unity based on intellectual agreement is not probable, but unity based on sincerity and good will (subjective holiness) is both possible and probable.

To understand my position that all sincere rational beings do actually agree upon that which is fundamental and absolutely necessary for salvation, or as I would rather express it, necessary for one to come into a state of justification, and acceptance by God. It is important that we distinguish between what is absolutely essential and the nonessentials. In the view of the affirmative, it can be very simply stated, *entire obedience* to the will of God, as it is revealed through nature, to him who has heard the Gospel and become convinced by its appeal, *entire obedience* to the will of God, as revealed through Christ, in both instances, it is being true to the highest

that one knows, no arbitrariness is possible here, we cannot catalog acts of obedience, such as Baptism, Lord supper or what have you? But as Alexander Campbell said, "obedience to the measure of light one has," yes, *entire obedience* is the only essential conceivable. If Mr. Bailey and I differ as to what constitutes entire obedience, it is because his thinking permits arbitrariness in the sense that one must comply with certain positive commands beyond the measure of one's light, unless he does this, we do agree, which I think is the case. Here we must distinguish between partial sincerity, that obedience involved in a particular course of conduct, which is believed to be right, and the sincerity and obedience which begins with the heart and sets it right upon the great point of obligation. The nature of this obedience in our case is a committal to Christ, of such a deep and fundamental nature, that in Scripture it is referred to as a new creation, a new birth, a new beginning, which it actually is. It is a choice of a new end in life, the same end, for which God Himself lives, the highest good of being and the universe as a whole.

This experience, possible to us all, is the only thing strictly speaking that is absolutely necessary. When my wife, raised a Roman Catholic, and I, a prodigal son, made our committal to Christ many years ago, it was the choice of this new end in life, namely, living for the glory of God, but this new end, meant also new means, new associates, yes, everything became new. 2 Cor. 5:17:

"Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new."

Literally became a fact in our lives, yes, it is a passing from death unto life, and all who have truly experienced this birth of the Spirit, are brethren, and one in Christ Jesus our Lord.

We shall now turn to sacred Scriptures and note what it teaches us on this important subject.

In the scripture exegesis, of this subject, I shall be guided by the following rule:

(1) Different passages must be so interpreted, if they can be, so as to not contradict each other.

(2) Language is to be interpreted according to the subject matter of discourse.

(3) Respect is always to be had to the general scope and the design of the speaker or writer.

(4) Texts that are consistent with either theory prove neither.

(5) Language is to be so interpreted if it can be as not to conflict with sound philosophy, matters of fact, the nature of things, or immutable justice.

It is obvious from these rules that there will be a judgment passed upon the Scriptures, before we receive them. This of course is implied by the supremacy of conscience. J. Parrerson Smyth says:

“What is the relation of conscience to the Bible?

It is the relation of the pupil to the teacher but with this startling paradox that the pupil that needs the teaching for its enlightenment yet insists on judging that teaching before it can accept it.”

At first, this thought may sound startling, but as we think it through it will become apparent that we all actually do so, yes, in the sense in which I intend it, Mr. Bailey himself, judges the Scripture before he receives it. Scripture must be compared with Scripture, our conclusions must harmonize with the Spirit of Jesus.

This evening we shall begin our exegesis of the first and second chapter of the book of Romans, as it deals specifically with our subject, let me read a few verses beginning with verse 16 of Chapter 1 through to verse 20.

16 For I am not ashamed of the gospel of Christ:

for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.

17 For therein is the righteousness of God revealed from faith to faith; as it is written, the just shall live by faith.

18 For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness:

19 Because that which may be known of God is manifest in them; for God hath shewed it unto them.

20 For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his external power and Godhead; so that they are without excuse:

I place no new and novel interpretation upon these verses of Scripture. I readily accept the version unanimously given by all reputable commentators, St. Paul here concludes that man is a sinner, as such condemned by God. But, *inexcusable*, his argument is that God has through nature (the things that are made and seen), adequately revealed His will. If man is guilty and without excuse it follows necessarily that man has both knowledge and ability to do His will. In other words the Creator, God Himself, through creation has written His law upon the fleshly tables of man's heart. I am affirming that there is an inner revelation made to man through creation, perhaps this should have been the title for our discussion rather than conscience, but they are one, in the sense that man who has this inner revelation of the will of God, necessarily must live by the light of it, or stand condemned before the tribunal of his own heart or conscience. This inner revelation creates the conscience, this is an acknowledged fact, but let me give you what Henry Cowles, D.D., a very



prominent commentator, has to say pertaining to this passage of Scripture:

“For ever since the creation of the world, God’s invisible attributes are distinctly seen, being apprehended by the human mind in His created works—these invisible attributes being His eternal power and Deity. This pregnant sentence, most compactly, tersely put, holds that God’s otherwise invisible attributes have become in a sense visible to men ever since His creation of visible matter before their eyes; indeed, have become very distinctly visible, being mentally apprehended under the normal action of the human intelligence (“nous”) in and by means of God’s created works. Then Paul is careful to say that those invisible attributes of which he speaks are precisely God’s eternal power and His Godhead, His real Deity. Beyond all question, God’s works of creation manifest His boundless power and His truly divine attributes. None but a God can create at all, giving existence where no existence was before; and yet more, none but a God could create worlds of such vastness, majesty, beauty, glory. So that, if men do not see God in these great works of His it must be because they will not. Not to see God in these works is *inexcusable guilt*.

Yes, there is unanimous agreement among all Bible scholars and commentators upon the fact of an inner Revelation made to man through creation. I need not further prove my position, but let me call your attention again to the *extent* of this Revelation. St. Paul says, “They were without excuse.” This must necessarily imply knowledge of God’s will and ability to perform accordingly, that obligation cannot exceed ability is a self-evident universal truth. It is a major premise upon which our conclusion rests. Mr. Bailey makes only a weak attempt to deny it, by quoting a few isolated

passages of Scripture divorced from the context and subject matter. He does not like commentators, for in the main they do not support him.

Now let us read on beginning with the 21st verse:

Because that, when they knew God, they glorified Him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools.

This is very important to an understanding of our subject, the degradation or downward progress of a disobedient soul. It begins always and necessarily by a rejection of light, untrue to one's own sense of right or obligation. Every darkened, deluded soul who ever lived, or now lives upon this earth, has rejected light. St. Paul says: "because that (for this reason) when they knew God, they glorified Him not." This explains the pagan philosophy of the heathen, why the fool has said in his heart "There is no God." The dark ages, the inquisition with all its horrors beginning with the persecutions perpetrated by Saul of Tarsus, and continuing to our present time. Yes, every Scripture that Mr. Bailey will quote in the course of this debate, purported to support his position, will be understood in the light of St. Paul's Revelation of the truth, pertaining to the nature of man. This is a plain and obvious premise stated unequivocally by St. Paul, and there is no plainer inference drawn either from reason or from Holy Scripture than that every man has supreme control and determination of his own moral conduct with a direct responsibility to his Maker. Our obligation to God grows out of our relation to Him as children, we owe our Father love and obedience. But love and obedience must be voluntary if they have any worth or meaning. God does not wish the service of slaves, but of children. Hence it is that men are free as to the power of choos-

ing good and evil. No man has the right to withhold love and obedience from his Maker, *but every man has the power to do so*. The possession of this power constitutes the glory of manhood and creates its responsibility. That responsibility is placed upon us, not by our own desire, but by the will of the Supreme Creator. We can neither put it on nor take it off. It is laid on us by our Creator and is a part of our original nature. Therefore it is that all through the Bible runs the thought of human responsibility and that everywhere the appeal is made to human freedom. "See I have set before you this day life and death, good and evil, in that I have commanded thee this day to love the Lord thy God, to walk in His ways and to keep His commandments and His statutes and His judgments. I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing, therefore choose life, that thou mayest obey His voice, and that thou mayest cleave unto Him for He is thy life." This is the declaration of the Bible, but it is equally that of reason, and it means that there is imbedded in the constitution of human nature, the power and necessity of choosing and determining conduct. The necessity is on each man, each acts for himself; no one can act for him; nothing is done by proxy. Every man may seek information, hear evidence, receive advice, listen to argument; but when he has done all this, when his understanding has been informed and his judgment has clearly pointed out his rightful course, he must hear and obey the voice of conscience, that bids him to be true to his judgment. True to himself. I thank you.

## BAILEY'S THIRD NEGATIVE

Brother Chairman, Mr. Scherling, Brethren and Friends:

I am happy to be here again this evening. I am happy to engage in this religious discussion. I was rather amused here this evening. My grandfather came from Ireland, *and there is a little Irish blood left in me.* Mr. Scherling in his opening remarks talked about me running around in circles. Well, you know who I was following. I shall probably have to keep running in circles tonight, tomorrow night and Thursday night but I am going to be right after him all the time. Now this audience, those who were here last night, knows that I made a very definite, specific, clear statement as to the difference between us. Conscience is a Bible subject. Conscience is mentioned thirty times in the Bible. It is a New Testament subject. The word is not found in the Old Testament. Not one of those verses have been alluded to in three affirmative speeches. Then you talk about someone running in circles!

Now this is the issue. (Not that a person should have not a good conscience, void of offence.) Can the sinner have a good conscience? The Bible says, we are to serve God with a pure conscience. It is possible then for the conscience to be impure. That shows one of the differences between us. That clearly states it. Now Mr. Scherling, unless he has changed, and he says he hasn't, will say that the difference between us is nonessential. It is not fundamental. I just leave it to you, let him speak for himself. The things that I believe I certainly believe them to be very fundamental or I would reject them.

The Bible says I am to serve God in a pure conscience. I know then there is a danger of the conscience being defiled. When Paul wrote to Titus, he said, "To the pure all things are pure, but to the defiled and unbelieving nothing is pure but both their mind and their

conscience are defiled." (Titus 1:15). My good friend says that conscience cannot be defiled. He will not deny that statement. Yet, he says this difference is not fundamental. Well I shall leave him to judge, as far as I am concerned this difference is very fundamental.

Now I am sure that my good friend is sorry. I know Mr. Scherling well enough to know that he is sorry that he put this in the paper (referring to advertisement as found in previous chapter). But in order to try to justify himself, he did not meet the argument that I made, he did not run in circles. He just made a half moon, got on the track again and went on. I showed what the unity of the Spirit was, step by step. One item after another item, until we had all the seven items and he mentioned them not at all. The real thing in this ad, the thing to which I objected, not for my sake but for the blood-bought, blood-sealed church of Jesus Christ, was this, "I am aware of the effort that will be made to becloud and distort my position." Our good friend tonight has talked about charity, has talked about love, and I like to hear him talk about them. No one believes in these things more firmly than I, but I never in my little short life saw from an opponent a more arbitrary, unjust, unfair statement than this is. He said not a word about this statement. Well since we are on this path I would like my good friend to tell just exactly whether he meant what he said here or whether he did not mean it.

He says in paragraph three that "the Bible is a divine revelation." The Bible teaches that the Bible is *the* divine revelation. Mr. Scherling in January, 1936, says in this little book that he believes the Bible was *the* divine revelation. Now it will be interesting to know whether the Bible is a divine revelation of the will of God to the degree that we apprehend the truth, or the divine revelation of God.

He says here is conscience, what is it we do not know, for he will not accept a dictionary meaning of it. We cannot pay any attention to those but we *love* the commentaries. We embrace the commentaries. I read to you from Webster's unabridged dictionary what the word means. Here is the proposition, here is the point. Here is conscience, the moral judgment. Here is the Word of God. I shall bring every thought into captivity, every thought into captivity. My body, my soul, my spirit can only operate through thought. The only revelation that can be made is through thought. Bringing every thought into captivity including the moral judgment unto the obedience of Christ. Now there is the difference. Mr. Scherling will say, The Bible is to be brought into subjection to the moral judgment. I will say that the moral judgment must be brought into conformity with the Word of God.

I do not know how a clearer statement could be made. If there is any way to make a clearer statement, then you rest assured that I will make that statement. Mr. Scherling made a statement, he makes it in a previous debate; but he made it again, so we will call your attention to it now, "no two rational beings differ on fundamentals." I certainly would like Mr. Scherling to speak for himself. Talk about your arbitrary statements! What is fundamental? Well, what Mr. Scherling says is fundamental? Romans 1:16 says, "for I am not ashamed of the gospel for it is the power of God unto salvation to every one that believeth." Now that is the beginning of Mr. Scherling's quotation tonight. Why he quoted it I do not know for he does not accept it.

I read from page 109 of our former debate, "His law is written in the heart of all men. GOD TAKES NO CHANCES AS TO WHETHER HIS GOSPEL WILL REACH THEM OR NOT. (Emphasis mine J.C.B.). Every man on earth has at least the foundation

of religion in him, and who knows what structure God can build on that with all eternity before him." He is telling us that men know God by an inner revelation. I hereby challenge Mr. Scherling to tell us one thing that he knows about God, Christ, or the Holy Spirit that he has not read from God's word. I shall continue to press this challenge. This inner revelation is a myth. It has no foundation in fact.

He claims that the commentaries champion his cause. He read from one tonight. It said not one word that favored the position taken by my opponent. It said not one word about an inner revelation. We know of God through creation but that is through the mind, and not through this mystical conscience he talks about.

He insinuates that I do not follow the Word of God in regard to the *Golden Rule*. Who is he to judge the servant of another? If I were not a member of the church you read about in the New Testament, I would want the members of the church to use me in exactly the way I use those who are not members of the church.

He accuses me of garbling Scriptures. According to his theory how could any one garble Scriptures? How could they? Mr. Scherling cannot point to a single Scripture and say that I have taken it out of its context.

Here is the issue. Here it is in plain words. Mr. Scherling teaches that men, all men, by an inner revelation know God. I deny that. Why do I deny it? The Word of God teaches that this doctrine is not so. Let us read together as Paul stands on Mars Hill, "Ye men of Athens, in all things I perceive that ye are very religious for as I passed along and observed the objects of your worship, I found also an altar with this inscription to the Unknown God, what therefore ye worship in ignorance, this I set forth unto you." They were ignorant of the true God. Paul said the way to know the true God was by teaching. Scherling says by an inner light.

There is the difference. He says he wants me to set forth our difference. That is what I am doing.

With your permission, we shall now turn over to I Corinthians, chapter 8. We read, "Yet to us there is *one God, the Father, of whom are all things and we unto Him, and one Lord Jesus Christ. Howbeit there is not in all men that knowledge.*" I want to repeat and emphasize that last statement. **HOWBEIT THERE IS NOT IN ALL MEN THAT KNOWLEDGE. THERE IS INSPIRATION.** Scherling says that in **ALL** men there is that knowledge. So here we have a debate with brother Paul on one side and Scherling on the other

Mr. Scherling asked me tonight why the Seventh Day Advent preacher and I do not agree. I can tell him why we do not agree. He accepts the teachings of Mrs. Ellen G. White as inspired. I do not accept that. That is why we do not agree.

He tells you tonight that he asked ten men why we do not agree. He told something of their answers. I will tell you why we do not agree. Jesus said to the Pharisees, "Ye make void the law of God, by your tradition." It is human traditions that cause people to disagree. People do not disagree over what is in the Bible but over the things that are not there. Let Mr. Scherling read a verse from the Bible, a chapter from the Bible, a book from the Bible. Give it its proper setting and see if he can find one place that I will not accept it. We disagree over his interpretation. The Bible, **IN ALL MEN THERE IS NOT THAT KNOWLEDGE.** Scherling, **IN ALL MEN THERE IS THAT KNOWLEDGE.** I accept the plain statement of the Bible. Therefore Scherling and I disagree. Calling me nasty names will not alter the plain truths.

What is this law that is written on our hearts? Pray



tell us. When is it written on our hearts? When we are born? When we are a year old?

I saw a little fellow today, he was not quite two years old, go over to a neighbor's place and take a tricycle. Did he sin? Now if conscience, this strange teaching of Mr. Scherling's, is ours at birth, then he sinned. It will be interesting to have Mr. Scherling answer.

Mr. Scherling tells us that the Old Testament is an inferior revelation. Think of that statement tonight. Mr. Scherling says I, by conscience know more than God. God authorized war. **IT WAS WRONG.** God told Israel to make war with Amalek till they were consumed. Scherling says this was wrong. I want you to see what this doctrine does for a man. It makes him say I know more than God. War is wrong now. Not because that illustrious General MarArthur says it is wrong, but because the New Testament says it is wrong. That which God commands is right. I may not understand why. I do not question why. That is where faith comes in. Faith comes by hearing the Word of God.

Mr. Scherling is the most arbitrary man I ever met. He says that it was right for Abraham to offer his son, when God commanded it but it was wrong to destroy the wicked nations of the land of Caanan when God commanded it. He intimates that those people who lived there knew better than to obey God. Shame on such a doctrine. In our former debate Mr. Scherling says that Abraham acquiesced his conscience to the message of God. That is what I suggest should be done all the time and if we did we would not have a debate like this. Not only does this doctrine that he advocates make a man arbitrary but it makes him inconsistent. He is not consistent with himself nor with God's Word.

Now let us take a brief look at the rules he laid down tonight. They are the same rules that he laid down in our previous debate. We are going to notice one or two

of them. First, "Different passages are to be interpreted, **IF THEY CAN BE** (Emphasis mine J.C.B.), so as not to contradict each other." You can see from this that Mr. Scherling is not sure whether they contradict each other or not. How can a man say that he believes in the inspiration of the Bible and turn around and suggest that they may contradict each other. Mr. Scherling has already told us that conscience needs no particular enlightenment from the Bible, so if it does not appeal to his CONSCIENCE it must go.

The Bible just cannot contradict and be the Bible. God is truth and truth does not contradict. God is the author of the Bible. Mr. Scherling will not say that he believes in the verbal inspiration of the Bible.

Then there is another rule, in which he admits that what he advocates is a theory. Of course, it is theory. If there is nothing else in this debate upon which we agree, we agree on that statement that this doctrine which he advocates is a theory. This statement is not one that is lightly made. In our debate before Mr. Scherling said it was a theory. Eighteen years has not convinced him that it is anything more than a theory. You have heard of the theory of evolution. It has been said that it is an unprovable hypothesis. So with Mr. Scherling's doctrine. He admits it is a theory. If it could be proved you would think he would have found that proof. He says his conscience says that it is so. I am as conscientious as he. My conscience says that it is not so. Truth is always in harmony with truth. He says there is no other umpire. I say that the Word of God is the umpire. He claims the commentaries are on his side. He quoted one tonight and it said not one word that I could not endorse. It will be interesting to hear these commentaries that agree with him.

I did a little studying today. I went over each passage where the word "conscience" is used in the Bible. I

looked at them all carefully and not one of them said that "Conscience was supreme in the Moral and Spiritual Realm." You can read all the context you wish and you will not find one passage that so intimates. Mr. Scherling read one passage tonight but it most assuredly did not say so. Men know what they are taught. The law written on our heart is written there by teaching. I challenge Mr. Scherling to tell us one thing he knows he was not taught. We shall have occasion possibly to deal with this passage more.

However, we would like to notice this, he started to read with the 16th verse Romans, chapter one. That verse says that **THE GOSPEL** is the power of God. Jesus said that that gospel was to be **TAUGHT**. There is your context. So this passage does not teach an inner revelation. Yes, Jesus said, the gospel was to be **PREACHED** to every creature (Mk. 16:15). Paul said that the gospel was **THE** power of God unto salvation (Rom. 1:16). But now we turn to Mr. Scherling again and our former debate. On page 14 we read, "It is intended that the Spirit of God so naturally works in conjunction with the mind and conscience of man that at all times are possessed of **SUFFICIENT KNOWLEDGE** (Emphasis mine, J.C.B.), of right and wrong should they be disposed to obey and faithfully execute their honest convictions all would be well."

So there you have it. No need to know Christ. No need to teach Christ. Man is already in possession of sufficient knowledge to save his soul. If God cannot do it in this world, then He can do it in the world to come. Remember in one statement in his former speech that he said that God had all eternity in which to accomplish His purpose in saving man. God showed in His word that He could do nothing for the rich beyond this life, Luke 16:19, to the end. Mr. Scherling assures us that this was all a mistake. So we see that conscience

stands where it was before in his estimation, supreme and absolute. No need of a Bible, nor of a loving Saviour to die for us. They were just extras that God added.

The Bible takes second place. We shall read on, "The course then which our best judgment dictates is more binding on us than any other, even though claimed to be scriptural." Turn over a few more pages to the top of page 17 and here we read, "The faculty, in my view, which gives us necessary, and self-evident truths; those fundamental postulates of the mind which lie at the basis of all knowledge, and makes thinking possible, and the conscience are the same. It is the faculty which gives us the mathematical axioms, and in this particular case, we call it aesthetical reason: it gives us also the idea of right and obligation, and in this we term it the ethical reason or conscience." I wonder how many of you knew that two and two made four without learning it. I question this whole matter of intuitional knowledge. We know what we are taught, no more. More of that, however, as this debate proceeds.

We shall continue reading from Mr. Scherling, "If the deep solemn utterances of the conscience may not be relied upon as infallible, if like the hands of our watch it is sometimes right and sometimes wrong, nothing may be relied upon, the foundations are gone, the moral world is a vast chaos, and man's nature a stupendous lie." So good people, you who have made the Word of God a light unto your feet and a lamp unto your pathway, it was all so unnecessary. Mr. Scherling definitely says here and he virtually says the same thing tonight, that unless you have a feeling of AUGHTNESS you do not need to be baptized, nor do you need to observe the Lord's Supper. The Bible is not a guide in your moral life for he says, if we cannot rely on our conscience the world is a vast moral chaos and man's nature a stupendous lie. The Bible claims that the Scripture

furnishes man UNTO EVERY GOOD WORK. That it makes the man of God complete. Scherling says that unless we can follow our conscience we are in chaos. The moral world will break down. Whom do you accept? Paul as he wrote to Timothy (2 Tim. 3:16, 17), or Mr. Scherling? Two things could not be more diametrically opposed.

Then Peter says, "His divine power hath granted unto us all things that pertain unto life and godliness through the knowledge of Him that called us by His own glory and virtue." (2 Pet. 1:3). The Bible teaches Christ or chaos. Scherling teaches Conscience or chaos. We take our stand with the Bible.

## SCHERLING'S FOURTH AFFIRMATIVE

Mr. Chairman, Mr. Bailey, Ladies and Gentlemen:

I am very happy to make my rebuttal to Mr. Bailey's statements tonight, many of which have been amusing, and caused us all to chuckle. They have served their purpose, and need no rebuttal from me. Inasmuch as Mr. Bailey has not made a denial of the statements found in my affirmative speeches in this debate, it has created some confusion. We have not proceeded as we should. Instead of spending too much time in rebutting arguments that I feel are irrelevant to our study, I shall get on with more affirmative arguments.

But briefly, may I call your attention to an advertisement in your local paper, a part of which reads as follows (in the column where the Bible speaks): "Is conscience a safe guide? It is becoming more and more proper to say that it is, over and over you hear people say it does not make any difference what you believe as long as you are honest and sincere about it." Mr. Andrews (Mr. Andrews was the evangelist of the Church of Christ in Vancouver, Washington, where the debate was held) continues and says: "In view of the fact that more and more people are beginning to rely on their conscience as a safe guide, this debate is timely, etc."

Without the least bit of resentment in my heart toward Mr. Andrews, may I remind you all that the chief characteristic of our times is not compliance with conscience, but the very opposite. There perhaps never was a time when so many baptized (I am using the word baptized in its broad sense to include all modes) members of nominal churches live in flagrant violation of conscience, and still entertain a hope of heaven. But let me give you this further thought, there is a partial or half truth here, people do feel instinctively that

obedience to the highest that they know (conscience) is all that a loving God demands, and to that extent following the dictates of conscience is a safe guide, and as knowledge increases generally, people are more and more convinced that the affirmative position in this debate is true. However, it is one thing to acknowledge it as true, quite another thing to comply with the moral and spiritual prerequisites indispensable to a right state of heart, or subjective holiness—which our conscience demands. In facing up to this fact, we all lack absolute veracity. Living up to the light of conscience is such a noble, high and glorious attainment or standard. No human being outside of our Lord has fully and completely attained to it, it is just that which constitutes our sin; but for a penitent soul to make by the Grace of God, an honest attempt, is praiseworthy, and not to be belittled. This is what I understand by subjective holiness. It is that holiness or obedience, without which, none of us will come to know and understand the deeper things of God.

I have made the statement that two truly sincere rational beings will not fundamentally differ in reference to the things that are essential. From the viewpoint of the affirmative, the essential is all summed up so far as you and I are concerned, in a full and complete surrender or committal to the Lord Jesus Christ. Just what constitutes a full surrender is perhaps never identical in any two free moral agents, the ingredients are not the same; but they, as such, are not essential; they have come as a result of external teaching, and necessarily vary in all of us; but, being true and faithful to the light within, as God has given us power to discern it, is in reality the only essential. Alexander Campbell and I agree, let me quote him again, "Who is a Christian?—he who repents of his sins and obeys Him in all things according to *his measure of knowledge of His will*."

Mr. Bailey has quoted I Tim. 3:9:

“Holding the mystery of the faith in a pure conscience.”

1st Tim. 4:2:

“Speaking lies in hypocrisy; having their conscience seared with a hot iron.”

Titus 1:15:

“Unto the pure all things are pure; but unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled.”

Hebrews 10:22:

“Let us draw near with a true heart in full assurance of faith having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.”

By these and other Scripture passages of the same nature Mr. Bailey seeks to substantiate his position, that both good and evil can be predicated of the faculty of conscience itself. Milton Williams says: “No practical error is concealed in such phrases as ‘seared conscience,’ ‘perverted conscience,’ etc. In common parlance they are admissible, but strictly there is no such thing as a seared or a perverted conscience. Conscience is a sentinel in the soul, whose eye nothing can blur and whose testimony nothing can pervert. All the other strugglings of the world are as nothing to the abortive efforts men are making to stifle its voice, or bribe it into alliance with sin—a consummation which, could it be effected, would eliminate hell, and sin, and nearly all suffering from the universe.” This becomes very evident when we consider that conscience is an exercise of the intellect, it belongs to the attribute of intelligence.

It is a well established fact that free moral agents, such as man, possess three major attributes: intelligence, free will and sensibility, a knowing department, a choosing department, and a feeling department. If any one of



these three is absent, the being is not accountable. Conscience belongs to the first, our intelligence, and is always and necessarily involuntary. The aggregate facts of life that I have come to possess are the evidences upon which my judgment is presently based. But I do have the power of choice, I can bring my conduct into conformity with my judgment, or I can refuse so to do, here only can the moral or qualitative sense enter. If I choose to bring my conduct into conformity with my judgment, the act is virtuous, or righteous, in nature, but on the other hand if I refuse, the choice is evil, sinful in character. When we choose to bring our conduct into conformity with our intelligence, we necessarily have the feeling of approbation, our conscience no longer accuses us of evil, in this blessed state, one is said to have a good conscience.

Adam Clark, the great Methodist commentator, says on Hebrews 10:22, where it speaks of an evil conscience: "Having that deep sense of guilt which our conscience felt taken all away and the peace and love of God shed abroad in our hearts by the Holy Spirit." Precisely what I am endeavoring to say, when the apostle speaks of an evil conscience he refers to the guilt and condemnation felt by the soul who has chosen to disregard the known will of God, as it was revealed through his judgment, the evil was in the wrong choice, for it alone is voluntary, the knowing was what it ought to be, it registered properly in the feeling department, no failure there, only the choice was wrong, here alone attaches evil. Oh, that my opponent would understand!

This satisfactorily explains a good or pure conscience, also its opposite an evil or defiled conscience, but the apostle in I Tim. 4:2 speaks of a seared conscience which has reference to a dulling of the sensibilities, an act committed against one's better judgment, registers unfavorably, a proper sense of regret or remorse, com-

monly referred to as compunction of conscience necessarily takes place; but, let this or any other act of similar nature be repeated over a length of time, and this very natural reaction in the sensibilities will become less and less vociferous, this, again is referred to as a searing of conscience, when in reality, it is not conscience proper that is affected, but only the sensibility or feeling department of our nature, this follows from the fact that conscience as understood by the affirmative is an exercise of the reason, and does not strictly speaking include the effects of this exercise upon our sensibilities. However, in common usage, both in and out of Scripture the adjectives used in connection with conscience carry over (so to speak) the moral state of the heart, and also the effects it has upon the sensibilities. The repetition of an act known to be wrong will not only dull one's sensibilities but in reference to pacific acts or areas of our moral *life* may completely destroy this natural reaction of disapprobation.

Eph. 4:19: Who being past feeling have given themselves over unto lasciviousness, to work all uncleanness with greediness.

To this extent conscience can be destroyed; but, again, it is not conscience proper, but only its natural and normal effects upon our sensibilities that are destroyed, and that too, in limited areas, when there are no feelings in any area of life, you have as complete a case of insanity as if there were no sense of right or wrong, there are no such beings at liberty, let us not dodge this fact, but be realistic. If conscience could be destroyed, so could Hell, for conscience is the worm that dieth not, the fire that cannot be quenched Mark 9:44.

Again Mr. Bailey talks about moral judgment, which to him is synonymous with conscience. He places it on one side of this speaker's desk, and the Scriptures on

the other. He says that I make the Scripture to conform to my moral judgment, while he insists that the moral judgment must conform to the Scripture. Here he both distorts and beclouds my true position. The moral judgment of a truly sincere person is the net aggregate the whole mind has accepted as law, based upon evidences gleaned from every conceivable source known to him. This conclusion or moral judgment in the case of a Christian has not been formed apart from Scripture; *but, always on Scripture*, which brings them together. This moral judgment is not conscience, but the law which conscience stands guard over. This is true in my own case. All my convictions (moral judgments), I have received from Jesus Christ as revealed through the apostle Paul and others. But as Patterson Smyth has said:

“What is the relation of conscience to the Bible?”

It is the relation of the pupil to the teacher. But with this startling paradox that the pupil which needs the teaching for its enlightenment yet insists on judging that teaching before it can accept it.”

This I realize sounds contradictory, but is it not a fact, that the deeper truths are paradoxical—they have the appearance of being contradictory, but when comprehended by the mind, an unraveling takes place, as we behold their fitness and adaptability.

Mr. Bailey wants to know what I believe in reference to the inspiration of the Scriptures, and I can understand why—for our approach is different. Believing as I do in the reliability of the inner revelation, made through nature, I do not interpret Scripture to contradict it; but ever seek to harmonize them. In cases where this appears impossible, I reject Old Testament Scripture as not for our times. However, not irrelevant to the time in which they were given. As to the New Testament, there are no passages of Scripture that need be interpreted so as to contradict our inner moral sense.

I cannot cite a single passage of Scripture that contradicts my sense of right, if I could, I would know I did not properly understand it; and so would leave it, having faith that when all the related facts are known, it too would appeal to my moral nature. This does not mean that our present translations are verbally inspired, but that the message is *essentially* true. However, the view one takes of inspiration has practically nothing to do with our discussion here tonight. No theory will save us from the necessity of exercising our own judgment, and from the uncertainty thereby involved.

I wish now to resume my affirmative arguments from the Book of Romans, reading from verse 11. For there is no respect of persons with God.

(12) For as many as have sinned without law shall also perish without law; and as many as have sinned in the law shall be judged by the law;

(13) For not the hearers of the law are just before God, but the doers of the law shall be justified.

(14) For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves:

(15) Which shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another:

What is of special significance here, is the bold pronouncement that all that have sinned without law (not having heard the Gospel) shall also be judged apart from the law (Gospel) all such, shall stand in judgment before the tribunal of their own conscience. For St. Paul argues God is no respecter of persons. His judgments are fair and impartial always measured out according to the light, under which each have sinned.

Continuing our reading, beginning with verse 24:

(24) For the name of God is blasphemed among the Gentiles through you, as it is written.

(25) For circumcision verily profiteth, if thou keep the law: but if thou be a breaker of the law, thy circumcision is made uncircumcision.

(26) Therefore, if the uncircumcision keep the righteousness of the law, shall not his uncircumcision be counted for circumcision?

(27) And shall not uncircumcision which is by nature, if it fulfil the law, judge thee, who by the letter and circumcision dost transgress the law?

(28) For he is not a Jew, which is one outwardly, neither is that circumcision, which is outward in the flesh;

(29) But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God.

There is so much here, pertinent to our subject, but time will not permit any detailed study of an expository nature, but the last few verses has special and direct application to our discussion. I am amazed that Mr. Bailey should deny my position on conscience, when Paul has spoken so unequivocally, there is only one explanation, he does not understand what I intend by the supremacy of conscience. He has not made a denial, so that the real issue can be met. We are to a very real extent "beating the air." Paul is speaking of two classes of people. (1) they who have the written law (Jew), (2) they who do not have this written law (Gentile). But Paul acknowledges that they all, Jew and Gentile, are under the law. The Jew has it in written form. But the Gentile has the righteousness of this same law revealed to him through nature. Paul requires the Jew to keep this written law to the letter. The Gentile not having it must also comply with the spirit of this written

law. This is not an unreasonable demand, for it is not imposed from without but the very law of their being, all human beings are essentially alike. Any apparent differences are imposed from without, and has come through environment and teaching, Paul acknowledges again, the validity of keeping the written law to the letter, providing the spirit of that law is not thereby canceled out. In other words St. Paul says, there is such a thing as keeping the righteousness of the law apart from the outward written counterpart. This he acknowledges is really the only essential. The Gentiles who have not this written law, but keep the righteousness of the law are fulfilling every obligation. For he is not a Christian who keeps the outward ceremonies only, baptism, Lord's Supper, or what have you? These are all good, but they must follow that which is absolutely essential, namely subjective holiness (righteousness).

I will close this first half of our discussion by rereading these last few verses again paraphrased.

For the name of God is brought into disrepute among the heathen, for professing Christians, who are careful about external ordinances, do not obey the moral law written in nature. The rites and sacraments are profitable. To such as are obedient to the moral law, they are full of meaning, but if you live in violation of the moral law, obedience to external rites become a curse. Therefore the heathen who keep the moral law, written in their nature, shall be reckoned as Christians. Those who are not formal Christians, but keep the moral law, shall judge that one, who complies with all the external rites and ceremonies, but transgresses the law of nature.

For obedience to external rites does not make one a Christian. Regeneration has nothing to do with external rites. But being a Christian means to be

inwardly regenerated, a change of heart, it is spiritual, not of the flesh, whose praise is not of men but of God.

My friends, there is only one possible conclusion. Paul, like Alexander Campbell, placed before man no arbitrary outward positive commands, but declared unmistakably, every soul Jew or Gentile, who lives by the light of his nature (conscience) is in possession of that righteousness, which the law of God requires. I thank you.

## BAILEY'S FOURTH NEGATIVE

Brother Chairman, Brethren and Friends:

I want to thank you for your kind attention and patient listening tonight. I know it becomes wearisome to sit in a meeting for a little more than two hours each evening. However, if you are enjoying it as much as I am it will not seem that long.

Mr. Scherling in his opening remarks tonight says, "Inasmuch as Mr. Bailey has not made a denial of the statements found in my affirmative speech in this debate, it has created some confusion." A man that is relying entirely upon his conscience to get him through should not talk like that. He should know that he is talking to an intelligent audience. He shall have intelligent readers in years to come.

Then he quotes at some length from brother Andrews. Well, that is good debating too. I have nothing to add to what he says. It speaks for itself. His only answer is a tirade against certain people who have been baptized, nominally, that do not have a good conscience. We do not have the answer of a good conscience until we are properly baptized (I Peter 3:21). Mr. Scherling does not believe that but that does not alter the fact that it is in God's book. There is NOT ONE passage in the Bible that mentions the word conscience that Mr. Scherling can read, that I do not accept as it reads. He spends a great deal of time on Romans, chapters one and two. They do not say what Mr. Scherling says. I know he says they mean certain things but if they do not mean what they say how does he or J. Patterson Smythe know what they mean. His quotation starts out with Romans 1:16. That verse expressly says that **THE GOSPEL IS THE POWER OF GOD UNTO SALVATION. JESUS SAID THAT THE GOSPEL WAS TO BE PREACHED TO EVERY CREATURE** (Mark



16:15). Scherling says conscience needs no particular enlightenment from the Bible. If those two statements do not meet every argument that he has advanced, then there is no such a thing as meeting his arguments. You know in most religious debates the Bible is accepted as standard of proof but Mr. Scherling refuses to sign that proposition. No wonder that he says I have not met his arguments. He is a law unto himself.

He talks repeatedly of subjective holiness. He can no more find that statement in the Bible than he can find his definition of conscience in the Bible or Webster's dictionary. This, too, is the invention of some human mind.

I want you to notice how Mr. Scherling contradicts himself. He says in his speech tonight, "From the viewpoint of the affirmative, the essential is all summed up so far as you and I are concerned, in a full and complete surrender or committal to the Lord Jesus Christ." Now, we can go along in full agreement for that is Bible. However, he does not pause until he adds, "Just what constitutes a full surrender, is perhaps never identical in any two free moral agents. The **INGREDIENTS ARE THE SAME, BUT THEY AS SUCH ARE NOT ESSENTIAL. THEY COME AS A RESULT OF EXTERNAL TEACHING, AND NECESSARILY VARY IN ALL OF US.**" (Emphasis mine J.C.B.).

The Bible teaches that God is no respecter of persons but that those in every nation who fear God and **WORK RIGHTEOUSNESS** are acceptable to God. God does not have different commands for different people. God nowhere tells a man that he can lay aside His Word and follow his conscience. Far from it. God warns men and warns men to do just what they are told.

Mr. Scherling actually quotes some Scriptures tonight, but for what purpose. Simply to try to show that they do not mean what they say. Listen to this remark, after

God has said that men have a seared conscience, a defiled conscience, an evil conscience. Mr. Scherling is quoting from one "Milton Williams," no practical error is concealed in such phrases as "seared conscience," "perverted conscience," etc. I want you to notice what this man teaches. There is error in these Bible statements but they are not concealed, in other words you can see them there. They do not deceive you for you can see the error. Yet, our friend says, there is no fundamental difference between us. I want to read on, "In common parlance they are admissible, **BUT STRICTLY SPEAKING THERE IS NO SUCH A THING.**" (Emphasis mine J.C.B.). So you can see from this what an estimation Mr. Scherling has of the Bible. Strictly speaking it is not true.

Mr. Scherling goes to a lot of trouble to tell us that conscience belongs to the intellect. There is no disagreement there. Then he quotes Adam Clark, the great Methodist commentator. He was a great scholar but he was not infallible. I would rather have Paul than Clark.

Mr. Scherling says, "Oh, that my opponent would understand." I understand perfectly what Mr. Scherling is trying to teach but I do not believe it. He says, "This satisfactorily explains a good or pure conscience also its opposite is an evil or defiled conscience." No, Mr. Scherling, this does not satisfactorily explain it to those who love the Bible as the Word of God. It does not explain it any more than the theory of evolution explains creation.

When Paul speaks of a "seared conscience" Scherling explains, "Again is referred to as a searing of the conscience, when in REALITY (Emphasis mine J.C.B.), it is not conscience proper that is affected." All the high sounding words and phrases in the world cannot take away the seriousness of man's guilt who makes a

statement like that. Next, Mr. Scherling quotes Ephesians 4:19, only to say that strictly speaking it is not true. He says that conscience is the worm that dieth not (Mark 9:44). Who said so? Who is talking about destroying conscience or hell? Making assertions is not debating.

"Mr. Bailey makes conscience and moral judgment synonymous for the simple reason that I showed that was the meaning of the word." Mr. Scherling will not accept the meaning either in Greek lexicons nor Webster's dictionary, nor in the American Encyclopedia. I have not distorted his position. I have read and read that you people might really know his position. I read his exact words from our former debate. I do not want to distort his position, I want it to stand out in bold relief against the truth of the Word of God that men may see and fear.

What if J. Patterson Smyth did say something? There is as little justification for his remarks as for Mr. Scherling's.

I have asked Mr. Scherling and asked him what he knows by this inner revelation. I have asked him to tell me one word he knows about God, Christ or the Holy Spirit by this inner revelation but there is no word of reply. Then he has the nerve to suggest that Mr. Bailey is evading the issue.

According to Mr. Scherling there is something within us, what we know not. It is not the conscience of the Bible for I have quoted from the Greek to show you that this word conscience comes from two words, which means *self knowledge*. He does not mean that by conscience. I quoted from Webster but he does not mean what Webster says. No wonder it is indefinable. He says it is like time, among other things, an intuitional verity. Now, I am sure that this throws his argument away completely. How do we get time? How do we

determine what time it is. **BY A STANDARD OUTSIDE OUR OWN BODY.** So our moral judgment is set by the standard outside our own body. That standard is the Word of God. Every day the time is set **BY THE SUN.** So, Mr. Scherling, if conscience is like time it is right over on the negative side.

Mr. Scherling goes to a lot of bother to tell us his idea of the inspiration of the Bible. I said that Mr. Scherling did not believe in the verbal inspiration of the Bible. And he doesn't.

Mr. Scherling makes a long quotation from the book of Romans. We are happy to have Mr. Scherling read from the Bible. The more he reads from God's good book the more involved in contradiction and absurd he shall become. Go back to his speech or better still get your Bible and read all that he quotes carefully and see if there is one word in the whole thing that remotely resembles what my good friend is trying to put over. He wants us to believe that Paul is teaching that finally some men are going to be judged by their conscience. Did Paul teach that? Let us see. For some reason Mr. Scherling jumped over verse 16, chapter 2. In verse 15, Paul had said men's conscience would either accuse or else excuse them, "In the day when God shall judge the secrets of men, according to my gospel, by Jesus Christ." So there you have it. No wonder Mr. Scherling left that verse out. Men are to be judged, all men, by the gospel through Jesus Christ. Paul is not talking here of those who live under the new dispensation. The law refers to the Old Testament, not the gospel. Paul tells here of Gentile and Jew who had lived under the old dispensation. He says not one word about those who live under Christ, under the gospel dispensation in the verses quoted. He has already told us that the **GOSPEL** is the power of God unto Salvation. Jesus said that gospel was to be preached to **EVERY** crea-

ture. Mr. Scherling says we need no particular enlightenment from the Bible.

Mr. Scherling says I am amazed that Mr. Bailey should deny my position on conscience. I am amazed Mr. Scherling does not know the difference between the law and the gospel. I am amazed that he would make the statement, "When Paul has spoken so unequivocally." There is no unbiased reader that can read all that Paul here says and find one word that in any way intimates that Mr. Scherling's ideas are correct. Paul says not one word about the gospel in these verses. Paul has already said that the gospel *is* the power of God. What Paul is talking about in these verses is something already past. Paul says in verse 12, "For as many as have sinned."

Mr. Scherling should pay a little attention to grammar. Paul is here talking about Jews and Gentiles that lived before the gospel dispensation. Mr. Scherling says, "shall stand in judgment before the tribunal of their own conscience." Paul says they will be judged by the gospel through Jesus Christ. Then he says Paul states his position unequivocally. Shame, my conscience would not permit me to so distort God's word. I could not say that people would be judged by their conscience when Paul says they will be judged by the gospel. I could not take a passage that is referring to the law and call the law the gospel. I just could not do that. Mr. Scherling says further, "He, referring to me, both distorts and beclouds my true position." I am most anxious not to do that. I have read pages of what Mr. Scherling said in his former debate. He has said he would stand behind what he has written. No, Mr. Scherling, I am not beclouding nor distorting your position. I want it to be shown and seen for what it is. I want the world to see that there is not one verse in all God's book that you can take and say here is my doctrine. I want them

to know that Paul said men would be judged by the gospel (in the verse you omitted) but you say, "shall also be judged apart from the law (gospel) all such, shall stand in judgment before the tribunal of their own conscience." After any one has read that I want them to read Romans 2:16. Here it is, "In the day when God shall judge the secrets of men according to my gospel, by Jesus Christ." That verse is set right down in the middle of your quotation from Romans. Unbiased persons can see who is distorting. No, the trouble is not that I am distorting your position, I am showing it up in its true light.

Paul taught that all men would stand before the judgment bar of God and be judged by the gospel. Paul taught that the Gentiles who did not have the law, for it was given only to the Jews, were in better shape than the Jews who had it and did not keep it.

However, he has already stated in verse 16 of chapter one that the gospel is the power of God unto salvation for both Jews and Gentiles. There is not one syllable in the whole passage that even faintly resembles this doctrine of Scherling's.

We read from Mr. Scherling again, in order that we may not becloud nor distort his position, "My friends—there is only one possible conclusion, St. Paul, like Alexander Campbell, placed before man, no outwardly positive commands. But declared unmistakably, every soul, Jew or Gentile, who lives by the light of his nature (conscience) is in possession of that righteousness, which the law of God requires." A man that will make a statement like that should never talk again of anyone distorting his position. Turn and read what Campbell said. Scherling has quoted him correctly and see if he said what Scherling says here. Campbell said, "I do not make any one thing." In other words men had to do all that God commands. Scherling teaches that you do not need

to do anything God commands as long as you are ignorant. Paul said that as many of you as "were baptized into Christ, did put on Christ," (Galatians 3:27). Then Scherling says that Paul did not "place before man, no arbitrary, outward positive commands." If Paul did not place before men arbitrary commands then language has no meaning. The one I have just quoted is one of many. But perhaps we are talking about two different Pauls. I never read in the Bible about ST. PAUL. I have read and have just quoted from Paul the apostle.

Talk about distortion. I quote, "These are all good, referring to baptism and the Lord's Supper, but they must follow that which is absolutely essential, namely, subjective Holiness (Righteousness)." David said "All commands are righteousness." (Psalm 119:172). So baptism and the Lord's Supper do not follow righteousness, they are righteousness.

Then we should call attention to Mr. Scherling's paraphrasing. It would be hard to crowd more distortion into one short paragraph. Paul is not talking about professing Christians. He says he is talking to Jews. Paul never said that the heathens would be reckoned as Christians who obeyed not the gospel. Jesus and Paul both said that obedience to external laws did make one a Christian (Mark 16:16; John 3:5; Romans 6:3, 4). People do not become Christians by obedience to outward law ALONE. But the Scriptures, as above noted, do very definitely show that obedience is part of God's plan. Yes, obedience to outward commands. Scherling says, "Regeneration has nothing to do with external rites." Jesus—"He that believeth and is baptized shall be saved." Paul—"For as many of you as were baptized into Christ did put on Christ." If time would permit, we could show that almost every utterance in the whole paraphrase is out of conflict with the Word of God.

There are thirty Scriptures in the Bible in which the

word "conscience" is used. You would think that Mr. Scherling would want to read these all—that he would want to get them into the debate. But if he does not read them then I shall. You have sufficient intelligence to see that there is nothing in one of these passages to justify his conclusions. When he did quote them tonight, it was to prove they did not mean what they said.

He talked of charity, and I like to hear him talk about those things and in this we agree one hundred per cent. But the way he acts I cannot agree with him. He says of me he isn't smart enough to understand me. That is the trouble, he isn't smart enough to understand me. Is that not being arbitrary, and against all the rules of honorable controversy? I do not want to misrepresent this thing and I think we can find it again in our little book. It is here some place. "The fact is we differ in our interpretation or understanding of the Bible, not in ascertaining which is the correct one but from the very nature of the case we cannot appeal to it as a final authority." I am reading this from page 50. "After having heard its verdict we perhaps would still disagree as to the correct meaning and application thereof." Let us continue, "He made the statement that much of what I said was irrelevant. I will contend that nothing of what I have said is irrelevant but, no doubt, it appears so to his mind. It will not be irrelevant when he understands the subject."

Now talk about charity, can you imagine me getting up here, after all the things he has said about bigotry and narrow mindedness, because I stand for a principle and he says the trouble with my opponent is that he is ignorant. That is against all the rules of honorable controversy. He says it in a nice way but that is what he says. He also accuses me of inconsistency. I do not think any one can find in this discussion statements that are inconsistent one with another; however, they



may appear inconsistent to one that does not *fully understand* the subject.

Now I want to go back to one thing that was said last night. The crux of the debate is this: Is obligation here and over here is light; and the light must be brought to the obligation or must the obligation be conformed to the light? That is the thing between us. That is exactly the crux. And he says I don't measure up to the obligation.

Now he spoke last night about "Children obey your parents in the Lord, for this is right." Now he said children do that to the extent that they think it is right. That is not merely children obey your parents. I realize that children should obey the Lord before their parents but the children do not set the standard. And say, now dad, this is how far you are to go. Let us notice further, "The Bible can never reach the ruling power of the soul." That is on page 14. "It is intended by the supremacy of conscience that an individual has fulfilled present obligation when he has conformed all his voluntary powers to what he honestly believes is right. No external authority whether of parent, the state, priest or Bible can ever reach the ruling power of the soul." That is reading exactly word for word what is on page 14 of our former debate. But we proceed. "Conscience alone has power to penetrate the soul and establish there its throne which nothing can overturn, hence the futility of all religious persecution and of all attempts to control the inner convictions by force." Remember what I have just read.

God bless you.

## SCHERLING'S FIFTH AFFIRMATIVE

Emmanuel Kant, the great German philosopher, said, "Two things; bow me down with wonder and awe, the starry heavens above, and the moral law within." As we continue our study of this moral universe within, I shall endeavor to adopt a system of thought so rational and Biblical as to commend itself to the conscience of ever man in the sight of God (2 Cor. 4:2).

The entire fourteenth chapter of Romans, and the first seven verses of the 15th chapter deal with one single theme: conscience in its relation to acts which are not intuitional in nature, that is, acts that are not wrong in themselves, such acts the mind does not intuit as wrong, for the obvious reason that apart from the particular circumstances under which they are committed, they would not be wrong.

But this does not make the act less sinful, *for it can destroy a brother, for whom Christ died*, so says the apostle Paul, and it is readily understood why Paul here deals only with acts that are *not* intuitional, for intuitional truths are of such a nature, there is no occasion for misapprehension, could you suppose Paul saying, to him who thinketh it is wrong to kill, to him it is wrong; or he that esteemeth it wrong to bear false witness, to him it is wrong, no of course not; but because Paul here is dealing with acts that in themselves (apart from the particular circumstances mentioned) are not wrong, or sinful, it does not follow that the principle here laid down is of less importance.

The supremacy of conscience is the essential element of moral character for it to break at this point is fatal, for to the degree that it is persisted in, it excludes subjective holiness, nay, worse, one is in a state of rebellion.

Light obeyed increaseth light,  
Light rejected bringeth night,  
Who shall give me power to choose,  
If the love of light I lose?

But this is how the apostasy of a soul begins "it is the small foxes that destroy the vines." But let me call your attention to the principle Paul here lays down, (1) none of us can judge another soul in respect to these acts that are, as before stated, not intuitional in nature, most certainly, we are competent to judge every man in respect to the self-evident, universal, intuitional facts of life, for the simple reason that in regard to these every man's judgment is the same, but not so with these, that the apostle Paul has here placed before us, the eating of meats, and the keeping of certain days, or anything of this nature.

In the very nature of the case there can be no universal agreement among mankind in reference to acts such as these, consequently, we have the occasion where the individual conscience alone must decide how a person is obligated to act, but Paul does not leave us to conjecture. He lays down the principle of the supremacy of conscience, in no uncertain terms, in language so clear and plain that a wayfaring man, though a fool, need not err therein. "Let every man be fully persuaded in his own mind." He wants us to make up our minds, but once we are satisfied a given course is right, that conviction having been formed, determines our obligation. But Paul says this is equally true, in the case where we have become convinced a given course is wrong, that too, determines obligation.

When we honestly and sincerely believe a course to be right we are obligated to perform accordingly, for believing it is right, is what makes it right for us, again, when we sincerely believe a given course to be wrong to us it is wrong (here I want you to remember we are

dealing with acts that are not self-evident or intuitional in nature).

In our last debate Mr. Bailey made the statement that no one would know anything about baptism or the Lord's Supper unless taught by the word of God (the Bible) here we both agree, no question about it; but by the same token it follows, that external rites of the nature of these, are the answer of a good conscience. I Peter 3:21.

“The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of good conscience toward God), by the resurrection of Jesus Christ.”

In the eighth chapter of Acts of the apostles, the Holy Spirit has placed the account of Simon the sorcerer. Of whom it is said, that he both believed and was baptized without becoming a new creation, in Christ Jesus our Lord. For Peter said unto him:

(20) Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money.

(21) Thou hast neither part nor lot in this matter, for thy heart is not right in the sight of God.

(22) Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee.

(23) For I perceive that thou art in the gall of bitterness, and in the bond of iniquity.

Yes, there is something more important than rites and ceremonies, we do not disparage them, when they meet the inner loyalty of the soul (conscience) they are an outer expression of love and obedience to Christ, for this very reason, both Mrs. Scherling and I were baptized by immersion. The commandment came through the word of God. And so commendeth itself to our conscience, that, failure to comply, meant disobedience,

compliance with outer command without the inner conviction that it is true, and for our highest good, is blind obedience, and foreign to the Gospel according to Christ, compliance then, to outward rites and ceremonies such as baptism and the Lord's Supper, are binding upon a free moral agent only to the degree that such have become an inner conviction of duty or obligation, consequently full obedience to God is consonant with baptism administered in any mode, or no baptism at all. Full obedience to God is consonant with the observance of the Lord's Supper every Sabbath, or no observance at all.

This necessarily follows from the acknowledged fact that these outward rites and ceremonies are not intuitional; they come to us from external teaching, our obligation to comply is coexistent with the mind's comprehension, therefore, I could not obtain peace of mind without compliance with water baptism, by the mode of immersion, not so with others, our Salvation Army and Quaker friends, who do not baptize or observe the Lord's Supper at all, omit doing so, for the very same reason. It is a matter of deep conviction, one to which both of us must be true.

The charge that Mr. Bailey has made, that this position tends to division is not true. I am one with all who are true to this subjective revelation of the will of God, irrespective of our different intellectual concepts. For Paul says in respect to such matters we should not sit in judgment upon our brother, "Let every man be fully persuaded in his own mind." It does not follow from what I have said, that one position is as right (objectively speaking) as another—that there is not a right mode of baptism, a right and proper time and way to observe the Lord's Supper, not at all. I desire to make only one point here, in line with our present discussion, obedience to the light within, to the highest we know

(conscience) is the only essential, and what is intended by supremacy of conscience. Paul further says "now wakest thou not charitably," when we judge one wrong (in the realm of that which is not intuitional) who does not understand and act as we do. We are not living by the standard of Love. We do not square ourselves with the golden rule, we are not granting to others that position we take for ourselves, positively, we refuse to be kind, charitable, and so proceed to destroy him, for whom Christ died.

It is assumed here, that the course we take may be such that it will break down our brother's conscience to the point where he will become reckless to its behests, and so lose his own soul. "Take care lest what is really good in you be evil spoken of" in other words, lest it be taken as proof that you have no conscientiousness toward God, here again, St. Paul admonishes us to place the emphasis upon subjective holiness, "righteousness, peace and joy in the Holy Spirit" which is being true to conscience, the highest that one knows. Verses 22 and 23 read:

(22) Hast thou faith? have it to thyself before God. Happy is he that condemneth not himself in that thing which he alloweth.

(23) And he that doubteth is damned if he eat, because he eateth not of faith: for whatsoever is not of faith is sin.

No one who rejects the supremacy of conscience can possibly appreciate the full significance of these Scripture verses. It is a law of our being, that we cannot be happy, enjoy quiet of mind, as long as we live in violation of our conscience; *we are made that way*; but, Paul says, Happy or blessed is that man whose conscience does not condemn him, for the thing which he alloweth, in reference to this entire realm of non-intuitional truths or acts, he says you are not the better for

allowing or disallowing, providing in each case, you are complying with conscience, that alone makes it right or wrong, for he goes on to say, "He that doubteth is damned." Words could not be plainer. The sin is in the violation of his conviction of right, that is, his faith; and whatsoever violates or even lacks the support of his convictions, is sin. Men must live according to their convictions of personal duty. God does not demand of us that these ideas of duty be objectively perfect; but He does require that having formed them honestly and with the best light and the best wisdom at our command, we should obey them implicitly. *Obedience to our best convictions, thus formed, is in our case obedience to God. To disregard them is to disown God's authority.*

Speaking about conscience, my friend Patterson Smyth says:

"I begin with the daring statement—it is not mine—that every man who walks this earth is born with a religious nature—with God's Law written on his heart. This statement is not made on the authority of scripture. It has a far wider attestation. All humanity bears witness. But a scripture writer will do as well as another for stating the position. Here is how St. Paul puts it in his letter to the Romans: 'For when the Gentiles who have not the (written) Law, do by nature the things of the Law, these having not the Law are a law unto themselves, in that they show the work of the Law written in their hearts, their conscience bearing witness therewith.'

"It suggests to us the statement with which the Bible opens, that man as distinguished from the lower creation was made in God's image and likeness. Without discussing how much exactly that may mean, we seem to see St. Paul here asserting

that image is not lost, that still, even now, every man on earth, Christian or heathen, bears upon his nature the imprint of God.

“The Apostle is arguing that all are without excuse for breaking God’s Law of Right, and here he has to meet a very natural objection. What of the Gentiles? What of the heathen? How could they break God’s law since they never had it? He replies, they have God’s law. All men have nature outside them as witness of God’s power, and especially all men have conscience within them as witness of God’s righteousness. The Gentiles, the heathen, who have not the written law, have God’s ‘law written in their hearts, their conscience bearing witness.’ That is to say, it is a very important saying that God has made all men with a religious nature, whether they be heathen or not, whether they read the Bible or not, whether they ever heard of Jesus Christ or not, all men, heathen or Christian, have been stamped with the image and superscription of God, as every coin in the mint is stamped with the image and superscription of the King. Is not that a big thing to say? Well, that is what St. Paul says. Every man has within him the Divine imperative, the sense of ‘ought’ and ‘ought not,’ and that is within him the voice of God. Thus does the Father issue His claim in every child of man. ‘Thus saith the Lord, all souls are mine.’ Does anyone think there could be a doubt about this, or that it is to be received because the Bible says it? Not at all. It needs no revelation. It is a clear, patent fact of human life evident to every race in every age.

“Listen to the great Roman Cicero, another pagan, who never saw a Bible and never heard of Christ: ‘There is a true law within, diffused among all men, constant, eternal. This law admits neither



of addition or subtraction nor abrogation. The vote of senate or people cannot discharge us from obligation to it. It is not one law for Rome and another for Athens, nor one law at this date and another later on; it is one law embracing all races over all time, eternal and immutable. There is one common master and commander of all, even God, who originated this law. If anyone obeys not this law, he plays false to himself and does despite to the nature of man'."

Every man who thinks about it must see that this is true. It is a very wonderful truth. That God has made all men with a nature reflecting the Divine righteousness—that all over the world today, from the St. Lawrence to the Ganges, from the North Pole to the South, every man outside a lunatic asylum feels within him this sense of "ought" and "ought not." Every man is stamped with the image and superscription of God. Even amongst the lowest races on earth no people has ever been found without this sense of right and wrong.

All great students of God's ways with men recognize this. In the Bible St. John says that Christ "*lighteth every man coming into the world*" just as St. Paul says that God's law is in all men's hearts. The greatest philosophers agree with Seneca and Cicero as to that wondrous mystery of God in the hearts of men. Our greatest poets express in some form Longfellow's creed in Hiawatha:

That in even savage bosoms  
there are longings, yearnings, strivings,  
For the good they comprehend not.  
That the feeble hands, and helpless,  
Touch God's right hand in the darkness  
And are lifted up and strengthened.

Talk of doubting about God! Talk of evidences of His Being—the starry universe, the golden cornfields, the

miracle of the human intellect! Far above all stands the miracle of conscience, the most clear and cogent evidence of the presence of God and of the strong grip of God on the soul of humanity.

Now let us turn our attention in upon ourselves to study this law written in our hearts that we may realize the solemn, startling facts thus revealed to us, *the supreme authoritative position of conscience*, the imperativeness and universality of its pronouncements, the fact that we not only see them to be true, but that we are compelled by a necessity of our nature to believe that they must be true, that it is impossible to believe the contrary.

It is an axiom of science that in the intellectual sphere there are certain truths at the foundation of all reasoning which are called "universal and necessary truths," because they are self-evident, because it is impossible to believe the opposite of them, e.g., the whole is greater than its part. Every happening must have a cause. Two straight lines cannot enclose a space, etc. These are regarded as fundamental and necessary as part of our intellectual make up—so much so that we are unable to doubt them. They need no argument. To see them clearly once makes it impossible to believe the negative of them. Nay, more, we are compelled to believe that they must be true not only here on earth, but through the whole region of space and throughout all time, in the farthest planet, in the most distant ages. They need not to be proved by experience, yet they have a certainty that no facts learned by experience can ever have. A life long experience that the sun rises and sets every day does not give any certainty that it will rise and set tomorrow. One single glance at the fact that two straight lines cannot enclose a space makes it certain everywhere and always.

Now, we are conscious of a similar certainty in the

moral sphere of our being. There, too, are self-evident truths. "Universal and Necessary Truths," which it is impossible to doubt. We know infallibly that **RIGHT-EOUSNESS** is the law of our life. Place these two lists before any sane man:

JUSTICE	INJUSTICE
MERCY	CRUELTY
LOVE	HATE
TRUTH	FALSEHOOD
COURAGE	COWARDICE
GENEROSITY	MEANNESS

and however little he may desire to obey the law of righteousness, he feels imperatively compelled to make a difference between them, to label one list ought and the other ought not. We know with positive certainty that there can be no question about it, that it is no mere matter of opinion, that it would not be possible for any man outside of a lunatic asylum to ignore the difference or to reverse the labels.

We know that it is no conventional agreement amongst mankind to approve of one list and disapprove of the other. The distinction is indelibly stamped on our souls. It is not like a choice between apples and pears. We have no choice about it. There is an imperative command behind it. There is not only the sense of difference between Right and Wrong, but also the imperative conviction, I ought to choose the Right—I ought not to choose the Wrong. And it is not an opinion existing in some nations and not in others. No race of men is without it. The language of every nation, Christian or heathen, bears witness to it. It exists to some degree in every man, and it is accompanied in each of us with the conviction that to think otherwise would involve an unspeakable shame, the guilt of taking sides against the Eternal Right. Even if the first set of ac-

tions should bring us pain and the second bring us pleasure and advantage, we should still be unable to shift the Ought and Ought Not. If earth were abandoned to the powers of hell, and selfishness, sensuality, hate and falsehood were enjoined by law, that law might say Must, but it could not say Ought, and we could instinctively feel that it was nobler to resist that evil law and die than to yield to it and live.

It goes without saying that this distinction of Right and Wrong has not been first learned from the Bible or Christianity. Long before the Bible or Christianity this Law of Right, in some degree at least, stood out all over the ancient world stamped upon every human soul. If any people could be found without it they would not be counted human at all, but rather outlaws of humanity.

The Bible, of course, takes for granted this law of God written in our hearts. Its whole appeal is to conscience.

Surely this claim of conscience is a very impressive proof, an unassailable scientific proof of God and religion. We can fearlessly challenge any thoughtful reader to deny it. In these days of careless doubt, when men speak of the vague uncertainty of religion and compare it with "the clear certainties of science," it is most important to point out that this tremendous proof of God is stamped on the very nature of humanity, one of its necessary forms of thought, that the discernment of moral distinctions belongs to the highest order of certainties. That the law of conscience followed out to its results places belief in God and religion on as sure a foundation as that of the most unassailable truths of science.

In closing, I want to give Mr. Bailey three questions:

(1) Mr. Bailey, will you name one requirement ab-

olutely necessary for salvation, that is not revealed through nature or conscience?

(2) Second, do you, Mr. Bailey, in your present Christian experience, ever set aside your best judgment, in favor of what the Bible teaches? If so, please illustrate it.

(3) Third, tell us why it is that two Bible students, who accept equally the entire Bible, who claim to speak only where the Bible speaks, and is silent where it is silent, do not come out with the same conclusions?

Your answers to these may help us understand each other. May I have them in time so I can reply tomorrow evening?

I thank you.

## BAILEY'S FIFTH NEGATIVE

Brother Chairman, Brethren and Friends:

We are happy to come to the third night of this debate. We are enjoying immensely our part of this discussion. We have shown that there was not one word in Romans one and two that even faintly resembled the doctrine that is advocated by my opponent. He now goes over to the fourteenth and fifteenth chapters of Romans and says here it is. If assertion were proof, Mr. Scherling would certainly win this debate. He knows that he cannot take any verse in the Bible and say, "here is the teaching I advocate." Instead of this passage teaching that "Conscience is Supreme in the Moral and Spiritual Realm" it teaches that you can set aside your conscience in favor of the weak brother. Time will not permit us to take this up verse by verse but there is not one syllable in the whole passage that even distantly resembles the matter under discussion. Mr. Scherling says this deals only with those matters that are not intuitional.

I have quoted and I have quoted the language of Holy Writ that ALL THINGS THAT PERTAIN UNTO LIFE AND GODLINESS COME THROUGH THE KNOWLEDGE OF THE LORD JESUS CHRIST. Mr. Scherling has not noticed this passage, and I venture to predict he will not. There is no such a thing as intuitional knowledge. We learn that two and two are four. We get our time every day from the sun. Any true knowledge the heathen has, has been handed down from forebears that KNEW the will of God.

In Romans 14 and 15 Paul is revealing here the will of God and tells us that our conscience must be brought into subjection to the Word of God as He made it known. I do not care where Mr. Scherling goes in the

Bible, the very passage he uses will prove his doctrine false.

The quotation with which Mr. Scherling begins tonight does not prove his doctrine. There is a moral law within. It was put there by teaching.

Then my friend launches into poetry. This, too, proves my contention, Light obeyed increaseth light. Jesus said, "I am the light of the world." So we see that instead of some inner illumination we have the capacity given by God but the illumination comes from without. We shall read the entire verse and show how completely false this doctrine of inner illumination is: "Again therefore Jesus spake unto them saying, 'I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.'" (John 8:12). If this were the only statement in the Bible that condemned this doctrine it would stand condemned forever. Such is the nature of the Word of God that it is always in harmony with itself. Truth is in harmony with truth. Where there is a contradiction there is error. The Bible clearly states that **ALL THINGS THAT PERTAIN UNTO LIFE AND GODLINESS COME FROM KNOWLEDGE** (the knowledge of Christ). Mr. Scherling teaches that it comes from an intuitional verity.

Now let us get this matter straight. There are some things that are not right or wrong in themselves. The Word of God says so. Your conscience being thus educated, you would know that you were doing no wrong in observing certain days or in eating certain meat. You have knowledge, your conscience is clear, but your brother has not knowledge and **GOD'S WORD SAYS YOU ARE TO BRING YOUR CONSCIENCE** into subservience to the conscience of another. Therefore the whole passage most assuredly teaches that conscience is to be brought into subjection to the Word of God.

Mr. Scherling refers to my former statement and I am happy that he does. He says we do not know anything about baptism, and the Lord's Supper except by God's Word. That is right. He quotes the verse in I Peter 3:21 that tells us that baptism is the answer of a good conscience. If Mr. Scherling had taken one good look at this verse, he would have known the falsity of his claim. Baptism comes by an outside revelation, therefore, we only have a good conscience by an outside revelation. Mr. Scherling is **GETTING MIGHTY CLOSE TO THE TRUTH HERE**. Of course, Mr. Scherling denies that baptism does save you like Peter said, therefore denies his own admission. Mr. Scherling should be able to see the contradictory nature of his own teaching here.

Next Mr. Scherling quotes from Acts 8. He says there is something needful beside outside ceremonies. No one will deny that. However, he makes Jesus tell an untruth. Jesus says that "He that believeth and is baptized shall be saved" (Mark 16:16). The record that Mr. Scherling quotes say that Simon believed and was baptized, therefore Simon was a saved man. **BUT HE FELL AGAIN INTO SIN**. This is not something unusual, I am sorry to say. He had to repent of his sin and pray the Lord to be forgiven. This definitely shows that he was once forgiven or he would have been required to be baptized **FOR THE REMISSION OF SINS** (Acts 2:38).

Mr. Scherling denies the need of baptism for salvation. Jesus made it applicable for all (Mark 16:16). Therefore, conscience is not a safe guide or Mr. Scherling is not conscientious. Mr. Scherling says he is conscientious. I accept him at his word. Following conscience has led him into the error of denying the plain teaching of the Word of the Lord.

Baptism, he says, in any mode; there is no such a



thing in the Bible as a mode of baptism. Sprinkling is not a "mode" of baptism. As Mr. Scherling very well knows, the word baptism means "immersion." Sprinkling is not a mode of immersion. If his conscience told him baptism could be performed by modes, it misinformed him. Therefore, it is not an infallible guide. His conscience never told him one thing more than what he has learned.

Do not forget the word "conscience" is made up of two words, "con" self; and "science" knowledge. The Quakers and Salvation Army may be conscientious. I cannot know the hearts of men. I do know that all things that pertain UNTO LIFE AND GODLINESS comes through the knowledge of Christ. This knowledge on certain things they have rejected. We are going to be judged by the Word of God in the last day (John 12:48).

Of the things that Paul speaks about here in this fourteenth chapter of Romans we should walk charitably toward our brother. Is there any brother that wants to observe one day above another? Why you good people here in the United States observe the fourth of July, we, your brethren, in Canada are charitable; we do not object. We in turn, observe the first of July and I have never known one of my American brethren to object. Some of my brethren think that pork is hard to digest, and hence do not eat it. We have no objection. We are charitable. We could multiply such examples but we use the ones that Paul used. Churches of Christ walk in obedience to the instructions given here.

However, when it comes to baptism and the Lord's Supper, you are dealing with a very different thing. Baptism is a command that is made co-necessary to salvation with faith. The conjunction "and" joins words, phrases and clauses of relative value. Jesus said, "HE THAT BELIEVETH AND IS BAPTIZED SHALL

BE SAVED" (Mark 16:16). When we say we can take away baptism from salvation we can also take faith from salvation.

I have accused Mr. Scherling of a doctrine that causes division. He denies it. We are divided. We are supposed to be one, by and through the words of the apostles (John 17:20, 21). He rejects the words of Paul on baptism in (Romans 6:3, 4; Galatians 3:27; I Peter 3:21). Therefore we are divided. Therefore conscience is not a safe and sufficient guide for I am conscientious. I am taking his word that he is. We are divided. If Mr. Scherling would only take the Word of God as his guide we would no longer be divided. Mr. Scherling may be able to find solace in the speculations of men on this subject but if he would only read carefully the very passages of Scriptures that he attempts to use he would see the foolishness of his position. Listen while I quote his exact words, "For he (referring to Paul, J.C.B.) goes on to say, he that doubteth is damned. Words could not be plainer, the sin is in the violation of his conviction of right, that is, his faith, and whatsoever violates or even lacks the support of his convictions, is sin, men must live according to their convictions of personal duty." Let us turn over to this passage and let us read, "But he that doubteth is condemned if he eat, because he eateth not of faith; and whatsoever is not of faith is sin" (Romans 14:23). We learn that faith cometh by hearing the Word of God (Romans 10:17). I am persuaded that Paul knew what kind of faith he was talking about. The doubter, therefore, is one that doubts the Word of God. So Paul in one verse completely destroys the whole argument my friend has built up.

Then Mr. Scherling gives us some more of the fanciful illumination of J. Patterson Smythe. I would just as soon listen to my good friend Scherling as to Smythe whom I do not know. Smythe makes no argument that

I have not already answered. Only by the most extreme charity can we even call such sophistry argument.

Then again he calls attention to the language of the great Roman Cicero. If Scherling had read this carefully, he would see that there was no consolation for him in this statement. Cicero says there is not one law for Rome and one for Athens. Scherling says that every man is a law unto himself. Cicero says this law admits neither of addition nor subtraction nor abrogation. Scherling says that you can do all these things to the Word of God.

Whatever the heathen know of right, they learned it just like we do. Listen to Paul as he speaks before the heathen philosophers in Athens, "What therefore ye worship in ignorance this I set forth unto you" (Acts 17:23). So we find that Paul says the heathen in his day were ignorant of the will of God and he (by inspiration) could and would set them right. **THEREFORE AGAIN WE FIND THAT KNOWLEDGE** comes from without and not from within.

If Tennyson's little poem is correct, then Christ is not what the Bible claims Him and what He claims for Himself. The Bible teaches that salvation is in Christ (Acts 4:12). He is the only way (John 14:6). All spiritual blessings are in Him (Ephesians 1:7). John says that Christ "lighteth every man coming into the world." How does Christ lighten every man coming into the world? David said, "The word is a light unto my feet, and a **LIGHT** unto my pathway" (Psalms 119:105). Let my good friend tell us one thing that he knows about God, Christ or the Holy Spirit that he did not learn from the Word of God. He will not attempt to answer that.

Yes, there are truths in the world of science. Like the spiritual laws of God, these have to be learned. The child does not know that two and two are four until

he is taught. Thus with each of the axioms to which Mr. Scherling refers. Let him produce the man that knows them before he learned them. Even Mr. Scherling admits the truth of my claim when he says, "One single glance at the fact that two straight lines cannot enclose a space makes it certain everywhere and always." Some things are easier to learn than others but it took one glance to learn this. Therefore knowledge comes from without and not from within.

What of Mr. Scherling's chart? What of any one of the items mentioned there when you separate them from the Word of God? Where is justice where the Word of God is despised? Look at each item and you will see that the mind of man does not provide the need in any of these separate and apart from the Word of God. Well did Jeremiah say, "It is not in man that walketh to direct his own steps" (Jeremiah 10:23).

Mr. Scherling says, "It goes without saying that this distinction of Right and Wrong has not been first learned from the Bible or Christianity." It goes without saying that Right and Wrong was first announced by God to man in the garden of Eden. **MOTHER EVE WAS DECEIVED INTO BELIEVING THAT YOU DID NOT NEED TO FOLLOW THE LAW OF GOD. THAT IS HOW SIN CAME INTO THE WORLD.**

Mr. Scherling steadfastly refused to notice this fact that the woman was beguiled and thereby fell into transgression. I am predicting that Mr. Scherling will not notice this argument. Remember he says there is no such a thing as a conscientious sin. I continue to quote from Mr. Scherling, "It goes without saying that this distinction of Right and Wrong has not been learned from the Bible or Christianity. Long before the Bible or Christianity, this law of Right, in some degree, at least, stood out all over the ancient world stamped upon

ever human soul. If any people could be found without it they would not be counted human at all, but rather outlaws of humanity." Well, we asked Mr. Scherling about the little boy that took the tricycle, if he sinned. He said no that he had not sinned. Therefore we have a people that are not subject to this law and Mr. Scherling admitted that he would not be subject to it until he came to the years of accountability. He would never come to the years of accountability if he were not taught. Therefore there is no such a thing as this law that Scherling talks about. The heathen have just as much knowledge of right and wrong as they have been taught and no more. Men have capabilities of learning right and wrong but their only conception of right and wrong is what they are taught.

Mr. Scherling, what kind of a conscience would children have if they were left without any attention whatever and were never taught a thing?

We quote from Scherling again, "The Bible, of course, takes for granted this law of God written in our hearts." I have shown beyond any shadow of a doubt that the only law written in our heart is written there by teaching. Assertion is not proof. Mr. Scherling knows that the only knowledge he has of right or wrong is what he has been taught and **NO MORE**.

This law of conscience of which he speaks is a myth. Conscience means moral judgment. Judgment is not law but the passing on the law that is made. God's law is written on our heart by teaching. Even the law, "Thou shalt not kill" had to be announced by God.

There was a time in the history of Israel when "Every man did that which was right in his own eyes" (Judges 21:25). Israel sank to the lowest depths of degradation and shame. Yet, that is as high as anyone could go under the philosophy advanced by my good friend.

We shall now answer his questions.

Question No. one: "Believe on the Lord Jesus Christ."

Question No. two: Having brought every thought into captivity unto the obedience of Christ, what God says is my law. After having read the Bible for years and knowing the error of disobedience, and the consequence, my best judgment says to do what the Bible teaches. I do not decide right however, by what my judgment says. I decide that by what the Bible teaches. Conscience, moral judgment, must be subject to the will of Christ.

Question No. three: They do. People disagree over what is not in the Bible. People agree on the name Christian. That is a Bible name. They do not agree on the name "Baptist." That is a human name. They agree that immersion is baptism. They disagree over substituting sprinkling. You will have to prove that men disagree over the Bible who speak, "where the Bible speaks."

## SCHERLING'S SIXTH AFFIRMATIVE

Mr. Chairman, Mr. Bailey, Ladies and Gentlemen:

Finally, we have arrived at a point of vital disagreement, to which I am happy to make my rebuttal. Mr. Bailey maintains that conscience is acquired through teaching or general education alone. There is a half truth here, the infant at birth has no conscious moral judgment or standard, consequently there can be no sense of right or wrong. But a moral judgment has been in process of formation ever since conception, Jesus Himself has given us the order of sequence in the Kingdom of God (Mark 4:28):

For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear.

First the blade, the formation of the physical brain cells, then the ear, the formation of moral consciousness, consummating with the full corn in the ear, a responsible free moral agent, while it is true, that this represents a process which leads my opponent to assume that it is the tutoring the child is recipient of, that creates the moral judgment, I have referred to this fact, as a half truth, for the obvious reason that, through the experience of a new born babe, there is a mental growth that is necessary and apart from which there could be no moral consciousness; but it does not follow as my opponent would have us believe, that the conscience of the child is thereby created, not at all. God Himself is the author of the laws that govern the procreation of human beings, and the fact that there is a process in which the time element enters in, makes it no less a work of divine creation.

We are the proud grandparents of twin girls, just a year old tomorrow. To us they are the most beautiful children in all the world. At one year old a moral con-

consciousness is readily discernable—the blade. In a few years, a definite idea of what's right and wrong—the ear. Again a few years, and the awful and necessary responsibility of accountability, a free moral agent—full corn in the ear. While the gradual growth and maturity of the physical organs of the mind are a necessary prerequisite to moral consciousness, the idea of obligation does not originate with them. The very best modern science asserts that the brain is only an instrument, it is the seat, but not the source of thought. Everything involved in conscious personality is related to the brain, but not originated by it. The mysterious spiritual "I" is behind the brain, using the brain, nay further, actually educating and fitting the brain for its work, the brain of a little child, with its plastic gray matter, is smooth and unformed. It is the "I" behind that is steadily creasing and molding and training it for its purpose. This brain itself has no knowledge or thought, and no power of itself to originate knowledge or thought, as far as we know the brain of an ape differs very little from the brain of a man, the difference is in the created being behind it. We are all conscious that the brain is not synonymous with the person himself. Something within tells us No! "I" am not the brain, "I" possess it, "I" use it, it is mine, but it is not "I" a self conscious of itself, that is what constitutes a human being, it is Life itself, and must have come as a direct creation of God.

Mr. Bailey has spoken disparagingly about the hypothesis of evolution—which maintains that the sense of right and wrong (conscience) has been evolved in the human race by heredity, social relationships and natural selection. I am well aware of the fact, that as such he does not accept it, yet, in his extremity; he has virtually adopted this evolutionary theory to account for conscience, for he ardently maintains that teaching alone satisfactorily accounts for this moral sense. He



denies that conscience is the result of a direct creative act of God. Whatever the absolute facts are, here we have come to a clear-cut cleavage in thought between Mr. Bailey and myself. The affirmative in this debate wholly rejects the evolutionary hypothesis of the origin of conscience, which gives us no satisfactory account of the imperative tone, the unappealable authority, with which conscience always speaks. But, fully accepts the premise that conscience is a direct creation of God. It belongs to us by nature. As Milton Williams has said:

"I put the idea of right into the same category with that of space, and time and cause, and God, as one of those intuitional verities which challenge the soul's assent, and cannot be doubted. It possesses all the characteristics of these intuitional truths:

"It is unique and absolute; nothing resembles it, nothing can represent it. It can neither be simplified, defined, analyzed, or conveyed to a mind not already in possession of it. Whence comes it? How does the child know with such certainty that intentional cruelty is wrong? It must have come from within, it must be the soul's own spontaneity.

"This idea is universal. There is not a rational being who does not understand such words as 'right' and 'wrong,' 'ought' and 'ought not,' or who for a moment, averts his eye from their dread import. Empirical truths may be forgotten, but whoever forgets that injustice and falsehood are wrong? Make the most bewildered drunkard understand that someone has defrauded you, or abused a child, and as soon as he can articulate the word, he will pronounce the deed wrong. The man whose hands are reddest in murder lives in spite of himself, and in the awful presence of this idea. No flight can escape it, no exorcism can cast it out.

It will remain forever a part of himself, either as a singing angel or as a worm that dieth not.”

But to further refute Mr. Bailey's assumption that conscience is only the result of education, I wish to quote from Robinson's textbook on principles and practice of morality:

Education, training, and experience can do no more and no less for the conscience than they can for any other faculty. The promptness, vigor, authority, and accuracy with which conscience acts will depend on the practice and training to which it has been subjected, but no amount of culture or experience can originate it, any more than they can originate the reason, the memory, or the will; or *in fact than they can originate the rational being. The conscience, regarded as the soul's demand and capacity for moral distinctions, and for moral judgments with responsive emotions, is an integrant part of human nature as such, and as universal as the human race.*

The assumption that conscience is the product of education and training rests upon confusion of ideas. It confounds the faculty of conscience with its products, with its judgments and the resulting emotions. The same act may be regarded with dissimilar and even opposing judgments by two persons who have received dissimilar trainings. But it is the standards by which they judge, and not the faculty that judges, which their training has given them. When it is affirmed that because two children differently trained may regard the same act with opposite emotions, therefore conscience must be the work of education, it is evident that the faculty is confounded with its judgments and emotions. Misled by defective or false standards, that is, judging by mistaken laws of right, its judgments may

be wholly false; but the faculty itself no amount of training, and no deficiency or falsity of standard, can ever give or utterly take away. There can be no emotion, call it by whatever name we will, without thought; and there can be no thought without a faculty for thinking.

Conscience in childhood, like all the other childish faculties, may act very imperfectly, and the products of the faculty, like other childish judgments, be defective and erroneous; but the conscience itself, like every other native endowment, is as clearly possessed by the child as by the adult. And the moral emotions of children, under instruction, are as vivid and strong, whatever the degree of truth in their standards of judgment, as are those of mature age. Whatever may be the effect of education on the moral judgments, and so on the emotions or moral sentiments which the judgments awaken, the conscience itself is as clearly an original endowment as any other of the constituent principles of the personal being.

But, Mr. Bailey is unwilling to accept such excellent authorities such as I have given you, and suggests that we make a demonstration by shutting up a child in a room. He has not told us at what age he intends to begin this demonstration, but I assume it would have to start a few weeks, at the most a few months after birth. By what method he is going to change diapers and get nourishment to this child, without contact with another adult, he has not told us; of course this must not happen, for in that case the child would become aware of kindness, which would in turn create a sense of obligation, but I would suggest, Mr. Bailey, that you give up this idea for if you did succeed the personality of the child would be completely destroyed, which is the equivalent of murder, and that is precisely the po-

sition of the affirmative, namely that there is only one way to prevent an infant from becoming a free responsible moral agent, and that is to destroy him. This suggested demonstration reminds me of potatoes that I recall seeing grow in my father's basement. As you know, most germinated seeds will sprout in a totally dark basement, but perhaps none will ever come to fruition. Does Mr. Bailey believe one can raise potatoes without sunshine? Develop a normal social conscience? Without a social environment? Certainly the one is as impossible as the other, but does the fact that potatoes will not grow in total darkness prove that all you need is sunshine? That in the case of an infant a right social environment is that which creates the idea of obligation? Certainly not, a social environment is a necessary requisite, but just as good soil, moisture and sunshine cannot in itself, without the life in the seed, produce a harvest, neither can a perfect social environment create the idea of obligation where you do not have life to begin with, and note well, not just any kind of life, but Life in the image of God, human Life. Through the natural laws of procreation, God brings a new created soul into this world, which if permitted to live and grow in a normal social environment, will necessarily mature into a free responsible moral agent. The infant has that something to begin with, that makes it necessarily a free moral agent. Whatever this is, the lower animal does not possess it, and no amount of training can create it. In the child, no lack of teaching can obscure it—(a normal existence granted). Mr. Bailey's suggestion of placing a child in a vacuum is an impossible one, it is outright murder, but it is the only way you can keep this idea from maturing.

While conscience is not created by teaching, teaching does effect one's moral judgment. There is such a thing as a Roman Catholic moral judgment, a Methodist moral

judgment, a Lutheran moral judgment, a Presbyterian moral judgment, a church of Christ moral judgment, or what have you? Moral judgment, and the difference between them all, are due to teaching, education in general, but such differences are not fundamental to our peace and reconciliation with God. It is not claimed by the affirmative that they are all equally in harmony with the absolute will of God, but to the degree that every one is true to that moral judgment which they have honestly arrived at, they are subjectively Holy, as Milton Williams says:

Morality, in its true sense, is obedience to the law of right, found in the conscience. Religion, pure and undefiled is obedience to the Moral Law found in the Bible. But these two laws are the same, therefore, religion and morality are the same. A religion which does not involve an upright, conscientious, and pure life, and a morality which does not involve obedience to the just claims of God, and the acceptance of Christ, when revealed to the soul, or equally spurious. There is an outward conformity to right which passes for morality as there is an outward culture which passes for politeness; both are valuable, but neither secures the favor of God or the approbation of conscience."

In the remaining time that I have left at my disposal I wish to continue my affirmative arguments taken from the eighth chapter of First Corinthians. To save time, I shall omit the reading of the Scripture. Perhaps here we find the most conclusive evidence in support of the affirmative, where again the subject matter is the supremacy of conscience. There were at Corinth believers who did not have the proper understanding, and as a consequence believed it wrong to eat meat which had been offered in sacrifice to idols. St. Paul who had full knowledge in regards to this meat tells

us, that this meat was good, and that the mere fact that it had previously been offered in sacrifice to an idol, meant nothing. But the Christians who did not so understand it, were bound by their conscience not to eat it. St. Paul admonishes these who have this knowledge, not to eat this meat in the presence of the weak in knowledge, for fear that they would thereby be emboldened to violate their conviction of right, this they must not do. Not that it was wrong to eat the meat, but because they believed it to be wrong. F. W. Robertson in commenting on this portion of Scripture says:

“The conscience of man is a holy thing. The worst of crime is to injure a human conscience. Better kill the body. Remember how strongly St. Paul speaks, ‘When you sin against the brethren and wound their weak conscience you sin against Christ,’ and that sin, remember, consists in leading them to do a thing which though right in itself, they thought wrong.”

Better support the wrong cause conscientiously than the right one insincerely. Better be a true man on the side of wrong, than a false man on the side of right.

“Do what seems to you to be right; it is only so that you will at last learn by the grace of God to see clearly what is right. A man thinks within himself that it is God’s law and God’s will that he should act thus and thus. You must so act. He is responsible for the opinions he holds, and still more for the way in which he arrived at them. ‘You must obey your conscience.’ For no man’s conscience gets so seared by doing what is wrong unknowingly, as by doing that which appears to be wrong to his conscience.”

St. Paul concludes that the one thing of supreme importance is being true to the highest that one knows, to be guilty of influencing another soul to disregard the

voice of conscience is a most grievous sin, for there can be no virtuous character without it.

Robinson says:

“A symmetrical character is the product of a harmonious and proportionate cultivation of each and all of one's powers. But inasmuch as the moral is the most fundamental part of man's nature, and the authority of conscience is the highest the soul knows, it is only by obedience to its authority, that complete harmony in the working of all the powers of the soul is possible, and complete symmetry of character is attainable.”

John Milton Williams says:

“A moral life to be deserving the name must accord with man's moral nature or, what is the same thing, with the moral law and it is simply this conformity and nothing else, which constitutes virtue, making the two words, morality and holiness, strictly synonymous. A moral life actuated by personal gain and self gratification is not a moral life. It is a sham or simple counterfeit, a pure imitation, which deceives no one who understands it and certainly not God, ‘who seeth not as man seeth.’ It deserves not the name moral and, in heaven's vocabulary, will never receive it. Holiness, benevolence, devotion to the welfare of being—how it elevates and ennobles, lends greatness to the soul, and brings it to companionship with God and higher order of beings. There is no other beauty like ‘the beauty of holiness’.”

But let's hear what St. Paul has to say:

“(8) But meat commendeth us not to God: for neither, if we eat, are we the better; neither, if we eat not, are we the worse.

“(9) But take heed lest by any means this liberty

of yours become a stumblingblock to them that are weak.

“(10) For if any man see thee which hast knowledge sit at meat in the idol’s temple, shall not the conscience of him which is weak be emboldened to eat those things which are offered to idols:

“(11) And through thy knowledge shall the weak brother perish, for whom Christ died?

“(12) But when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ.

“(13) Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend.”

What strikes me as of special significance is the unimpeachable fact that, conscience versus some other external authority, has been in court before, two thousand years ago, the greatest living judge of all times, handed down his decision, “*to induce a brother to violate his conscience is to sin against Christ.*” Here we have a precedent, that in every detail fits our case here tonight. For it was the supremacy of conscience, in the moral and spiritual realm, that was under direct examination. St. Paul, the great apostle, knew by the authority of Jesus Christ Himself (Rom. 14:4) that these Corinthian brethren were mistaken in judgment. But as a consequence there was no reprimand, no setting up of the superior knowledge of his, to supersede or set aside their inner conviction of right. But a full and frank acknowledgement, that even though the judgment was defective. Yet, conscience should be respected and implicitly obeyed. Here we rest our case.

I thank you.



## BAILEY'S SIXTH NEGATIVE

Brother Chairman, Mr. Scherling, Brethren and Friends:

I know it becomes wearisome to sit so long and it surely shows your interest in divine things in being so patient and listening so intently night after night.

We are happy tonight that Mr. Scherling is doing a little debating. He has presented a few arguments. The doctrine that Mr. Scherling advocates makes a man arbitrary. He is not like that by nature, that is not the way God made him.

He says that the point I have been pressing from the beginning, that we are what we are by education is a half truth. Well, Mr. Scherling, I am glad to see you come half way. Perhaps before the debate is over you will come the other half. I contend that a child is born with capabilities. These capabilities are developed by teaching. Mr. Scherling admits that it would be murder to leave the child without education. It would almost seem that Mr. Scherling has come a little more than half way toward the truth. He says if you even changed its diapers it would learn of kindness. If you fed it, it would learn of kindness. Isn't it peculiar how Scherling gets right whenever he agrees with the negative on this proposition?

The apostle Paul says in writing to the Thessalonians, "And the God of peace sanctify you wholly; and may your spirit and soul and body be preserved entire, without blame at the coming of the Lord Jesus Christ" (I Thessalonians 5:23). Paul says that the whole man is **BODY, SOUL AND SPIRIT**, in other words, says that a man consists of three parts. Scherling says that a man consists of four parts. If conscience is an "intuitional verity" then the Bible is false. Thayer says that conscience is a function of the soul. Peter says we purify the soul by our obedience to the truth (I Peter 1:22).

Scherling says there is no such a thing as purifying the conscience so he is not even talking about the conscience of the Bible. He says the conscience, strictly speaking, cannot be good or bad. So, according to Paul, we have three parts, body, soul and spirit. According to Scherling we have four parts. We have a conscience that is something apart from the body, soul and spirit. Yet, he claims that Paul teaches what he teaches on this subject.

Mr. Scherling quotes a verse from the thirteenth chapter of Matthew that is telling how the kingdom of God develops. The seed is the Word of God. The seed is planted there by teaching. This is exactly what the negative contends for.

We really enjoyed Mr. Scherling talking about his granddaughters. We have six grandchildren and we know just how he feels. In fact I have a little granddaughter there in the audience. He says his granddaughters are one year old and he tells that they do know something about right and wrong. **THEY KNOW WHAT THEY HAVE BEEN TAUGHT. HE KNOWS THAT IS TRUE.**

He talks about science and the brain. I can agree with everything he says. Man consists of body, soul and spirit **BUT NO MORE.**

Then Mr. Scherling tries to make out that I am favoring the theory of evolution. Listen, Scherling, you know that you are not conscientious in such an argument. You know who is driven to an extremity. You know that I have not taught nor advocated the theory of evolution. Man consist of body, soul and spirit. Man learns the will of God through the Word of God. I believe that conscience is a function of the soul just as Thayer says it is. God made a man's soul. God intended that soul should function in obedience to His word. Scherling had man with four parts and the conscience functioning separate and apart from the soul.

Mr. Scherling should be as interested in truth as he is in proving an unprovable theory. He admits in his book (our former debate) that what he advocates is a theory. That is not a half truth, that is ALL true. There is one place that we agree whole-heartedly. He says further that he will not go back on one word that he says back there.

Mr. Scherling should have read carefully his quotation from Robinson's text book before he introduced it into this debate. If he had, he would never have used it. There are some things here that are an exact contradiction of what Mr. Scherling had advocated. Will you pardon me while I give you one or two examples. Mr. Scherling contends that the decisions of conscience we must wholly follow, that from its decisions we need not appeal. Robinson says, "Misled by defective or false standards, that is, judging by mistaken laws of right, ITS JUDGMENTS MAY BE WHOLLY FALSE." (Emphasis mine J.C.B.) Now I want you to consider that statement in the light of the very proposition we are debating. (THE SUPREMACY OF CONSCIENCE IN THE MORAL AND SPIRITUAL REALM.) Then we quote again, "Conscience in childhood, like all other childish faculties, may act very imperfectly." But Robinson anxious apparently to show the fallacy of the whole argument of the affirmative continues, "and the products of the faculty, like other childish judgments, BE DEFECTIVE AND ERRONEOUS" (Emphasis mine J.C.B.) I do not agree with all Robinson here says but I know that Robinson's ideas and Scherlings ideas are as far apart as the poles. One more word along this line. Robinson here states that conscience is a faculty. This, too, contradicts the affirmative.

Then Mr. Scherling's argument about the potatoes only shows how correct the negative is on this proposi-

tion. Life is in the potatoe. Life is in the child. The child has a soul and conscience is one of the functions of the soul. It will function properly when it is properly taught. Robinson agrees with the negative on this proposition. Scherling contends that conscience functions properly without being taught.

You can almost hear Mr. Scherling shudder as he says, "Mr. Bailey's suggestion of placing a child in a vacuum is an impossible one, it is outright murder, but it is the only way you can keep this idea from maturing." Yet, he says that education does not determine the functioning of conscience. We have clearly demonstrated that Mr. Scherling's theory is wrong. Mr. Scherling being the judge. We are grateful indeed for the admission.

Then Mr. Scherling goes on to name a number of moral judgments, Lutheran, Baptists, etc., and says, "there is a difference between them all due to teaching, **EDUCATIONAL IN GENERAL.**" Thank you, thank you. Webster says that conscience is moral judgment. Scherling says they are different because of teaching. Are you perplexed? Does any listener, or reader in days to come, wonder what the debate is about after a confession like that? Here is the trouble, Mr. Scherling does not accept the definition of Webster. He refuses to accept the definition of Thayer or Young. He refuses to accept the definition as given by the American Encyclopedia.

Scherling admits that there is a difference but he says, "But such differences are not fundamental to our peace and reconciliation with God." Paul said we are reconciled **IN ONE BODY** unto God through the cross. (Ephesians 2:16) Mr. Scherling says you can be reconciled in any of these bodies he names or none of them. If he is conscientious in this, and I believe that he is,

then you can see that conscience is not a safe guide for his conscience has accepted a false doctrine.

Then our friend goes back to quoting Milton Williams. I quote, "Morality, in its true sense, is obedience to the law of right, found in conscience." There is no law on our conscience. The law is written on our heart. The only way it is written there is by teaching. If what Mr. Scherling is teaching in regard to a number of questions is written on his conscience, it was not written there by God for it contradicts the Word of God. Every reader can discern this as this debate progresses. Williams goes on to say, "But these two laws are the same." They are the same only as we have been taught the same. It would be interesting for these people who contend that by nature we know God, and who contend that Paul told the Romans that by nature they knew God, to explain this passage of Scripture, "Howbeit at that time, not knowing God, ye were in bondage to them that by nature are no gods; but now that ye have come to know, or rather to be known by God, how turn ye back again to the weak and beggarly rudiments, whereunto ye desire to be in bondage over again." (Galatians 4:8,9) Either Paul contradicted himself, and hence was not inspired, or men by nature do not know the true God. I would hate to advocate a doctrine that so flatly contradicts the plain word of God.

Mr. Scherling goes back again to the I Corinthian letter. I am happy to see him go to the Word of God. The Bible is the Word of God. Therefore, the Bible is true. There are no contradictions in the Bible. The Bible says, as I just quoted from Galatians, that without the teaching of the gospel we do not know God. That the gods they worshiped by NATURE were no GODS. Mr. Scherling teaches we know the true God by nature. If that is so, then Paul made a mistake in writing to the Galatians. If Paul made a mistake in writing the Gala-

tians, how do we know that he told the truth when he wrote to the Corinthians? He made no mistakes in writing to either.

Did Paul tell the Corinthians that they by nature knew God? We shall go to the very chapter Mr. Scherling is here using and we shall quote, "Concerning therefore the eating of things sacrificed to idols, we know that no idol is anything in the world, and that there is no God but one. For though there be that are called gods whether in heaven or on earth; as there are gods many, and lords many; yet to us there is one God, and Father, of whom are all things, and we unto Him; and one Lord Jesus Christ, through whom are all things, and we unto him. Howbeit there is not in all men that knowledge; but some being used until now to the idol, eat as of a thing sacrificed to an idol; and their conscience being weak is defiled." (I Corinthians 8:4-7) So the opening remarks in this chapter lay down the cardinal point of the negative. Namely in all men there is not the knowledge of the *ONE* God. So this chapter is based upon the premise that shows Mr. Scherling's teaching is false. Remember he teaches that by nature we know God. Paul says in all men there is not this knowledge.

Does Paul teach here that conscience is supreme in the Moral and Spiritual Realm? Paul teaches in this chapter that the man with a strong conscience should, on such questions as the eating of meats, bring his conscience into subjection to the man who has a weak conscience. We would only know this to be right because the word of God so teaches. The whole teaching here from the first verse to the last is in exact conformity with the premise we have already laid down that **ALL THINGS THAT PERTAIN UNTO LIFE AND GODLINESS COMES THROUGH THE KNOWLEDGE OF JESUS CHRIST.** If all things

comes through knowledge of Jesus Christ then it does not come as an "intuitional verity." We again challenge Mr. Scherling to name one thing that he knows about God, Christ or the Holy Spirit that is not found in the Bible and he did not learn from the Bible.

We shall try to make this as plain as we can. Certain members, by teaching, knew that there was no such a thing as these gods they had formerly worshiped. Their knowledge was such that they could eat meat and not in their heart worship the idol. There were some, their knowledge was imperfect, and there was a danger that they would go back to idol worship when they saw these with knowledge eating this meat. Paul tells these strong Christians to forego their right in order to not hurt the weak brother with the weak conscience. The conscience had to be brought into subjection to the Word of God. So we see that this passage of Scripture teaches exactly the same as all the other Scriptures we have studied.

I can agree wholeheartedly with the statement, "Better support the wrong cause conscientiously, than the right one insincerely. Better be a true man on the side of wrong, than a false man on the side of right." However, Scherling teaches, that you are not wrong as long as you follow your conscience. He should be more particular about his quotations for even these more and more favor the position of the negative. To have a good conscience is taught of God, and to this we agree. That a man can be guided by his conscience apart from the Word is false to the teaching of the Word of God and we reject this teaching with every fibre of our being.

We quote again from Robinson, "the authority of conscience is the highest the soul knows." This statement accords with Scherling's teaching and we strongly disagree. This makes a man a law unto himself. This makes the claim of the Bible untrue. Jeremiah said "It

is not in man that walketh to direct his steps." (Jeremiah 10:23) If conscience is the highest authority of the soul, then it is in man that walketh to direct himself. Solomon said, "There is a way which seems right unto a man; but the end thereof are the ways of death." Now conscience can speak no louder than to say this way SEEMS right. Solomon knowing that it was not in man that walks to direct his steps said that when a man did what seems right to him it would end in death. Jesus is to those that OBEY Him the author of eternal salvation (Heb. 5:9). The knowledge of salvation comes through an outside revelation.

Remember the question is still unanswered. I have asked Mr. Scherling to name one thing he knows about God, Christ, or the Holy Spirit that he did not learn from the Bible.

Let me quote from my good friend again, "What strikes me as of special significance is the impeachable (I think my friend meant unimpeachable) fact that, conscience versus some other external authority, has been in the court before, two thousands years ago, the greatest living judge of all times, handed down his decision, 'to induce a brother to violate his conscience is to sin against Christ.'" This statement is surely correct as far as it goes. Let us follow through, "Here we have a precedent, that in every detail fits our case here tonight." I shall agree with that, but let us note what follows. Paul said that there was one God. Paul said all men did not have that knowledge. Scherling says all men have that knowledge. Paul said that those who were strong were to set aside that which they could conscientiously do in favor of the weak brother. So we see that conscience was obedient to an outside law. If there is a practise that is not wrong in itself, such as eating meat, we should refrain from doing it if it will hurt the conscience that IS WEAK. This is the revela-



tion of the word of God and not of conscience. Mr. Scherling in saying, this fits the case exactly, surrenders his position.

Mr. Scherling says, "For it was the supremacy of conscience, in the moral and spiritual realm, that was under direct examination." This is not true, What was under discussion was whether the rightly informed conscience could be made subservient to the weak conscience where a matter that was not wrong in itself was concerned. The Holy Spirit revealed that the strong conscience should submit to the weak conscience. If conscience were supreme, as Mr. Scherling claims, then it would have meant that those who had knowledge would have had the right to follow their conscientious right and destroy the weak brother. Revelation says they have no right to so do. We can lay aside our conscientious rights, because there is an authority higher than conscience, namely the Word of God.

We have a little more time so I would like to go back and read some more from this little book, (our former debate). "I do not contend that the way of man is in himself apart from the Holy Spirit; however, I do believe that this union of the Holy Spirit with the conscience of man is so united that it is impossible for the sinner to act without it." page 106. Now the Word of God says that the world (sinner) can not receive the Holy Spirit, (John 14:27). So there you have it. Scherling says that conscience cannot operate apart from the Holy Spirit. It is not a sufficient guide apart from the Holy Spirit. Jesus said that the world cannot receive the Holy Spirit. Therefore according to Scherling's own admission, conscience is not a sufficient guide and therefore not a supreme guide. The only way the Holy Spirit operates upon the sinner is by the gospel. **THAT IS THE POWER OF GOD UNTO SALVATION** (Rom. 1:16). I will tell you exactly when

people receive the Holy Spirit, "Repent ye and be baptized every one of you, in the name of Jesus Christ, unto the remission of your sins; and ye shall receive the gift of the Holy Spirit." (Acts 2:38). So when a person received the Holy Spirit he has ceased to be a sinner. He is now saved by grace. God gives his Spirit to those that obey Him, (Acts 5:32). The sinner has not obeyed Him. Therefore he does not have the Holy Spirit. Mr. Scherling admits that if the sinner does not have the Holy Spirit conscience is not a sufficient guide. The sinner cannot receive it until an outside revelation (the gospel) has operated upon his heart. Even a twelve year old child should be able to see the force of this logic.

By the only way that this doctrine could be proved true Mr. Scherling admits it would be absurd. Here is an exact quotation as taken from our little book, "It would indeed be absurd for me to attempt to prove that conscience is supreme by my own experience." Yet, this theory is based upon just that kind of evidence. Mr. Scherling teaches that a man has sufficient enlightenment that he needs no other source of light. To prove this true he would have to go to his own experience but he has already said that such is absurd.

Mr. Scherling has objected to my making only a partial quotation from the paragraph of our former debate. We do not feel that we have in any way misrepresented him in making this partial quotation. His explanation does not in any manner change the charge that I made. Here is the paragraph in full.

"It would indeed be absurd for me to attempt to prove that the conscience is supreme by my own personal experience, yet we may briefly look into it and notice the facts that are there. As far back as my memory serves me, I have always been in possession of the knowledge of what I ought to do and be. My career in sin was a course in which I

violated all this. Previous to my becoming a follower of Christ, 'Christian,' I was under deep conviction for sin. This could not be unless my course, at that time, was in direct violation of my conscience, for one does not become convicted for sin because of the failure to meet all of God's absolute requirements, but because he does not measure up to what his own conscience demands. When I became a Christian and accepted the Lord Jesus Christ as my Savior, I did so because of a feeling that it was obligatory and consequently the right thing to do. All the acts on my part were in obedience to my conscience."

Sin came into the world because Eve was beguiled and then fell into transgression. Mr. Scherling says that a conscientious sin is an absurdity. DID EVE SIN?

In the light of the fact that Mr. Scherling teaches that conscience can not be properly said to be educated or uneducated why was there such a difference in the consciences of the church at Corinth? Why could some eat meat sacrificed to an idol and not sin and some could not eat meat sacrificed to an idol without sinning? The only answer to the fact here announced is that some by KNOWLEDGE had educated their conscience, while some whose knowledge was imperfect could not eat the meat without sinning. The Word of God forbids eating meat sacrificed to an idol. To serve an idol in any way. We are our brother's keeper. We must do what we can to keep our brother from sinning. All this we know by the revelation of God, as contained in the Bible, and not by any voice of conscience. This doctrine from no matter what angle you wish to view it is weighed and found wanting.

I thank you.

## SCHERLING'S SEVENTH AFFIRMATIVE

Mr. Chairman, Mr. Bailey, Ladies and Gentlemen:

We have come to the closing evening of our discussion. My wife and I have been in prayer that this last session shall be characterized by kindness and Christian forbearance of one another.

In order to complete my affirmative argument in support of the supremacy of conscience, I will have to make my rebuttals brief, and omit such as I consider irrelevant to our subject. To avoid further misunderstanding, I shall once more state briefly what I am affirming, when a free moral agent, such as man, has actually been true to the highest that he knows, he is in possession of that righteousness which is by nature (Rom. 2:14, 26, 27). God does demand *all* that any man can render at any given time, never more. All who have heard the Gospel of the Lord Jesus Christ will necessarily have to comply with the conditions revealed therein, to the full measure of their knowledge. In either case, it will be a living up to the light (conscience) that each one has, every man will be given a fair and impartial judgment. The soul which has not heard the Gospel will be judged by the revelation made through nature.

We who live in this land of Bibles and Christian Churches preaching the unsearchable riches of Christ, will stand before the judgment seat of Christ, and as all spiritual and moral truth is personified in *Him* every act of disobedience is a rejection of Christ, "For inasmuch as ye have done it to the least of these, my brethren, ye have done it to me" (Matt. 25:40). But whether we have sinned with Gospel light or without, God is no respecter of persons, each will be judged according to the measure of light, under which they have sinned. (Rom. 2:12), that this is the doctrine of St. Paul is a

universally accepted fact, and precisely that, which I intend by the supremacy of conscience.

Mr. Bailey introduces Uzzah, the Levite, of whom it is recorded, that he was slain, because he touched the ark with his hand. I am assuming that the argument Mr. Bailey is advancing here is that God slew Uzzah for an act that was well meaning, and that no man's conscience could possibly justify it. Does Mr. Bailey intend to teach that God acts arbitrarily, without a good reason? And further, that such acts of God do not stand the scrutiny of man's conscience? Time will not permit a full answer, but by now, you all know that I do not share his view of God. I give you what one reputable commentator has to say:

"The whole proceeding was very disorderly, and contrary to the distinct regulations of the law, which prescribed that the ark should be carried on the shoulders of the Levites (Exod. 25:14), whereas here it was conveyed in a cart drawn by oxen. The ark ought to have been enveloped in its coverings, and thus wholly concealed before the Levites approached it; but it does not appear that any priest took part in the matter, and it would seem as if the ark was brought forth, exposed to the common gaze, in the same manner in which it had been brought back by the Philistines (1 Sam. 6:13, 19). It was the duty of Uzzah, as a Levite, to have been acquainted with the proper course of proceeding; he was therefore the person justly accountable for the neglect, and the judgment upon him seems to have been the most effectual course of insuring attention to the proper course of proceeding, and of checking the growing disposition to treat the holy mysteries with undue familiarity. That it had this effect is expressly stated in 1 Chron. 15:2, 13."

In our New Testament, Acts, the fifth chapter, we

have the account of how Ananias and Sapphira sold a possession and kept back part of the price. In other words, the part which they did lay at the apostle's feet was represented as the entire selling price. Peter says, "It was theirs to do with as they pleased, but it was a dishonesty of heart. A scheme to get the honor of devoting all to God, while holding back most of it for themselves," a lying against the Holy Spirit. They both fell down and gave up the Ghost, and were buried. These sudden and awful deaths recorded in the Bible were exceptional, but not arbitrary in nature, in every case they followed grievous sins, through them, the purpose of God, a wholesome moral fear—a Holy awe, filled the minds of every soul. Which brings it in harmony with the supremacy of conscience, which deals alone with the purposes and motives behind every act. Yes, when all the facts pertaining to this or any other incident is known, the acts of God will commend themselves to every man's conscience. I am going to read from our former debate on page 65—where Mr. Bailey says:

"A good man's conscience would forbid him to marry a bad woman. God told Hosea to marry a woman of the lowest type. Did he do right in obeying the Word of God when that woman left him and God told him to go and take her again? Conscience would make it repugnant in the mind of any conscientious man but Hosea obeyed the Voice of God, therefore conscience must be brought into subjection."

Here again, it would appear that Mr. Bailey maintains that when it comes to choosing a wife, God has a lower standard, for he says this command that God gave to Hosea would be repugnant in the mind of any conscientious man, in his desperation to maintain his negative position he is willing to attribute immorality to God

Himself, but does this incident require any such far-fetched interpretation? Henry Cowles says:

“The force of this objection is mainly obviated by the supposition (entirely admissible in view of the language and history) that Gomer, though of previously lewd habits, had become professedly penitent and reformed, and was accepted by the prophet on these professions of penitence and promises of conjugal fidelity. The marriage covenant would of course in her case involve these promises. Like Israel, in relation to her covenant with God, she, too, may have lapsed again, and so have symbolized the more forcibly the course of that guilty nation toward God. It need not be claimed that Hosea, or any other man, would choose to marry a woman of previously bad life, even upon any professions of amendment, however fair. The special command of the Lord in this case assumes that the thing required was a hardship—a thing that no good man would be likely to do save under a positive command from God and for a very special purpose. In this view of it the transaction cannot be regarded as immoral in the prophet. Hence the moral objection against it as a reality, loses its force. Again on this same page we read:

“And Abraham became the friend of God and the father of faithful because he listened to the voice of God and not to his own conscience. Abraham did not actually kill his son, but we know that conscience would say, don't do it, but we know the Word of God is supreme. Abraham went when God commanded him.”

My friend Bailey provides us with a good example of what it means to start with a wrong premise, which necessarily must lead to wrong conclusions. Abraham believed God, to the extent that it carried full con-

viction of duty, he could not do otherwise and have the approval of his conscience, his faith in God was, "That be far from thee: Shall not the Judge of all the earth do right?" Gen. 18:25. Abraham was convinced as I am, God could do no wrong, behind every command was a benevolent purpose, which necessarily was in the highest interest of the human race as a whole. We read again on page 89: "I want you to notice what he said: Abraham followed his own conscience—it was acquiesced to God's command. That is exactly what we are contending for in this discussion—that conscience must acquiesce to God's command. Mr. Scherling admits that is what happened in this case. So the debate is over."

I am sorry I cannot let him have to his credit, even this more or less insignificant argument, for it is based on error. In the very nature of the case it is never right to say conscience acquiesces to God's commands. Having implicit faith in God, Abraham judged the command to sacrifice his own son, as obligatory, because the sacrifice was necessary to accomplish the benevolent purpose of a loving God. While he did not comprehend the detailed purposes of God's eternal plan of Salvation, yet by faith, he took God at His word and obeyed, and so became the father of the "faith-full." Notice here, that there was no change in conscience itself, the function was natural and always consistent with Abraham's best judgment, which of course is its only duty—*standing guard over that law which our best judgment has accepted*. We may acquiesce with another in judgment, and as we do conscience automatically continues its guard over judgment without a break.

If I may appeal to your imagination, I shall be able to illustrate my position in reference to conscience. Picture in your *minds* two billion strings tied firmly to the center of the earth everyone stretched tightly, moving outwards to the perimeter of the earth, where every



string is equally separated from each other; now imagine in your minds each one of these two billion tightly stretched strings, continue on upwards from the earth in exactly the same direction; no two of these two billion strings would be parallel, yet every one would be one hundred per cent plumb. Just so it is with the two billion human beings upon this earth, no two of them, who have formed their convictions independently of each other are parallel in judgment, yet every one may have characters that are plumb, that is, be subjectively holy—right in the sight of God, because each has been true to the highest that he knows (conscience). It is not to be construed from this illustration that the affirmative maintains that all human beings actually are plumb—subjectively right, no, not at all, but, as every string in the illustration is *straight up* perfectly plumb, and yet no string is parallel with another, it illustrates the undeniable fact, that it is possible for us all to differ in judgment, and yet all be right with God. In our former debate Mr. Bailey said, page 8, "Let the reader decide how there can be two 'rights' on one subject." Now we are giving him a larger problem—how can there be two billion "rights" on one subject, that is, two billion people subjectively right, yet each one differing in judgment.

There is a lot of loose and erroneous thinking in reference to the destruction of conscience which cannot stand the test of close scrutiny. There is no such thing as a dead conscience, as long as one remains rational. To destroy conscience you must necessarily destroy the mind, and there are no such beings at liberty, an intelligent being such as man having no sense of right and wrong? Impossible! No, there is not such a being in all the world at liberty, they are all incarcerated behind secure walls of insane asylums. In our former debate I challenged Mr. Bailey to produce a human being whose

conscience was dead. I'm not going to do so now, for the whole idea involves the absurdity of asking a man who has lost his mind to prove his mind is sound. Somehow God took care of that when he created us, no amount of sinning can erase the sense of guilt, to the degree that Hell will not be Hell. Conscience is the worm that dieth not, the fire that cannot be quenched (Mark 9:43, 44).

### THE APOSTLE PAUL'S EARLY LIFE AND EXPERIENCE

In the book of Acts, 23rd chapter and verse one, we read:

“And Paul, earnestly beholding the council, said, Men and brethren, I have lived in all good conscience before God until this day,”

Whether St. Paul here refers to his entire life, or only since his conversion is a point of disagreement among Bible scholars, and commentators in general. But happily for the affirmative either view entirely supports the supremacy of conscience. Let me sketch briefly the only two views that can possibly be maintained in reference to the early life of Saul of Tarsus.

#### *First view:*

That he was a truly sincere and conscientious man, walking humbly before the Lord God, worshipping him after the prescribed order of the law of the old covenant and consequently accepted with God, feeling in his heart that Christ was an intruder, his teachings false and heretical. For the best interest of the public, he was duty bound to do all within his power to bring to naught this sect which called themselves Christians, for their success would mean the utter tearing down of the temple, law and everything he held sacred. To take this view would mean to justify Saul of Tarsus as to character, but to find him mistaken only as to judgment.

His experience while holding the clothes of those who stoned Stephen brought new and fresh light upon his soul. As he beheld that angel face committing his spirit unto God and praying for his enemies, "Lay not this sin to their charge,"—from that moment on, Saul could not fully justify himself in his mad course of persecution, for it was hard for him to kick against the pricks of his conscience. Because Saul was sincere and had done all this ignorantly, Jesus supernaturally revealed Himself to him on the Damascus road. Saul at once recognizes his serious sin and becomes Apostle Paul. This view sustains the doctrine of supremacy of conscience. Paul could not have done otherwise than he did until he received the light and when light came, his own conscience convicted him through its pricks. In his conversion to Christ, he further followed its dictates. According to this first view, Paul the persecutor had as good a conscience as Paul the Apostle had. At heart he was as good a man morally when he was hauling men to prison as he was when, later, he preached on *Mars Hill*. He was not converted from badness to goodness, not changed from a sinner unto a saint; he merely was brought out of darkness into light, his judgment was informed and changed. But his conscience remained true, in the sense that it stood guard over the law that his best judgment had accepted. Both before and after his conversion. But this view raises some serious questions that are left unanswered.

(1) How did it come about that a man so brilliantly educated as Saul of Tarsus was not identified with the faithful remnant, who waited expectantly and recognized the Messiah when He came?

(2) Why did he not understand the significance of the writings of Moses? For Jesus says,

"For had ye believed Moses, ye would have be-

lieved me: for he wrote of me. But if ye believe not his writings, how shall ye believe my words?"

Does it not follow that Saul of Tarsus did not in the true sense believe in Moses? We have our choice either to make our Lord a liar, or reject the high profession of Saul of Tarsus. But I now give you the second view of the early life and conversion of the Apostle Paul, which I personally accept for it answers all these questions satisfactorily. I begin with the indisputable statement, while Saul of Tarsus made havoc of the Church, entering into every house and hauling men and women, committing them to prison (Act 8:3), he was in a deluded state of mind "his foolish heart was darkened" (Rom. 1:21). After his conversion to Christ he testifies (I Tim. 1:15), "Who was before a blasphemer and a persecutor and injurious but I obtained mercy because I did it ignorantly in unbelief."

Acts 26:11:

"And I punished them oft in every synagogue, and compelled them to blaspheme: and being exceedingly mad against them, I persecuted them even unto strange cities."

Here we have the manifestation of a spirit utterly opposed to benevolence. If his outward course had been right, it would not have materially changed the case, for the malice within would have corrupted the whole action and excluded conscientiousness. In this deluded mental and moral state we are not surprised that he "verily thought with himself that he ought to do many things contrary to the name of Jesus of Nazareth." (Acts 26:9).

The prediction of Jesus had come to pass.

"They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service.

"And these things will they do unto you, be-

cause they have not known the Father, nor me.”  
(St. John 16:2).

God's laws written in the nature of man are such one cannot live in repudiation of them, as Saul of Tarsus had done, for the best part of his life, without destroying true moral perspective—a perverted judgment. In this light it becomes apparent that in his sincerity he acted in accordance with his present perverted judgment. In the very nature of the case he could not do otherwise. Which led him to persecute the followers of Christ, the most lovely characters who ever walked upon this earth. This to him appeared obligatory. While it is true “As a man has sown, so shall he reap,” it is equally true, every man who becomes sincere at heart is not deceived for long. But heretofore, Saul had never dealt with his heart.

“The tree had not been made good, therefore the madness and injurious fruit. The fountain had not been cleansed; therefore, the murderous, blasphemous filth in the stream.”

The first view raised unanswered questions. But in accepting the premise of this second view, St. Paul himself gives us the answers as he received them by revelation:

“For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ.”  
(Gal. 1:12).

Yes, now we have the key that unlocks that mystery. Why Saul of Tarsus with his brilliant education was at the same time blind to the loveliest gift that Heaven had to offer to fallen man. Why? Instead of being affiliated with the lowly remnant who waited for the “Gift of God,” he joined hands with the high officials of Judaism to crucify “*Loving Kindness*,” the Lord of Glory, this he verily thought Moses required of him, “his foolish heart was darkened” (Rom. 1:21; 2 Cor.

3:14). But Saul was responsible for this blindness—this foolish “heart”. Robertson of Brighton, one of England’s greatest gifts to the world, said, “man is responsible for the opinions he holds, and still more for the way he arrived at them.” And St. Paul tells us a deceived soul is the direct result of disobedience to the law of God revealed through nature.

(21) Rom. 1: Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened.

Definitely and unquestionably then, Saul’s deluded state of mind was the natural result of rejection of light. Logic alone drives us to this conclusion. We have now established the reason or the cause antecedent to his public life, as we know it, in our New Testament, a fact that explains his attitude and all his actions prior to his conversion, but it is a sobering thought that we are susceptible to a deception so degrading in nature, that one’s judgment is thereby affected adversely to the degree witnessed here in the life of Saul of Tarsus. But this fact cannot be denied, history gives us a long record of the most atrocious acts committed in the name, and for the sake of conscience. Observe the antagonism between our Roman Catholic friends and the so-called “Witnesses of Jehovah”; both are perhaps true to their respective judgment of right, in that limited sense true to conscience, but is this judgment of right that they now possess in line with the original nature God endowed them with? This is the crucial question. How have they come to have this judgment? Are they responsible for it? Again, simple logic drives us to the conclusion our judgment of right is of our own creation, to the degree that we have disobeyed the light of nature. It is defective. This is beautifully illustrated in the life of Cornelius, the centurian, recorded in the 10th chapter

of Acts. Here we have a study in contrasts. Cornelius was a Gentile who did not have the advantages of the written law, and all the revelations that come through a chosen people. Yet we are told that his prayers were heard, that they came up as a memorial before God. Cornelius needed Peter, but not as much as Peter needed the Revelation.

“That God is no respecter of persons: But in every nation he that feareth Him, and worketh righteousness, is accepted with Him.” (Acts 10:35).

But in contrast—Saul could boast that he had been

“Circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pharisee;

“Concerning zeal, persecuting the church; touching the righteousness which is in the law, blameless.” (Phil. 3:5, 6).

Yet lacked what Cornelius had, a righteousness, which grew out of a love relationship. Is there any other premise that can possibly account for this wide divergence of moral character, except that, whereas Cornelius obeyed, “walked in the light that lighted every man which cometh into this world” and Saul of Tarsus “when he knew Him, glorified Him not—and became a fool.”

In summary, I reiterate,

1. Saul had not met the obligations of the law of righteousness, written in the nature God had given him.
2. As a result his digressory power (judgment) was deficient.
3. After Pentecost, the flourishing Christian Church, threatened the very existence of the old institution of Judaism. Saul is aroused and with good intentions espouses what he terms the “religion of his Fathers,” a cause now very dear to his heart.
4. But he now must work with the tools that he has,

“a deceived heart,” a perverted judgment; and so with a heart filled with malice, he proceeds to execute what to him (now) appears to be the “Will of God.”

5. But Saul is not playing the part of a hypocrite. He is deadly sincere. At the stoning of Stephen, the first Christian martyr, he prefers to hold the clothes, rather than throwing stones. While looking upon that innocent face and hearing a dying man pray, “Lay not this sin to their charge,” a ray of light breaks through his calloused soul, and from this time on he has a growing conviction that *all* is not what it *OUGHT* to be. He was in difficulty, “it was hard for him to kick against the pricks of his conscience.” But not for long. For God, “who seeth not as man, but looks at the heart,” saw a sincere illusioned soul, and had mercy upon him.

“I obtained mercy because I did it ignorantly in unbelief.” (I Tim. 1:13).

In his supernatural conversion on the Damascus road there was no imposition of an external code. But like the prodigal son, “when he came to himself,” a disillusioned soul, he found the Father’s Loving Heart. The religion of Christ is not arbitrary, unnatural, ghostly. It is health, harmony, rest and peace unto the soul. To the weary, deceased, the despairing, its glad question is: “WILT THOU BE MADE WHOLE?”

I thank you.



## BAILEY'S SEVENTH NEGATIVE

Brother Chairman, Brethren and Friends:

As we come to this last night of the debate, I trust that each one that has attended can look upon this discussion with pleasure. It is a pleasure to me to engage in this discussion with a man that is as fine a gentleman as Mr. Scherling. It seems to me a shame that a man as fine as he is, should be so wrong in his religious convictions. As you peruse his speech tonight you will find that many of the men that he quoted teach the same as the negative. Why he quoted them is beyond me.

Perhaps the first argument we might notice tonight is in regard to a dead conscience. He challenged me to find a dead conscience in the Bible. I ask you what difference it would make if I did find it. When the Bible talks about a defiled conscience, seared conscience, an evil conscience, Mr. Scherling says there is no such a thing. I never said, nor intimated, that the Bible talked about a dead conscience. However, Thayer says that conscience is a function of the soul. The "soul that sinneth it shall die" (Ezekiel 18:4). Can a soul be dead in sin and some function of the soul be alive unto God? What absurdities come upon the man that advocates a false doctrine. If Mr. Scherling contends that the conscience is something apart from the soul then, as we stated previously, man would consist of four parts instead of three. Paul said the "entire" man was body, soul, and spirit. (I Thess. 5:23). It matters not which end of the dilemma he takes a hold of, his doctrine is proved false or the Bible is unreliable. For my part I shall stay by the old BOOK.

Then lest we should overlook it later or time should forbid we must look now at the case of Cornelius. Why Mr. Scherling would introduce this case is beyond me. If there was only one argument in the Bible against this

erroneous doctrine surely this would be it. I am sure that Mr. Scherling contends that Cornelius was a conscientious man. If a man is saved and safe by following his conscience, then surely this man would be; but listen to me; the angel says to Cornelius, "Send to Joppa, and fetch Simon, whose surname is Peter; who shall tell thee words, whereby thou shalt be saved, thou and all thy house" (Acts 11:13,14). This is exactly what I am contending for that a man must hear the **WORD OF THE LORD, AS PREACHED BY THE APOSTLES, IN ORDER TO BE SAVED.** Thank you Mr. Scherling for introducing this passage into the discussion.

We still have never heard the answer to the question, "What do you know about God, Christ or the Holy Spirit that you did not learn from the Bible?"

Mr. Scherling is still talking about Romans 2. I pointed out once that the apostle here was talking about the condition of the Jews under the law and the Gentiles who did not have the law. This was before the gospel was given. Paul says the gospel is the power of God unto salvation. He says the gospel is for both Jews and Gentiles. (Rom. 1:16). Instead of these people, that lived before the gospel age, being judged by their conscience Paul says they will be judged by the gospel. (Rom. 2:16). The Gentiles did not have the law. The law was given only to the children of Israel. (Ex. 34:27,28). However, certain truths were handed down from generation to generation. The only truth anyone knows is by teaching. This supposition that by nature men know God and how to serve God is an unproven hypothesis. Mr. Scherling calls it a theory. We have agreed that to leave a child without teaching is murder. Yet, he claims that we know God without teaching. We have pointed out from the Bible that revelation is necessary for men to know God. (I Cor. 8:6,7).

Mr. Scherling has completely reversed himself from his former stand in regard to Uzzah. Before he confidently affirmed that Uzzah knew what he was doing and hence his sin was deliberate. Now he quotes from a "reputable commentator" who agrees exactly with the negative of this proposition. Uzzah sinned. Why did he sin? He violated the law of God. He was ignorant of that law but the law was there. He died that men might know that we are to obey the law of God. The law that is given by revelation. Thank you, Mr. Scherling for showing that the "reputable commentator" agrees with the negative. Mr. Scherling claimed that all the commentators agreed with him. If the Bible says one thing and all the commentators in the world say something different, it does not bother me in the least to accept the Bible. However, in his effort to bolster his position, Mr. Scherling introduces commentaries that do not favor his position.

Ananias and Sapphira died. They died because they violated God's law. They lied. God in his law has forbidden lying. In what conceivable way does this prove that "CONSCIENCE IS SUPREME IN THE MORAL AND SPIRITUAL REALM?"

No, Mr. Scherling, Mr. Bailey is not debating with God. I am not accusing God of acting arbitrarily. I have never charged GOD WITH A FAULT. God makes a law and man's ignorance of that law does not justify him. MR. SCHERLING CLAIMS THAT IT DOES. It is the affirmative that claims that God acts in an arbitrary manner.

In regard to Hosea and his wife, Mr. Scherling knows that he is misrepresenting me. We are debating a subject. Mr. Scherling is affirming that "Conscience is supreme in both the moral and the spiritual realm." I showed in the case of Hosea that God's law is right, that it becomes virtue to marry a bad woman when God

commands. The desperation here is not on the part of Mr. Bailey. If Mr. Scherling had carefully read the comments of Henry Cowles, he would either have never introduced the statement or he would have confessed that his theory "That conscience needs no particular enlightenment from the Bible" was false. Of course it was not immoral in the prophet to do what God told him to do. It was the highest type of morality.

It is not Mr. Bailey that starts with a false premise. Mr. Scherling contends that a man can serve God without obedience to that word as revealed in the Bible. Abraham became the father of the faithful because he accepted the principle that God is to be obeyed. Yes, when it comes to baptism, Mr. Scherling says that a man can set aside everything God says about it if HIS CONSCIENCE SO DECREES. We do not need to pay attention to what God says about "one body" (church). We do not need to obey what the Lord says about the Lord's Supper. If you follow your conscience, you can serve God just as acceptably without obedience to these things as with them. This is his contention. Abraham's life stands as a living demonstration of the falsity of "THE SUPREMACY OF CONSCIENCE IN THE MORAL AND SPIRITUAL REALM."

Mr. Scherling says "it is never right to say conscience acquiesces to God's command." Mr. Scherling said in his former debate that Abraham's conscience did acquiesce to God's command, yes, that his conscience did acquiesce to God's command. He said early in this debate that he would not go back on one word that he said then. I wonder who is desperate?

Then we have Mr. Scherling's illustration about two billion strings. Everybody right. What foolishness! He shows that Hosea and Abraham were right when they obeyed God and now he turns around and says that

everybody is right. He knows that no man ever lives up to his conscience, but according to this illustration they are all right. Of his two billion, millions of them are children, whom he admits have no conscience (responsibility). They are all right, it is true, not because conscience is supreme, but because revelation says, "But Jesus said, Suffer the little children, and forbid them not, to come unto me: for to such belongeth the kingdom of heaven." (Matt. 19:14). Men are only accounted as right as they obey the Lord Jesus Christ. "He became unto all them that obey him the author of eternal salvation" (Heb. 5:9). Then listen to this, "Him who knew no sin he made to be sin on our behalf; that we might become the righteousness of God in him." (II Cor. 5:21). All spiritual blessings are in Christ. (Eph. 1:3). We are baptized INTO Christ. (Rom. 6:3; Gal. 3:27). We know the condition of little children because God told us in the Bible. We know how to become Christians because God told us in the Bible. God nowhere said that man was accepted by his conscience.

The word conscience is not found in the Old Testament. The word conscience as used in the New Testament means self-knowledge. It means moral judgment. Mr. Scherling rejects these definitions of both Webster and Thayer. Therefore the thing that he calls "conscience" is not a Bible subject at all. It is not even mentioned there. Yet, Peter says, in the verse that Mr. Scherling ignores, all things that pertain unto life and godliness comes THROUGH THE KNOWLEDGE OF THE LORD JESUS CHRIST. Therefore this hypothesis of Mr. Scherling's pertains neither to life nor GODLINESS for it is not found the Word of God.

You would think that I was contending that a man should not have a good conscience. In order to please God we must have a good conscience. It is a command of God that sinners should have their evil conscience

cleansed. (Heb. 10:22). It is by the Word of God that we have the answer of a good conscience when we are baptized, (I Pet. 3:21). Mr. Scherling says there is no such a thing as an evil conscience or a good conscience. Like Abraham of old I BELIEVE GOD. Mr. Scherling only shows the foolishness of his own position by his argument about the man being insane who has no sense of right and wrong. When men are no longer capable of RECEIVING TEACHING THEY ARE NO LONGER CAPABLE OF PASSING SENTENCE OF WHAT IS RIGHT AND WRONG TO THEM. This whole argument shows that the position of the negative is correct.

Then Mr. Scherling spends the greater part of his time laboring to show that Paul did not tell the truth when he said that "I have lived before God in all good conscience until this day." I would hate to espouse a theory that would force me to say that the word of an inspired man is not to be relied upon. You can see what class my friend has put himself in. That unbelieving council did not believe that Paul was conscientious. Mr. Scherling does not believe that Paul was conscientious. To make sure that there would be no excuse for such an excuse for unbelief as is exhibited here; Paul says in writing to Timothy, "I thank God, whom I serve from my forefathers in a pure conscience, how unceasing is my remembrance of thee in my supplications, night and day." Paul's life is one of the crowning demonstrations of the entire Bible that conscience is not a safe guide. His talk about Paul's conscience pricking him at the stoning of Stephen is only so much fanciful imagination. There is not one syllable of proof for it in the Word of God.

Mr. Scherling says that his first view raises two questions that are left unanswered. He cannot answer them because they would destroy his theory but having no

theory to prove I can answer them for Mr. Scherling. His first question, "How did it come about, that a man so brilliantly educated as Saul of Tarsus, was not identified with the faithful remanent, who waited expectantly and recognized the Messiah when He came? He followed false teaching and his conscience, rather than the Word of God.

Question Number 2. "Why did he not understand the significance of the writings of Moses?" The answer is the same. He followed false teaching and his conscience, rather than the Word of God. Yes, you can go on reading all the bad things Paul was, we believe every one of them. When you get through Paul still says I did all this, I acted in this way with a PURE CONSCIENCE. The more you read of the former life of Paul the more soundly it will condemn this doctrine of yours.

Paul never told any one that a deceived soul, "is the direct result of disobedience to the law revealed through nature." I have repeatedly asked Mr. Scherling to name one thing that he knows about God, Christ, or the Holy Spirit that he has not learned from an outside source. I have shown you that Paul taught that people did not know God, except by revelation.

Realizing the weakness of his whole argument my friend says, "Logic alone drives us to this conclusion." This is a solemn admission that the conclusion is not based upon the Word of God. Get it, LOGIC ALONE DRIVES US TO THIS CONCLUSION. Only one point will we examine in Mr. Scherling's summary. Point No. 1 says, "Saul had not met the obligations of the law of righteousness, written in the nature, God had given him." There is no law of righteousness written in our hearts by nature. It is written by revelation. As our knowledge increases our sense of moral judgment becomes more and more accurate. Let me give you an

illustration: My good friend, brother Joe Cannon has recently returned from Japan, and when he left Japan he brought with him a number of idols. Some of these young Christians over there said, "brother Cannon, probably you should not take those idols with you to America. They might cause the people over there to worship idols." Sounds queer to us doesn't it? Their moral judgment, their knowledge in regard to idols was not strong yet, not like ours in regard to that, why? Because we have been long taught. We have suggested, and we have asked in every speech that we have made, if I remember correctly, for one thing that we know about God, Christ or the Holy Spirit, that is not revealed in this book (the Bible), but that is revealed by conscience. Conscience arbitrates, what? It judges, what? Simply according to the knowledge that we have.

You know sometimes I go places and they set food before me and I say no thank you. Why? Well I will tell you why, if people set a wild duck out in front of me I am afraid to eat it lest it has not been killed the way the Bible says to kill it, and I do not take any chance. That is my conscience not the other fellow. The Bible told me that animals had to be bled properly before they were eaten. I do not take any chance on violating the Word of God. Now that is one thing but here (passage under discussion I Cor. 8) there was no law that forbade eating this meat. Here was a man whose conscience was weak, and yet the man was to be respected. His judgment was wrong in regard to this meat offered to idols. It is one thing where there is a command of God, there we must stand; and there is another thing in regard to that which is neither right nor wrong, and that is what Paul is talking about here in the Corinthian letter. So don't do that which will cause your brother to stumble, **AND WILL WOUND**



**HIS WEAK CONSCIENCE.** Let us proceed, "But if any man say unto you this hath been offered in sacrifice, eat not, for his sake that showed it, and for conscience sake: conscience, I say, not thine own, but the other's." How did any one find that out? No one in all the wide wide world would know a thing like that only by revelation. Yes sir, by moral philosophy I might learn to respect my own conscience, that I will grant; but I would have to be taught to respect the conscience of another that was weak from the Bible. This is where the Bible exceeds moral philosophy, "Conscience I say not thine own but the other's." This is where I act in my best judgment only because God says so. We heard some remarks tonight about Abraham killing his son. About it being lower than the law of conscience, that is nonsense. I never taught it. You people know that I did not teach it. What God has commanded is pure, righteous, and holy. He who makes the law has the right to change the law. He who is the Supreme Law Giver, makes the law and it is right. Jesus says "All authority has been given unto me in heaven and on earth." Friends, for Abraham to kill his son was the highest of righteousness because God had spoken. This is a matter that goes beyond moral philosophy and is a matter of complete surrender of all to God. (Bringing every thought into captivity unto the obedience of Christ).

But we must hasten on. (I am watching that clock, and I may just have to read from now on). "But we have renounced the hidden things of shame, not walking in craftiness, nor handling the word of God deceitfully; but by the manifestation of the truth commending ourselves to every man's conscience in the sight of God." (II Cor. 4:2). There you see it again.

If this philosophy as advanced by my opponent were in the word of God, you would have expected him to

have introduced these Scriptures, but expecting this book to be read by generations not yet born it would be a shame after four nights of debating if all these Scriptures did not appear. (II Cor. 5:11), "Knowing therefore the fear of the Lord, we persuade men, but we are made manifest unto God; and I hope we are made manifest also in your consciences." How? First we are manifest to God, acceptable to God and then we are made manifest in your consciences. I Timothy 1:5, "But the end of the charge is love out of a pure heart and a good conscience and faith unfeigned from which things some having swerved have turned aside unto vain talking." Some had turned away from a pure heart and love, some have turned from a good conscience, some have turned from faith unfeigned. They have turned aside.

Now just as surely as you can deny the faith you can turn from a good conscience, which sustains exactly what we have suggested in all these Scriptures. We turn now to I Timothy 1:19, "holding faith and good conscience; which some having thrust from them have made shipwreck concerning the faith." We turn now to I Timothy 3:9, "holding the mystery of the faith in a pure conscience." Faith first and conscience second. All the way through God's order does not change. I Timothy 4:2 "Through the hypocrisy of men, that speak lies, branded in their own conscience as with a hot iron." Men speak lies and they are branded into their moral judgment as with a hot iron. We go on. II Timothy 1:3 "I thank God whom I serve from my forefathers in a pure conscience, how unceasing is my remembrance of thee in my supplications, night and day." Notice that Paul said he had served from his forefathers with a pure conscience. My friend says there are two views on this, one is that he did not serve God from his forefathers in a pure conscience and the

other is that he did not serve God from his forefathers in a pure conscience. Then there is the Scriptural view where Paul says, that "before God I lie not," that he had served him in a pure conscience, but still not a conscience that had been brought into obedience to the gospel, and hence not acceptable to God.

We shall show tonight (if we can possibly get to that), I think we shall take time right now for fear we do not make it. I shall show you when your conscience gets right. My friend has said tonight that the church of Christ would not accept him. That is because he does not put conscience in the right place. If you will put conscience in the right place, and I will show exactly when we get it right, you would be accepted of God. Let us read over in I Peter 3:21 "Which after a true likeness doth now save you even baptism, not the putting away of he filth of the flesh, but the answer of a good conscience toward God." There is where conscience becomes good, it has answered to God. You have good conscience toward God when you are baptized.

Now I know Mr. Scherling teaches, and that is why there is disagreement, that you can have a good conscience before you are baptized, that you have answered to God without it. We have established this point now we shall turn back and we shall find exactly the same thing in Hebrews 10:22, "Having our heart sprinkled from an evil conscience and our body washed with pure water, let us draw near with a true heart in fulness of faith." No the conscience is not unerring. The sinner must be sprinkled from an evil conscience, and have his body washed with pure water and then he can draw near to God.

I thank you.

## SCHERLING'S EIGHTH AFFIRMATIVE

Mr. Chairman, Mr. Bailey, Ladies and Gentlemen:

This being my last speech, I wish to express my deep appreciation to you all, for the fine attention you have given both of us. I said in the introduction to our former debate, "*The more intimately I have become acquainted with Brother J. C. Bailey, the more I have come to admire him. He has firm convictions and is ready at all times to defend them. Although we have many things in common, we thoroughly differ upon the subject under discussion in this volume—ours was not a sham battle.*" This statement was written eighteen years ago, and it is equally true today. While it is a fact that we thoroughly differ intellectually, there has been a noticeable change in our general attitude toward one another. Faith and confidence has replaced suspicion and distrust.

I came to Vancouver prepared to mutually agree to abide by the usual rigid rules governing procedure of debate, to my surprise Mr. Bailey has not so much as mentioned rules (except time limitation on speeches)—evidently there was faith in both of our hearts, that we would act "Christian," and abide by the golden rule, treating each other as we would ourselves like to be treated. When there has been sharp clashes of opinion, Mr. Bailey's sense of humor has relieved the tension. While Mrs. Scherling and I are not ready to join hands with Mr. Bailey and this group that he so ably represents, it is only fair to say we have come into a new appreciation of the church of Christ, especially the church here at Vancouver—besides meeting you here in this auditorium, we have been in your homes. Not one word of criticism has been uttered, only consideration and kindness. The highest compliment I can pay you is to say you have acted "Christian."

I am glad that Mr. Bailey has taken time to call our attention to the many fine passages of Scripture which refer to conscience. There is a superficial method of Bible study, that follows a chain reference of words, rather than the idea itself, the great under-timber of Scripture, which support the supremacy of conscience, does not employ the word conscience; but the idea is both assumed and definitely stated. All of my affirmative work has been directed to this end. The Scripture passages he quoted are excellent, demanding full compliance to the voice of conscience, but in as much as these Scriptures do not deal expressly with its supremacy, lack of time has made it necessary for me to omit quoting and commenting upon them.

Mr. Bailey tells about a little boy only two years old, who evidently took a tricycle from a neighbor's yard. He wants to know if the boy has sinned, as moral consciousness in the average child of two years is not mature enough to give such a child a definite idea of right and wrong, the child cannot be held fully responsible, but if this child is at the receiving end of a spanking, the idea of moral responsibility will be hastened.

Mr. Bailey quotes First Corinthians 4:4: "For I know nothing by myself; yet am I not hereby justified; but he that judgeth me is the Lord, and concludes that Paul, here teaches that one can be true to all that he knows and yet not be justified. One of our rules laid down in an earlier speech was that:

"Language is to be interpreted according to the subject matter of discourse.

Respect is always to be had to the general scope and the design of the speaker or writer."

Abiding by this rule, we will find that the subject matter under discussion here was the ministers of Christ. Factional groups had their favorite human leaders, which were regarded as infallible, which naturally led to un-

favorable judgment of such who did not follow their particular leader, and, this carnal attitude led those who followed Apollos to depreciate Paul, etc. In meeting this problem Paul says "It is a very small thing (it concerned him very little), that I should be judged of you, or of man's judgment: Yea I judge not myself." He goes on to say he is not conscious of any failure in his duties as a minister of Christ, but that fact in itself does not prove that he is perfect; this is a matter of judgment. Whether or not it is right in every respect, he has no way of knowing, consequently he passes no judgment; but the fact that Paul is willing and happy to leave it for Christ to judge, implies beyond the shadow of a doubt that his ministry was conscientiously performed according to his best light. The judgment of no Christian is infallible, he has no way of judging its status; but every Christian may know that he is living up to the judgment that he has. This as previously stated is the one and only duty of conscience. Our conclusion then, is, when we understand the subject matter of discourse here, we find that it is not a question of conscience at all, but of Paul's judgment relative to his ministerial duties, that was being judged, a judgment that did not concern him, for he knew he was true to the light that he had. He was true to conscience, he was virtuous in character, willing to leave the matter of intellectual judgment to Christ, but John explains this confidence that Paul had in the judgment of Christ, he says:

*"Beloved, if our hearts condemn us not, then have we confidence toward God. (I John 3:21)*

A very unique thing has happened. The very Scripture that Mr. Bailey has introduced to defeat my position, turns out to be in its support. The confidence that creates the willingness to leave all to Christ's judgment, rest securely upon the fact of subjective holiness—a heart or (conscience) that does not condemn us.

I shall comment briefly on one more passage of Scripture, that Mr. Bailey supposes refutes the affirmative, "But to us there is but one God, the Father, of whom are all things, and we in Him; and one Lord Jesus Christ, by whom are all things, and we by Him. Howbeit there is not in every man that knowledge" (I Cor. 8:6, 7).

By this Scripture reference, he seeks to establish the supposition that every man does not possess the knowledge of God requisite to accountability. In this respect he not only arrays Paul against Paul, but he becomes inconsistent with himself, for Mr. Bailey does believe that every man must give an account before God, that is not our point of disagreement; but rather that man must meet conditions of which he has no knowledge. In other words, being true to such knowledge as he has is not enough; by this method of reasoning, he seeks to refute the supremacy of conscience, but it is as the proverbial straw a drowning man reaches for, it cannot save him.

A single glance at the subject matter here reveals the fact that the knowledge here referred to was not that which creates moral responsibility in general, but knowledge of the infinitude and oneness of God and in this sense, the non-existence of idols to which, meat had been sacrificed. It was specific knowledge in relation to a particular act. To be sure, all did not have this knowledge which in turn created this acute problem which Paul so masterfully deals with in the following portion of this chapter. Again we find Mr. Bailey arriving at a totally false conclusion, for lack of close attention to the context or subject matter of discourse.

Several years ago, it was our privilege to meet Mrs. Bailey's parents. Her mother was a very gracious woman who loved her Bible and enjoyed a friendly discussion of Biblical doctrines. One evening as we all sat around the dining room table, we expressed our views on water

baptism. She maintained the accepted view of the church of Christ, that baptism by immersion was a positive command of the Lord, and that obedience could not be complete without it. I expressed the view held by Alexander Campbell:

“that a Christian is one who believes in his heart that Jesus of Nazareth is the Messiah, the Son of God, repents of his sins and obeys Him in all things according to *His measure of knowledge of His will*, I cannot therefore make any one duty the standard of Christian state or character not even immersion into the name of the Father, of the Son, and of the Holy Spirit.”

After I had explained it more fully, she said “*it seems that it OUGHT to be so*, but the Bible teaches one must be baptized.” Her heart, so to speak, agreed with me, but, as her son-in-law, Mr. Bailey, she had been taught, and believed that this inner light, this eternal *OUGHT* of the soul was unreliable, and not to be trusted. It is the position of the affirmative that obedience to this inner conviction of right is crucial, pivotal in nature, to fail at this juncture, can be, and often is disastrous, to pass over this inner conviction of right, and place one’s reliance upon an external authority, even though it be the Bible itself, will necessarily result in sectarian division and strife. This raises the question, if one is true to this inner conviction of right, does that mean that he will have to reject the Bible? The answer is a positive no! Only the false untenable interpretations and conclusions we have arrived at, before all of the evidence was in, having said this, I wish to correct the abuse, that some liberals and the so called humanists have taken in regards to this reliance upon this inner conviction of right which amounts to a denial of all external authorities, especially the Bible, this is equally as great an error, which leads us to the further study why, this indis-



pensable outer revelation, the Bible, does not set aside the inner authority of the soul. Here is what one prominent author says:

"How did we originally get this collection of books, history and biography and letters and sermons and poetry and drama? When and where was the ultimate beginning of them? Had they any existence before they were written in the Bible? Who wrote them? Who collected them? Who selected them? By what test were they selected out of the literature of the time? For there was a wider literature. Other books beside these were written by "holy men of old," both in Old Testament and New Testament times. How does it happen that these particular books and no other should be regarded as specially inspired and collected into an authoritative Bible?

"It will simplify the answer if it be kept clearly in mind that there are two stages in the making of the Bible.

"First, the gradual growth of a religious literature.

"Second. The selection or acceptance or recognition of certain parts of that literature as authoritative and inspired Scripture.

"These stages must be kept clearly distinct, and always there must be kept prominently in mind the thought of a religious community behind them.

"That goes without saying. It is impossible to discuss the subject at all until we recognize the fact that the Bible does not stand alone. A divine society, divinely formed and guided and inspired, stands behind it. In this divine society it grew from small beginnings away far back in dim antiquity. By this divine society it was selected and guarded and transmitted. The Bible is the Book of the Church, and the question of its growth and forma-

tion is quite an impossible one if it be thought of apart from the background of the Church. The church stands behind the Bible. The Jewish Church stands behind the Old Testament. The Christian Church stands behind the New.

“This then is the first step in making of the Bible. God in His loving purpose for the world’s blessing and good selected through His divine providence a community of men in which His Holy Spirit should especially act, not for their sakes alone but for the sake of the whole world. In this community both in Old and New Testament times was an all-pervading sense of God’s presence and rule. In it arose prophets and psalmists and apostles and teachers who in various degrees felt strongly the religious impulse to help life upward. They were not all of the same level—some were ordinary commonplace good men—some had a very high inspiration, a very deep intuition of the grandeur of righteousness, of the hand of God behind all history. Thus there arose a religious literature and history. In this literature and history certain parts stood out more prominently, partly through great authors’ names, mainly through the gradual popular recognition of higher spiritual values. The best naturally rose to the top. Thus came a gradual, half-unconscious selection of what seemed highest and best—what most appealed to the highest and best in men, what they felt convinced in the deep recesses of their soul to be the expression of the mind of God. And this selection is the Bible.

“In a real sense, then, the statement is true that the Church formed the Bible. But we must not misunderstand the statement. It does not mean that the Jewish or Christian Church on some definite occasion, on its own authority, officially selected

from its literature certain books and decided that they were to be regarded as inspired and authoritative. On the other hand, neither does it mean that they had only to collect and safeguard certain books which from their ultimate beginnings stood apart from all their other literature, or whose divine origin was somehow miraculously guaranteed. There is an old Church fable that at the time of the Council of Nicaea all the books were placed near the altar with a prayer that God would decide between them, and that immediately the true canonical books of Scripture jumped up on the altar and the others remained quietly on the floor!

“Some such process might fit in with popular notions about Scripture. But the divine method was very different, and here I call careful attention to this method. Not suddenly, by some startling miracle—not officially, by some decision of a council, but slowly, gradually, half-unconsciously, by the quiet influence of the Holy Spirit on the minds of men in the Church, was the canon of Scripture settled. ‘The Bible was formed even as the Church itself was formed by that Holy Spirit which was the life of both.’ The Holy Spirit, who touched the highest consciences in the community to utter noble teaching, touched also the general conscience of that community to discriminate between higher and lower—to appreciate and love and treasure especially what was highest and most valuable to its religious life. The formation of this collection of documents was gradual. It was decided unconsciously by usage rather than by criticism or deliberate choice. It was no verdict of any one gathering of men that formed the Bible. It was the slow, accumulating verdict of the ages.

“The making of the Bible was the act of men.

But surely it was none the less for that the act of God the Holy Spirit. It was really His divine working that separated certain books for the perpetual instruction of the Church. But the mode of His working was by the quickening and guiding of human souls, that they should instinctively love what was most divine, what was most stimulating and helpful to their religious life; that by a divine impulse men should gradually arrive at a general recognition of a certain set of writings as authoritative and inspired scripture. Thus the Bible formed itself by a power inherent in it. It won its own way. It built its own throne. All that was best in human consciousness recognized its right to rule over men. Its position, we repeat, rests on no merely external authority, or no one sentence of council or synod or prophet or saint, but on a gradual choice by a Church guided by the Spirit of God."

Yes, the Holy Spirit speaks externally through the Bible, internally, through conscience, and any apparent clashing between these is a warning our interpretation is erroneous. Therefore, if our conclusions clash with the universal Christian conscience, that is, with the best men's highest sense of what is right and true, we are bound by our faith in God to question boldly the truth of our position. True faith means faith in a person, faith in a character, that implies infinite Justice, Love, Nobleness and Generosity, in other words faith in God, "*Who can do no Wrong.*" If the Bible has come to us through its appeal to the highest and best in men, what they felt convinced in the deep recesses of their soul, to be the expression of the mind of God, the end result cannot in the nature of the case, be at variance with the means that brought it to light, *they must be one*, here again I am happy to rest my case.

I shall now comment on the answers Mr. Bailey has

given to the three questions I gave him last evening. Question No. 1: "Mr. Bailey, will you name one requirement absolutely necessary for salvation, that is not revealed through nature or conscience."

His answer, "Believe on the Lord Jesus Christ."

Perhaps Mr. Bailey misunderstood my question. I asked for one requirement *absolutely* necessary for salvation. His answer could not possibly apply to free moral agents who lived prior to the birth of Christ, nor to such living now, who have not heard the Gospel. *Obedience*, to the measure of light, that each possesses is the only absolute universal requirement.

Question No. 2: Do you, Mr. Bailey, in your present Christian experience, ever set aside your best judgment, in favor of what the Bible teaches. If so, please illustrate it.

His answer: Having brought every thought into captivity unto the obedience of Christ, what God says is my law. After having read the Bible for years and knowing the error of disobedience, and the consequence, my best judgment says to do what the Bible teaches. I do not decide right however, by what my judgment says. I decide that by what the Bible teaches. Conscience, moral judgment, must be subject to the will of Christ.

Mr. Bailey starts out by saying having brought every thought into captivity unto the obedience of Christ, he says the reading of the Bible has given him his present judgment, which has become the standard by which he now lives, this is my position, from start to finish, his conscience stood guard over that law in his life, he believed to be right. Again, as he says in his last sentence, moral judgment is not created by conscience, but by the revelation of the will of God that comes to us through the Bible; again we agree; evidently this debate has not been in vain, we are ending on a unanimous note.

Question No. 3: Tell us why it is that two Bible students, who equally claim to accept the entire Bible, who speak only where the Bible speaks, and are silent where it is silent, do not come out with the same conclusions.

Here is his answer: They do. People disagree over what is not in the Bible. People agree on the name Christian. That is a Bible name. They do not agree on the name "Baptist." That is a human name. They agree that immersion is baptism. They disagree over substituting sprinkling. You will have to prove that men disagree over the Bible who speak "where the Bible speaks."

This is a very unsatisfactory answer, but inasmuch as I have dealt with this subject in a previous speech, I shall make my comments brief. That there is a wide divergence of beliefs or conclusions, among sincere Christians is an indisputable fact, to imply that the reason why others do not agree with my conclusions, is their failure to speak where it speaks or to be silent where it is silent is to say the least, *an uncharitable judgment*, a judgment we do not like to have others pass upon us. Are we actually speaking in accordance with Mat. 7:12 (the golden rule) when by implication we call in question their integrity of heart and sincerity of purpose? To be sure, there is a lot of unfaithfulness and insincerity, in the overall structure of the church of Christ. But, by the same token there are many fellowships, communions of saints, who are equally earnest, equally devoted to the Bible, as my friend Bailey. For example, the American Lutheran Publicity Bureau, 1819 Broadway, New York 23, New York, puts out a tract entitled "The Bible Church" in which it says:

"The Lutheran Church accepts the Bible as the only foundation and source of faith and doctrine. It knows no other source. St. Paul says of the Christians, or the Christian Church that they are 'built

upon the foundation of the apostles and prophets' (Eph. 2:20). Whatever is not distinctly taught in the Bible finds no place in the teachings of the Lutheran Church. At the same time no doctrines that are taught in the Bible are omitted from its teachings.\*

Statements of this nature could be multiplied, to establish the fact that there actually are many Church organizations who make this claim. Yet the difference of beliefs are of such a nature, fellowship between them becomes impossible. It is this realistic situation that I wish to face up to. Is there not an answer that fully justifies us in following meticulously our deepest convictions, without the least bit of an insinuation against our brethren? I believe there *OUGHT* to be such an answer, and Thank God there is, *full compliance to* Matt. 7:12 satisfies the eternal *OUGHT* of the soul, ugly insinuations must go, no judgment upon another soul, we would not like passed upon ourselves, for we are all brethren, walking in the light, as God has given us power to see it.

I have come into possession of a statement defining conscience, by the late Thomas Baird, which throws additional light upon our subject. He says:

"Conscience is a compound word composed of 'con' and 'science.' Our ordinary dictionaries do not convey to us the rich depth of its meaning, neither does our average conception of the word indicate clearly all its hidden virtues. There is a certain elusiveness about the word that makes it attractive to the etymologist. The Welsh people in their stirring language have caught the inner flame and have

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\*This is as it ought to be, but the refusal to grant this same right to others, is both a denial of Conscience and a direct violation of a specific command of our LORD.

gripped the real meaning in all its roots, reaches and ramifications.

“‘Con’ stands for, in conjunction with, and ‘Science’ indicates knowledge, so that our word, first analyzed and then synthesized, just means knowledge which we hold in conjunction with another, and that other “*no other than God!*”

“1. I have sinned.

“2. I know that I have sinned.

“3. God knows that I have sinned.

“4. I know God knows that I sinned.

“5. God knows that I know that He knows. This is the true etymological significance of our common word ‘conscience’.”

What a splendid statement of fact, this is, expressing my own thoughts better than I could do myself, but it is encouraging to know I am not giving you some new, novel idea, but one that is as old as the human race, promulgated by our Lord, St. Paul and stalwart men of faith of every age. Bishop Rulison, in refutation of the theory of evolution, says:

“To make a people stand high and strong and live a life of righteousness, you must have a moral character that is based on a belief in God, in the *conscience created by Him*, and in a sense of right and wrong that will hold men faithful to their moral standard, as the stars keep their courses and the tides obey the moon. When there is any doubt on this point, there will be a skepticism of heart and life, which, given time enough, will, like a moral dry rot, wither every sweet and tender aspiration of human nature and eat out the pith and marrow of all true manliness.”

The psalmist has said, “I am fearfully and wonderfully made,” and a prophet—“He that sinneth against God, wrongeth his own soul”—Wonder of wonders, this mys-



terious conscience within which declares authoritative laws which we have not made, presents a standard of Right, which we have not set up. It alone comes to us, by direct creation, it is the essence of that creation, "*in His image*" apart from which we would not be human beings, with it comes necessarily the freedom of the will, the nobleness of voluntary *obedience*. Not so, with external authorities: No church can have more authority than the individual ascribes to it. The individual must judge the church before the church can judge the individual. Abstractly, a particular church can be a wholly divine institution; but till the individual has endorsed that divinity, there is no divinity for him, no church can teach the individual till the individual himself has set it up, as a teaching institution. This is true even if he is born into the church which he never questions, his acceptance of its methods however tacit, rest with his own judgment.

Furthermore, we cannot elude the fact that the world is full of authorities, each of which explains the Bible differently from every other, and is therefore always in the minority. As far as I can see, there is no "Catholic" standard in the sense commonly given to the word Catholic, of "what has been taught everywhere, by everyone, and at all times." There has never been any such teaching. Even among the apostles there were differences of opinions; in the Christian churches there were varieties of procedure, whether we will or no. We are driven to choose between many conflicting witnesses, selecting one, or rejecting all, co-ordinating several. From the exercise of our private judgment there is no escape. Even when we flounder in ignorance and helplessness, we flounder with our own free will. *In the final analysis, all outer authority must rest upon the inner authority of the soul:*

"I cannot close without a further effort to im-

press on my reader what above all impresses me—the powerful grip which the kindly God and Father of us all has through conscience laid on all His children, ‘God who willeth all men to be saved’ is keeping hold of all men. His law is written in the hearts of all men. God takes no chances as to whether His gospel will reach them or not. Every man on earth has at least the foundation of religion in him, and who knows what structure God can build on that with all eternity before Him.

“Even the poor pagan, even the man who rejects the Bible and refuses prayer and wants to have nothing to do with God, cannot escape the Father’s loving pursuit. ‘The Hound of Heaven’ is after him. *Conscience has hold of him. The eternal ought and ought not* are stamped on him. Even he cannot escape the consciousness of the presence of God.

“Or who can feel the burden of its record without sometimes feeling his need of mercy and forgiveness. It tells of broken laws. It points to coming judgment. Where shall the convicted one hide his head? Truly this law, too, is “a schoolmaster to bring us to Christ.”

“Why does it not always succeed? Does any man need the answer that behind all that loving design stands the man himself with his will free? God has given him the noblest but most dangerous attribute, freedom of choice. He can will to do right or to do wrong, to obey or to defy God. Without that freedom he would be less than man. Without freedom of choice there could be no character.

“So conscience can but issue its decrees. It cannot compel obedience. Conscience possesses authority without power to enforce it. ‘You are bound to do this. I command you to do it. I warn you of the

consequences if you disobey.' But that is all it can do.

"Such is the position of conscience in man apart from God. Rightful authority without sufficient power to enforce it. A rightful king with his subjects in rebellion! In the very worst of men it asserts its authority, and when it is disobeyed holds up the man before its tribunal and condemns him and threatens retribution. But that is all it can do. And the Almighty Father has to stand by in His infinite pain and see His children disobey.

"Then God tried His final resource. If the will of man will not submit to Law, then the man's heart must be touched. And so came the Incarnation of the eternal Christ and the revelation of His self sacrifice and of the Father's patient love and pain for men. If that succeeds, it brings new power to humanity to strengthen us for obedience to the eternal OUGHT of conscience. If that also should fail with any one of us, what further resource is there? 'What more could I have done in my vineyard,' said God, 'that I have not done in it?' What more? He has no stronger conscience, no nobler Gospel, no other Calvary, no other Christ. What more can God do?"—Smyth.

Yes, in this realm of freedom, God Himself is limited. Conscience must either be supreme or it will die. I leave you with this final thought.

*"What conscience dictates to be done  
Or warns me not to do,  
That teach me more than hell to shun,  
This more than heaven pursue."*

## BAILEY'S EIGHTH NEGATIVE

Brother Chairman, Mr. Scherling, Brethren and Friends:

I am extremely grateful that I can come to the close of this debate and still have the confidence and friendship of as fine a man as Mr. Scherling. We have appreciated beyond words the kindness and fellowship of the church here in Vancouver as well as adjoining congregations. Time will not permit us to speak of these severally.

I have almost come to the conclusion that where a man must be bound by rules in a religious discussion, that such a person is not a proper person to engage in such discussion. I would that in all public discussions the same fine decorum might be maintained by the audience, as well as the disputants, as we have had here. We shall never cease to pray that as fine a man as Mr. Scherling may yet become a member of the church of the New Testament. There is not one good thing that he and his good wife possess that they would need to give up. False doctrines must be surrendered in order to serve Jesus Christ acceptably.

Lest time should fail us ere we close tonight let us make a brief review. Mr. Scherling affirms that "Conscience is Supreme in the Moral and Spiritual Realm." We have pointed out repeatedly that the conception Mr. Scherling has of conscience and the definition as given by both English and Greek dictionaries are not the same. The meaning given by Mr. Scherling does not appear in either English or Greek lexicons. Therefore it is the contention of the negative that this thing that Mr. Scherling calls "conscience" is not even found in the Bible.

The New Testament teaches that a man should have a good conscience. It teaches that in becoming a Christian we are cleansed from an evil conscience (Heb.

10:22; I Pet. 3:21). It is the teaching of the affirmative that a man does not have a good conscience or an evil conscience. No man can serve God acceptably without a good conscience. In denying the arbitrary position of the affirmative that "conscience needs no enlightenment" we are not denying the Bible teaching that we should have a good conscience.

We would ask you to remember that the first sin that came into the world was the sin of Eve. She was beguiled (deceived) (1 Tim. 2:14). Yet Mr. Scherling teaches that a conscientious sin is an absurdity, an impossibility. It is little wonder that this argument received no comment from Mr. Scherling.

Mr. Scherling contends that men have a law written in their heart separate and apart from the Bible. That this law obeyed will save the soul without any gospel message. We have repeatedly asked Mr. Scherling to name one thing that he knows about God, Christ, or the Holy Spirit that he has not learned from the Bible, but he has simply made his assertion and made no effort to reply to this very obvious argument.

There are a number of Scriptures that I use that Mr. Scherling says do not "deal expressly with its supremacy." There is no Scripture that deals with the "Supremacy of Conscience." Mr. Scherling has tried to use certain Scriptures to that end but I am sure that each of you can see that this is not true. He has asserted that he found it in Romans 2 and 14. We have examined these passages and found that the apostle was talking first about the condition of the Jew and Gentile before the gospel was given. He expressly declared that **THE GOSPEL IS THE POWER OF GOD UNTO SALVATION TO EVERY ONE THAT BELIEVETH** (Rom. 1:16). He added that this includes Jew and Gentile. This is the premise upon which Paul bases his whole argument that follows. Yet, Mr. Scherling con-

tends that it is here Paul teaches a law by nature. Turning, by the way of review, to Romans 14 we find here Paul teaching that one with a weak conscience is to be brought into subjection. This was all learned by Bible teaching. Therefore the very fact it is in the Bible proves the supremacy of the Word of God to man's own knowledge or conviction.

Remember if Mr. Scherling's contention be true, man consists of four parts. The Bible says that a man consists of three parts. Thayer says that conscience is a function of the soul. Scherling says conscience is a revelation to the soul.

No, there is no consolation for this doctrine of Mr. Scherling's in I Corinthians chapter 8. Paul says expressly that all men do not know there is one God. Mr. Scherling says that men, by nature, know there is one God. Mr. Scherling may try to dodge the force of this plain statement but it remains right there to show forever, to every Bible student, the absurdity of this doctrine.

Thank you, Mr. Scherling for your admission regarding the little boy and his need of teaching. It would help to impress right on his mind by spanking. Mr. Scherling do you realize what you have done to your doctrine in that admission?

Mr. Scherling was terribly troubled by I Cor. 4:4 in our former debate and I see it is still troubling him. He should have quoted this from the Interlinear. He would have found the word conscience here. Paul says, "For of nothing am I conscious." Paul did not know any fault against himself yet, he says that will not justify. This is an absolute negation of the teaching of my good friend. He may read the context all he wishes and it still says the same thing. He may read all it says about being carnal and following Paul or Appollos. When he gets through, Paul still says I am not "conscious" of any fault but that will not justify. Mr. Scherling knows he

must in some way break the force of this language and so the only way to break the force of it is to do as he has done with the Scriptures that speak of an evil conscience or a good conscience. He says it does not really mean what it says.

Paul says here that CONSCIENCE DOES NOT JUSTIFY. Scherling says that CONSCIENCE DOES JUSTIFY. There is the issue and all the sophistry in the world cannot change this issue.

Nor do I array Paul against Paul as my worthy opponent contends. Paul never taught the Supremacy of Conscience. Mr. Scherling tried to make Paul teach it but I have shown, and I think conclusively, that Paul never taught such a thing.

Mr. Scherling has seen fit to introduce my mother-in-law, now gone to her reward, into this discussion. She believed the Word of God and knew that the natural man did not receive the things of the Spirit. She knew the "way of man is not in himself." Therefore having brought every thought into captivity unto the obedience of Christ she accepted the Word of God as her standard on baptism as well as any other subject that pertained to the soul. Her memory is precious on this account. Mr. Scherling continues to assume here that a person has some inner light separate and apart from teaching but what it is we shall never know as he has made his last speech. Remember Peter said that "all things that pertain unto life and godliness" comes through the knowledge of the Lord Jesus Christ. All we know of Jesus Christ is contained in the Bible.

Mr. Scherling condemns the liberals and then quotes from a "prominent author" that falls right into their error. If I were debating with Mr. Scherling on the inspiration of the Bible then I would take this article piece by piece, statement by statement and I would show the falsity of it. Mr. Scherling falls into Catholic

error in saying "The Bible is the book of the Church." If the Bible is the book of the church, it is one monstrous lie. Yet, we know that the Bible is true. If Mr. Scherling means that there are other inspired books besides the ones we have, he should name them. First, in the extremity of the case my good friend has fallen into, he goes into Catholic error, now we see he is gone into Mormon error. If he contends that these books are chosen by conscience, I say whose conscience? We can accept then the writings of Joseph Smith, Mary Baker Eddy, etc. There would only be one qualification needful to make these inspired and that was that someone was conscientious in believing in their inspiration. As we are not debating the inspiration of the Bible, I shall say no more about this speculative absurdity that Mr. Scherling has advanced as the statements of "one prominent author." It is surely hard for me to refrain from diverting from the subject of this debate to show the untruthful statement made here.

"Mr. Scherling says, yes, the Spirit speaks externally through the Bible, internally through conscience." We have already pointed out that the Bible says that the world cannot receive the Spirit. The Spirit is given to those that obey the Lord. This law of conscience is a myth. Mr. Scherling would have us believe that there is some law written in our hearts that stands so much higher than the Bible that it (the Bible) must be subject to it (revelation by nature). If this be true, the Bible is false. It would not make any difference what the Bible says, if the Bible was the product of the CHURCH, and not the God-breathed message it claims to be.

Yes Sir, we believe that faith is to be in Christ, "WHO CAN DO NO WRONG." We believe that it was not wrong for Him to say, "He that believeth and is baptized shall be saved." We believe that He did no wrong in saying, through the Holy Spirit, "Repent ye and



be baptized every one of you, in the name of Jesus Christ unto the remission of your sins." He did no wrong when He said there is "one body." He did no wrong when He said there is "one faith." We are sure He did no wrong when He made the gospel the power of God unto salvation. If there is one thing we can agree on in all this debate, it is in this statement, referring to Christ, "WHO CAN DO NO WRONG." I am sure that He did no wrong in giving us these very things that my religious neighbors reject.

Mr. Scherling says, "If the Bible has come to us through its appeal to the highest and best in men, what they felt convinced in the deep recesses of their soul, to be the expression of the mind of God, the end result cannot in the nature of the case, be at variance with the means that brought it to light, **THEY MUST BE ONE.** Here again I am happy to rest my case." This statement clearly defines the issue, or rather I should say an issue between us. The Bible came from man's conscience? *He picked it out of his own mind?* It would be interesting to know who these men were. Mr. Scherling should have named these men. Why were the conscience of these men superior to the minds of men today? Why, this is blasphemy. You would only have to prove that a man was conscientious and it would put the Koran on an equality with the Bible. We have the same proof that Joseph Smith was conscientious as these mystical characters that Scherling talks about who pulled the Bible out of their conscience. What saith the Scriptures?

"Receiving the end of your faith, even the salvation of your souls. Concerning which salvation the prophets sought and searched diligently, who prophesied the grace that should come unto you: searching what time or what manner of time the Spirit of Christ which was in them did point unto, when it testified before hand

the sufferings of Christ, and the glories that should follow them. To whom it was revealed, that not unto themselves, but unto you, did they minister these things, which now have been announced unto you through them that preached the gospel unto you by the Holy Spirit sent forth from heaven; which things angels desire to look into." (I Pet. 1:9-12). This is the claim of the Bible and this I believe.

Remember that Mr. Scherling teaches conscience needs no particular enlightenment from the Bible. Mr. Scherling teaches that a sinner is so endued with the Holy Spirit that he makes no mistake in following his conscience. Listen to Paul as he answers this argument, if it is worthy of such a name.

"For they that are after the flesh mind the things of the flesh; but they that are after the Spirit the things of the Spirit. For the mind of the flesh is death; but the mind of the Spirit is life and peace: because the mind of the flesh is enmity against God; for it is not subject unto the law of God, neither indeed can it be: and they that are in the flesh cannot please God. But we are not in the flesh but in the Spirit if so be that the Spirit of God dwelleth in you. But if any man hath not the Spirit of Christ, he is none of his." (Rom. 8:5-9). Scherling admits that a sinner can be conscientious but the Bible says, **THE MIND OF THE FLESH IS ENMITY AGAINST GOD**. Accepting Mr. Scherling's statement that he is willing to rest his case in the "thoughts that spring from the deep recesses of the soul," we are able to see just how far this doctrine leads men away from God.

Mr. Scherling says referring to his supposed revelation through nature and the Bible, **THEY MUST BE ONE**. He has not in eight speeches told us what this revelation is that he receives from conscience. Here is the truth of the matter. "Now the natural man receiveth

not the things of the Spirit of God: for they are foolishness unto him; and he cannot know them, because they are spiritually judged." (I Cor. 2:14). Man only knows things by education. A man is born again because of the seed of the Word of God. (Lk. 8:11,12). Until such times as a new life has been created; man is in his sinful state, is the natural man that Paul here talks about. Scherling says this man needs no particular enlightenment from the Bible. Paul says that in this state "the things of God" are foolishness unto him. I think you can see that Scherling rested his case in a bad place.

We shall notice what Mr. Scherling says about my answers to his questions. I did not misunderstand his question. He did not say what "was." He asked the question what "is." If his claim is correct that people can be saved without the gospel NOW, then God is guilty of the most heinous crime one can imagine in sending Jesus Christ to die. His contention that the heathen can be saved by following their conscience will not avail for no man ever fully followed his conscience. Even Mr. Scherling will admit that at many times in his life he did not fully follow his conscience. Peter says salvation is IN Christ and IN NONE OTHER (Acts 4:12). Scherling says salvation is in man separate and apart from Christ. Christ comes to us by revelation. Scherling says that conscience needs no particular enlightenment from the Bible.

In regard to question 2. Mr. Scherling has this mixed up also. I did not know that I had to bring every thought into captivity unto Christ until I had read the Bible. Knowledge brought enlightenment. There was no enlightenment there until knowledge came. ALL THINGS, Mr. Scherling, ALL THINGS, come through the knowledge of Jesus Christ. The only knowledge we have of Jesus Christ is contained in the Bible. Mr. Scherling's last speech has ended and he has

not told us one word that he knows about God, Christ or the Holy Spirit that he did not read out of the Bible.

Mr. Scherling gets quite worked up about my answer to question number three. He says my judgment is uncharitable. He says my answer is very unsatisfactory. It is to him because it is the truth and the truth does not fit into the scheme of things that Mr. Scherling has in mind here. He wants to show that conscience is supreme, yet it and the Bible are one. He looks upon the religious world with more than 250 religious sects in these United States and he knows that many of these people are conscientious. He knows the Bible says there is "one body." No, I am not calling in question "their integrity of heart and sincerity of purpose." However, I do not believe that integrity of heart and sincerity of purpose justifies a man before God. There is the real difference. If you, Mr. Scherling, would forget your "theory" and look the sober facts straight in the face you would see that the Bible and what you call "conscience" are not one.

Now let us look at my answer. I said people were not divided over what is in the Bible but over what is not there. We shall notice his example. I have friends that are Lutherans. I hold nothing against Lutherans as such. He could as well have substituted the name of any other sect here. What are the facts?

First, the name of the Lutheran Church is not found in the Bible. They do not accept the Bible as the only foundation and source of faith and doctrine. To be a Lutheran you have to submit to the creed of the Lutheran Church. There is no authority for sprinkling in the Bible. There is no authority for infant baptism. There is no authority for confirmation. There is no authority for the observance of Lent. There is no authority for the use of mechanical instruments of music in Christian worship. Mr. Scherling knows his Bible

well enough to know the truth of what I am saying. We could go on indefinitely almost.

Shutting our eyes to the awfulness of this division will not erase it. I am making no ugly insinuations. I shall fully comply with any Scripture that Mr. Scherling wishes to advance as far as I, in my frailty, can. Who is making the insinuation? I am anxious to have anyone point out anything that is in my life or teaching that is contrary to the will of God. Paul says, "Mark them that are causing divisions." Scherling says, ignore these things. They do not matter as long as a person is conscientious.

I like Mr. Scherling's definition of conscience, this new one. I wonder where his "intuitional" is now? God *knows* all. We share *knowledge* with God and we *know* we have sinned when we have found, from the Bible, what the will of God is. Remember, as time runs out, there is not one thing we know about God, Christ or the Holy Spirit that we did not learn from the Bible. Remember that all things that pertain unto life and godliness come from our *knowledge* of Jesus Christ. There is nothing wrong with this definition. The wrong is in the premise that we have knowledge of God by nature. Get your premise right here, my good friend, and you can have the company of "our Lord, Paul and and the stalwart men of faith of every age." You can have the fellowship, on this question, of your humble servant.

There is nothing wrong with what Bishop Robinson says. Men have a conscience given by God. The Bible so teaches. That conscience must be cleansed from evil. The Bible says so. Scherling disagrees. We must have a standard of right and wrong based on faith in God. Faith comes by hearing the Word of God. There is not one word in all the Bishop says that is not correct. Again there would be no disagreement between us, only

Mr. Scherling's premise is wrong. He teaches that "Conscience needs no particular enlightenment from the Bible." The Bishop says that you must have a "moral character that is based on a belief in God." The word of God is preached to produce faith. Scherling has men approved of God "with no particular enlightenment from the Bible."

After this very enlightening statement from the "Bishop" our friend launches into some rhetoric. He quotes from David that "I am fearfully and wonderfully made." To this we agree. "He that sinneth against God, wrongeth his own soul." To this we agree. Then he says that this "mysterious conscience within that declares authoritative laws." This is wrong. Conscience is a function of the soul. Conscience, simply according to the light that we have, passes judgment on the things that we do. Conscience makes no law but it either "accuses or else excuses" us.

Mr. Scherling places authority within. The Bible places authority without. Jesus says "All authority has been given unto me in heaven and in earth" (Matt. 28:18). Jesus became unto all them "that obey him" the author of eternal salvation (Heb. 5:9). When Mr. Scherling, or any other man, places within the soul of man (or conscience) the authority that belongs only to Christ, till He surrenders that power back to the Father, then he is in rebellion against the government of heaven. Such is the plain teaching of the word of God.

He talks about the authority of churches. This too is an usurped authority. The church is subject to Christ "in everything" (Eph. 5:24). Every denomination has their own government, that is true. They have no more right to this authority than man has to place it in his own conscience.

Now Mr. Scherling tries to draw the apostles into

this. Let us look at this. Paul said, "But when Cephas came to Antioch, I resisted him to the face, because he stood condemned" (Gal. 2:11). Why was Peter condemned? He had violated the law of God. The law that said, God is no respecter of persons. Peter recognized this authority and accepted the reproof. There is certainly no consolation in this for my good friend.

Time will not permit us to review this statement by J. Patterson Smyth. It is simply full of loose assertions. It offers no Scriptural proof and is even devoid of good common sense; but one statement must not pass unnoticed, that this doctrine advocated by my friend and J. Patterson Smyth may stand in all its ugly untruthfulness. "God takes no chances as to whether His gospel will reach them or not. Every man on earth has at least the foundation of religion in him, and who knows what structure God can build on that with all eternity before Him."

Look at the awfulness of this. Look at Jesus, hanging, bleeding, suffering, and dying on the Cross. It was useless according to this doctrine. See Paul beaten, hungry, thirsty, forsaken by men, to mention only a few of the things that he endured for the gospel's sake, but God does not need it. If He cannot make a man over in this world, then He can do it in the next.

There is no error under the sun that this doctrine "CONSCIENCE IS SUPREME IN BOTH THE MORAL AND SPIRITUAL REALM" does not open the door and bid it enter.

The unbelieving have a defiled conscience (Tit. 1:15). Paul, by the revelation that comes from God, says, "let us cleanse ourselves from all defilements of flesh and spirit, perfecting holiness in the fear of the Lord" (II Cor. 7:1). The Word of the Lord cleanses the soul.

With the poet my prayer is:

“Give me the Bible, Holy message shining;  
Thy light shall guide me in the narrow way;  
Precept and promise, law and love combining,  
Till night shall vanish in eternal day.”



Dear Reader:

Mr. Bailey takes a position that discredits all professing christians who are associated with organizations outside the narrow confine of the one he is a member of, known as "The Church of Christ". The name, "The Church of Christ" applied in this limited sense, is a usurpation. Properly used, it has a wider connotation.

As his position reflects unfavorably against us all, at Vancouver, I stood in defense of a "Way of Life" that includes every human being, to the degree, he is loyal to the highest that he knows.

**BUT, BEING TRUE, IS A HIGH RESOLVE.** *Grant, dear Lord, the inner resource to practice that reverence and respect for others we so deeply desire for ourselves. Amen.*

Because the premise taken provides for unity without the sacrifice of personal conviction, it merits careful consideration by all sincere lovers of Truth. Therefore, this book is made available for reading. To insure circulation and a wider reading, limit your possession to 90 days, then pass it on to an interested friend.

*"Cast your bread upon the water." Ecc. 11:1*

In His glad service,

A. R. SCHERLING

**A REVIEW**  
by  
**CURTIS CLAIR EWING**  
Author and Radio Minister of  
**THE NATIONAL MESSAGE MINISTRY**

May 29, 1954

A. R. Scherling,  
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Los Angeles 26, Calif.

Dear Brother:

I have just finished reading the "Scherling-Bailey Debate" on "Conscience." Since you have placed a note in the front of the book asking for criticism of the debate, I am taking this liberty to send to you my review of the debate and how it affected me.

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The subject of conscience is something about which the average Christian knows far too little. This being so makes this debate very timely. I happened quite providentially to pick up a used copy of a former debate on the same subject by the same contestants, which provoked a great deal of thought, so was especially interested to learn that the same subject had been debated again.

I have always been interested in the subject of conscience, ever since I read the works of Charles G. Finney, in my early ministry. But in spite of the fact that I had read much on the subject, I never was completely satisfied as to the place of conscience in the life of man until I read the position of Mr. Scherling.

Most of our differences in belief arise from a lack of fundamental definitions. Thanks to Mr. Scherling, I have been able to define conscience—

"As that faculty in man which distinguishes between right and wrong in character and conduct, because of the motive or intention, behind the action, imperatively compelling us with a feeling of obligation to do or not to do a certain act, coupled with disapproval and uneasiness when we do wrong and a feeling of approval when we do right."

Mr. Scherling's distinctions are very good. He distinguishes between the "supremacy of conscience," and "the sufficiency of conscience." He further shows that *conscience is not a source of knowledge, nor does it choose, but simply stands guard over the law which a man's judgment has accepted.*

We wish we could say that we had received as much help from Mr. Bailey. He seems to be beating the air, because he refused to meet the issue on the definition formed by the affirmative. It was quite unfortunate that no satisfactory definition could be arrived at, because most debates are predicated on some accepted facts. Mr. Bailey's definition is hardly exact enough to distinguish it from consciousness, at least that is the impression left on our mind from several of his statements. Furthermore Mr. Bailey fails to show the true function and necessary place of conscience in the life of man, or for that matter whether it has any function at all.

From a close reading of the affirmative's statements we could not help but feel that Mr. Bailey didn't really understand the issue in debate. For instance, he accuses Mr.

Scherling of claiming, that a man could be saved by following his conscience. Quite the contrary is true. Mr. Scherling maintains that all men have violated their conscience, which makes them a sinner, and for that very reason they need a Savior. Furthermore some of the Scriptural passages used by Mr. Bailey seem quite foreign to the issue or else are given a meaning not necessarily true. As an example, his efforts to show from Romans 2:16, that the heathen are to be judged by Jesus Christ, "according to the Gospel," instead of their conscience, is really quite puerile as we see it. He gives quite a different meaning to the word "according" than what this writer does. When the Apostle uses the word "according" he is simply announcing a fact, that the heathen are to be judged by their conscience. As we say, "according to the newspaper," so and so is true. In other words, "according to the Gospel teaching," Jesus Christ is going to judge the heathen by their own conscience. We see no other meaning to the words.

Far Mr. Bailey to have won the debate, he should have shown one place in the Bible where God expects a man to violate his conscience. Such teaching is not found in the Bible. He never even showed where he had violated his own conscience in accepting any teaching of the Word. In fact Mr. Bailey's actions during the debate were a perfect demonstration of the truth of Mr. Scherling's position. And his continual confusing of conscience with judgment shows that he never really understood the position taken by the affirmative in the debate.

Mr. Bailey makes a great deal of the sin of Eve, seeking thereby to refute Mr. Scherling's position, that sin is necessarily voluntary in nature and cannot co-exist with conscientiousness. The New Testament, as a commentary upon the old, does state that Eve being deceived, was in the transgression. But consistently places the responsibility for the first sin upon Adam. Rom. 5:12, 14, 15, 17, 18, 19. 1 Cor. 15: 21-22, which is in keeping with the affirmative position.

But back to Mr. Scherling. He has given some very helpful comments on such Biblical expressions as, "a pure conscience", "a seared conscience", "a defiled conscience," and "an evil conscience," by showing the relationship and effect conscience has to the judgment and sensibilities. According to Mr. Scherling conscience is never educated, but simply stands guard over the law which the judgment accepts. His comments on Acts 23:1, where Paul states that he had "lived in all good conscience before God until this day" is really at the heart of the issue and renders some very helpful material on a misunderstood text, and should be carefully studied.

All in all, both men were in fact a living demonstration, throughout the debate, of the supremacy of conscience in their lives, thus confirming the affirmative's position. Their great differences of belief are the result of a faulty interpretation of Scripture. Mr. Scherling, recognizing this, is charitable toward all men. Mr. Bailey on the other hand, insists that all men accept his interpretation of Scripture, as though it were the only one, even though to do so would violate the other man's conscience. Mr. Bailey doesn't want to violate his conscience, but doesn't care whether the other fellow violates his or not.

The word "interpretation," either as a noun or a verb is found 73 times in the Bible, showing that the Bible has to be interpreted. Since no man can be expected to be in possession of the correct interpretation at all times, there is a great need of tolerance toward those with whom we differ. We feel that some real contributions, to the subject of conscience, have been made in this debate and recommend it for close study.

Your's In His Service,

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