

## **Kelley-Garner Debate**

**Sept. 9-12 1953**

**Four Nights Discussing the Plan of Salvation and the Possibility of Apostasy.**

**Prop. 1. The bible teaches that water baptism is essential to salvation for the alien sinner.**

Aff. Marvine Kelley

Neg.—Dr. Albert Garner.

**Prop 2. The alien sinner is saved at the point of Faith alone before and without Water baptism.**

Aff. Dr. Abert Garner

Neg.—Marvine Kelley.

**Prop. 3. The scriptures teach that a child of God may so live as to be finally lost in hell.**

Aff. Marvine Kelley

Neg.—Dr. Albert Garner.

**Prop. 4. The scriptures teach that a child of God, once saved by the blood of Christ, cannot so live as to be finally lost in hell.**

Aff. Dr. Albert Garner

Neg.—Marvine Kelley.



Dedicated to Johnny Wright and his good wife, Jonell. Their humbleness in worship, loyalty in friendship, and love for the truth and words of encouragement have been a source of strength to me.



## **INTRODUCTION**

This discussion was conducted at the Church of Christ building in Raymondville, Texas, September 9-12, 1953. The church building at Raymondville seats approximately five hundred and was, for the most part, full each evening.

The audience was divided, being about two thirds members of the Church of Christ and one-third Baptist. The audience was very courteous and good will prevailed throughout the discussion.

Both disputants conducted themselves as gentlemen, and so far as the writer knows there is no ill feeling as the result of the discussion.

The reason for putting this discussion in print came as the result of many requests. I do not feel that the discussion is outstanding for my part, but some of the preachers and members of the church suggested this would be the first time a Baptist ever put into print the doctrine he teaches. Because of this it was suggested that much good could come from it for those who are seeking the truth of God's Word.

My sincere thanks to Brothers John Handley and Don Florence who made it financially possible to conduct the discussion. Also to Brothers M. R. Phillips of Victoria, Earl Dale of McAllen, and Bill Reeves also of McAllen who assisted me throughout the discussion. Without their aid I would not have been able to have handled the Word as effectively. All of these brethren are an asset to the cause of the Lord.

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# First Session

September 9, 1953 8:00 P. M.

Announcements and welcome to visitors: M. R. Phillips.

Singing Directed by Don Florence.

Opening Prayer by Leon Davis of Weslaco, Texas.

Moderators for C. M. Kelley—M. R. Phillips of Victoria, Texas.

Moderator for Dr. Albert Garner—Mr. Romero—San Juan, Texas  
(Carson Patterson served as time keeper for Dr. Garner the first night).

Proposition: The scriptures teach that water baptism is essential to salvation of alien sinners.

Affirmative: C. M. Kelley.

Negative—Dr. Garner.

## 1st Affirmative Speech

By MR. KELLEY

Mr. Garner, Gentlemen Moderators, Ladies and Gentlemen:

I think one of the greatest privileges that might be bestowed upon man is the privilege of discussing the word of the Lord. I believe that the Lord intended as much, certainly as it is recorded in the third verse of the book of Jude, when he suggested that we should earnestly contend for the faith that was once delivered unto the saints. We are here this evening to discuss that truth, and to endeavor to bring out what the Bible teaches concerning the proposition that has been read in your hearing. We trust and do hope that you are here unprejudiced and that you have come for an honest, open investigation of what the Bible reveals concerning the propositions we are studying. We believe as the Lord said in Luke 8:15, that if the word falls in a good and honest heart it will bring forth Christian fruit. If you are here this evening, and your heart is good and honest, and you are not filled with prejudice, but are open minded and willing to study the truth, we believe that much good can be had from this discussion. It is proper, always, according to the rules of debate, and honorable controversy, to first define the proposition. The scriptures teach that water baptism is essential to the salvation of the alien sinner. By scriptures, I mean the 66 books that are commonly referred to as the Bible, including both the Old and New Testament. By teach, I mean to impart knowledge or cause to know, or to instruct. By essential, I mean necessary or indispensable. By salvation, I mean forgiveness of sins past, remission, freedom from sins past. By alien sinner, I mean one not in covenant

relationship with God, one who has not complied with the primary conditions of pardon. (Ephesians 2:12.) These preliminary remarks I would like to make before we begin the discussion for the night. I am not affirming tonight that water baptism saves anybody eternally in heaven, nor has a minister of the gospel that I ever knew affirmed a proposition like that. I am not affirming that because one has been baptized with water as prescribed by the Bible that he will be saved eternally in heaven. For I verily believe that he may fall from grace, and we will discuss that question in the last two nights of the discussion. I am affirming this, that baptism is a condition precedent to the forgiveness of sins committed by the alien sinner prior to the time of its enactment by him who submits to it. So that you people in the audience might understand our position regarding baptism, I would have this to say—we do not believe that baptism only is necessary to forgiveness, or when unattended by faith and repentance, is for remission of sins. I mean that if tonight we were to take an individual, and against his will, force him to submit to baptism, it would do him no good whatsoever. We suggest again that baptism is of no value when it is not accompanied by faith and repentance. We do not affirm that there is any efficacy or cleansing power in water to wash away our sins. Yet, we verily believe that baptism stands squarely between the alien sinner as a condition to be met in order to have forgiveness of sins. We believe tonight, that two illustrations will suffice. First of all, I'd like to call attention to Ex. 14:16-18. The water of the Red Sea was an instrument in God's hands to save Israel from bondage and from Egypt. Also I suggest in II Kings 5:14 that the waters of the Jordan were used to heal Naaman's leprosy when he obeyed the commands given by God. Now this remark: while salvation is by faith, salvation is not by faith alone. It will do my opponent no good whatever tonight, to take up endless time suggesting that salvation is by faith for I verily believe that. Were he to write a proposition that salvation is by faith, I would affirm that, but I would not affirm that it is by faith alone. The thing that we're stressing now is that we believe that salvation is by faith, but certainly it is not by faith alone. We believe that everywhere that faith is mentioned in the Bible, unless the contents otherwise indicates, that the word faith includes the other acts of obedience. This is seen from a study

of Hebrew II. Anywhere an old testament character's faith is mentioned it is followed by a verb of action. Now, note carefully, it says in Hebrew 11, by faith Abraham offered; by faith Noah prepared an ark; by faith Abraham obeyed him, all of which should suggest conclusively that faith produces a blessing only when it leads to obedience. I now have a list of questions that I want to submit to my opponent and invite him to answer them if he will.

My first question is this: (1) Why did Peter tell the people at Pentecost to repent and be baptized for the remission of their sins? (2) Were the people that Peter preached to on the day of Pentecost saved before they were baptized, if so when? Now once again, Were the people that Peter preached to on the day of Pentecost saved before they were baptized? If so, when? (3) Is baptism a part of the gospel? (4) Can one become a member of the Baptist Church without baptism? (5) Where do we reach the blood of Christ? (6) Does baptism belong to the righteousness of God or the righteousness of man?

Repeating that sixth question again, Does baptism belong to the righteousness of God or the righteousness of man. (7) In I John 1:17 the verse says this: "For the law was given by Moses, but grace and truth came by Christ." Does baptism belong to the law as given by Moses, or to the grace and truth which came by Jesus Christ? (8) Do you believe that a person who knows that Jesus said, (Mark 16:16): "He that believeth and is baptized shall be saved, he that believeth not shall be damned," but who refuses to be baptized would still be saved. (9) Since you baptize only saved people, and all saved people are Christians, where is the verse that teaches we ought to baptize a Christian? (10) Does the word "you" in Acts 2:38 refer to the same group as the word "ye"? Once again that you might understand that last question—Does the word "you" in Acts 2:38 refer to the same group as the word "ye"?

Now I want to present my first argument this evening in affirmation of the proposition that has been read in your hearing. Reading from I Cor. 1:12, 13. And we do so hope that you have brought your books with you, and that you will open them and investigate with us as we go through. Paul says, "Now this I say that everyone of you say that I am of Paul; and I of Appollos; and I of Cephas; and I of Christ. Is Christ divided? Was Paul crucified for you? Or were you baptized

in the name of Paul?" These are the verses I want to use as our opening remark. First of all, those two verses set aside an undeniable truth. When Paul came talking to that group of people he made mention of this. He said some of you say that you are of Paul, some of Cephas and some of Appollos. He then made the remark that you will have to consider tonight, and you will have to believe, if you believe what the Bible teaches concerning it. He said this—in order for a man to belong to Paul, or in order for a man to belong to Apollos, or in order for a man to belong to Cephas, two things must happen. First of all, they must have been crucified for you, for he said, "was Paul crucified for you, or was Apollos crucified for you, was Cephas crucified for you?" Then the second thing he mentions is this: that you must be baptized into the name of that individual. Now he said if you're a follower of Paul, then Paul must have been crucified for you, and you must have been baptized into the name of Paul. He said if you're a follower of Apollos or if you're a follower of Cephas these things must happen; they must have been crucified for you, and then you must have been baptized into the name of that individual. Certainly I believe that we know what the Book says in Galatians 3:26,27 concerning that group of people who are in Christ. Paul is talking to a group of people who are already children of God. He is explaining to them how they became children of God and in the 26th verse of the 3rd chapter he makes this remark, "You are children of God by faith in Christ Jesus for as many of you as were baptized into Christ have put on Christ." I'm suggesting that this proves tonight without a doubt that certainly one must, in order to be in Christ, where there is salvation (Ephesians 1:3), be baptized into Christ, and if Paul didn't say that, there is not another thing said under the shining sun in those two verses. Again, he said in order for you to be of Christ, that Christ must be crucified for you and that you must be baptized into the name of Christ. Now tonight, if you belong to Christ, Christ was crucified for you, and you must also have been baptized into him. The next argument that we want to call to your attention is argument No. 2, and we beg kindly that you answer them as you come to them — Mark 16:16. That's the verse that said this: "He that believeth and is baptized shall be saved; he that believeth not shall be damned."

Ladies and gentlemen, it is undeniable that there is some

kind of salvation mentioned in this verse. Certainly a person that reads the verse can't deny it. For it says that he that believeth and is baptized shall be saved. Salvation is mentioned in this passage of scripture. We want to put the passage under analysis and see what it teaches. Let's make an analysis of it if you will. Now the *one* to be saved is *he*, for it says that *he* that does something after a while shall be saved. Is it just any *he*? If so, then that is universal salvation; which would mean that everybody will be saved. I believe that you can see your limitations there, for certainly it doesn't say that *he*, meaning universally, shall be saved. But there is a restriction there. Is it *he* that believeth shall be saved? No, that isn't what the passage of scripture says. The passage of scripture doesn't say that he that believeth shall be saved at all; it doesn't intimate that at all. It says something else. Does it say that he that is baptized shall be saved? No, that isn't what it says, either. But still the *he* that is under consideration must do something in order to be saved. The *he*, according to Christ, is this: *He* that believeth and is baptized. And I invite your kind attention to that when you come to this stand. We would suggest also that there is a coordinate conjunction connecting these two clauses and that's the difference tonight between Baptist doctrine and the Bible. That little word "and" in there. I'm suggesting to you that if you can take out *baptism*—that you can take out *believeth*; and you can save the man without believing. If you can take out baptism you can destroy the Bible, you can throw the Bible away because there would be a contradiction in it, and I believe tonight that Mr. Garner would affirm that there is no such thing as contradiction in the Bible. Now I realize the position of my opponent in relation to this, and I know exactly what he will say in regard to it. He will say this, that "it didn't say that he that believeth and is not baptized shall be saved." I believe that your reasoning goes beyond that, but that you might see, we want to suggest a couple of things to you. We suggest that someone said 2 plus 2 equals 4. I suggest that 2 minus 2 equals nothing.

2 plus 2 equals 4 — Faith plus Baptism equals Salvation.

2 minus 2 equals 0 — Faith minus Baptism equals nothing.

We have faith, we have believing and baptism equal to salvation. When we have belief minus baptism, we have nothing, and that is just exactly what we have when we teach salvation

without baptism, so far as the Bible teaches. We believe also, that this parallel will throw light on the subject.

The teacher says I want you to bring a verse, or a poem, or a theme to school concerning a boy that eats and digests his food and has life. So Johnny brings in a theme and his theme reads like unto this — Johnny eats, Johnny digests his food, and Johnny lives. Now we can understand that, but just how smart would he have been to have said, “Johnny eats no food, and Johnny digests no food, therefore Johnny cannot live.” Now it doesn’t take a mental genius, it doesn’t take a logician to know that if a man doesn’t eat he can’t digest food. The same applies to the man that does not believe—he can’t be baptized any more than a man can digest food he hasn’t eaten.

On my left I have a chart presenting Argument No. 3, that I want my opponent to carefully consider. I don’t want you to come up here, Mr. Garner, and say that this is only part of the verse, because I know the rest of it. I am just saving space so I can get it better. The passage of scripture is I Peter 3:21. The Apostle Peter in an affirmation said this: “The like figure whereunto baptism doth now also save us (not the putting away of the filth of the flesh, but the answer of a clean conscience toward God), by the resurrection of Jesus Christ.” I have two statements here. Baptism does also now save us, and baptism does not save us. I want you, when you come to the stand, if you please, to kindly take this piece of chalk and just circle the “not” or the “now” which you believe, if you will. We would appreciate it a great deal if you’d do that when you come to the stand. I know that Baptists say there are two kinds of salvation mentioned here and that one is temporal and one is spiritual. But I want to suggest this to you: that because one of them is temporal and the other is spiritual, it does not change the fact that salvation is mentioned in the verse, and does not make it figurative. The temporal rock in I Cor. 10:2 is made a figure of Christ, but certainly that doesn’t make Christ figurative. We know that Christ was an actual king. Again it says that Christ is not entered into holy places made with hands, which are the figures of the true, but in heaven itself there to appear in the presence of God for us. In Hebrews 9:24, that’s where that reading is, there is a tabernacle being a figure of the spiritual matter, the most holy place. Does that make heaven figurative? Certainly not. So it will do no good tonight

for my opponent to say that this is a mention of a figurative baptism. Now, another thing that I want to call to your mind. It will do no good to say that it is talking about people back there, and that Noah was saved without getting in the water. If Noah was saved without getting in the water, proves that we are saved without baptism, then all who did get into the water must have been lost. If you suggest that those that get in the water are lost then you destroy the Baptist doctrine, because you can't get into the Baptist church without it. So there is no way that I know that you could accept the passage tonight unless you accept the teaching of the apostle. Jesus should have said, if that reasoning be right, he that believeth and is baptized shall be damned, for a man is lost when he gets into the water, according to Dr. Garner.

Our next argument that we want to call to your mind would be in Acts 2:38. We have a chart immediately above our head that we would like for you to look at just for a minute. I call this the Bible versus Man. There is not an individual in this house tonight that ever opened his Bible to search the word of God, that can't derive the same conclusion. I challenge my opponent when he takes the stand, to point out what it is that's wrong with it. The Bible says belief plus baptism equals salvation, Mark 16:16. Now I don't believe that he will deny this; but then Acts 2:38 says this: repentance plus baptism equals remission of sin which is the same. Now we accept that. On the other hand my opponent teaches this, that belief minus baptism equals salvation, and he teaches that repentance minus baptism equals remission of sin. And I want him, when he comes to the stand, to straighten that affair out for us if he will. According to the passage of scripture in Acts 2:38 the Apostle Peter had been proclaiming to the people some of the sins that they were guilty of. He said, "You by your wicked hands have slain the Son of God," and they became pricked in their hearts and said, "Men and brethren what must we do?" And Peter told them to repent and be baptized for the remission of their sins. Those are the words of the Apostle Peter. We want now to transpose the sentence just for a minute, and when we do that, we look at it this way: Every one of you repent and be baptized for the remission of sins. Certainly, there are two things that are mentioned in this passage of scripture in relation to salvation, or remission of sins, that comes from repenting and being

baptized. And if you can take repentance out of it you can take baptism out of it, and when you do you destroy the entire verse itself. The two words are joined together by a conjunction which cannot express two relations; therefore, now remember this, that the relation repentance bears to remission of sins, baptism bears the same relation also. Now, let's look at this scripture in this light just for a minute. When were they forgiven? We want to know about the people in Acts 2:38. When were they forgiven? For certainly in the 41st verse it is implied that they were forgiven, for it said they gladly received the word, were baptized, and the same day there were added unto them about three thousand souls. We want to know, then, when it came about. I suggest that it couldn't have been when Peter began preaching. It couldn't have been when Peter stood up to preach. It was not when they were convicted or pricked in their hearts, for it was then that they cried out, "What must we do?" Why, if they were saved at that time, did they cry out? Can you imagine a group of people who had been saved from their sins crying out to somebody, "What must I do?" My sins are forgiven. Can you imagine a man that is pricked in his heart, that is hurt down to the very seat of his reasoning crying out, "What must I do?" when he is already saved? Certainly you cannot. We know that they were not saved when they cried out, "What shall we do?" If they were saved they didn't know anything about it. And I don't believe that my opponent would affirm that a man could be saved and not know anything about it. Peter's reply to them was this, (Acts 2:38) to repent, to repent and you have the remission of sin. Now, that's what Peter said, to repent and you have remission of sin? No, that's not what Peter said—Peter said to do something else. *Peter said to be baptized and you have remission of sin.* No, that isn't what Peter said. Peter said to do both of them, to repent and be baptized for the remission of your sins. And then the book said that they submitted unto it, "those that gladly received the word," that is, believed the teachings of Peter, were baptized and the same day there were three thousand souls that were voted into the church, I mean added to the church. We would then suggest this: repent and be baptized, in answer to their question, is the very thing that made it essential. I ask you, Mr. Garner, this question: Suppose now just for a minute, though I don't believe this, but suppose just for a minute, that



Peter wasn't telling them how to get remission of sins, and you believed that repentance and baptism were for the remission of sins. I want to know how you would go about telling them, other than to say to them, repent and be baptized for the remission of sins. I'd appreciate it if you'd point it out when you take the stand. Now, we want to look at our next argument, Acts 22:16, in the case of Saul of Tarsus. I know that before you come up here, that Romans 5:1,2 said that Paul was justified by faith. I believe that Paul was justified by faith, but not by faith alone. And until you show that Paul was justified by faith alone, I am going to believe what it says that we are justified by faith; and if you read the 1st and 2nd verses of the 5th chapter of Romans before you take the stand, you will save yourself quoting some needless passages of scriptures. I believe in justification by faith, and I'm inviting you to remember that there will be several passages read that will teach that salvation comes by faith, and justification is by faith. But remember this, I am admitting it, but I am denying that it is by faith alone. Don't be misled by those passages of scripture.

Now in the case of Paul, Acts 22:16. Here's a man that was struck down on the road to Damascus. He said, "Lord what do you want me to do? or what would you have me to do? or what ought I to do?" That isn't what he said. The words are this: "WHAT MUST I DO?" What is the thing that must be done? Why the Lord said, "Paul, you are saved already, you have been struck down on the road, you just go on, and after while when it's convenient I want you to be baptized." Why, he said no such a thing. He told him to go into Damascus, and there on the street called Straight, at the house of Judas, a man would come to him and tell him what he ought to do in order to be saved, or to fulfill the commandment that God would have him to fulfill to have peace with God. He is looking for peace with God. When he goes to this place, we find Saul, and he had been praying three days and nights, and was without food. If he was saved at this time he was the most miserable saved man that ever lived. If he was saved on the road to Damascus, he didn't know anything about it. We will point out some more things about him. After awhile Ananias came to him and said, "Saul, keep praying until you will get through." No; he didn't say that, he said arise and believe on the Lord Jesus Christ and thou shalt be saved. He said no such a thing. He

said, "Arise and be baptized and wash away thy sins." Now, Mr. Garner, I want to know if sins are washed away in baptism, and if not I want an exegesis, if you please, on Acts 22:16. Now, I want to ask some questions. When was Paul saved if he was saved? I believe that you will affirm that he was saved. I want to suggest this, if he was saved when he fell to the earth, it was before he knew it, for he said, "Who art thou, Lord?" You can't have him saved then, for he didn't even know the Lord. Now again, if he was saved before asking what to do he didn't know anything about it, for again he said, "Lord, what will thou have me to do?" If he was saved when Jesus told him to go into the city, Jesus didn't know anything about it either. Poor Jesus, who died on the cross, was in the dark and didn't know that the man was saved. He said to go there and it shall be told thee what thou must do, Acts 9:6. If he was saved while praying in the city of Damascus, Ananias didn't know it, for he went to tell him what to do. Can't you see Ananias going up to Paul and saying, "Paul, stop that praying, you are saved already." Why, that isn't in the Bible, neighbor. Paul was looking for what he must do and Ananias told him. Now I suggest this, if he was saved while fasting and praying in Damascus, he was the most miserable saved man that anybody ever heard of. You ought to open your books to Acts 8 and read, when the eunuch was baptized, he went on his way rejoicing because he was saved, and certainly that ought to have been the case of Saul.

I want you to notice carefully, also, the resemblance between Acts 22:16 and Acts 2:38. We know from the study of that passage of scripture that certainly Saul had peace with God after baptism. Open your Bibles rather hurriedly with me, if you will, to the 9th chapter of the book of Acts and the 19th and 20th verses and we will read something concerning this man to show you that he had peace. Now if you will look at that chapter it says this: "And when he had received meat, he was strengthened. Then was Saul certain days with the disciples which were at Damascus. And straightway he preached Christ in the synagogues, that he is the Son of God."

That's a case of a man who has peace. That's a case of a man who has peace in the sight of God because he did those things.

Now we want to look at the relation or resemblance between

Acts 22:16 and Acts 2:38. Baptism stands squarely between the sinner and salvation in both cases. Try as you might, you'll never remove that from those two passages of scripture for they are undeniable. Acts 2:38 says this: "Repent and be baptized for the remission of sins." Acts 22:16 says: "Arise and be baptized and wash away thy sins." Now, note this carefully: the washing in Acts 22:16 is exactly what remission is in Acts 2:38. Get this: no one contends that remission is baptism in Acts 2:38 nor do we contend that washing is baptism in Acts 22:16, but baptism stands between the sinner and washing in Acts 22:16 no matter what that washing was. And if not, why not? If "and" is the coupling link of Mark 16:16 it's also the coupling link of Acts 2:38 and it's also the coupling link of Acts 22:16. Here's a common objection that the Baptist people offer, and it says that Ananias called him brother, therefore he must have been saved at that time. If you'll open your Bibles with me rather hurriedly to Acts 3:17 I'm going to read to you of some sinful reprobates, some regular old hypocrites that were saved, if calling them brother meant that they were saved.

In Acts 3:17 through 19. Peter is talking. Now hear this. He said: "And now, brethren, I wot that through ignorance ye did it, as did also your rulers, but those things, which God before had shewed by the mouth of all his prophets, that Christ should suffer, he hath also fulfilled." He is pointing out the fact that this group of people, that you brothers, that's what he called them, "*brothers*," are guilty of crucifying the Son of God. Certainly you will not affirm that those people were saved at that time.

Once again we begin looking carefully. Acts 22:16 is Paul's own version, and he said this—that he received the sight at the hands of Ananias, and it doesn't mean that when he came there that he received salvation and then that Ananias took him out and baptized him and he became a member of the Baptist church. For it just isn't mentioned there. First of all there wasn't a quorum there; they couldn't have voted him in. No one could have given him the permission to, and consequently it would have been unGodly and sinful at that particular time. Now rather hurriedly, as the time permits, we would like to call your attention to Romans 6:1 to 5. There are two statements that are mentioned in this series of verses. Those of you

that are following me—first of all, in the third verse it says that we are baptized into Jesus Christ. Secondly, it says this, “We are baptized into his death.” Now the question that I want to ask is this: Can a man be saved out of Christ? If not, he cannot possibly be saved without baptism, for baptism puts him into Christ. (Gal. 3:26-27), and we believe again that we have proven our proposition undeniably. Now we would ask this question. Can a man be saved without the death of Christ? If not, he cannot be saved without baptism.

Thank you, ladies and gentlemen.

## First Negative Speech

By ALBERT GARNER

Moderators, Respected Opponent, Ladies and Gentlemen :

It affords me a distinct pleasure to come before you to deny the proposition that has been read, and which Brother Kelley has attempted to sustain tonight. Before I engage in the answering of the arguments that he made, however, I express my personal appreciation for the privilege of coming here to the Valley, to engage in the discussion of God's Word. I think it's the highest and holiest privilege of our nation. The proposition this evening is important, because it concerns not only our two representative groups—the Baptists and the Church of Christ people as you choose to call yourself. But this is an issue that divides nominal Christianity universally about 50-50. About 50% of the nominal Christian world believes that salvation comes only at the point of water baptism, when one goes down into and comes up out of the water. Then there are about 50% of nominal Christianity that believe one is saved at the point of faith in Jesus Christ before and without water baptism. Baptism is necessary, necessary only to identify the saved as Christians and followers of Christ and not to complete a transaction to bring them into a state of justification before God. Nor to make them children of God, to bring them soul justification, or a pure heart, or everlasting life. For instance, on the side with you, the so-called Church of Christ, are the Roman Catholics, the Mormans, the Seventh Day Adventists, of the larger groups; all of them believe in what is termed baptismal regeneration—the only place and time that anyone can be saved is while he is in the water, under the water, and as he comes up

out from under it. While, on the other hand, Baptists together with Presbyterians, Methodists, people of the Nazarene faith, and people of other smaller groups believe that you are only saved at the point of faith in Christ while in repentance for sin. And so the issue is before us tonight and the same subject will be discussed again tomorrow evening with us just changing sides as to proposition. Mr. Kelley submitted next ten questions even though he is in the affirmative and I'm not going to complain about it. Usually the affirmative is the one who answers questions. The one in the negative submits the questions while the affirmative does not. However, we are searching for the truth and not to follow just the rules of regular debating. And I assure you, Mr. Kelly, that so long as you submit a reasonable number, that will not take up too much time in reading them and reading the answers back, whether in the affirmative or the negative, I will answer any question you submit to me at the opening of your speech in my speech immediately following. I will answer *yes* or *no*, when at all possible, with whatever explanation that may be necessary to clarify my position. I shall expect the same of you, because we are searching for the truth.

The ten questions he submitted are, and I shall read them and give the answers. Why did Peter tell the people at Pentecost to repent and be baptized for the remission of their sins? The next part of the verse says, "that you may receive *the gift of the holy ghost*." You didn't read the last part of it at all, you left it off, if you had read on, the answer is there. No. 2—Were the people that Peter preached to before the day of Pentecost saved before they were baptized, if so, when? If he preached to them before the day of Pentecost and they were saved, they were saved *when they believed*. Your question at first was not clear to me. But the question is, were the people that Peter preached to before the day of Pentecost saved before they were baptized? They were. Is baptism a part of the gospel? No. Baptism is *not the gospel* or *any part of the gospel*. Can anyone become a member of the Baptist church without baptism? No. Where do we reach the blood of Christ? *Anywhere* we may be *when we believe* in the Lord Jesus Christ. Does baptism belong to the righteousness of God or the righteousness of man? Both. No. 7—In John 1:17 the verse says this, For the law was given by Moses, but grace and truth came by Christ. Does

baptism belong to the law as given by Moses, or to the grace and truth which came by Jesus Christ? The grace and truth. No. 8.—Do you believe that a person who knows that Jesus said, Mark 16:16, He that believeth and is baptized shall be saved, he that believeth not shall be damned, but who refuses to be baptized would still be saved? I do not claim—I beg your pardon, I overlooked answering that one. I'll write it next time. That was Number 8.

No. 9—Since you baptize only saved people and all saved people are Christians, where is the verse that teaches we ought to baptize a Christian? I do not claim to baptize a Christian—I baptize a saved person. You suppose something that would infer I baptize a Christian. Does the word “you” in Acts 2:38 refer to the same group as the word “ye”? Individually as the same word “ye”. It refers to individuals of the “ye”. I now submit to Mr. Kelley six questions. This is in order for the negative, as the negative usually asks the questions. These questions I assure you are not catch questions. They are submitted to point out the issue clearly that everyone might see the position that we hold and how they differ.

Question No. 1—Is the penitent believer of your proposition a child of God or a child of the devil when he enters the baptismal water? No. 2—Did you either fear God or work any righteousness before you were baptized? No. 3—Did you either believe or confess that Jesus was the Christ before you were baptized? No. 4—Are all responsible people who have died without baptism in this age, now in hell? No. 5—Are the church and the family of God the same in this age? No. 6—Can anyone get into the family of God in this age without being baptized? These questions are submitted in order that our positions may be given clearly. His answers to them will help to clarify his position from the beginning. His evasion of them will only indicate an unwillingness to meet the issue and have them brought out fairly and squarely in the open.

One of the questions submitted was, Do you baptize a child of God or a child of the devil? I have here a statement signed first by Mr. Rue Porter and since then, a number of your brethren have signed this in which they baptize a *rebellious child of the devil*. Now, I'm going to lay this on your desk, Mr. Kelley, and if you'd like to sign it, we'll know your position, and I'd like to know *whether or not you agree with these breth-*

ren. Now to the proposition. The scriptures teach that baptism, immersion in water, is necessary for the penitent believer to be saved. This is the proposition which Mr. Kelley has attempted to affirm tonight. I believe that the position which he sought to affirm is in error fully concerning the point at which God saves a sinner. I shall attempt to set forth clearly my contention. Before I go further, however, I'm going to answer the arguments that he did make and then at the close will submit some negative arguments myself. I shall be as deliberate as possible, realizing we have four nights. If at any time, Mr. Kelley, you fail to get scripture reference that I give you, please interrupt me at any time, and I will not be disturbed if you do so. I now make particular objection to his definition of the proposition. I agree with him that there is importance in contending for the faith once delivered to the saints and as Missionary Baptists and Bible Baptists we believe in contention. I disagree with his definition of the proposition that baptism is necessary, that it is indispensable, for a Christian believer to be saved. You made the statement in your opening statement, after you defined the proposition that baptism is a *condition precedent to remission of sin*. Mr. Kelley, if you will tell me *where baptism is used in a conditional clause* anywhere in the New Testament with reference to salvation, *that complying with that condition* salvation or justification will be given, then I will quit the debate. Ladies and gentlemen, that is putting it clear from the first. The entire debate hinges on whether or not baptism is a *condition* with which an unsaved man *must comply before he is justified*, born again, saved, or receives everlasting life. I affirm that salvation is never promised contingent upon the condition of one's being baptized. What's more, Mr. Kelley, I deny that baptism is ever found in the imperative mode in the New Testament, a specific command, the compliance with which brings salvation. Again he introduced the waters of the Red Sea used as means of salvation of Israel. Yes, this was a physical deliverance. But there is nothing concerning their regeneration or the new birth. That's just not deniable, baptism, your proposition says, baptism. Next, you refer to Naaman and Naaman's being dipped in water. This was a condition of obedience necessary for the healing of the physical malady. It had *nothing to do with salvation* whatsoever, and besides you don't believe that anyone was saved until the day



of Pentecost in the first place. If they were baptized they killed the devil after they got through and it didn't do them any good. You have no argument there.

He came to Hebrews, chapter 11, then, and said the faith that God blessed was the faith that was exercised in works. Hebrews the 11th chapter told of many people whom God blessed. Certainly so, as a Baptist I would not deny that God blesses people who have faith with their works. But that *had nothing to do with baptism* in any of those references whatsoever. Then he came to an argument, I Cor. 1:12 and 13, his first real argument that he introduced which concerns a group of the members of the church at Corinth that were fussing over a preacher and who was the best preacher. One said I am of Appollos, and another said I am of Cephas, and another said I am of Paul. The controversy was all over the ministry. The subject of salvation is not even mentioned. But, who were they to follow? And Paul said were you baptized with reference to Appollos, or Cephas, or Paul or were they crucified for you? Baptism identifies one with the person whom he's to follow. Just as I Cor. 10:2 which he introduced, says that the children of Israel were baptized unto Moses in the cloud and in the sea, they were baptized *with reference to Moses*, they were identified with him as their leader. The only place where Old Testament water is referred to as baptism is there, and they didn't get wet there and it didn't deal with their personal salvation either. Rather, with their physical salvation; deliverance from a land of bondage. This identifies them with Moses. Incidentally, they were baptized "unto" Moses. Mr. Kelley, it's exactly the same word in Galatians 3:27 that you next introduced which says, "As many of you as have been baptized into Christ, have put on Christ." Do Baptists believe that people are baptized into Christ? Yes, sir! I believe it with all my heart. People are baptized *into* Christ. Galatians 3:27 says "For as many of you as have been baptized into Christ have put on Christ." But verse 26 tells who the "you" were. You *who*? Verse 26 says, "Ye are all children of God *by faith* in Christ Jesus." How did they become children of God? *By faith*. Now, Mr. Kelley, again if you will, please find *one scripture* in the entire N. T. that says that anyone ever became a child of God by or through baptism. These are the instrumental or means cases, the only two single instrumental prepositions of the English language. If you can find where anyone is said to become

a child of God by or through baptism, then I'll say baptism is necessary in order for one to become a child of God.

The Bible says ye are children of God by faith. There is no scripture in the entire Bible that says anyone is a child of God *by or through* baptism. These are the two primary arguments which I shall submit and point out the application of such scriptures throughout these two nights following. First, baptism is never placed in a conditional clause that is used in the verbage of the N. T. with the promises of salvation or everlasting life for the compliance. In the prepositional use one is never said (1) to become a child of God by or through baptism. (2) To be saved by or through baptism. (3) To receive everlasting life by or through baptism. (4) To have a pure heart by or through baptism. (5) Or any other thing that describes one as a fit subject for heaven. Galatians 3:26 says, "Ye are all children of God by faith in Christ Jesus." We contend that faith is God's last means of bringing one to salvation. Now, I introduce 3 positions or 3 different time elements of salvation discussed in the Bible. (1) Acts 16:31 says, believe—saved. (2) Mark 16:16 says believe—baptized—saved. (3) Matthew 24:13 says, endure—to the end—saved. All these scriptures of the Bible refer to salvation, refer to salvation in one of these three elements. No. 1. "Believe on the Lord Jesus Christ and thou shalt be saved." Paul told the Philippian jailor who came already in conviction and contrition acknowledging his sins, "Believe on the Lord Jesus Christ and thou shalt be saved." No. 2. Another position is: "He that believeth and is baptized, shall be saved." That is a divine absolute. I believe, and every Baptist believes this. We also believe that he that believeth and is baptized, and partakes of the Lord's Supper, and pays his tithes, and visits the widows and orphans and afflicted, will be saved. But, paying one's tithes, taking the Lord's Supper, visiting the widows and orphans, are never conditions to meet in order to receive salvation, everlasting life, justification or the new birth. No. 3. "He that endureth to the end shall be saved." This refers to salvation from tribulation and trouble. And to the point where one shall be rewarded for his faithfulness. The Bible teaches that salvation comes at the point of and by means of faith; this is God's last means of bringing one to salvation. We do not say that people are saved by the means of faith only. We teach that (1) the Word is a necessary means. "Faith comes by

hearing and hearing by the Word of God." (Romans 10:17). (2) We teach that repentance is necessary, "Except ye repent ye shall all likewise perish." This is a necessary condition and a means and it's found in a conditional clause and also in the instrumental case of the prepositions throughout the N. T. (3) Believe is a condition necessary and a means or instrument necessary before one can be saved. And is so used in the N. T. Baptism is never so used and when commanded the *promise is never followed* that for complying with it one shall be saved. Someone asks what about "he that believeth and is baptized shall be saved"? That's a declarative statement, no conditional clause there. If the Lord had said, "If a man believeth and is baptized he shall be saved, or should a man believe and be baptized he shall be saved," then that would be a condition. And I'd say it has to come. Mr. Kelley, if you will submit one statement where that baptism is in a conditional clause with salvation as its promise anywhere in the N. T., I'll say that it is a condition, then I'll say we have to have it in order to be saved and receive everlasting life and justification. All right, those are the three scriptures I have submitted, and now, I pass on.

I refer to one being saved by and through faith as a fit subject for heaven. No. 1. Acts 15:9 says, God purified their hearts "by faith." By faith, pure hearts. Mr. Kelley, if you will find one scripture that says anyone will get a pure heart by baptism, I'll say that one has to be baptized to be saved. All right, No. 2—Galatians 3:26. This says, "By faith children of God." Mr. Kelley, if you will find one scripture that says that *by baptism* you become a child of God I will submit unto you the proposition. By baptism a child of God. You say, well, the next verse says, "for as many of you as have been baptized into Christ, have put on Christ." Exactly. "As many of you as have been baptized into Christ." You who? The verse before says, "Ye are all children of God by faith in Christ Jesus." Faith was the means that made them children of God. If you will find one statement where anyone ever became a child of God *by* or *through* baptism then I'll say it's necessary to be baptized; it is a means or instrument necessary to bring one to salvation. All right, No. 3, Romans 5:1. You wanted me to introduce this. I'll be glad to. This reads, "Therefore being justified by faith we have peace with God." Now don't get up and charge that I teach you are justified by faith only. I teach

at the point of faith, or alone at the point, but not by faith only. He tried to interpret that into his proposition, but it's not there and I didn't sign it. One is saved at the point of faith alone. Not when he is convicted. Not when he repents, but when he believes. Justified by faith. I hold that a justified person is a fit subject for heaven. Mr. Coon, if you will find one scripture that says anyone is justified by baptism, now you can laugh, but that's not going to answer the proposition. That won't answer the argument. We will just take out time—my moderator will. If you start that we are going to have to carry it on. Justified by faith, "Therefore, being justified by faith we have peace with God." Mr. Coon, we will all have a big laugh, if you will find one scripture that says you are justified *by baptism*. He that laughs last, laughs best, you know? I beg your pardon, I'll apologize to him when I see him. Thank you, sir. I skinned Mr. Coon one time when he moderated for me. Beg your pardon. All right.

No. 4. Ephesians 2:8-10. Saved—ye are saved by grace through faith. Now, Mr. Kelley, if you will find one scripture that says you are saved by grace through baptism, I will say then that baptism is necessary for one to get into grace, or to be saved. What's the argument? It is this. That in the English language there are only two prepositions in the means and instrumental case. They are "by" and "through." And God never one time used baptism in either of them in the N. T. He used faith, and declared at the point of faith that one has a pure heart. I hold that one who has a pure heart is a fit subject for heaven. If you can find where God ever gave anyone a pure heart *by baptism, by or through baptism*, I'll say all right we have to have baptism to have a pure heart. And to be a fit subject for heaven. No. 2. Ye are children of God by faith. If you can find a scripture that says you are children of God by or through baptism, I'll say that no one can be a child of God without going into the waters of baptism. If God meant it, why didn't he say it? No. 3. Justified by faith. Now, then, if the Lord meant that another means or instrument was necessary to obtain salvation, and that was baptism, you find where he said that anyone was justified by or through baptism. That's what you teach, remember, Mr. Coon, you speak—Beg your pardon—Mr. Kelley, you "speak where the Bible speaks and are silent where the Bible is silent?" We are going to get

down to real business, to real debate. All right, No. 4. Ye are saved by grace through faith. There will be no argument over grace being the means of salvation. But will you find the scripture that says we are saved by grace *through* baptism? That should be easy, easy. I'm throwing myself wide open here! Wide open! Now, ladies and gentlemen, I am presenting to you the truth of God's Word on the proposition. And now, I continue by answering a few arguments he introduced.

Next was Mark 16:16 which he had on the board. Mark 16:16. On this side B plus B equal Saved. Belief plus baptism equals saved. Well, I believe that. I wrote it here on the board. Why certainly so, he that believeth and is baptized shall be saved is a declarative statement. He that believeth and is baptized, eats the Lord's Supper, and pays his tithe shall be saved. Nothing wrong with that. But if you will, find where baptism is a condition of it. Baptists believe that there is a blessing in baptism, in identifying and manifesting yourself as a child of God, but it is never in the scripture as a condition or a means or an instrument of being saved, justified, and born again. If it is, Mr. Kelley, will you tell us about it? Then he went into his algebra R plus B equals Remission, Acts 2:38. Repentance plus baptism equals remission. All right, it is bad algebra that won't work both ways. Now let's look at this—R plus B equals Remission. All right, if R is repentance and B is baptism, repentance minus baptism—what do you have up there? Repentance plus Baptism equals R. Now repentance minus baptism—that would be R too. Is that what it would be? R plus B equals R. All right, what would minus B equal? R plus B equals R; R minus B equals R; B equals O. All right, then, what is Baptism? Nothing! It's nothing! All right, according to your argument right here baptism would mean nothing. In your algebra it *equals zero*. See? Baptists teach that baptism represents something. It identifies men as followers of Jesus Christ. All right, next he came to I Peter 3:21 and said, Mr. Garner, I want you to circle over here whether you believe *now* or *not*. Circle it with chalk. The like figure whereunto even baptism doth now also save us. The like figure whereunto even baptism doth not save us. Which are you going to circle? I'm going to circle both of them. Why be stingy about a thing? Why be stingy? I can circle both of them. Baptism saves in a figure. And it does it now. In a figure. It does not bring

everlasting life, a pure heart, one into being a child of God, justification or being saved. Then he submitted Acts 2:38 and R plus B equals R.

Then he came to Acts 22:16 where Saul of Tarsus says, Arise and be baptized and wash away thy sins, calling on the name of the Lord. Mr. Garner would say, Bro. Saul there must have meant that he was his brother and had been saved. Well, Bro. Garner will not say that. I Cor. 15:9 Paul said he was one "born out of due season," when he saw the Lord. Mr. Kelley, I Cor. 15:9. When did Paul see the Lord? He was seen of him "by me last of all, as of one born out of due season." Paul was born when he saw the Lord, and he was the last one who did see the Lord. Did he see the Lord there when he was baptized by Ananias or when he was on the Damascus road? When he said, Lord what wilt thou have me to do? In Romans 6:1 to 5 he said we are baptized into Christ, baptized into his death. Yes. I believe that people are baptized into Christ just like the people were baptized into Moses in the cloud and in the sea. Then he has 2 plus 2 equals 4 up here on the board. And he used this in connection with belief plus baptism equals saved. Then he came to repentance plus baptism. Now, does 2 repentance plus 2 baptisms equal 4 salvations? Mr. Kelley? Mr. Kelley? Then, what do these 2's stand for? Do 2 repentances plus 2 baptisms equal 4 salvations?

## 2nd Affirmative Speech

By MR. KELLEY

Ladies and gentlemen, I am glad to be before you for my last speech of the evening. But I wish we had a hundred. I just wish there was time and we could stay here all night and examine the scriptures. First of all, he handed me this photostatic copy, supposedly by Rue Porter and Curtis Porter, who are our brothers in Christ. This copy says I baptize a rebellious child of the devil. Mr. Porter wants to know whether or not I baptize a rebellious child of the devil. I baptize one that is in opposition to the devil. I mean one that is turning from, (Acts 3:19). and beginning to enter into the conversion that comes about, or is consummated in baptism, Mr. Garner. I want to answer his questions first so I surely won't miss them.

His first question is (1) Is the believer of your proposition a child of God or a child of the devil when he enters the baptismal waters? That's the things that I just answered. I baptize one in opposition to the devil. By that, I mean that he is turning from the devil and is beginning to follow God. Now read with me, if you will, quickly, in Acts 3:19 that we might give you the passage of scripture. It says, "Repent ye thereof and be converted that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord."

Now the second question: Did you either love God or work any righteousness before you are baptized? Yes, I loved God, I certainly did. I know that he is going to say that it says in I John, "Whosoever loveth is born of God." Well, if it means whosoever loveth only is born of God, then you've got a man there that is born without even believing. You remember that

when you come up here. And don't look like the cat that swallowed the canary.

No. 3. Did you either believe or confess that Jesus was the Christ before you were baptized? Yes, (Matthew 10:32) "Whosoever therefore shall confess me before men, him will I also confess before my Father which is in heaven."

No. 4. Are all responsible people who have died without baptism of this age now in hell? Ladies and gentlemen, that question is asked in order that it might build up prejudice in the minds of the people that are present. I believe that everyone who does not obey the gospel of Christ, according to II Thessalonians 1:8-9 will not go to heaven; that's what it says. "After while the Lord Jesus shall be revealed from heaven in flaming fire taking vengeance on those that know not God, and that obey not the gospel of Jesus Christ."

And now, No. 5: Is the church and the family of God the same in this age? Yes, (Ephesians 3:15 and 15) the apostle Paul says, "For this cause I bow my knees unto the Father of our Lord Jesus Christ, For whom the whole family in heaven and earth is named."

No. 6. Can anyone get into the family of God in this age without being baptized? No, they certainly cannot.

Now then, concerning my questions: The first question I asked him was, Why did Peter tell the people at Pentecost to repent and be baptized for the remission of their sins. He says, that they might receive the gift of the holy ghost. I want to know if you are inferring then, that if these people had not been baptized they could not have the gift of the holy ghost? And I want you to answer that for me tomorrow night, or tonight in your next speech, and we will deal with it. I want you to carefully do that if you will.

No. 2. Were the people that Peter preached to on the day of Pentecost saved before Peter baptized them? If so, when? When they believed; if he preached to some before Pentecost. He said yes. If so, there is a group of people saved without believing, because you cannot find anywhere in the book of Acts in the second chapter where those people ever believed until they cried out. I'm not suggesting that they didn't, but it



is implied and taught when they cried out to the apostles, "Men and brethren, what must we do?" Then he gave them the answer concerning it.

Ladies and gentlemen, and you Baptist brethren in the church, I want you to listen carefully to these next two questions, for I believe they are of the utmost importance. I asked this question, Is baptism a part of the gospel? Why, he said, "No; baptism is not a part of the gospel." My next question was: Can one become a member of the Baptist Church without baptism? And he said, No. Do you know what the man has said? He said that he preaches something other than the gospel to make a Baptist. That's exactly what he said, that he is teaching something other than the gospel in order to make a Baptist. Now again, my question to Mr. Garner, Is baptism a part of the gospel? He said, No; that it is not a part of the gospel. Then I asked, Must a person be baptized in order to be a member of the Baptist church? And he said, Yes. So then it remains that you must preach something other than the gospel in order to make a Baptist. That being the case then, I invite your attention to what Paul said in Galatians 1:8 and 9. He said, Though we, or an angel from heaven, preach any other gospel unto you, unless he is a Baptist preacher, that he shall be accursed or cast out. Paul said, if a Baptist preacher comes along and preaches some gospel other than that I preach, that it will be all right. But if anybody else, even an angel from heaven, should preach any other, he would be accursed. Now, Paul, didn't you say that? Paul said, If you preach anything other than I have taught, you are accursed. You can't preach any other gospel than that is recorded in the word. And my friend said this: I don't know what you call it. He came here and said that you certainly teach something other than the gospel to make a Baptist, and I believe that tonight. I believe that it takes something other than the gospel of Jesus Christ in order to make a Baptist. It said in Romans 1:16 that the gospel is the power of God unto salvation. Why, if a man can be made a member of the Baptist church without the gospel, then it doesn't take the power of God, and Jesus Christ died in vain and there was no purpose of having him suffer and die on Calvary's cruel cross. Again it said in II John, "Now whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God, but he that abideth in the doctrine of Christ, he hath both

the Father and the Son." Jesus Christ himself taught before he ascended to reign in the courts in the sky, that he that believeth and is baptized shall be saved; he that believeth not shall be damned. Now I asked him, "Does baptism belong to the righteousness of God or the righteousness of man? And he says, Both. But I want to know what part of baptism belongs to the righteousness of man and what part belongs to the righteousness of God. I want you to open your Bible tonight, if you will, to Matthew 3:15, and I want to read that passage of scripture. Jesus has walked about 60 or 70 miles to come there to be baptized by John. The book says when he saw Jesus coming unto him he said, "Comest thou to be baptized of me and I have need to be baptized of thee." And Jesus said, "Suffer it to be so now; for thus it becometh us to fulfill *some of man's righteousness and some of God's righteousness* and he took him down into the water and baptized him." It said no such thing. It said it was the righteousness of God. (Matthew 3:15.) Look at that passage of scripture in your Bibles. Open your Bibles again to the 10th chapter of the book of Romans, and let's read what happens to a man who is worshipping or following man's righteousness.

Now you hear the Apostle when he began to talk about Israel, he said this, "Brethren, my heart's desire and prayer to God for Israel is, that they might be saved. For I bear them record that they have a zeal of God, but not according to knowledge. For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted to the righteousness of God." And yet my opponent says that baptism is by the righteousness of God and by the righteousness of man. And Paul affirms in Roman the 10th chapter and in the 3rd verse that those people that made an effort to bring their salvation by their own righteousness were condemned, and they couldn't do that. And Christ said in Matthew 3:15 that Baptism is the righteousness of God. And Mr. Garner, I don't believe that you meant to put it that way.

The next question I asked him, I John 1:17, it says: "For the law was given by Moses but grace and truth came by Christ." Does baptism belong to the law as given by Moses or to the grace and truth which came by Jesus Christ? He says, that it came by grace and truth. Now he's got a which here. I can't

read it. He says the grace and truth which. Well, now, which? If that's an answer I don't understand it. If it is by the grace of Jesus Christ why don't you command it as Christ taught it, and if it is under the law of Moses as it would be, if not of grace and truth, then you are bringing people into the church, into the Baptist church, by something that certainly was abrogated. You ought to clarify, Mr. Garner, if you will. Now, then, I ask the next question. Do you believe that a person who knows that Jesus said, Mark 16:16, He that believeth and is baptized shall be saved, but refuses to be baptized, shall be saved? Now get this answer, because this is outstanding. I want you to know that it reflects the scholarship of this man. "If he has truly believed." If he has truly believed what? Or if he hasn't truly believed what? That's the answer that I've got. If he has truly believed. I said this, He that believeth and is baptized shall be saved, but if he refuses to be baptized, will he be saved? He says, if he truly believes he'll be saved. Now you got that. You open your Bible with me to John 12 and 42 and James 2:19. I want to read you about some people, and we *might look if time permits in the 8th chapter of Acts in the 44th verse.* Open your books with me if you will to John 12:42 and let's read about some people that believe. Now it said this: "Nevertheless among the chief rulers also many believed on him." Why, they believed, that you can't deny, for the Bible said that they believed on him. Now hear what the rest of the verse says. It says, "but because of the Pharisees they did not confess him, lest they should be put out of the synagogue." Now they truly believed, and you can't deny that they believed, and I want to know if those people who deny the Christ would be saved. In Matthew 10:33 it said, "If you deny me, I will deny you also." And certainly we ought to think about passages of scripture like unto that. In John 8:44, he said unto a group of people, who believed, that you are of your Father, the devil. They were people who believed. Why, James 2:19 says, "The devil believes and trembles, therefore all the devils of Jas. 2:19 must be in heaven. And that makes heaven hell according to Garner.

Now again, I said, since you baptize only saved people and all saved people are Christians, where is the verse that teaches to baptize a Christian? Well, he said, I don't claim to baptize a Christian. Well, what's a saved man, the devil? Who do

you baptize, the devil? I'd like to know what you baptize. You asked me which I baptized, a child of God or a child of the devil. Now what do you baptize? If a saved man is not a Christian, then what is he? I'd like to know what he is? That's a new one on me. I've never heard it before. A man that is saved is not a Christian. Well, I wonder what you could call him. Why, don't you remember the king that Paul was talking to, he said almost Paul thou persuadest me to be a what-you-call-it. That's what it said. Now don't you know that it said in the book of Peter, if any man suffer as a what-you-call-it. Why, what does it say — "if any man suffer as a Christian." The Bible affirms, will you deny, Mr. Garner, that the Bible says that a saved person is a Christian? Might a person be saved and not be a Christian?

Now my 10th question: Does the word "you" in Acts 2:38 refer to the same group as the word "ye." You said to individuals of "ye." I think that you quibbled and hedged on that answer, Mr. Garner. I want you to answer it again. When you come up here, I wish you would give it your consideration and time first, and answer that question, if you will. Now, I'm going to try and get to some of the things that he said. I wish I could get to them all, but I know that my time-keeper is going to stop me before time permits. I would just like to pass this along concerning his first remarks. He said in the beginning that, the Catholic, the Mormons and a few other people teach that baptism is essential. Well, now that doesn't make any difference to me whether the Catholics, the Mormons, or anybody else teaches that baptism is essential. The thing that I am concerned with is whether or not the Bible teaches it. My proposition reads that the Bible teaches that baptism is essential for the salvation of sinners, and not whether or not somebody else teaches it. I can't help what somebody else teaches, or what somebody else does not teach. I'm concerned tonight with the Bible and what the Bible says concerning it. Mr. Garner says that Acts 2:38 says that we are saved before baptism. Acts 2:38 teaches, according to his word, that a man is saved before baptism. If a man is saved before baptism, according to Acts 2:38, that same man is saved without repentance. A man cannot possibly be saved without baptism, according to Acts 2:38. Repentance and baptism are both in there. They are inseparably connected together and it's an impossibility for a man ever to part the two,

repentance and baptism. Now he asks me for just one verse that says that baptism was a condition for salvation. He said if I'd give him just one verse that says baptism is a condition for salvation, that he would give up his proposition. I want you to know that he spent half of his time tonight standing up here saying that he believed baptism was necessary and then turned around and asked me that question himself. Well, here it is. It's just as big as it has ever been. Mark 16:16: "He that believeth and is baptized shall be saved." That verse doesn't say—he that believeth and is saved shall be baptized. That verse says "he that believeth and is baptized shall be saved." Now he said that baptism is no commandment. It is not required. It is not necessary in order for a man to be saved. Well, don't you know that poor old Jesus who came down here and lived on this earth all that time was stumbling around in ignorance and darkness and didn't know such things like that. There ought to have been somebody come along and said, Lord, you're teaching it wrong. Don't you know that baptism is not a prerequisite to entrance into the kingdom of heaven? Don't you know that you made a mistake, Lord, when you taught in John 3:1-5 and said, "Except a man be born of water and of the spirit, he cannot enter the kingdom of heaven?" Don't you know that, Jesus Christ, you made a mistake? Open your Bibles with me if you will to Luke 7:30 and see what he said there concerning people that rejected baptism and see if they were saved, if you please. And that verse says, "That they rejected the council of God against themselves being not baptized." I want to know tonight if a man can reject the council of Christ; if a man can turn a deaf ear on teachings of the Son of God as recorded in the Bible, and still have salvation. If so, then what good is the Bible? Maybe we ought to cast it from us, and never again follow anything that is taught in it, because it is unnecessary. The next thing that he began talking about when he came up here was the thing that I said concerning the water and the Red Sea, and about washing Naaman, and I didn't say that it washed away sins. I said that it was an instrument that God used in commanding man to render obedience. I never mentioned anything about sin. I said that it was a tool. It was one way that God used back there in commanding obedience and that man today, in order to be acceptable to God, had to render obedience.

Open your Bibles just a minute, I believe it's Acts the 6th chapter and 7th verse, and see what it says there, concerning faith. It says, "And the word of God increased, and the number of disciples multiplied in Jerusalem greatly, and a great company of the priests were obedient to the faith." That's the thing that I said, that a man must be obedient to the faith. That is the teaching and the thing that he Son of God commanded. I didn't teach anything other than that.

He came next to I Cor. 1:12-13, that I gave as an argument. He said that there was some people there that were arguing about a minister. Now I'll just tell you what, if you can find minister in that particular passage of scripture, I'll quit and sit down right now. If you can, if you'll stand up, I'll sit down. Why he said, it doesn't mention salvation at all. Well, I want you to open your Bibles, and I do hope everyone has one here, for I want to read in the 21st verse of this same chapter, right along the same line of thought, and see if it says anything about salvation. And I know of course if it does that Paul made a mistake. He didn't mean to put it in there, and we'll have to excuse him for that. Now, listen, he said, "For after that in the wisdom of God the world by wisdom knew not God, and it pleased God by the foolishness of preaching to save them that believe." Now that's the same line of thought. It's right there with it, and he said that it didn't mention salvation. All right, then, you've heard that read from the Bible. I just read it to you, and certainly you can understand that.

Next he says that he believes that people were baptized into Christ. Well, if people are baptized into Christ, then why are we debating? that's what I believe. I believe that the only way in the world that a man can get into Christ tonight is by baptism. If you're teaching that a man ought to be baptized to get into Christ, and a man can be saved without baptism, then you're teaching that a man can be saved and not be in Christ. If a man can be saved and not be in Christ, why should he ever be baptized to begin with? Or why should he be concerned with the gospel or the gospel's teaching? I believe that you ought to straighten that out.

He came next to Galatians 3:26 and 3:27 and explained to us that the group of people there were already saved, and

then they were baptized. Mr. Garner, you know the little Greek word there is "Gar" as well as I do. And it is a word that shows cause or reason for it, and he is explaining it to a group of people that are Christians already. He is not talking to a group of alien sinners. He is talking to a group of people that are already children of God, and he said, You are children of God by faith in Christ Jesus, for this cause or for this reason, as many of you as have been baptized into Christ Jesus, have put on Christ. Then Garner went over to the black board and began writing, but erased it before I got all of it. He put the verses up there, Acts 16:31, and said, "Believe and be saved." It didn't say just believe and be saved. The jailor came in and said, "Sir, what must I do?" And Paul said this: "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." Now get it, friends, if the jailor was saved by Paul's answer to this question then the house was saved by the same words also, and the house was not even present. He promised salvation to the house on the same condition that he promised it to the jailor himself. That is the reason the next verse says, he spake unto them the words of the Lord, and the same night took them out and dipped them in the creek. It was not necessary according to Garner. They went out to do that in the middle of the night, but it was not necessary according to Garner. Look at the 34th verse if you will and you will see when that group of people were affirmed as believers. You cannot find any passage of scripture in the entire 16th chapter, beginning with the very first verse, that ever said the Philippian jailor was a believer, until you come to the 34th verse. I'm not suggesting that he didn't believe, I'm suggesting that he did believe, but proof of it is given only after baptism. Paul didn't say believe *only* on the Lord Jesus Christ. He said, "believe on the Lord Jesus Christ." The man knew nothing of the Lord Jesus Christ. Then he spoke unto him words whereby he should be saved. Now read the 34th verse of that chapter, if you will. It says when he had brought him into his house, he set meat before them, and rejoicing, believing in God with all his house. What's taken place? Why they have gone out to the creek and they have been baptized. He's gone down into the watery grave. He has been buried with Christ. He came into contact with the blood of Christ, that was shed in his death. Revelations 1:5 said that he washes us in the blood; that it cleanses us from our

sin. (I John 1:7). That's what happened concerning the jailor, and you ought not to think the verse said that the man was saved by faith alone, or just by belief, for the Bible doesn't teach it. If they were saved just by believing, they were saved when he made that remark. Why did he tell him the words of the Lord to begin with? Why didn't he say, Why, brother, you know it all anyhow. If they knew it, why tell them anything else? You can't fall from grace. Why didn't he say, Just believe. Just live like you please, you've got it made. I didn't get the rest of the scriptures he wrote on the board. However, he began saying that we taught that he that believeth and is baptized, and takes the Lord's Supper, and gives of his means, prays, comes to Church and studies the Bible shall be saved. Mr. Garner, don't you know that there is a difference in the requirement for salvation of a church member and salvation of an alien sinner? Why an alien sinner is commanded to hear, believe, repent, confess and to be baptized, and arise to walk in newness of life. Then he becomes a church member. When he becomes a church member, he is commanded to take the Lord's Supper, he's commanded to give as he is prospered, he is commanded to do these other things. You can't make him applicable to a law that does not apply to him. I don't remember what he said next. He had some scriptures there, but they got away from me. He erased them before I got them. I'm not trying to miss one of his arguments. I wouldn't miss one of them at all. After it's over tonight, if he will just tell me the ones I have missed, I will stay with him until day light to point them out to him, because I am not here to hedge on one thing he said. He opened his Bible to Acts 15, now I want you to open and read with me, we will just read what it has to say. We will make this a Bible class or a study concerning these things. "And put no difference between us and them, purifying their hearts by faith." I believe that. I told you before he came up here that I believed a man's heart was purified by faith. Why, if it wasn't purified by faith, what would it be purified by? But it isn't purified by faith only. There is something else. My book tells me in the book of James that he has begotten us through the word. Through the what? Through the word. Why I don't deny that a man is justified by faith. If he wasn't justified by faith, what would he be justified by? Now he gave Galatians 3:26. He said by faith only we are the



children of God. Well, now, I don't believe that. I just don't believe the passage teaches it. I just got through explaining it to you, giving you the little Greek word "gar," and explaining that it shows the reason for these people being in Christ. He said that you are children of God by faith in Christ Jesus. Why? Because you have believed? No, it didn't say that. It said because this reason—because you have been baptized into Christ, and being baptized into Christ, you have put on Christ. He affirmed a while ago that he believed a man was baptized into Christ. He said that from his own mouth. If he wants to come up now and contradict himself, that's his privilege. Now he went over to Romans 5:1 and said that a man is justified by faith. And I told you that I believed that before he came to the stand. I believe that a man is justified by faith. But I want you to read a verse or two right down the line and see when all this took place. Therefore being justified by faith only or at the point of faith, excuse me—Therefore being justified by faith, we have peace with God through our Lord Jesus Christ, by whom we have access—have what? By whom we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. Why, we have access to it. Then certainly, he means that by faith we have access to this. And I believe that. I believe that the faith of Jesus Christ and God Almighty has been recorded in this Bible, and given unto us that we would have no doubt as to what we must do in order to obtain our salvation. Now he called me (Wilson Coone) a number of times, I put that down here. I reckon he's got Coon on the mind. I remember being in Dallas and moderating for Wilson Coon, and maybe he hasn't forgotten. I'm not taking any offense to that Mr. Garner. I expect maybe he would worry me if I was on your side of the fence too. Now then, he went to Ephesians 2:8-9 and to prove that a man is saved by grace by faith. Gentlemen, I believe that. Ladies, I believe it. I believe it just as sure as the Bible teaches it. I want you to hear me concerning that verse. The verse says, for by grace are you saved by faith, and that not of yourselves, it is the gift of God. I don't believe the devil gave it. I believe that God gave it. Now then, let's look at it just for a minute. If it's by grace, how can it be by faith? If it's by grace, how can it be by faith? If salvation by grace does not eliminate faith, which is an act of the creature,

why should it eliminate baptism? By faith is by works. If you doubt it, look at James 2:24-26. And if you doubt it, look at John 6:29. Jesus said unto them, this is the work of God that you believe in me. Why, if it includes the work of faith, why can't it include baptism? If grace includes faith it also includes that, and if not, why not? Now, then, I wanted him to leave all this up here, for this reason (Scribbling on black board). I say this kindly, ladies and gentlemen, the man is a scholar. He is a dean of the Baptist Institute at Henderson, Texas. And I want you to know that I feel like it would take a man that is well schooled in scribbling to understand him. Can anybody look at this and understand what he's got there? Some mathematical equasions to prove his point? I don't have any more idea than he does what he meant, I just wanted to see. If that's explaining a passage of scripture, I want you when you come to the stand to mess one up, will you Garner? I want you to mess one up so I can't understand it; if you have explained these verses with this stuff here.

Now he came over here and he said this, I believe both of these charts enclosed. But if he believes both, he believes a contradiction. They are just as contradictory one to another as they can be. Do you believe, Garner, that the Bible is contradictory? Do you believe that God is incapable of writing a book that wouldn't be contradictory? Do you believe that God would give man something that would cause confusion. My book says in I Cor. 13:34 that he is not the author of confusion, that he doesn't give things like that. Yet, Mr. Garner comes up and says that he believes both of those. Well, I don't. I'll tell you for sure that I don't believe both of them. I believe that baptism doth now save us. (All right. 3 minutes.) Now then, he said again, he got in that justified by faith. Well, I believe you're justified by faith. But it doesn't say anything about repentance. Do you believe that a man is justified by repentance too? Why, it was affirmed by Peter when he came before the church in Acts 11:18. He said then he realized that God had granted unto the Gentiles "*repentance unto life.*" Therefore, repentance and nothing else is necessary, save repentance, for it says that re-

penitance there was granted unto the Gentiles unto life. They don't need faith, either, according to your reasoning. I tell you, Mr. Garner, you can reason better than that. Now he said that he believed that baptism saved in a figure. I want a passage of scripture that says somewhere that baptism saves in a figure. I want that passage. Now he said that, and we're talking about the Bible, and we want to see it. He also used Acts 15:9. I went over that rather lightly. That passage of scripture is referring to Acts 10:48. Now you read 10:48 with me right carefully and see what that says a man was to do to be saved. He said if I could find a commandment where anybody was ever commanded to be baptized in order to have his salvation that he would quit the debate. Now I want you to read with me. We want to read this hurriedly, as we go through. 10:48, And he commanded them to believe in the name of the Lord. No, it didn't say that. And he commanded them to be baptized in the name of the Lord. Why did he command it? Why do you suppose that he commanded it? Why, don't you know that it was not necessary. Why, don't you know that Cornelius had received word that the angels would come and tell him word whereby that he might be saved. Now don't you know that old Peter came down there and Cornelius fell at his feet and Peter said, Get up from there; you're a man, and I'm a man the same as you are. Then he spoke unto him the words of the Lord and he commanded him to believe. And he said, You are justified by faith. I believe that he said both of them. I believe that he said both of them, but he said this also—he commanded them to be baptized. I am not affirming tonight that a man is saved by baptism only, nor have I ever said that, as you intimated a while ago, Mr. Garner. Now, then, I'd say this: he said if I could find one passage of scripture that says that a man is baptized into Christ, that he would give it up again. If Galatians 3:27 doesn't say that, it doesn't say a thing under heaven. But I'll tell you this: I'll give it up if he will find a passage of scripture that says believe into Christ. It just isn't there. But Galatians 3:27 says, For as many of you as have been baptized into Christ. Now look at it. Open your Bibles, friends, and be honest. "As many of you as have been baptized into Christ"—that's what the passage

says. Now you find a passage in the entire Bible that says a man can believe into Christ and I will give up the rest of the proposition. And you can vote me into the Baptist church.

Thank you.

## 2nd Negative Speech

By **ALBERT GARNER**

Gentlemen Moderators, Ladies and Gentlemen:

I'm delighted with the discussion. I enjoyed this last speech a lot. It made me think of an old lawyer who was giving some students some instruction about how to present their case in court. He said, now in laying down a case if you have a case before you and have facts to present, and you have arguments to present; he said give them deliberately, so that the jurors can hear them. So that everyone will understand. One of the boys spoke up and said, Yes, teacher, but suppose we don't have facts or arguments either? He said, "Then talk up a cyclone." Mr. Kelley has talked up a cyclone in this last speech. Good speech. Good speech. And I regret to have to tear it down. But it does not stand on the Word of God. And I'll take it up from, well, the back end. Where he left off.

In his last statement before he closed he said, "Mr. Garner said if he could find a scripture that said you are baptized into Christ he would quit the debate." Mr. Coon, now I don't say that you deliberately said that, but I never said any such thing. Beg your pardon. I did not say that if you could find a scripture that says you are baptized into Christ. You know it is written down? But I did not say it. I said that if you could find it in a conditional clause. Where it was laid down as a condition and the Lord promised that if you would meet it you'd be saved. I said that one was baptized into Christ. The issue is, what does baptized into Christ mean? The one who is baptized into Christ. I explained to you, Galatians 3:27 was one who had already become a child of God *by faith* in Christ Jesus. Now I

laid down the proposition clearly. The issue between us is not, is baptism important? But what is the purpose of baptism? Baptists hold that it is to identify them as followers of Christ just as the children of Israel were identified before Pharaoh and the Egyptians when they were baptized into Moses in the cloud and in the sea. They were said to be baptized unto Moses. Does that mean that they literally got into Moses? No! Well, Paul wrote the church at Corinth and told them that's the way we're baptized. Then he wrote the church at Galatia and said "Ye are all children of God by faith in Christ Jesus." I asked Mr. Kelley to give a scripture that said ye are children of God by baptism. Did he do it? He didn't even try. All right, where was it? (Galatians 3:26-27). Did it say you are children of God *by* baptism? Maybe we better read that. Mr. Kelley, you're dodging, you know you are. For as many of you as have been baptized into Christ have put on Christ. Was *by* or *through* in that? You are children of God *by* faith or *by* baptism in Christ Jesus? By baptism is not in there, Mr. Coon. Kelley, beg pardon. You are running from the issue. You are running from the issue. My argument is that the N. T. promises salvation at the point of faith in Christ. I did not say that it was the only means, but I did say it was the last means. And you have failed to give one scripture that said baptism was a means of bringing justification, the new birth, everlasting life, or peace with God or a pure heart. You didn't even try, Mr. Kelley. Didn't try. Now, he said that the word "gar"—yes, it's a Greek word, "gar". It means "for." For what? As many of you. What's the antecedent of you? Ye are all children of God by faith in Christ Jesus. Or it says as many of you, children of God, as have been baptized into Christ have put on Christ. Were they baptized into Christ? Yes! When they were baptized, they were identified with Christ. As I Peter 3:21—"the like figure whereunto baptism doth also now save us." The gospel is the death, burial, and resurrection of Jesus—I Cor. 15:1-4. Paul so declared. Mr. Coon wanted to know, and asked me a question, Is baptism the gospel? I answered, no. Can one get into the church without being baptized? I said, no. Then he seemed awfully disturbed to think that one could be saved without being baptized. In his question, baptism came before the gospel. Mr. Coon has the idea that all there is in the New Testament is just the gospel. That all the doctrine of the

N. T. is the gospel. Then he jumped over to II John, verse 9, and there John said if you go on and contend not for the doctrine of Christ you have not God. What does that have to do with being saved by baptism? Mr. Coon, you are running from the issue. That didn't say anything about the doctrine of Christ all being the gospel, or the gospel being all the doctrine of Christ. Why was the rest of the N. T. written, that is, the four gospels, Mr. Coon? Mr. Coon, beg pardon, Mr. Kelley, why was the rest of the Bible written? The four gospels were written telling the story of the death, burial and resurrection of Christ. Now why was the rest of the N. T. written. Is the rest of the N. T. the gospel? Will you find a scripture that states baptism is the gospel? Rather, instead, the scriptures state that it is not the gospel. Paul wrote the church at Corinth, I Cor. Chapter 1, and said, "I thank God that I baptized none of you, but Crispus and Gaius. Also the household of Stephanas, and besides, I know not whether I baptized any other. for he sent me not to baptize, but to preach the gospel." Turn there and read it, I Cor. 1:14-17. Paul set the gospel and baptism in direct contrast. Paul, I Cor. 1:14-17, put the gospel and baptism in direct contrast by using the word "but." "He sent me not to baptize but to preach the gospel." The gospel is the story of the death, burial, and resurrection of Christ. And baptism is a figure of it. A figure never does anything. You can draw a picture of a cow. Sit down on the floor and put a bucket between your knees and milk all day long, but you'll never get any milk out of the picture. Baptism is a picture of the death, burial and resurrection of Christ. You put your faith in the picture, and sit there before that cow on the picture, and you'll never get any milk! But when you put your faith in baptism it is the picture! I Peter 3:21 declares, "The like figure whereunto baptism doth also now save us." Just as Noah and his family were saved in the ark, "wherein" they were saved, in like manner, we are saved in Christ. The water came to identify them as saved people. The like figure whereunto baptism doth also now save us. Baptism identifies us as followers of Jesus Christ, who have placed our faith in him. The like figure whereunto baptism doth now also save us." Baptism saved us in a figure or like a figure. It shows the difference between the obedient, saved believer and the unsaved. Baptism does now *save us*, in a figure, but it does not save us from hell! Bap-

tism does not bring or procure salvation. Both of them were true in the setting, of what salvation is. One salvation is the point faith in Christ, the second, baptism is identified as such. He came to Acts 10:48 and says here is a condition of salvation. And he read Acts 10:48, and maybe we better read that and see if there is a condition of salvation there. He's looking hard. He's a promising young man. Verse 47, Peter spoke to the household of Cornelius, after they had received the Holy Ghost, and magnified God speaking with tongues, Peter said, "Can any man forbid water that these should be baptized which have received the holy ghost as well as we?" These people had *received* the *Holy Ghost*. And John 14:17 said the world "cannot receive the Holy Ghost." Mr. Coon, did you receive the Holy Ghost before you were saved? Or before you were baptized? You still don't? All right, Romans 8:9, thank you, I take your word for it. "If any man have not the spirit of God," the same words there are here, the holy spirit. "If any man have not the spirit of Christ, he is none of his." Romans 8:9. You have admitted that you don't have the Lord! And I'll not contend that you do! It's your honest contention.

These had received the holy ghost before they were baptized. Then after they received the holy ghost, which you say you have not received, then Peter said, he commanded them to be baptized in the name of the Lord Jesus. Get it, in order for them to get salvation? He said be baptized in the name of the Lord Jesus in order that you might be saved? That you should be saved? No! Mr. Coon, there is not a conditional statement there. Not at all. He commanded them to be baptized like others of the N. T. were commanded to be baptized, after they had been saved. John 4:1 says, "Jesus made and baptized the disciples." He made the disciples and then baptized them. And in giving the great commission, he commanded his church to make disciples first, then baptize them, Matthew 28:18-20, or make disciples. Then baptize the disciples. Then after that teach them all things whatsoever I have commanded you, and lo, I am with you always, even unto the end of the world, or the end of the age. He came to Acts 15:9 that I had written here on the board concerning a phrase as God's *last means*, and is mentioned as making us a fit subject for heaven. He had a little to say about my writing up here. I'd like to see some of his tomorrow night and let him write some in a hurry. Acts 15:9 reads that God



“put no difference between the Jew and the Gentile, purifying their hearts by faith.” I stated very clearly that the *Word* was a mean of bringing salvation. Faith cometh by hearing. Hearing is an instrument or a means. I stated that repentance was necessary as a means. I gave Luke 13:13, “Except ye repent ye shall all likewise perish.” It’s a means and a condition. Mr. Coon, would you find a scripture, “except ye are baptized you shall all likewise perish?” Except you are baptized? That’s what you teach. Unless you’re baptized, you perish? What Baptists teach is specifically in the Bible. The issue is not on what Baptists believe or even what Baptists teach the *Word* teaches, as specifically stated, but what it does not teach. He has not shown one scripture that states that baptism is a *condition* of salvation or a *means* or an *instrument* to bring salvation. Instead he said, that I believe that people are saved by faith. I believe it. All right, then we should be agreed so far. Then the thing we are disagreed on is, you’re teaching something you can’t find, or you have refused thus far to give to us. Find where one is *saved by* or *justified by baptism*, or becomes a child of God *by baptism*, or has a *pure heart by baptism*? Yes, you’ve got it up there, but it’s not in there! Saved by baptism? The like figure whereunto baptism does now save. The like figure whereunto baptism does now also save us. Whereunto, it is not whereby there at all. Thank you, sir. Correcting it. All right now, try again, if you find it. Now, ladies and gentlemen, I’m giving you the *Word of the Lord*. And you are seeing it; this is just the beginning of it. I’m in the negative tonight, we’re going on with the plan of salvation tomorrow evening. I have some other negative arguments that I will give tonight, then he’ll have an opportunity tomorrow evening to answer them, because we are still on the same subject. These things, there are others that I will give later. Then we came to Acts 16:31, “Believe on the Lord Jesus Christ and thou shalt be saved and thy household.” This is a specific command. With the promise of complying with it, thou shalt be saved. Paul was speaking to an individual unsaved man. And he adds, and thy household. Upon what condition would his household be saved? Jesus told the Phillipian jailer that they would be saved on the same condition that he would. Afterward, he went to his household and preached the same thing to them. After they too had believed, he did baptize them. Now I recognize this,

and he's gone ahead and emphasized that in the book of Acts wherever one was saved or salvation is mentioned immediately following, thereafter came baptism. And no one believes in baptism stronger than Baptists. That it's immersion in water, but the issue is, what is the purpose of baptism? Mr. Kelley says that it is to make a child of the devil into a child of God! He answered the question, that he baptized a child of the devil. A child in opposition to the devil. All right, Mr. Kelley, who's child is it? You hedged on it, didn't you? Who's child is it? Well, who's is it? — He is beginning to belong to God? But he is still a child of the devil. — He is just half way in and half way out. He kinda hedged on that! I baptize a child of God. Mr. Kelley asked me what kind of a person I baptize. I baptize a person who has been saved, has become a child of God by faith, received a pure heart at the point of faith, has been justified at the point of faith, and is said to be saved, at the point. That's the kind of person I baptize. For the purpose of identifying him before the world. Incidentally, he introduced Romans 6:1-5 and never made much argument on it; where it said we are therefore "buried with him by baptism into death." That like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in the newness of life. We believe, as Baptists, that one is baptized into Christ. The "into" is the sense that it is used in I Cor. 10:2. For the children of Israel were all baptized into Moses, in the cloud and the sea; with reference to him, and wherever baptism is used with reference to "into," it is used in that sense, throughout the N. T. We are baptized into Christ, but Romans, chapter 5, says they were already children of God by faith, and the "we" who are *buried with him by baptism*, are children of God who have become children of God by faith. If you can find where they become a child of God *by or through baptism*, Mr. Kelley, then it would change the proposition. And note this again, Paul said we are buried "with" him by baptism. Mr. Kelley, you teach that you are buried "in order to get into him," that you are "without him" when you're buried. You are trying to get into him. You baptize one half-way begot and half-way un-begot, and you don't know whether he is a child of the devil or a child of God. You could have answered that clearly, but you dodged and you hedged on the issue. Again, I asked if you loved God or worked any righteousness before you were baptized? He

said yes, he loved God. He loved God. I John 4:7 says, "Everyone that loveth is born of God and knoweth God." I John 4:7. Everyone that loveth is born of God and knoweth God. Mr. Kelley said that he loved God before he was baptized. John said if you did, you were born of God before you were baptized. Born of God and still a child of the devil? Born of God and still a child of the devil? That's the kind of trap—trouble that a fellow gets into. Everyone that loveth, is born of God. Now, love is not a means of salvation. And one is not saved by means of love. Love is a fruit of the new birth. Which comes at the point of faith or belief in Christ. I John 5:1 says, whosoever believeth that Jesus is the Christ is born of God. The reason love is not a condition of salvation or a means, it is never used in the cases I have referred to before. As becoming a child of God by love, or being justified by love, or having a pure heart by love. Love is the fruit of the new birth, this God-birth, this divine relationship. He said that he loved God before he was baptized. A moment ago, he said he didn't have the Holy Spirit, when he was baptized he still didn't have it, the Bible says if any have not the spirit of Christ, he is none of his." He himself being witness, I am not charging him with it, but he says he is a child of the devil. Turned around on the other hand and said he loved God before he was baptized. The Bible said that if he loved God, he was born of God. Born of God and a child of the devil? Fine thing! Now that's the kind of a trap a fellow can get himself into. Why didn't he come up here and try to find where baptism was used as a condition, necessary with which men must comply in order for him to be saved, or justified, or born again; before he introduced Acts 2:38. He said, "Repent and be baptized everyone of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the holy ghost." These who were convicted and pricked in their hearts asked Peter, "Sir, what must we do?" Peter told them what any Baptist preacher would tell them—to do two things—repent and be baptized. Repentance makes men right with God. Genuine repentance. And baptism makes men right before the world; identifies one as a follower of Jesus.

If Peter had been asked, "What must we do to be saved?" he would have given the specific answer that Paul gave the only time the question was asked in the Bible. What must I do to be saved? He gave him the statement, "Believe on the Lord

Jesus Christ, and thou shalt be saved." But when they recognized that they with wicked hands had crucified and slain Christ, and under conviction said, "Sirs, what shall we do?" Peter told them not only what to do to be saved, but also how to right their lives before the world; those before whom they had crucified their Christ.

Acts 11:18 says that God grants repentance unto the Gentiles. Then has God also unto the Gentiles granted "repentance unto life?" Repentance and faith are inseparable in their operation in bringing salvation. One cannot genuinely repent without putting his trust in Christ, and one cannot trust in Christ before he has repented toward God. Now get this, wherever repentance and faith are mentioned together in the Bible, repentance always precedes faith. Repentance precedes faith. When it is used with reference to salvation. Paul said I have not ceased to declare unto you repentance toward God. And faith in the Lord Jesus Christ.

Men repent toward God because it is he, the whole Godhead, against whom they have sinned. Then men place their faith in Jesus Christ in order that they may be saved. When one repents of his sins or acknowledges his sins, then the closing of repentance is the placing of faith in the Lord Jesus Christ. This is the turning from self to Christ, as the Saviour. Repent and be baptized everyone of you, in the name of Jesus Christ, for the remission of sin. And you shall receive the gift of the holy ghost. Mr. Kelley asked why did he command that they be baptized for the remission of sin? That they might receive the gift of the holy ghost, speak in tongues, and perform miracles! It was a necessary condition to be met by them that day to receive the thing that they had witnessed, the testimonies in different tongues. And I asked him another question: Did you either believe or confess that Jesus was the Christ before you were baptized? He said, yes. The Bible says that whosoever believeth that Jesus is the Christ is born of God. He said that he believed before he was baptized. He said also that he confessed before he was baptized. I John 4:15 reads, "Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God." Mr. Kelley, if you confessed Jesus Christ was the son of God before you were baptized. if you truly confessed, believed and confessed, then the Bible said God dwelt in you, and you dwelt in God. Whosoever confesses that Jesus is the Son

of God—you said that means “whosoever has been baptized.” I wonder why the Lord didn’t add it in there then! Whosoever confesseth that Jesus is the Son of God, God dwelleth in him and he in God. Mr. Kelley says, he is still a child of the devil. On the road to hell. Course hadn’t anybody died yet. Hadn’t anybody died. Again I asked, “Are all responsible people who have died without baptism in this age, now in hell?” He said that the questions were outrageous. Ladies and gentlemen, it is not so designed. It was designed to bring out truth, and you hedged on it, and you ran. Suppose, Mr. Kelley, it had been designed to arouse prejudice. If people who have died in this age without baptism are in hell now, why don’t you tell people about it? I’d tell them if I believed it. The Bible says, except ye repent, ye shall perish. Baptists teach that everyone who has died without repentance, is now in hell. The Bible says, If ye believe not that I am he, ye shall die in your sins. For I am honest and open with the position I hold. If a person tells me that “my father and my mother never did believe in Jesus Christ,” I’ll tell them that they died in their sins and went to hell, Mr. Kelley, and I’ll not hedge around the question about it. I’ll be fair about it. If you weren’t afraid of your position, you would too. Repentance is placed in the conditional clause—except ye repent you will all likewise perish. I asked him to give a scripture, except ye are baptized, ye shall all likewise perish. That’s your doctrine, and you know it. It isn’t in the Bible in a conditional clause anywhere. “If ye believe not, ye shall die in your sins.” Where does the scripture say, If you are baptized not, you will die in your sins? That’s what you teach! And remember you “speak where the Bible speaks and are silent where the Bible is silent!” I understand that that is not an inspired statement; but an uninspired statement of an unsaved man. All right, but you people quote it and harp on it as if it were in the Bible. But you don’t speak where the Bible speaks, and keep silent where the Bible is silent. The Bible never says, if ye are not baptized, you shall die in your sins. The Bible says that “he that believeth not, shall be damned.” In no place does the Bible say, he that is not baptized, shall be damned. I’m speaking to be deliberate in submitting this matter to you. The issue is important and Mr. Kelley seemed offended because I referred to Roman Catholics, Adventists, and Mormans, and others who believe this position he holds. He

said that he wasn't interested in what they believe. Well, I wasn't even so much as comparing him with them. Or speaking any unkind remark about that, but showing the importance of this issue. Nominal Christianity, that is more than Baptists and the so-called Church of Christ people are involved in the issue. Roman Catholics say that unless you are baptized you will die and go to hell or purgatory, unless you are baptized into the water. So do the Mormons and so do the Adventists. And I say whether the Mormons, Catholics, Adventists, the Church of Christ or Christian church, none of them has submitted one scripture that says baptism is a condition necessary for salvation. Or as a means or instrument by which man shall be saved. The necessary inference is that if it had been a means, just as repentance is, and hearing of the Word is, and belief is, that God some place, somewhere, in the N. T. would have laid it down. But God did not do it. And now I am submitting some other negative arguments. I believe this is permissible since we are on the same subject. Three specific examples of people who were declared to be saved, or have their sins remitted at the point of faith in Jesus Christ. No. 1 is recorded in Luke chapter 12, verse 50. An unclean woman came to Jesus, came and confessed her sins and fell down at his feet. She lived an immoral life, a vicious life. Jesus said to that woman, "Thy faith hath saved thee, go in peace." O, he didn't say faith only, faith only? Well, Baptists don't teach that one is saved by faith only. Meaning the only means. It is alone at that point in the process of obedience, one is saved; not when he is baptized, not when he takes the Lord's Supper, not when he pays his tithe. For none of those things are in a condition—laid down as a condition to obtain salvation. Mr. Coon, Mr. Kelley, didn't submit it either. He said all these other things, they pertain to you after you have been saved. I suppose they do, but they are still not conditions by which you will either receive or retain salvation. All right, Jesus said to this woman, thy faith has saved thee, go in peace. Mr. Kelley would give \$100 tonight to find one scripture that says thy baptism hath saved thee, go in peace. Wouldn't you? That's what you teach. Teach them to repent all you want to, and believe all you want to, and you're not saved. Still a child of the devil. Still condemned. Still unjustified, without peace, until you're baptized. Then lo and

behold, the mere water brings you into the grace of God. But the Bible doesn't teach it, and you haven't submitted it.

Second example is the diseased woman, who had been diseased with an issue of blood, for 12 years. Came to Jesus and touched but the hem of his garment, believing in him. And Jesus said unto her, Luke 8:48, "Thy faith hath made thee whole." "Thy faith hath made thee whole." Mr. Kelley, would you submit the scripture that says, "thy baptism hath made thee whole"? That's what you teach. That at that point you are saved or justified, but you never introduced a scripture. The 3rd example, is that of the palsied man who was brought to Jesus by four men, "when he saw their faith". The faith of the ones who believed in him, and the faith of the one who was brought, he said, to the sick of the palsy, Mark 2:5, Son thy sins be forgiven thee. "When he saw their faith, he said thy sins be forgiven thee." You find where when he saw their baptism, he said thy sins be forgiven thee! Ladies and gentlemen, Mr. Kelley has failed to sustain the proposition that one has to be baptized in order to obtain the remission of sin, or to be saved from their sins. Baptism is necessary, it's necessary to salvation. Not to obtain salvation, but to declare salvation. Not to receive justification, but to declare justification. Not to receive a pure heart, but to declare that you have a pure heart. Not to obtain righteousness with God, but to declare righteousness with God before the world.

## Second Session

September 10, 1953 8:00 P. M.

Announcements and welcome to visitors—M. R. Phillips.

Singing Directed by Don Florence.

Opening Prayer by Mr. Romero of San Juan, Texas.

The Proposition read by Mr. Romero.

The Alien sinner is saved at the point of faith alone before and without water baptism.

Affirmative—Dr. Albert Garner.

Negative—C. M. Kelley Jr.

### 1st Affirmative Speech

By **ALBERT GARNER**

Mr. Coon wrote the proposition, I beg your pardon, Mr. Kelley. I started off wrong again tonight. Mr. Kelley wrote the proposition. I accepted it exactly as he gave it. But by the term penitent believer, I mean one who has believed with all his heart, is saved. By saved, I mean he is transformed from the kingdom of darkness into the kingdom of light, at the point of faith alone. By the phrase, at the point of faith alone, I mean, in the process of obedience, New Testament obedience. There are many things that are taught in the N. T. as necessary acts of obedience for people. But the obedience at the point of faith in Christ is the last act of obedience that God requires as a condition requisite to man's salvation, justification, or the new birth. By before and without immersion baptism, I mean that at the point of faith which faith must be fully exercised by trust before one is a fit subject for baptism. I hold that one must be saved, born again, justified, a true disciple, and have peace with God, before he is baptized. And before he is a fit subject for baptism in water. That baptism is necessary to declare that he is a Christian, and is following Christ as the Master of his life. I now list some things on the board. Means of salvation. No. 1. Hearing. Romans 10:17 says, "faith cometh by hearing, and hearing by the word of God." Certainly, no one is saved without faith. Therefore (I'll turn this where you can see it if you like)—therefore hearing is a means that we hold is necessary for salvation. Faith cometh by hearing. By hearing. All right. No. 2—We believe that the condition of



the holy spirit is necessary. It is a means that God must bring to bear upon man before he can be saved. Fulfillment of the scriptures—John 16:9-11 and Acts 7:51. Third. We hold that repentance is a means or condition of salvation that one must exercise before he can be saved. Luke 13:3-5. “Except ye repent, ye shall all likewise perish.” No. 4—We hold that at the point of faith in Christ, it’s alone at this point; not at this first, or this second, or this third—it’s alone at this fourth with those that precede, that are named as conditions or means or instruments of bringing the new birth, justification, new life. It’s alone at this point (faith) that one is saved. Now, Mr. Kelley holds that there are other conditions. No. 5—For instance, confession; And confession is a necessary act of obedience as the N. T. teaches. But never necessary to acquire salvation. For whosoever confesseth that Jesus is the Son of God, God dwelleth in him, and he in God. No. 6—Mr. Kelley would hold that baptism is necessary for one to be saved. Now the issue is not whether or not men must obey God to be saved, but at what point in the process of obedience does God save man? What is the last condition with which man must comply, and when he complies with that he is declared to be saved, born again, justified, or become a child of God or have peace with God? At this point (faith) it is declared. And in no place in the scripture is salvation ever conditioned on baptism, is ever conditioned on confession. Confession is necessary before a new walk can be made, but not before a new life can be received. Confession isn’t made in order to obtain salvation. Confession is made by one in whom God dwells. If one believes in Christ, he’s already been saved at this place. Mr. Kelley holds that one is not saved until after he has confessed, until after he is also baptized. I submitted to you last night, if he found where the word baptize or the noun baptism is either used in a conditional clause in the N. T. with a command that by complying with it that one should be saved, that I would concede defeat. If baptism is used in a conditional clause or stated as a conditional clause or stated as a condition, where the word says, “If ye believe not, ye shall die in your sins.” But is there any scripture that says, if you are not baptized, you will die in your sins? What Baptists teach, the Bible specifically states. As a condition and a means. It never says if you confess not, you will die in your sins! It never says if you are not baptized, you will die in your sins! It

says unless ye repent, ye shall all likewise perish, or if you repent, literally. The condition of your not perishing, is based upon your repentance. I stated last evening that repentance and faith are co-joined in the scriptures, wherever used, repentance precedes faith, with reference to salvation. Repentance toward God, against whom man has sinned, then faith in the Lord Jesus Christ. This defines the proposition so that I believe each of you can clearly understand what I mean by saying, "at the point of faith alone." Before I go further into submitting of the argument, I present 5 questions to Mr. Kelley. I recognize that I am in the affirmative. But I'm just giving him half the number of questions that he gave me last night. The negative is usually the one who asks the questions of the affirmative. Question No. 1. Do you baptize a child of God, a child of the Devil, or a what-you-may-call-it? I believe that's your term—what-you-may-call-it. Now I asked you this question last night and you dodged it. You said you baptized a child, but you never would say which one. Now if you baptize a child of God, or if you baptize a child of the devil and if it's a half-way in between, well say so.

No. 2—Since you evaded question 4 last night, I am repeating it to you to give us your answer. Are all responsible people that have died without baptism in this age now in hell? According to the scripture? Last evening his only reply was that you are trying to arouse prejudice. Let it be prejudice. That is not the purpose of it. It is to bring up what you believe, open and publicly.

No. 3—Was anyone ever saved or baptized into Christ before Pentecost? No. 4—Can anyone be baptized into Christ outside of the Church of Christ with which you fellowship? Now your people teach that you have to be baptized into Christ, and into the Church, and into your church, in order to be saved, when you're off behind closed doors. I've set in with you and gone to your school. Now, tell these people, let's be frank about it.

No. 5—Will anyone who believes and is baptized, according to Mark 16:16, be saved if he believes with all his heart? Your answers to the questions will clearly define the distinction between our beliefs. Your neglecting to answer the questions, or dodging the questions, will only indicate your unwillingness to have our issue clearly before the people. Mr. Kelley, please

answer the questions with a simple yes or no when possible as I have done on each question, with whatever explanation you want to. That I have attempted to do in every answer. Last night I also submitted some photostatic copies of questions with a page attached of the statement endorsed by some 24, I believe, of your leading brethren. A number of them are your leading debators, such as Rue Porter, Curtis Porter, Wilson Coon, you moderated for him when he and I were in a debate together. Mr. Coon signed this. And then these leading brethren. But you turned it back last night without signing, Mr. Kelley. Now then, do you agree with the brethren that you baptized a rebellious child of the devil? If you do, sign it! If you don't, and your brethren are of different sects, do your people of different sects have a chance of getting to heaven? Some of them say you baptized a child of the devil and some of them say you don't. How are you going to handle it?

Now, either sign this or say you don't believe it! Another, this is from Mr. Thomas Warren. He said that "I believe that every responsible adult who dies, as a member of either the Methodist or Baptist church, will go immediately to hades, and at the judgment be cast into hell." He was honest about it! Mr. Warren is a debator. Mr. Kelley has the Warren-Ballard debate book on his desk. Now, Mr. Kelley, if you will please answer these questions, then the people will know what you believe about it, you are just refusing to answer. Show whether or not you agree with these brethren, or whether or not you are in the same class. I have here for you a photostatic copy of these statements by your leading brethren with an attached leaf for you to sign. Now, I come to the submitting of the arguments. "The scriptures teach that the penitent believer is saved at the point of faith alone, before, and without, water immersion or water baptism." I believe this with all my heart, and I submit to you, first 10 direct statements, specific arguments that will declare that one is saved at the point of faith or belief in Christ. By belief, I mean trust or confidence or wholly relying upon the Lord Jesus Christ after one has heard that he is lost, been convicted of the holy spirit, pricked in the heart, that he was lost, and then repented toward God. At the point of placing his faith in Christ, believing in Jesus Christ upon the basis of his conviction of sin and repentance toward God; it is at

the point of faith in Christ, he is saved, justified, born again, becomes the child of God, and has peace with God.

Argument No. 1 is based on Romans 1:16, which reads, "For I am not ashamed of the gospel of Jesus Christ for it is the power of God unto salvation to everyone that believeth, to the Jew first, and also to the Greek." It is declared here that the gospel is the power, or the dynamic, breaking up power of God at the point of belief in Christ. The Jew and the Gentile. Now, Mr. Kelley, if you can find a scripture that says that the gospel is the power of God to everyone that is baptized, then I'll say that baptism is necessary to be saved, and to receive salvation in the power of God. I said last night that baptism is not the gospel, and is not any part of the gospel. I gave I Cor. 1:14-17 where Paul said, "He sent me not to baptize, but to preach the gospel." He stated that with the strongest negative in the English language. The gospel and baptism are in direct contrast. And then I described the gospel in Cor. 15:1-4 according to the scripture, as the death, burial and resurrection of Jesus Christ, for our sins. We hold that when one believes in Jesus Christ, that he has died, buried, and arose again for our sins. Individually, at the point of belief, he is saved. Argument No. 2 is based on Acts 10:43, which says: "To him, Jesus, give all the prophets witness, that through his name whosoever believeth in him shall receive the remission of sin." Here, Peter said that every prophet of the O. T. preached that whosoever believeth in him shall receive the remission of sin. Receiving the remission was conditioned upon belief in Christ. He never said to him, give either the O. T. prophets or the N. T. prophets witness, that whosoever is baptized shall receive remission of sin."

Argument No. 3 is based on Proverbs 29:25 which reads, "Whoso putteth his trust, or belief, in the Lord, shall be safe." Baptists hold that when men, after having heard the word, been convicted by the holy spirit, repented toward God, for their sins, against whom they have sinned, then when they put their trust in the Lord they shall be safe. It isn't dangerous to be safe! In no place, does it say, that whosoever is baptized shall be safe! Baptists teach exactly what the scriptures specifically declare, "He that putteth his trust in the Lord, shall be saved."

Argument No. 4 is based on I John 5:1, which reads, "Whosoever believeth or trusteth that Jesus is the Christ, the Saviour,

is born of God." I John 5:1, "Whosoever believeth that he is the Christ, is born of God." In no place is it said, that whosoever is baptized is born of God!

Argument No. 5 is based on John 11:26, which reads—"Jesus said, he that liveth and believeth in me shall never die. Believest thou this?" He that liveth and believeth in me shall never die. Believest thou this? This refers to soul salvation at the point of belief in Christ. It is appointed to all men once to die physically. But Jesus said that the ones who trusted in him, should never die.

Argument No. 6 is based on Romans 4:3 which reads: "Abraham believed God, and it was counted unto him for righteousness. When God told Abraham that through his seed a son would be born, a saviour would come, Abraham believed God. And Paul said, "It was counted for righteousness." What was counted for righteousness? His belief was counted for righteousness. Or righteousness with God. Mr. Kelley, if you can find any scripture that says anyone was baptized, and his baptism was counted for righteousness of God, I'll say that baptism is necessary to obtain God's righteousness. Baptism manifests righteousness. But Abraham believed God and it was counted to him for righteousness with God. Is baptism ever counted for righteousness?

Argument No. 7 is based on John 3:16, which says, For God so loved the world, that he gave his only begotten Son that whosoever believeth on him should not perish, but have everlasting life. One's not perishing is conditioned upon his believing in Jesus Christ. One's not perishing is conditional upon his believing on the Lord Jesus Christ. It is never written that whosoever is baptized shall not perish! Yet that's your doctrine! The helping auxiliary with baptism here used would have placed baptism as a condition of having everlasting life. "God so loved the world that he gave his only begotten son that whosoever is baptized in him should not perish but have everlasting life." Now don't come up here and say that the Lord said he shouldn't perish. It's just a good recommendation that he ought not to perish. The conditional clause is set forth, and the condition of his not perishing is based upon his believing in Jesus Christ.

Argument No. 8 is based on John 3:18, which reads: "He that believeth on Him is not condemned. This belief is not an intellectual belief or understanding that there has been a Sav-

our. Certainly we believe that man must have intellectual belief of the existence of the Saviour, before he repents. But this is not the kind of belief or trust that we speak about, nor the Bible is speaking about, when at the point of belief it promises salvation, everlasting life, and the new birth, or peace with God, or a pure heart, either of which declares that person is a fit subject for heaven. He that believeth on Him is not condemned. At the time that I repented of my sins, put my faith in the Lord Jesus Christ, the sense of personal guilt and condemnation was lifted from my heart. When I went into the waters of baptism, I was not condemned. Because I had believed with all my heart that Jesus Christ was the Son of God.

Argument No. 9 is based on John 5:24, which reads, "Verily, verily, (or truly, truly) I say unto you (Jesus is speaking), He that heareth my word, and believeth on him that sent me, hath everlasting life." Jesus has preached that men were lost; that they must repent. Then he said, He that hears this and believes on him that sent me—that is, believes God sent me for you—he that heareth my word and believeth on him that sent me hath everlasting life, and shall not come into condemnation; but is passed from death unto life." Your Revised Standard Version says, he that heareth and believeth on him that sent me, has everlasting life. Shall not come into judgment, but he has passed out of death into life. And what is more man is declared to be passed out of soul death into soul life at the point of belief in Jesus Christ. Mr. Kelley, will you find a scripture that says, he that heareth my word and is baptized shall not come into condemnation. But that he that is passed out of death into life, if so, then the condition will be required. That he must be baptized.

Argument No. 10 is based on John 1:11-12, which reads, "He came unto his own, and his own received him not. But as many as received him to them gave he power to become the sons of God. Even to them that believe on his name. Which were born not of the will of man, nor of the will of flesh, but of God." When were they born? When they believed. What is the power of God unto salvation? Romans 1:16, my first argument: "I am not ashamed of the gospel of Jesus Christ for it is the power of God unto salvation to everyone that believeth. At the point of believing or receiving, Jesus as one's saviour, he is passed from death unto life. He is saved. I now submit five argu-

ments, of necessary inference, that man is saved by the means of faith or trust in Christ, at this point alone. God used this faith or belief, as his last means of bringing man to salvation. That is what I mean by he was saved at the point of faith alone. This comes before, therefore, without water baptism, or any further act of obedience. This does not mean that one should not be baptized. But the issue is, what's the purpose of baptism? This doesn't mean that one after he has been saved, and has exercised belief in Christ, should not partake of the Lord's Supper, but what's the purpose of the Lord's Supper? Is it ever placed as a condition of one's receiving or retaining salvation or eternal life? Justification? Baptism is never used as a means of obtaining salvation and the Lord's Supper is never laid down as a condition for a man to receive or retain everlasting life. The first four things on the board are so mentioned. I ask only that you examine the scriptures that I have submitted to you, for your prayerful consideration. The first argument concerning the means God used is based on Acts 15:9 which reads, "God put no difference between the Jew and the Gentile, purifying their hearts by faith." Matthew 5:8 reads, "Blessed are the pure in heart for they shall see God." I hold that a person who has a pure heart is a fit subject for heaven. And one's heart is purified by faith. By faith. Now you do one of the two things, Mr. Kelley, you must take the position that faith and baptism are synonymous, they mean the same thing in the scripture, or you are going to have to find where baptism is in the means or instrumental case. We don't have a pure heart *by* or *through* baptism. It is declared what Baptists believe, that God purified their hearts *by faith*. Or at the point of faith in the process of obedience. My second argument on this is based on Galatians 3:26 which reads, "Ye are all the children of God by faith in Christ Jesus." Here it is specifically declared that one becomes a child of God *by faith*. But, Mr. Kelley wants to know what about being baptized. The next verse says, "for as many of you as have been baptized into Christ, have put on Christ." Certainly so. But what is the antecedent of you? The "you" who were baptized into Christ were already children of God by means of faith. Already children of God. Now then, if he had said, for as many of you sinners that were baptized into Christ, have put on Christ, it would have been all right for you, but the antecedent is not a sinner, but one who is a child of God. Well,

what does it mean to put on Christ? The term *put on* comes from the root word "enduesthe" that means to dress up like or imitate. When saved people, children of God, are baptized, they put on Christ. That is they dress up like Christ. Being baptized doesn't literally put them into Christ, but it does identify them as followers of Christ. Just as the children of Israel were baptized into Moses, not literally, but through baptism in the Red Sea, they were identified with Moses as their leader and their master.

Baptism does not make one a child of God, by putting on baptism, any more than a soldier's putting on a uniform makes him a soldier. What makes one a soldier of our United States Army? When he vows allegiance of his life to his country, and his willingness to fight for his country. When he takes his vow of allegiance he becomes a soldier. Then, when he puts on the uniform he is no more a soldier than he was when he took his allegiance. What does putting on the uniform do? When he puts on Uncle Sam? The uniform is symbolical of Uncle Sam, our government. Does that make him a soldier? No, but it identifies him as a soldier. In like manner, as many of you who have been baptized into Christ, the antecedent of you is children of God and children who have become of God by faith in Christ Jesus. When you are baptized into Christ, you put on Christ symbolically. My fourth argument on this is based on Ephesians 2:8, which reads: "Ye are saved by grace through faith, in Jesus Christ." Mr. Kelley will not disagree that we are saved by grace. Nor that we are saved through faith. But he contends that you are also saved *by baptism*. Now, Mr. Kelley, if you will find a scripture that says you are saved *by grace through baptism*, then I will concede that baptism is a means through which one must pass in order to be saved. My 5th argument on this is based on Romans 5:2 which reads, By whom (or Christ) we also have *access by faith* into this grace. Will you find a scripture, Mr. Kelley, that says we have access by baptism into grace? Access by baptism into grace? That's what you teach! Will you find a scripture that says it? Remember, you "speak where the Bible speaks, and you're silent where the Bible is silent." I have two last arguments.

Salvation is conditioned on belief but is never conditioned on baptism. Romans 10:9 reads, that if thou shalt confess with thy mouth the Lord Jesus, and believe in thine heart that God



hath raised him from the dead, thou shalt be saved. Will you find that if thou art baptized thou shalt be saved? If so, then it will be a condition before you are saved.

My last argument is based on John 8:24 which reads: "If ye believe not that I am he ye shall die in your sins, and where I am ye cannot come." One's not dying in sin is conditioned upon his belief in the Lord Jesus Christ. Whoso putteth his trust in the Lord shall be safe. It isn't dangerous to trust in the Lord. Ladies and Gentlemen, I have sustained the proposition that one is saved at the point of faith alone, before water immersion and therefore without water baptism. And without any further act of obedience. I have given you the Word of God. I sought to give it to you deliberately, together with the questions I asked Mr. Kelley, which I asked that he honorably reply to, give an explanation. These things are becoming clear as we go along. May God help you to put your trust in the Lord and be saved.

# 1st Negative Speech

By MR. KELLEY

Mr. Garner, Gentlemen Moderators, Ladies and Gentlemen:

I am happy to be before you this evening for my first speech concerning the proposition that has been read in your midst. Before I do that I want to answer some of the questions and this paper that has been handed to me. The statement that the Church of Christ brethren or debaters have signed, that said they baptize a rebellious child of the devil, I'm not going to sign. And I told him why last night. I baptize one that is in opposition to the devil. James 1:18 says he has begotten us through the word. There is a begetting before there is ever a birth. Just like there is a sowing of the seed before a harvest. In case of the human race, the seed is sown and after while then the birth takes place, and it's for that reason, I am not signing the statement that says I baptize a rebellious child of the devil. I baptize one in opposition to the devil, one that is turning from him and beginning to render obedience unto Christ.

Now then, I have some questions for Mr. Garner this evening. that I want him to answer if he will, please. First of all, is the faith of John 12:42 and 43 one that made him acceptable to God? No. 2: Does a man have a living, acting, and working faith before he believes? No. 3: Is faith alone, that is faith without works, a living or dead faith? No. 4: Will a dead faith save? No. 5: Is faith or believing, a work of faith? No. 6: Is a man saved with a dirty conscience? No. 7: Is baptism essential to a clean conscience? No. 8: Is there any acceptable Greek lexicon or English translation that gives the word "eis" in Acts 2:38 the meaning "because of?" No. 9: Can a man be saved if he

rejects the council of God? No. 10: Would it be any worse for a good honest Methodist or Baptist to be lost, than a good honest Jew or Atheist to be lost?

Now to his questions. I have no objection to his reading of the proposition. Of course I don't agree with the definition of it. That's the reason I am here this evening. If I believed the things that he affirmed, then there would be no debate. I believe that the Bible teaches things contrary to the things that he defined, meaning that man is not saved at the point of faith alone, or faith only. I understand that he says *alone* and *only* are not the same words, that they are different, but I beg kindly, when he comes to the stand, please to explain to me the difference between the words *only* and *alone*.

Now, then, his question—first of all. Do you baptize a child of God, a child of the devil, or a what-you-may-call-it? I baptize, as I said last evening, one in opposition to the devil. One that is turning from the devil, James 1:18, and beginning to embrace the things that God teaches. No. 2: Since you evaded question 4 last night, and I didn't evade question 4 last night—it's on the tape—there's not one question that I missed. And there's not but one scripture that I evaded, and I evaded it because you erased it before I got to see it. But your question—since you evaded question 4 last night, I am repeating it for you to give a clear answer. Are responsible people who have died without baptism in this age now in hell, according to the scriptures? Last evening you didn't ask me that question at all. You didn't word it that way. Now then, according to the Bible, all who have not been baptized will be damned. Mark 16:16. He that believeth and is baptized shall be saved. He that believeth not shall be damned II Thessalonians 1:8 and 9 says that Christ will be revealed in flaming fire taking vengeance on them that know not God and obey not the gospel of Christ. No. 4: Can anyone be baptized into Christ outside of the Church of Christ with which you fellowship? If a person is baptized according to the Bible, he'll be a member of the body of Christ, so your question within itself is ambiguous. No. 5: Would anyone who believes and is baptized, according to Mark 16:16, be saved if he believed with all of his heart? It is impossible to baptize a man scripturally unless he believes with all his heart first. You can't baptize a man that doesn't believe. And it is foolish to ask a question like unto that. Never have we thought

that and never have we believed that, and you said a while ago that you were a graduate of one of our schools. You ought to know that we teach that a man must be a believer before he can ever be baptized, and that a Church of Christ preacher nor the Bible itself has ever taught that one could be baptized acceptably unless he believed first. John 3:18 says that the man that disbelieves is condemned already. We teach according to John 3:16 that a man must believe, and after he believes, then that he is baptized. Your question No. 5 is also an ambiguous question.

Question No. 5: Was anyone ever saved or baptized into Christ before Pentecost? No one was ever baptized into Christ before Pentecost; no. Definitely not. Now then, Mr. Garner, hear me carefully, and I don't want you confusing this. Yes, some of them were saved before Pentecost, but on a promissory basis. You people that have got your Bibles now, open them and go back to Genesis 3 and 15. And you will read when Adam and Eve committed the sin in the garden, and they had been cast out. Then God said to the serpent that he was going to put enmity between him and the woman, between thy seed and her seed, and it shall bruise thy head, and thou shalt bruise his heel. He promised them that there would be salvation or redemption. That's what we call the first promise of the messiah or the messianic promise. Man began to look then for the time that Christ would come to give redemption. Now man was saved promissory, I mean by that faith. I might go down to the bank tonight and borrow, or in the morning, and borrow a thousand dollars and give them my note and say that I will pay you over here at such and such a date. That's the same thing that God ordained over in Genesis 3:15. Now Paul explaining that, in Galatians 4:4 said, "When the time was fully come, God sent forth his son, made of a woman, made under the law," for the purpose of paying the debt that was to be paid. He explains in Galatians 3:8 concerning that, he said, "the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thy seed shall all nations of the earth be blessed. All right, as he had the closing speech last evening, there was some things that I didn't get to answer. And I want to take up them and answer just as many as I can. And I want to answer just as many of the things that he said in his first speech, and

what I can't, if time permits I'll get to them in the last speech. At the close of the service, if there are some people in the congregation, in the church house, that are not satisfied with some of the things that have been said, we invite that you call our attention to it and we will stay with you all night if need be, to explain for you.

But that we might get the proposition before you he is teaching: His proposition said that at the point of faith alone or faith only. I would ask you to open your Bibles, if you will, to Galatians 5:6. The writer says this, that faith working by love. Faith working by love. Not faith alone, or faith only, but faith working by love. Again in James 2:26 it says this, that faith without work is dead. Again in John 6:29 the writer said this: This is the works of God that you believe in him. So he said then that faith or belief is the works itself. Now then again in John 12:42 we have reached the case of a man who believed in Christ but wouldn't confess him. Now, then, we know certainly that those people that believed in Christ and will not confess him, are not accepted to Christ. He said in Matthew 10:33, if you deny me, I will also deny you. And again in John 8, beginning with the 31st verse and going through the 44th verse, there were some believers there that Christ said, You are of your father, the devil. Now I know, and you know that these men certainly were not saved. Now then, we want to take up some things that were said last evening and give these verses to think about very carefully.

Last evening in his closing speech, Mr. Garner said this: I do not baptize Christians. He said that four different times on the tape. I asked him this question: Do you baptize a Christian, and if so, where is the verse that said that you ought to baptize a Christian? And his answer was this: I do not baptize Christians. Now, ladies and gentlemen, I want you to hear this carefully. Mr. Garner does this: he baptizes people to make Baptists of them. Therefore, according to Garner, Baptists are either not Christians, or they become Christians after he baptizes them, and if that is so, then baptism is essential to the salvation of an alien sinner, as we affirmed in our proposition last evening. We want you to deal with that carefully, Mr. Garner, if you will. Once again, he said, I do not baptize Christians. But he said this, he baptizes people to make Baptists of them. Then according to your teaching, Mr. Garner, Baptists

are either not Christians or they become Christians after you have baptized them, and if that is so then baptism is essential to salvation of the alien sinner. He also said in his closing speech last evening that baptism saves in a figure. All right, Mr. Garner, figure or no figure. *If baptism in a figure saves, how can one be saved without baptism?* And I want you to answer that when you come here. Now, whether it is a figure or not, forget the figure. You said it saves in a figure, even if it does save in a figure, I want you to come here tonight, to answer the question: How can one be saved without baptism? Again, I'd like the passage of scripture that says that we are saved in a figure. I would like to read the passage of scripture in the Bible, and I invite that you read it if you will. Now then, concerning I Cor. 1:14 and 17 last evening. After I gave him an argument concerning I Cor. 12:13, where Paul showed for man to be a follower of him, or the other two that he was talking about, or of Christ, that first of all that they must have been crucified for them, and then that they had to be baptized into his name. Mr. Garner came up and he read the 17th verse, which says this: I thank God that I baptized none of you. Now I'm just wondering if Paul meant that I'm glad that I didn't make any Baptists? If baptism makes Baptists, that would seem to be the thing that you were teaching, that Paul is saying in I Cor. 1:17, I'm glad, or I thank God, that I didn't make any Baptists. Mr. Garner, you know that you perverted the scripture in that particular place. You know the reason Paul made mention of that verse in that particular place as well as I do, and it's a fact that a number of people were saying that we are of Paul, and we are of Cephas, and of Appolos, and he didn't want to have a follower for anyone but Christ. He said because you have this attitude or this contention among you, I'm glad that I didn't baptize very many of you. Now, the application that you're giving tonight, it would seem to me to be this, that Paul said, that certainly he was glad that he didn't make any Baptists. I want you to straighten that out if you will when you come here.

Concerning some other things that you said last evening. You said, first of all, we do not believe that salvation comes at the point of faith only. Tonight he's affirming that proposition, yet that's his word. You affirmed that very statement tonight. And if not, I want you to explain why you have made

such a statement. He said also, that baptism is necessary, but we can be saved without it. I want to know if baptism is necessary why we can be saved without it? And I want to know what makes it necessary. In what way would it be necessary, if a man can be saved without it? Now then, if this is so, if we can be saved without it, remember carefully, and tell us where the Bible says that it is necessary. And you said also that you believe people are baptized into Christ. If so, why is baptism not necessary? You said that you believed baptism was in order to get into Christ or was into Christ. Now then, if that's the case, I want to know why you think that it is not necessary to be baptized? Were you intimating that one can be saved out of Christ? Don't hedge on that when you come to the stand. I want you to just answer it frankly, whether or not you think that one can be saved out of Christ. Answer that please, when you come.

Now then, a question that I want to suggest is this: Do you not understand that the word "faith" is used to include the entire plan of Christian belief? And then as a belief in that faith, Mr. Garner? Don't you understand that? Look for just a minute if you will, to Acts 11:18. You will accept Acts 11:18, but I don't know why you won't accept Romans 5:1. Acts 11:18 said: Then God granted unto the Gentiles repentance unto life. You know that the word repentance in that particular place includes the all of it. Just as well as Romans 5:1 includes all of it in the faith itself. Now then, the word in Acts 11:18 that we read to you concerning repentance doesn't mention anything in the world about belief. But you have been using that all night, or all last night, to prove that a man was saved without baptism, because it said that the Gentiles were granted repentance unto life. We wish that you would look into that again carefully.

Again, you said this last evening, the second time. You said you do not baptize a Christian, but people who are followers of Christ. You said last evening that a Christian was not the person that you baptize, but you baptized a follower of Christ. I want to know tonight, if a follower of Christ can be anything other than a Christian? And if he can, where is the passage of scripture that would teach that he would be anything other than that. And I would like to know also this:

Do you imply that the followers of Christ are not Christians? And if so, did you learn that from the Bible?

Concerning the chart we had on the left at the close of the service, just before it was over, I asked a question concerning which one of these do you believe? And Mr. Garner ran over here and very smartly—I want you to know it takes a scholarly man to do what he did—to go over there and mark around the “now” and the “not” both. The statements are just as contradictory one to another as they can be. One says that it does save us and the other says it does not save us. And Mr. Garner said, I believe both of them. I want you to straighten that out if you will and explain to me how they could be any more contradictory one to the other, and how you could believe one and not deny the other.

Now then again, he used John 14:17 and he used that to prove that Cornelius was saved before he was baptized. He went to John 14:17 talking about the gift—talking about the person itself of the Holy Ghost, saying that the world cannot receive it, and said that Cornelius had it, therefore Cornelius was saved before he was baptized, and when Peter commanded him to be baptized, in Acts 10:48, that was a waste of time. That being the case, I want to know if in the O. T. in Numbers 22:27, concerning Balaam’s ass, when he was possessed with the holy spirit himself if that made him a child of God? I want to know if that made the man in the N. T., Caiaphas, the father-in-law of the high priest, a Christian, who was possessed with the holy spirit, and who himself spoke concerning the crucifixion of Jesus. I want to know if that made him a child of God? We want you to answer these things, and if that be the case then I want to know why Peter commanded, Acts 10:48, for him to be baptized if the man was saved already. It must have been then that he wanted him to be a Baptist, and certainly, there was not a voter there to vote on him in order to make him a Baptist. And I would like also some light concerning that.

Now then, you said in I John 4:7 one that loved—whosoever loved God is born of God. I didn’t deny that. I don’t believe that a man who loves the devil can ever be born of God. I believe that a man must love God, and not love God only, but that he must do the other things concerned. But I John 4:7 doesn’t say one thing about believing, does it Mr. Garner? It just says one that loves, therefore, according to your passage of scripture,



and the way that you're using it, a man, I John 4:7, that loveth God is born of God, therefore he is born of God before he even believes. You people open your Bible and let's look at some of the things salvation is conditioned on in this particular chapter. First of all, in 4:7, whosoever loveth is born of God. In 5:1, whosoever believeth is born of God. In 2:23, whosoever acknowledgedgeth is born of God. And in 4:2, whosoever confesseth is born of God. And 3:4, whosoever keeps a commandment is born of God. 3:27, whosoever doeth righteousness is born of God. There are many things according to John that salvation is conditioned upon. Then you ought to explain that to us when you come to the stand. And there's another thought that you ought to think about also, the book, the American Standard Version, or the Revised Version, says begotten, and you ought to explain that away, for I know definitely that you knew it when you read the verse.

Once again, he said to find one verse that says we must be baptized to be saved. You said yourself, last night, three different distinct times, on the tape, that you believed that a man had to be baptized in order to be saved. You said three different times, and now you've asked me, where the passage of scripture is that said a man must be baptized in order to be saved? I've quoted it for you a half dozen times—Mark 16:16. He that believeth and is baptized shall be saved. He that believeth not shall be damned. Now, Mr. Garner, if that doesn't say that a man has to be baptized in order to be saved, I want to know how the Lord would go about saying it. I want to know just how it would have to be written in the Bible for a man to believe that he has to do something, that is to be baptized, in order to be saved. I wonder if you'd believe it if the Bible says, baptism doth now save you. If you would, open your Bibles to I Peter 3:21, where it says, Baptism doth now save you. Maybe you can understand that. Again, you said this, that baptism makes men right before the world. I asked you last evening what baptism was for if baptism wasn't for, or in order to, the remission of your sins, and you said that it makes him right before the world. I want you people to open your Bibles with me to Matthew 3:15, and you will read where Jesus came to John to be baptized of him. As he came there to be baptized of him, he explained to John that this baptism was an act of righteousness. And he said, Suffer it to be so now, for thus it behooveth us

to fulfill all righteousness, and the book said, then he suffered him.

Last evening when I asked you if baptism was the righteousness of man or the righteousness of God, you said both. But the Bible says that it is the righteousness of God. Now, then again, you said that baptism makes the man right before the world. Open your Bibles rather hurriedly to Matthew 6:1 and let's see what the book says about that. "Take heed that ye do not your alms before men, to be seen of them." So then according to your own teachings, you are teaching that a man ought to do something that is not accepted to God. Now then, you ought to know also that James 4:4 says when you do things to make you friends with the world, you are at enmity with God himself.

I have a little book that I would like to read just a passage from, to you, for I believe that it will cast just a little light on Mr. Garner's statement. I'm reading from Bro. Warlick, one of his books, entitled, "Some Baptist Blunders." It has this to say concerning what Baptists teach that baptism does for a person. "From a Baptist standpoint to whom does baptism declare one's salvation? Not to God, for he already knows it." Now, that is certainly so. If one is saved, God knows it already. Not to the church for the church learned of it when it set at the coroners bench and held an inquest over the candidate to vote on his condition. Not to the world, for the world was present and heard the speech. Then Baptist baptism only declares salvation to the devil. Then Baptists' baptism only declares salvation to the devil. The only other character in all the known universe, that didn't know that man was saved at that time." And I believe that is what you said in the things that you were bringing to us last evening in your closing speech. He said that Acts 2:38, the baptism mentioned there, was in order that people might speak in tongues. Mr. Garner, do you believe that everyone that was baptized on the day of Pentecost, according to Acts 2:38, received the gift of the holy spirit; received it in order that they might go out and perform miracles? If so, why don't you explain why in Acts 8 a couple of the apostles had to go down and lay hands on somebody that they might receive this power themselves. I want you carefully to contend with this when you come to the stand and give us an answer concerning it. Now then, you said that I teach that all who are

not baptized will go to hell. Ladies and gentlemen, I don't teach anything but what the Bible says. The Bible says that if a man is not baptized, he'll be damned. John 3:1-5, Jesus Christ himself made this remark, "Except a man be born of water and the spirit he will in no wise enter into the kingdom of heaven." Mark said that he will be damned, and a man that is not baptized, certainly will be lost. Now, Mr. Garner, we want to put the monkey on your back. Do you think that all these good honest Jews and these good honest Atheists, people in the world who don't believe in Jesus Christ, are condemned and going to hell? If so, what's any worse about a good honest Jew or a good honest Atheist in the world going to hell, than a good honest Methodist, or a good honest Baptist, or a Lutheran, or whoever it might be? Now, you used the term several times last evening, "nominal Christians." I want to know where you find this particular word in the Bible. And you came to your first negative argument last night on the proposition for tonight, and you used Luke 7:56, and said, concerning the woman, we'll read the verse that says she was saved. Thy faith hath saved thee, and she hadn't done anything in the world, which is just not so. If you will open your Bibles and read that passage of scripture, and begin with the 44th verse, the latter part of, Jesus said that she had washed his feet with tears and has wiped them with the hairs of her head, and pointed out the things she had done. Be that as it may, that's in another dispensation. We live in this dispensation, and Christ could save anybody any way that he wanted to save them back there, for he was still yet the administrator of his will according to Hebrews 9:16 and 17. As long as a man lives he can do anything he wants to with his property. He can give it away if he chooses to give it away, but after he dies and the will is sealed, after the death of the testator, then it becomes in effect. And after Christ died then the will was probated in the courts in the sky and then man had to obey the things taught therein. Christ could say to anybody he wanted to that you are saved from your sins, you are saved from your sickness, or you are saved from whatever it might be, for that was his privilege while he was yet on earth. We are talking about the dispensation in which you and I now live.

You mentioned also, Mark 2:5 and Luke 7:44 to 46. None of those cases says a person is saved by faith alone, or faith only,

or at the point of faith only. They did something. There was some work involved. They believed themselves something could happen when they did these things, and that's the thing that motivated them to go and do the things that they did.

Now then, concerning some of his arguments for tonight. We will get into them. First I'd like to ask this question. Do you contend that all Baptists receive the holy ghost? I mean that when one is baptized, I want to know if he receives the Holy Ghost if he's a Baptist? Now if he's a Baptist, you said a while ago here on your board that conviction came about by the holy spirit which acted on the heart, then according to your teaching he's got it before he's baptized. And I want to know if that's the case, then why do you say in Acts 2:38 it was that he might have the power that he could go out and perform miracles and do such things? You are confusing the people. You are not straightening the people out at all. Then concerning Acts 10:48, I don't know why you keep stumbling over that passage of scripture. And Acts 15:9. I wish you people would open your Bibles and let's look at the passage of scripture just following. In Acts 15:9 this is the reading, now Peter is talking, he said this: "Now God has put no difference between us and them, purifying their hearts by faith." Peter is talking about the Gentiles. If you will, open your Bibles for just a minute over to the book of Ephesians, about 2:16 and 17. Along about that particular place he is telling you that Christ broke down the middle wall of partition and reconciled them into one body. There are no more two bodies. He related to the church the things that happened when he was down there preaching to Cornelius, and how he commanded Cornelius in Acts 10:48 to be baptized. Then he came up to the church and he began to explain to them, that then God had justified them or purified their hearts by faith. I'm not suggesting that God purified the heart like you do, by the holy spirit, apart from the word at all. I believe that it is by the word of God. By the truth itself that you said while ago is revealed in Romans 10:17. You wrote up here in Romans 10:17 that faith comes by hearing and hearing by the word of God. And the very next thing you put up there was that a man is convicted by the holy spirit. Well, why in the world does the Lord have to convict and then the holy spirit convict. The one separate and part from the other? I wish you would explain that.

Now then, you said that the N. T. commands baptism after people have been saved. I want to see the passage of scripture that says that you ought to baptize a saved man. If your Bible teaches it as you say, you being a doctor and a scholarly man, you who are the dean of the institute of Henderson, Texas, that higher institute of learning, ought to be able somewhere in your Bible to find the passage of scripture that says to baptize one that is saved. Why Mark 16:16 didn't say, he that believeth and is saved shall be baptized. That just isn't in there. It says, he that believeth and is baptized shall be saved. Then you went to Matthew 28:18-20 and you said that Christ said to go and make disciples of them. I agree to that. That word disciples is a learner. When he makes a learner of you, then what ought you do to him? Why you ought to baptize him. That's in accord with John 3:16—God so loved the world that he gave his only begotten son that whosoever believeth in him should not perish but have everlasting life. I believe that, but John 6:66 said some of his disciples turned back and they followed him no more. I want to know if they were children of God when they turned their back on the Son of God and left him to live in the world? I want you to explain why such is the case. Then you went to Luke 13:3 and said repentance is necessary to salvation. Well, I believe that. But Luke 13:3 doesn't say anything about faith, at the point of faith alone, for it just isn't there at all. Why I believe that a man's got to repent in order to be baptized. Now then, you said again if I would give you a verse anywhere in the Bible that conditioned salvation on baptism, that you would give up your proposition. Well, ladies and gentlemen, if Mark 16:16 doesn't say it, if Mr. Garner can't understand that Mark 16:16 says, He that believeth and is baptized shall be saved. He that believeth not shall be damned, I honestly don't believe he ought to worry about getting to heaven. I believe that he will be taken care of. For I don't know any way in the world that it could be made plainer than to say that he that believeth and is baptized shall be saved. Why, you go to Acts 2:38 and a group of people are crying out. They said, "Men and brethren, what must we do to get rid of the sins that we are guilty of—crucifying the son of God." And Peter said, to "repent and be baptized for the remission of your sins." According to Garner you will be able to go out and talk in tongues after the baptism. That's what he said last

night. I want to affirm again, if you will, when you come to the stand. You said, find where the Bible says in one place that we are saved by baptism, and you will give up the proposition. I Peter 3:21: Baptism doth now save you. Baptism doth now save you. And, Mr. Garner, in the closing minutes of my opening address, I want to know if you were baptized for the remission of your sins? Were you baptized for the remission of your sins? Please answer that as you come to the stand.

Thank you.

## 2nd Affirmative Speech

By **ALBERT GARNER**

Gentlemen Moderators, Ladies and Gentlemen, Respected Opponent:

It affords me a distinct pleasure, and I am happy to see what Mr. Coon, Mr. Kelley, attempted to do with the speech tonight. If I ever heard a person make a disgusting failure of answering arguments presented, you heard it tonight. Of the 19 specific arguments that I gave, he didn't even refer to but two scriptures in the entire address tonight. He has ignored my arguments until I have no chance to reply at all. I didn't leave a scripture that you gave in your first affirmative address off. All right, one? Be that as it may, I didn't submit scriptures or refuse to answer any scripture that you gave in your first speech last night. Now, remember, that whatever he says about these arguments that I have submitted, that I have no reply to them. I gave 19 of them. He spent the entire night except the last four minutes, rehashing last night before even referring to tonight's speech. Remember that. It's true we are on the same subject. On the same subject. But the person in the negative is supposed to answer the argument made in the next speech. And now then, I submitted the arguments, and what's been said about them? I'm going to answer the questions that he submitted. Each of them. Before I do that, however, I want to show you how he handled the questions I asked. Do you baptize a child of God, a child of the devil, or a what-you-may-call-it? What did he answer to that. He said, I baptize one in opposition to the devil. Mr. Kelley, you are still hedging. Is this one in opposition to the devil, is he a child of the devil or is he

a child of God? While he is in this opposition? Come on, tell us. You're dodging, aren't you? Is he a child of God or a child of the devil? One what? A what-you-may-call-it? What is he a child of—a monkey? baboon? or—— He is a child in opposition to God? While ago you said he was in opposition to the devil! Mr. Kelley, you are licked, aren't you? A fellow who will dodge in his questions that way, he either doesn't want you to know his position, or he is intellectually dishonest. Now, Mr. Kelley, you go over any question that I do not answer. If you will give me time to answer it, as I have you this, I will answer it clear cut and specific. Written or oral. Do you baptize a child of God or a child of the devil? Last night he talked about a what-you-may-call-it. He said something about being begotten, and he gave a scripture. Let's see if I have the reference to that. Begotten through the word. Yes, one is begotten through the word. And in the original language, it's exactly the same word, begotten and born. In every instance, he's shaking his head, but if there is anyone here that knows about the language he knows that he is being intellectually dishonest here too. They are the same original word in every place, both born and begotten. It is true, we speak of a person being begotten from the sense of conceived. And then being born later. But the Bible doesn't talk about a person being begotten and then being baptized to be born. If so, will you tell me, Mr. Kelley, where one is begotten before he is baptized? You gave a scripture on it, begotten through the word? Well, I believe that. The word is used as a means. I wrote on the board. You erased it. Wrote it on the board that the word is a means. It gives information and tells that man is a sinner. Upon the basis of that, God's holy spirit comes to bring conviction upon, and to bring a sense of personal guilt to the one who has offended and insulted God. And under the conviction of the holy spirit, I pause here to say that I did not say an unsaved person had received the holy spirit, but that the holy spirit was convicting him of his sins. On the basis of the conviction, recognition of personal guilt wrought by the holy spirit, then it is man is commanded to repent. "God now commandeth all men everywhere to repent." Repentance toward God and faith in Jesus Christ. But if you can find a scripture that says you are begotten before you are baptized, then that will be fine. Do you baptize a child of God or a child of the devil, or just a what-you-may-



call-it? Just a child? Why didn't you tell us you didn't know, Mr. Kelley, which one he belonged to?

No. 4. Since you evaded question 4 last night, I'm repeating it for you to give a clear answer. "Are all responsible people who have died without baptism in this age, now in hell, according to the scriptures?" What did he say about it? Are all responsible people who have died in this age without baptism now in hell? What did he say about it? About the same thing he did about the other—he could have answered "yes" or "no," with some explanation, but did he do it? No, he dodged! He ran from it! This is being unfair to questions. I don't speak to be unkind, but it is and you can see it. He said according to—I can't read it—all who have not been baptized will be damned. "According to the Bible all who have not been baptized will be damned." He gave Mark 16:16 again. He that believeth and is baptized shall be saved. He that believeth not shall be damned. I asked him for one scripture that says "he that is not baptized shall be damned," and told him that I would concede defeat. It's your doctrine, but there's no scripture in the Bible that teaches it, and he knows it. But still the question is: Are all responsible people who have died without baptism in this age, now in hell? according to the scriptures? He said that I did not ask that last night. I asked the specific word for word question, except for the last phrase, according to the scriptures. I want to know tonight, if he will give a scripture, he never offered last night. Now then, are all—get it and check it if you want to—are all responsible people, or adults, who have died without baptism in this age, now in hell, according to the scriptures? He ran from it last night, and he did the same thing tonight. Mr. Kelley, I'm giving you a minute, if you want to, to answer, they are or they are not. Are all responsible people, or adults, who have died in this age, without being baptized now in hell, according to the scripture?—Oh, that's a scripture we know that. Both of us know it's in the Bible and agree on it, but what does it mean? — All right then, you mean that — by that, do you mean that all who have been baptized in this age, and have died unbaptized as a responsible adult are now in hell. Is that what you mean? All right, they have to be baptized according to the Bible, is that what you mean? — All right, he has to be baptized for the Bible teaches too. Then he has finally said it after a long time of cork-screwing to get

it out of him. All that are not baptized in this age, according to the scripture, are now in hell. No matter how much you may have repented of your sins, put your faith in Christ, they are now in hell. Baptism is on the condition of the water, and at that point alone, one is saved. Repent of your sins, put your trust in Christ, call on him, as the publican did, "God be merciful to me, a sinner." But you can't go home justified. You are out on the battlefield of the world. I don't speak this for sentiment, but I speak it because it is factual matter. Hundreds have testified they have been saved out on the battlefield—away from baptism. That they have confessed their sins, repented of their sins, and the Bible declares that they receive peace with God. By the removal of the sense of personal guilt. But Mr. Kelley says, they are now in hell. Unless he's been baptized. Not only that, but last evening, he said that the church and the family of God were the same. Now he says no one can be saved unless he is baptized into Christ. The church and the family of God are the same. I asked if anyone can be saved outside the church or the family of God. He answered no. Am I representing you right? Can anyone be saved in this age or get to heaven without being baptized? Or without being in the family of God? He answered no. One can't get into the family of God without being baptized. If children in this age die, he says they will not be in the family of God. Unless you baptize infants. Because no one can get into the family of God without being baptized. You see the ridiculous position he gets himself into? I'm going deliberately. In the first place, the family of God and the church are not the same. One is born into the family of God. Part of the family of God is in heaven and part is on earth. But the church is of heaven's origin, but the church is not in heaven. It's upon the earth. It's an institution, a thing that the Lord left here. It is the saving agency, or institution, that is to preach the gospel. But the family of God and the church are not the same. One is not said to be born into the church in any place. He is born into the family of God.

Mr. Kelley asks, how does one get into Christ? He is created in Christ. Ephesians 2:10, we are created in Him unto good works. How does this first creation come about? By what is termed naturally, procreation. Our first creation was a direct creation. Today we are born by procreation, by others. I was born

the first time physically. When was born of God, I was born of spirit. The holy spirit convicts man to salvation. The holy spirit brings man to the place where he can exercise faith or trust. It's his then, to receive or reject. To believe or to refuse to believe. It's at the point of belief under the conviction of the Holy Spirit, that one is created in Christ Jesus. John 6:63 says, "It is the spirit that quickeneth or giveth life; the flesh profiteth nothing." John 6:63. The holy spirit begets or quickeneth. Now, Mr. Kelley said that one was begotten before he was baptized. If he was begotten before he was baptized, the scripture tells us that he was begotten by the holy spirit. It is the spirit that quickens. Doesn't the scripture say that he is begotten by the word? Yes, the word is the means of giving information. But it's the holy spirit that brings the enlightenment and the understanding and brings to the conscience a sense of personal guilt and defilement on them. All right, reading on, his third question. Was anyone ever baptized into Christ before Pentecost? He said that they were saved on a promissory basis before Pentecost. Saved on a promissory basis. All right, has the Lord ever broken any of his promises? No matter how he was saved, he was saved by some kind of a measure before Pentecost. Most of you people hold that no one's sins were remitted till after the death of Christ. Until Pentecost. I see you hold a different position.

No. 4. (Can anyone be baptized into Christ, outside of the Church of Christ, with which you fellowship? If a person is baptized according to the Bible, he is a member of the Lord's body. Isn't that a fine answer? What? Is in that church—oh, you have — all right, he is in the Lord's body is what you put here, and it is in the Church of Christ. That's what you meant? Can anyone be baptized into Christ outside the Church with which you fellowship? Did he answer "yes" or "no." He didn't answer, and he didn't even try. He tried to get around it. He said, if a person is baptized according to the Bible, he is a member of the Lord's body. Well, suppose he is. That's not answering the question. You are running from the issue. The people, even boys and girls, out there, can see that. Will anyone who believes and is baptized according to Mark 16:16, if he believes with all his heart? He could have said "yes" or "no" with some other explanation. Did he do it as I asked him to? No, he didn't even try. He said, you cannot

baptize until he has been—something else. He talked about my writing last night—until he believes. Your question is—You cannot baptize him unless he believes. You cannot baptize him unless he believes. Well, every Baptist knows that. That he must believe, and the believer has everlasting life, and is saved, justified, born again, but that's not answering my question, Mr. Kelley. The question is, "Will anyone who believes and is baptized according to Mark 16:16, be saved if he believes with all his heart?" Now you boys and girls, can see, he could have said "yes" or "no." Could have said "yes" or "no," but did he do it? No, why, because he doesn't believe Mark 16:16. He doesn't believe one word that is in it. Before we get through with this debate it will be brought up and be shown. Baptists believe what is in there. I laid three scriptures out on the board last night: Acts 16:31, Believe on the Lord Jesus Christ and thou shalt be saved. And I have shown you throughout this discussion that one is promised salvation at the point of faith or belief in Christ before, and therefore without water baptism. I have asked for a scripture that promised it on the condition of baptism in a conditional clause. He comes with Mark 16:16 again and again. This is a declarative statement and every Baptist believes that he that believeth and is baptized shall be saved. But the issue is, who will not be saved? The following statement specifically says, he that believeth not, shall be damned. Mr. Kelley, if you will find one scripture that says, he that is not baptized, shall be damned, I'll say that one has to be baptized in order to be saved. It would place baptism as a condition or a means or an instrument to bring salvation. You haven't found it and you haven't tried. And when I've asked you the question you have dodged, and evaded, and ran from the issue. The people can see that quite clearly. Now, then, he gave me some questions, and I'm going to answer them.

Is the faith of John 12:42 one that made them acceptable to God? The Bible does not say. If they believe with all their hearts, they were saved. Yes. But the Bible does not say whether they believe with their hearts or not. It says, some believed, did not confess him, for fear they would be thrown out of the synagogue. But whether they believed with all their heart, we do not know. Nicodemus and Joseph of Arimathea were secret disciples of the Lord. Who did not confess him openly. It's possible for a person to be saved, and not make

a confession for the fear of men. He says if so, the Lord will deny him. All right, sir, exactly, but where the Lord spoke of "If ye confess me not before men, I'll not confess you before the father in heaven." The subject is the hour of rewarding. One shall not be granted reward who refuses to confess the Lord, before men and by works. I Cor. 3:13 says that every man's work shall be tried, for the day shall declare it by fire, if a man's work abide, which he hath built upon, he shall receive a reward. But if his works shall be burned, he shall be saved as if by fire." It's possible for a person to be a secret disciple of the Lord, and to refuse to walk in steps of obedience, and still be saved. He'll be saved as if by fire. Unrewarded, yet delivered from the throes of hell.

No. 2. Does a man have a living, acting, and working faith before he believes? He has a living faith which produces good works. Does he have a living, acting, and working faith before he believes? Faith is the state of being, belief is the acting. Though the spirit convicts one to the point of faith, so that he can understand his personal need of salvation and that Christ is the Saviour. When he exercises that faith, the faith is alive, Mr. Kelley. The faith is alive. And when he believes he is saved. And his faith produces good works. The love comes after salvation, and after belief and is a fruit.

No. 3. Is faith alone, faith without works, a living or a dead faith? A dead faith. Will a dead faith save you? No. Is believing or faith a work? Yes. It is the only work — it is the only work, and the Lord used that accommodatively. That is used to bring salvation. John 6:27, Jesus said, Labor not for the meat that perishes. But rather labor—the scripture goes from me—Labor not for the meat that perishes. But that which endureth unto everlasting life. And he said unto them, This is the work of God, that ye believe on him whom he hath sent. The only thing in the Bible that is called a work, on the part of man, that brings salvation is to believe. The specific article is used the one time. They said, what may we do that we may work the works of God? We want to do something. To work the works of God. They were unbelieving Jews. He said, "This is *the* work of God, that ye believe on him whom he hath sent." Yes, a man is saved by work, not by works. And that is the only work that is mentioned in the Bible, by which, a

means of which, one is saved. The Lord used it accommodatively.

No. 6. Is a man saved with a dirty conscience? There's not a thing in the Bible speaking about a dirty conscience. He has a filthy conscience until he believes. Then he is purged at the point of belief, when he is saved. Is baptism essential to a clean conscience? Not essential to acquire a clean conscience. It is essential to declare a clean conscience. To the world that you have been saved.

No. 8. Is there any acceptable Greek lexicon or any English translation to give the word *eis* in Acts 2:38 the meaning "because of." No, not to my knowledge. Can a man be saved if he rejects the council of God? No. I am answering specifically. No dodging or hedging. Now, I qualify. Can a man be saved if he rejects the council of God? No. But the issue is at what point of the council of God is one saved? Is he saved at the point of God's command for him to believe? Is he saved at the command to repent, to hear the word? Or is he saved at the point of being baptized? The council of God or is he saved at the council of God to take the Lord's Supper or is he saved at the council of God when he takes care of the widows and orphans? No. One cannot be saved if he rejects the council of God. The point is, at what point in obedience to the council of God is one saved?

No. 10. Would it be any worse for a good honest Methodist or Baptist to be lost than for a good honest Jew to be lost? No. No. Not a bit. This was his only attempted reply whether or not one could be saved outside of the Church to which he is a member. Incidentally, he brought the proposition back here and he didn't sign it. He is from a different sect from Curtis Porter, J. Porter Wilhite, and Mr. Wilson Coon—for whom he himself has moderated in a debate. He has decided they are wrong on the issue. Then I gave another proposition: "I agree with Mr. Thomas Warren, that every responsible adult who dies as either a member of the Methodist or Baptist church will go immediately to hades, and at the judgment will be cast into hell." Did he sign that? No. He dodged it. Left it open. Here are your questions and answers, clearly and specifically. Mr. Garner says he does not baptize a Christian. If the Lord ever commanded a Christian to be baptized I don't know anything about it. He asked me, do you baptize a Christian? I said

I knew of no command to baptize a Christian. The word Christian refers to one who is a follower of Christ. There is controversy over what a Christian is. I baptize a believer. I baptize one who is saved. I baptize one who has everlasting life. But there is a controversy over whether or not one is a Christian even when he is baptized. Without taking the Lord's Supper, and without doing some other things. I Cor. 1:17, Paul thanked God that he baptized not but a few and that he supposed he thanked God that he didn't make but a few Baptists. Mr. Garner, why did he thank God that he baptized not but these few? If you'd have read the next verse you'd have seen it, he told you. "Lest some would have said I baptized in my own name." I told you last evening that scripture that he introduced, one was baptized of Cephas, and one of Appollos, was a controversy over ministerial leadership, and who was the greatest pastor. And he tried to apply that to the plan of salvation. I said the subject was not salvation, but rather, the subject was the ministry that they were discussing. Then he jumped way down close to the close of the chapter and found a verse that referred to salvation. Said Mr. Garner, "salvation wasn't mentioned." Mr. Garner didn't say it. He misrepresented it. I said the subject was not salvation. And tonight he comes to bring that back again. Paul said I thank God that I baptized none of you, but Crispus and Gaius and the household of Stephanus and besides this, I know not that I baptized any other for he sent me *not to baptize, but to preach the gospel*. I have shown that baptism is a figure of the gospel—the death, burial, and resurrection of Christ, I Cor. 15:1-4. I've given that 3 times and he's not even referred to it. How Christ died for our sins, according to the scripture. Was buried, rose again the third day, according to the scripture. Has he replied to them? He hasn't even tried. And now to the argument. I read my first argument which was based on Romans 1:16. I am not ashamed of the gospel of Jesus Christ for it is the power of God unto salvation to every one that believeth, to the Jew first, and also to the Greek. Here it is declared that God's power is manifest in salvation at the point of belief. It is the power of the gospel. I asked him for a scripture that baptism was the power unto salvation or had any power. Did he reply? He didn't even try. I quoted Proverbs 29:25, "Whosoever putteth his trust in the Lord shall be safe." What did he say about that? Same thing

he said about the other. I quoted Romans 4:3, Abraham believed God and it was counted to him for righteousness. At the point of belief. It was counted to him for righteousness. What did he say about that? Same thing he said about the other. I gave John 3:16, Where that salvation and man's not perishing was conditioned upon his belief in Christ. What did he say about that? Same thing he said about the other. Didn't even mention it. Well, that replies to everything that he said, and may I come and give some additional arguments. He will possibly make no reply to them, or if he does, you will remember that I have no opportunity to say anything about them at all. Because this is the last night on the subject. I John 4:7, Everyone that loveth is born of God and knoweth God. I loved God before I was baptized. And the Bible said I was born of God. Mr. Kelley, did you love God before you were baptized? All right, the Bible says you were born of God. Before you were baptized. You give up your entire position. Either that or a person can be born of God and not be saved. See where a man gets himself? That's the kind of mess he gets into. I John 4:15, Whosoever confesseth that Jesus is the son of God, God dwelleth in him and he in God. I asked him last night if he confessed that Jesus was the son of God before he was baptized. He said he did. The Bible said God dwelt in him and he in God. Concerning, everyone that loveth is born of God, he said oh, that didn't mention baptism, didn't mention baptism. Certainly not. Certainly not. I explained last night that love is a fruit of belief. A fruit of salvation. It is never used as a means or instrument of salvation or the new birth. And it's never placed in a conditional clause, so that complying with it would bring the promise of salvation. Romans 10:13 reads, Whosoever shall call upon the name of the Lord shall be saved." I called upon the name of the Lord before I was baptized. The Bible said that I should be saved upon that. There is a Bible example, Luke 14, the publican prayed, God be merciful to me, a sinner, and he went down to his house justified. I gave three specific examples of people who were saved at the point of faith in Christ. An unclean woman came to Christ, Luke 7:50, and she came and fell down at his feet with an alabaster box of ointment and anointed his feet, believing in him, and Jesus said unto her, Thy faith hath saved thee. Go in peace." Oh,



Mr. Kelley, we would like to have a scripture that says thy baptism hath saved thee? If he could only find one.

Ladies and gentlemen, I have sustained the proposition. One is saved at the point of faith in Christ, before and therefore without, water baptism. Baptism is a figure of one's salvation, identifying him as a Christian.

## 2nd Negative Speech

By MR. KELLEY

Mr. Garner, Gentlemen Moderators, Ladies and Gentlemen:

Mr. Garner, when I answered these questions, I didn't think you'd like them. I'm not here to pacify you, I'm here to tell you what the Bible says. I never saw a Baptist that likes the answers that the Bible gives, in relation to some of the questions that they ask. Now you asked me a while ago why in the world I didn't answer "yes" or "no." I've been honest with you every time you have asked me a question—I've answered it. I want you to answer this question for me "yes" or "no." "Do you still whip your wife? Come on Garner, do you still whip your wife? Answer yes or no. Do you still whip your wife?— Do you whip your wife, "yes" or "no." There you are. When you put it on his back, you see he don't want it that way. If he says "no"—sit down Garner—sit down Garner—You asked me a question "yes" or "no" when I couldn't make it clear to you. You just had 30 minutes, and you ripped, and raved, and ramped about everything I said. You were not satisfied with an answer I gave you. I gave verses, you wouldn't accept them. I answered from the table the questions you asked me, the way you asked me, and you said, "You can see, ladies and gentlemen, and you call these children in, and said, see! he won't answer "yes" or "no." Now the audience knows that you did that, and I'll leave it to them. Now I'm asking you "yes" or "no." Have you quit whipping your wife? You're not going to answer that, and you know you're not. You're going to hedge on it, and you know you're going to hedge on it. You are not going to say anything. You will come out

with some sort of an explanation, and then attempt to put something on me, and you want me to answer "yes" and "no."

Now then, about these lists of questions that I haven't answered yet. You said that you didn't give me anything last evening that I couldn't answer. (New arguments.) Mr. Garner, you gave me four arguments, and it's on the tape. You stay here, we'll set it up here and play it. You said last evening, I'll give you these four arguments, it's all right, you can answer them tomorrow night. Now, didn't you? Answer yes or no. Didn't you? (Garner speaks from table admitting it.) All right. Then why did you say you didn't do me that way? You ought to apologize to the audience. Shame on you. Now then, he said a while ago that if I don't believe like Rue Porter, and those brethren, that I am a different sect. If I'm a different sect, then I can't go to heaven. I want to know if you and Vernon L. Barr believe just alike? You and Mr. Vernon L. Barr? Do you? Are you the same sect? Are you and a Methodist the same sect? Certainly, you won't admit that. Do you believe that they are going to heaven? If you do, then you believe that some different sect will go to heaven. You see when you put it on your back it's not the way you like it. And you don't stick with the debate. Now then, about this promissory salvation. He said that I evaded the issue when I answered his question and said that they (the people before Pentecost) were saved the promissory way, Hebrews 9:22, said there was no remission until the shedding of blood. I told you we had a promise in Genesis 3:15 that afterwhile that the blood would be shed, and it would be shed for that purpose. I didn't evade any of your questions at all, and you know that I didn't. You were out of snuff, and just wouldn't admit it. That's all in the world that was wrong with the man. He came to the place that he was out of soap. I remember seeing young preachers, younger than I am, come to the pulpit you know, and use a whole black board full of scriptures in about 15 minutes, be soaking wet with perspiration, and just as out of snuff as they could be. They couldn't do anything but extend the invitation. Now that's what happened to you. I can't help it. There's not any need in getting on me, because I didn't give you something to talk about. I just gave you the Bible; that's all.

Now then, to my questions. I said, is the faith of John 12:42,43 one that made them acceptable to God. He said the Bible doesn't say. You open your Bibles with me and read that verse with me. I want to ask him a question concerning it. I want to know how in the world the Bible could say they did believe, if it doesn't say that they believed in that verse? Now listen, "Nevertheless among the chief rulers also many believed on him;" why, Garner said no. But the Bible said "yes." Now I just have to believe that the apostle John was nearer to Jesus Christ than Mr. Garner is. He lived with him and he loved him more, than Mr. Garner or the rest of them. And I believe that when John wrote that passage of scripture, that he meant just what he said, when he said they believed. Now Garner said that they didn't believe. He said the Bible didn't say it. Then he came along and said if they did believe, but he said they didn't believe, but now he says if they did believe, with all their hearts, they were saved. If they believed with all their hearts, they were saved. But the last part of the verse said this, "but they wouldn't confess him." Jesus Christ said in Matthew 10:32, "Whosoever therefore shall confess me before man, him shall I also confess before my father who is in heaven." Then Mr. Garner comes along, and says, Well that's the case of people that were secret disciples. They didn't want to tell the people anything about it, because they would have some physical harm done to them. Well, you also open your Bibles with me to Matthew 10:28 and read what that scripture says. For that explains it just exactly like Mr. Garner said it, I think, maybe. Let's look and see what that passage of scripture has to say. It says, "Fear not them which kill the body." "Fear not them which kill the body, but are not able to kill the soul." Why, Garner said it's all right to be afraid of it. Garner said it's all right to be afraid of it. Garner said it's all right not to confess Christ. Garner says that you can do that, but then the Book says not to fear them that can kill the body.

Now open your Bibles with me to II Timothy 2:12 again, and hear what Paul says concerning that very reading. Mr. Garner, I don't believe you meant that when you said it. Look at II Timothy 2:12. The writer said this: "If we suffer, we shall also reign with him; if we deny him, he will also deny us." How plain, ladies and gentlemen, does it have to be? If you

deny him, he will deny you. That means if you say you are not one of his disciples, that he will turn from you and he'll not stand in the court room of the sky before the God of heaven and confess you, so that you might have eternal life. It need be no plainer. You people that are honestly seeking the truth, that want to be governed by the teaching of the Bible can certainly take a teaching like that. Now he said—I asked the next question—Does a man have an active, living, and working faith before he believes? He said he has a living faith, which produces good work. Now he's talked about me hedging. I want to know if he didn't hedge on that question? I'd be willing to leave it to anybody in the audience, and I don't know whether or not we have Baptist, Catholic, or what have you in the audience. But I'll just leave it to the audience and ask them, did he hedge on it?

My question: Does a man have a living, acting, working faith before he believes? He says he has a living faith which produces good work. Before he believes now. The man has a living acting faith before he believes? Well, how can he have a living acting faith before he believes? He put over here Romans 10:17 that faith comes by hearing the word of God. Now he said the man got it before he believes. If it isn't a contradiction, and you want to call it a hedge, you may. Certainly, I'm not able to understand it or explain it, nor do I think he is, with the answer he submitted. Again, I ask this question: Is faith alone, that is faith without work, a living or dead faith? He said it's a dead faith. But his proposition said tonight that a man was saved at the point of faith alone. Now he has said that it is dead, so he's got a man saved with a dead faith. Now if you will, open your Bibles to the book of James 2:24 and 26. It said, faith without work is dead. Garner said that faith without work is the thing that saved a man. Ladies and gentlemen, I want to know what you believe tonight in regard to that. And now I asked the next question: Will a dead faith save you? And he said no. But he is teaching tonight that dead faith will save you. The Bible certainly says no. Now I said this: Is believing or faith a work? He said yes. John 6:29. But he's already said that a man is saved by dead faith. Therefore it is impossible, according to his teachings, that a man can believe. I asked next, Is a man saved with a dirty con-

science? I'm not going to make fun of your writing like you did mine. I'll just tell you I can't read it. It says, he has—what is it, Garner?—well, I can't read it—He has until he believes, is that it? He has a dirty conscience until he believes? In other words a man believes a dirty conscience away. That's what old Peter said. That's exactly what he said in I Peter 3:21, didn't you know that? The like figure whereunto belief will give you a clean conscience. Or it's an answer to a clean conscience to God by the resurrection of Jesus Christ. You know that that's not in there. Peter said that baptism was the thing that gave the clean conscience. And there's not a passage of scripture in the entire Bible, and I mean from lid to lid, that ever said that a man believed a dirty conscience away. Again is baptism essential to a clean conscience? He said, no. Peter said it was. Now, you've got Peter on the left and you've got Garner on the right. You can have your choice. Peter said, it is an answer of a clean conscience toward God by the resurrection of Jesus Christ. Garner says no. Now you can believe who you will. Can a man be saved if he rejects the council of God? He said no. Open your Bibles with me to Luke 7:30, if you will. It's talking about a group of people. It said, the Pharisees and lawyers rejected the council of God against themselves, being not baptized. Garner said that a man couldn't be saved if he rejected the council of God. The council of God said that a man had to be baptized. And these are a group of people that rejected the council of God. I mean by that, they were not baptized. And I want to know then if they were saved? Certainly they were not, according to your teaching. Therefore my proposition stands, and yours falls flat. A man in order to be saved, must be baptized, according to Mark 16:16, and the way that you have answered your own questions. Now then, I want to take some of his passages. I told you when I came up here that I wanted to start with the last ones, and I wouldn't hedge on any. I told him I'd stay with him all night, if he wanted me to, to answer them. And he had no business coming up here when he ran out of snuff and abusing me about my not answering them, because I told him I'd get to them. Now I'm going to get to just as many as time will permit. I believe that I will go to the end of it and work that way, so maybe I can get the ones that are freshest in his mind.

You asked a question of me and the question was this: Are responsible—all responsible—people who are not baptized in this age in hell? I told you if they were not baptized according to the Bible's teaching that they were in hell. And you came up here and said that puts all little babies in hell. Mr. Garner, you asked me about responsible people. You didn't ask me about children. I don't believe that a child is born a little red-faced kicking devil and totally depraved as you do and bound for hell, regardless of what is done for him. I believe that he is taken care of until he reaches the age of accountability. You ought not come up here and use that on me. You asked the question, "responsible people," and when you said responsible people you meant to the exclusion of imbeciles, idiots, morons, and children that haven't reached the age of accountability. And you ought to apologize to the people here for making any such assertion. You said also, that the family of God and the church are not one and the same. I want you to open your Bibles with me to I Timothy 3:15 and if it doesn't say that, ladies and gentlemen, I'll sit down and never preach another sermon as long as I live. Let's read that passage and see what it has to say. "But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God." What did you say, Paul? Why, the house of God, the family of God, are one and the same. And you said that the Bible didn't say it. You ought to be ashamed of yourself. You ought to stand up and apologize to the people and say that you have made a mistake, when you made such an assertion. The Bible says, the church and the family of God are one and the same. And when you asked the question I answered you and gave you Ephesians 3:14-15 where the Apostle Paul said, "For this cause I bow my knees unto the father of our saviour, Lord Jesus Christ, for whom the whole family in heaven and earth is named." I was talking about the family of God, the church of the living God, which is the ground and pillar of the truth according to I Timothy 3:15 it's one and the same. Now we'll go back to the front part of your speech.

I don't know how to answer him to satisfy him. Because if I don't get all of them, he is going to cry that I didn't answer them, and you know that. I'll just go down the line. First, he gave I Peter 3:21. I believe that. I believe it with all my

heart. I've been preaching it all night. He came to Acts 16:31 and said concerning it that the man was saved when he believed. I deny that, for in Acts 16:30-34 it says, that he was a believer after he was baptized. They spake unto him words whereby he might believe. The next place that he came to—Acts 23:16—that's the issue of baptism. Why, Acts 22:16 is said concerning the Apostle Paul who had asked what he must do. Ananias commanded him to arise and be baptized and wash away thy sins. Well, I believe that. Now then, I suggested last night one question and I want to ask him about it. That's concerning the chart on Mark 16:16 discussing salvation. You've never mentioned it, Mr. Garner. Why?

Now concerning his questions: The first one he used tonight, was Col. 1:13, "is saved translated into the kingdom." I believe that. I preach it stronger than you do. John 3:1-5—You will no wise enter the kingdom, except ye be born again. Born of the water and of the spirit. And Paul explains it in Col. 1:13 that we are translated into the kingdom of his own dear son. I believe that the kingdom and the church are synonymous—one and the same. You don't. That's the reason you can't understand the passage of scripture. Now then, he came next to Romans 10:17. Faith cometh by hearing and hearing by the word of God. I believe it. Then next he said that a man is convicted by the holy spirit, apart from the word, and I don't believe it. There's not a passage of scripture in the Bible that says a man is convicted with the holy spirit apart from the word of God. He next came to Luke 13:3 and said a man has to repent. I believe it. I believe that a man has to repent. "I tell you nay, except ye repent, ye shall all likewise perish," but your proposition said at the point of faith alone, or faith only, a man is saved. The next verse you used is Romans 1:16. I'm not ashamed of the gospel of Christ, for it is the power of God unto salvation to everyone that believeth, to the Jew first, and also to the Greek. I believe it. But what is the gospel itself? It's the death, burial, and resurrection of Jesus Christ. That's what you said, I Cor. 15:1 through 4. I believe that. And I believe Romans 6:1 through 3, 4, and 5 said we are buried into his death. That's the place we reach the blood. That's the



place that we have our forgiveness of sin. That's where there is remission in his name. Again you came to Acts 10:43 concerning Cornelius. And I read you the verse and gave it to you while ago, Acts 10:48, where he commanded him to be baptized. Acts 10:43 said, "that whosoever believeth in him has remission in his name. I believe that, Luke 24:46-47, said that it behooves Christ to suffer and die and to arise from the dead and that remission of sin should be preached in his name. How did remission come about? Why, Acts 2:38 tells you how it came about. It said, repent and be baptized for the remission of sin, and ye shall receive the gift of the holy spirit.

He came next to the verse, Acts 2:38. I believe it. I quoted it a dozen times. He denied it last night also. He came next to Proverbs 29:25. Said trust in the Lord. I know you've got to trust in him. I preach it just as firm as I can that there is no salvation without trusting in him. But the thing is—what is the trust? What does it take to make the trust? Is it at the point of faith alone, or faith only? James said that it is not that way. The next passage of scripture he came to, I John 5:1. You open your Bibles rather hurriedly and we will read it for you. Said, whosoever believeth that Jesus is the Christ is born of God. I believe that. I don't think that a man could be born of the devil and then believe in God at all. But if you will look at the 2nd and 3rd verses in the same chapter, it says this: "But by this we know that we love the children of God, when we love God *and keep his commandments.*" That's what he said in John 14:6. He said, "If you love me keep my commandments." Mark 16:16—"He that believeth and is baptized shall be saved. He that believeth not shall be damned."

He came next to John 11:26. I believe that verse and everything that it teaches. I don't deny one part of it, but I believe what the Bible says about it and not what he thinks about it at all. Verse 11:26 of the Book of John said this: "and whosoever liveth and believeth in me shall never die. Believest thou this?" Certainly I believe it. You've got to believe in Jesus Christ—John 3:16 says if you don't believe in him, you can't have eternal life. John 3:18 says the disbeliever is condemned already. I believe it. I have never denied it, but your proposition said this—that a man is saved at the point of "faith

only, or faith alone," and not whether or not this belief must be in Christ Jesus.

Next you came to Romans 4:3 concerning poor old Abraham, saying that he was justified by faith without work. That isn't so. You brought a contradiction tonight in the Bible and you know it by leaving it hanging that way. Romans 4:3 says this: "What sayeth the scriptures? Abraham believed God and it was counted unto him for righteousness." Now you read the 2nd verse if you will. It said, why if Abraham was justified by works he hath whereof to glory, but not before God. Now then, if you will, look over in the book of James just a minute. James is explaining how Abraham was saved. He doesn't leave a doubt in anybody's mind that wants to know. James 2:21, "Was not Abraham our father, justified by works when he had offered his son Isaac upon the altar." Then James said, "*he was justified by works.*" And you have abused the passage of scripture. Romans 4:3 is talking about works of himself. He is working the works of God. The works that God gave for him to work. And when a man has done that, he has done what God said that he ought. Same as John 6:29 that says that a man ought to believe. Then concerning this baptism again, he said it wasn't an act of righteousness. Matthew 3:15 said it was. He came next to John 3:16 and told me what I ought to say about it. You ought not tell me what I shouldn't say about it. I feel confident to take care of myself. If I didn't I wouldn't be where I am tonight. John 3:16 said this—that God so loved the world that he gave his only begotten son, that whosoever believeth in him should not perish, but have everlasting life. I believe that, Mr. Garner, I believe that everlasting life is in the son. And I believe that Paul tells you how to get into the Son. In Galatians 3:27 he says, For as many of you as have been baptized, into Jesus Christ, have put on Christ. He didn't say anything about belief only, or at the point of faith only that a man has that salvation. It just isn't in the Bible. He came next to John 3:18 and he said that a man that disbelieved is condemned. I believe that. I believe that the man that doesn't believe in Jesus Christ is as bound for hell as he can be. Just as bound for hell as the man who would not submit to the council of God which

is baptism, Mark 16:16, Mr. Garner. I believe that passage of scripture.

He came next to John 5:24, which is the citadel of all Baptist teaching that teaches a man, by the point of faith and faith only, is saved. I want you to open your Bibles if you will and see what that verse teaches. Verily, verily, I say unto you, he that heareth my words—now Christ is talking. Christ said that whoever then hears my words and believeth in him that sent me—he is talking about belief in God in that verse. He isn't talking about belief in Christ at all. Now then, he said—hath eternal life. Mr. Garner, if he hath eternal life in that verse it means it's in his possession now, then that man is saved, before he has ever believed in Christ. And if you will open your Bible to I John 2:25 it will tell you how we have eternal life. "And this is the promise that he hath promised us, even eternal life. I Peter 1:9 says this: "Receiving the end of your faith, even the salvation of your souls. Not at the start of it, at the point of faith only or faith alone, that isn't what the Bible teaches. Next he came to I Peter 3:21. That sure does worry him. I still believe it, just like I did in the beginning. Then he came to I John 11:12 and he talked about as many as received him, to them gave he the power to become the sons of God. I believe that. I believe that you couldn't kill him with a cannon. I don't believe that he was a child of God already. He said he gave him the power to become. A man can't become something that he already is. You have said at the point of faith only and alone that's what he is. Mr. Garner, it doesn't teach that. He said that he gave them the power to become the sons of God. When he became the son of God he became the Son of God by rendering obedience. You brought this up also that I won't forget, before my time runs out. You said, there's a man out on the battlefield—big crocodile tears, that you Baptist preachers cried—they play on the sympathy of the people. He said if a man is out on the battlefield and he wants to confess Christ and he can't be baptized, you are damning him to hell. Well, Mr. Garner, suppose one gets up in the Baptist church to walk down the aisle to come to the front, but before he gets there to tell you about it, he smothers to death. What happens to him? When you put it on you, you don't like it. Why, you know you don't like it. That isn't the point; it isn't the point

whether or not a man will go to hell. The Bible says in I John 1:12, the verse you gave while ago, "to him gave he the power to become the Son of God." I mean that you couldn't kill him. if he has received God and was headed for the baptistry instantly. I don't believe that you can wait like you people do, for 6 or 7 months, and make a big show of it. The Bible says you ought not to do that before man as a show, but you ought to do it as they did concerning the Philipian jailor. He brought up I Peter 3:21 again and gives a story of the uniform. He said the soldier in the army, then he puts the uniform on. And that a man is in Christ and he puts Christ on. Why, Mr. Garner, that isn't the parallel that you want. The parallel that you are making concerning that is this—the man is in the army and the man is in Christ. Now, how does the man get in the army? Why, the man got in the army by doing some things just like the man got into Christ—by doing some things. How did he get into Christ by doing some things? Galatians 3:27 says you're baptized into Christ and when you are baptized into Christ you have put on Christ. Now then, concerning the next passage of scripture he came to—Galatians 3:27. That's my passage. I gave you the Greek word "gar" last night that gave us the reason for. For this "cause". Paul was talking to the church at Galatia. Mr. Garner, answer yes or no from your seat. Was the book of Galatians written to a group of Christians or to a group of sinners? Was it written to Christian or sinner? I know that you won't answer it. I knew that you wouldn't answer it. Listen, Paul is telling a group of Christians in Galatians 3:26 and 27 why they were Christians. He said for ye are the children of God by faith in Christ Jesus, and now for this reason—this is the reason that you are: For as many of you as have been baptized into Christ, have put on Christ." He made mention of the next verse in Ephesians 2:8-9. I believe these verses as well as you do. For by grace are we saved through faith, and so on. I believe it. But if grace includes faith which is work, I want to know why in the world it doesn't include baptism which is a work also? If grace includes faith, it must include baptism also. I never denied the passage of scripture. And next he came to Romans 10:9. Let's read that passage of scripture for him in order that he can't say that we tried to pass that up. Now 10:9 said this: If thou shalt confess with thy mouth the Lord Jesus.

While ago he said you didn't have to confess the Lord Jesus. And then used this passage of scripture to show that a man was saved if he had confessed him. But while ago he said that he didn't have to confess him. He talked about Joseph and Nicodemus back there, who were secret disciples, who didn't confess him. He said that you don't have to confess him, and then gives me a verse, Romans 10:9—Thou shalt confess with thy mouth that Jesus is the Christ and believe in God—and so on, that ye shall be saved. Why did you give that, Garner? You don't believe it; you said you didn't while ago.

Next he came to John 8:24. Let's look at that passage of scripture. I'm sure that I believe just exactly what it says about it. But I know that it doesn't say that a man is saved at the point of faith only or faith alone. It just isn't in there at all. "I say unto you therefore that ye shall die in your sins, for if you believe not that I am he, ye shall die in your sins." Why, I believe that. A man that doesn't believe that Jesus is the Christ, the son of God, is just as hell-bound as a man can possibly be. Why, certainly I believe it. I have never denied it, nor would I ever deny it. I'll affirm that tonight. Now then, if you will just stop for a minute—you worried me when you came up here to the stand about me not answering your questions. Mr. Garner, I want to know if you think that the truth that you put out won't stand more than 30 minutes? Don't you know that John 8:32 said this—that we shall know the truth, and the truth will make you free. That he promised justification by that truth, in John 17:17. You should not worry about it. I think that I've gotten to every passage that you mentioned. Now, have I or haven't I? Answer me "yes" or "no." (Ask me to explain Rom. 1:16). Romans 1:16, For I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to everyone that believeth, to the Jew first and also the Greek." Now, I believe that. I certainly do believe that Christ's gospel is the power of God. I believe that it is the counsel wherein man is saved. I believe it's the counsel man can't reject. I believe that a man must obey Mark 16:16: "He that believeth and is baptized shall be saved." And I believe that's what the gospel is. I think you should teach man that he's got to hear and he's got to believe, and he's got to repent and confess his sins, and be buried with Christ in bap-

tism, and arise to walk in newness of life, and that II Cor. 5:17 teaches he becomes a new creature, old things are passed away, and he begins to grow in faith and knowledge in the Bible, as he is supposed to by virtue of study. Now, he came to Mark 16:16 again——(time expired).

## Third Session

September 11, 1953 8:00 P. M.

Singing directed by Don Florence. Opening Prayer Bob Bowlin.

Proposition: The scriptures teach that a child of God once saved by the blood of Christ, may so sin as to be finally lost in hell.

Affirmative—C. M. Kelley Jr.

Negative—Dr. Albert Garner.

### 1st Affirmative Speech

By MR. KELLEY

Mr. Garner, Gentlemen Moderators, Ladies and Gentlemen:

I am happy to be before you this evening to affirm the proposition that has been read in your hearing, that being, that the scriptures teach that a child of God, once saved by the blood of Christ, may so sin as to be finally lost in hell.

Just this word in the way of preliminaries: I would like to suggest this evening that I have no animosity whatever for Baptist people. I am not here this evening to examine Baptist people, but rather the doctrine that they teach. So far as I know, there is nothing personal between myself and Mr. Garner, and recognized Baptist people. The thing under discussion, does the Bible teach what Dr. Garner teaches, or does the Bible teach the things that I am teaching? I beg that you keep that in mind at all times, and consider seriously the things that are being said, for they are said in hopes that they might find their way into a good honest heart, (Luke 8:15), and bring forth fruit that is accepted unto God.

Now a quick resume of the things that have been said up until tonight, I believe would be in order. First of all, we have learned through the two nights of discussion that it is more difficult to get into the Baptist church than it is to get to heaven. We have learned also that it takes something other than the gospel to make a Baptist. And then when a man does that, he invites the anathema of God on himself. I am submitting this one question to Mr. Garner tonight, orally. I will not submit it in writing. I'm giving him 10 written questions, but I want him to answer this one orally if he will. Mr. Garner, do you

think there are any people in the Church of Christ who can't fall from grace, or do you deny that some of them may be in grace as Vernon L. Barr, your brother, does? Now then, according to the definitions and rules of logic, a man must first define his proposition. By scriptures I mean the 66 books that we commonly call the New and Old Testaments. By teach, to convey, impart knowledge. By child of God, I mean one in covenant relationship with God. By so sin as to be lost in hell, I mean to so disregard, neglect, or disobey God's will that he will suffer eternally from the presence of God.

Now last evening Mr. Garner kept shaking in my face a photostatic copy, so I have one for him this evening. I would like to ask him to sign it as his friend and brother in the Baptist faith has. In a debate that was held between Logan Buchanan and Mr. Vernon L. Barr, outstanding Baptist debator, Mr. Barr says this, "Baptists teach that a child of God can do anything he wants to do, and go to heaven anyhow." I want to know if you will sign that for me, Mr. Garner, when you take the stand. That a child of God can do anything that he wants to do and go to heaven anyhow. I mean by that, he can go out and get drunk, that he can commit adultery, that he can steal, that he can lie. that he can abuse his fellow man, that he can neglect the service, fail to worship, and not contribute of his means; that he can deny God Almighty and all those things and still go to heaven, anyhow. I want to know if you would sign that proposition as Mr. Barr did. Also I have in my hands a tract, incidentally copies will be made available for all Baptist people, or members of the Church of Christ, who would care to have them, that was published by Rev. Sam Morris, who is a preacher in the First Baptist Church at Stanford, Texas. I would invite your careful consideration concerning this reading. Mr. Morris has this to say: "We take the position that a Christian's sins do not damn his soul. The way a Christian lives, what he says, his character, his conduct, or his attitude toward other people has nothing whatever to do with the salvation of his soul. All the prayers a man may pray, all the Bibles he may read, all the churches he may belong to, all the services he may attend, all the sermons he may practice, and all the debts he may pay, all the ordinances he may observe, all the laws he may keep, all the benevolent acts he may perform, will not make his soul one bit safer. And all the sins he may commit, now get this, all the sins



he may commit, from idolatry to murder, will not make his soul in any more danger." I want to know tonight, Mr. Garner, if you would endorse that reading. Doesn't make any difference what it is, what he does from idolatry to murder, regardless of what it is, he still yet can be saved.

Now this list of questions and then into our **argument**. First of all, can a child of God get drunk, and if so, can he die while he is drunk? No. 2: If a child of God dies while drunk, will he go to heaven? No. 3: Can a child of God commit adultery? No. 4: Can he die in the very act of adultery, and if so, will he go to heaven? No. 5: If a person who is once saved is always saved, how would you keep the commandments given in II Thessalonians 3:6, which says you have to withdraw fellowship from a brother that conducts himself disorderly in the church. No. 6: Can a child of God depart from the faith and still be saved? No. 7: If it is impossible for one who is a Baptist to be lost, does Bro. J. E. Davis, who was a Baptist preacher for 20 years, but who was converted in a recent debate to the Church of Christ, need to ever worry about falling from grace? Again, that you might get that question. If it is impossible for one who is a Baptist to be lost, does Bro. J. E. Davis, who was a Baptist preacher for 20 years, but who was converted in a recent debate to the Church of Christ, need to worry about falling from grace? No. 8: If a saved Baptist can't fall from grace, and all the Methodists are saved as you said last night, please tell if they can fall? No. 9: If a Baptist can't fall from grace, how could one in the Baptist Church go about going to hell? Is it possible for him to do so, if he chose to do so? No. 10: When a man becomes a Baptist does he lose his free moral agency? And No. 11: Can a child of God lie? If he does before he repents from the lie will he go to heaven anyhow? All right, we would appreciate your considering these questions when you come to the table this evening.

Now our first argument for the evening. We'd like to open our Bibles to II Peter 2:1. We would like to read from Revelation 5:9-10. II Timothy 2:11, and Revelation 20:10. These passages of scripture teach this rather briefly. First of all, that they were bought or purchased by the blood of Christ. Now then, in II Peter 2:1. "But there arose false prophets also among the people, as among ye there shall be false teachers, who privily shall bring in damnable heresies, denying even the master

that bought them, and bring upon themselves swift destruction.” Now it is said that the master had bought them. It is not said that he thought he bought, but that the Master had bought them. Yet they had denied the faith. Again in Revelation 5:9-10: “For thou was slain and did purchase unto God with thy blood men of every tribe and tongue, and people, and nation and made them to be unto our God a kingdom, and priests, and they reigned upon the earth.” Again in II Timothy 2:11: “Faithful is this saying, for if we die with him we shall also live with him, if we endure, we shall also reign with him, if we deny him, he will also deny us. If we are faithless, he abideth faithful for he cannot deny himself.” Now Paul said in that passage, if we endure, then we’ll be saved at the end of our faith. Now again in Revelation 20:10: “And the devil that deceived them was cast into the lake of fire and brimstone.” Them that were deceived were members of the church. Now then, that’s the obedient, and that’s the people who Mr. Garner agrees, are people that are saved, those that are in the church, else he’s got someone in the church that isn’t saved, and if that be the case then a man’s been voted into the church under false pretense.

Now concerning the verses we have read, we have this deduction: First of all, some of whom Christ has bought with his blood shall deny him. It didn’t say that they might deny him. It said that he purchased people, that he paid the price with his own blood, and that some of them should deny him. And we learned also that those who deny him shall be denied, and the false prophets shall be cast into hell, II Timothy 2:11, Revelations 1:10. Therefore, some who have been bought with his blood shall be destroyed in hell. We want you to deal with that carefully if you will when you come to the stand, tonight, Mr. Garner.

Now the next character that we would like to discuss for just a minute is Judas Iscariot. Judas Iscariot was one time a child of God. Judas Iscariot was one time an apostle, according to Matthew 10:5. He was sent out under the limited commission to do the work that the rest of the apostles were sent out to do. According to Acts 5:32 he had the holy spirit and the verse said this—that it is given only to those that obey him. I believe certainly that he will deny tonight that Judas Iscariot was obeying him. We learned next that he was a preacher of righteousness. We learn next that he could perform miracles,

Mark 3:15. And we learn in Luke 10:20 that his name was written in heaven. We learn also that he was saved, and then we learned that he died—and was lost according to Acts 1:25. Now here is the deduction: First of all, this man was an apostle. If you have a man that is an apostle tonight, and is an alien sinner, you are saying this, that Jesus Christ when he was on earth, didn't know how to make his selection as to whether a man was an alien sinner or not. If you say that Judas Isacriot was a sinner at the time that he chose him, here's what you've got. You've got a meeting in Luke 6:12-17 where a group of them went upon the side of a mountain and they had a Baptist meeting, and they voted Judas Iscariot into the church, an unsaved individual, if that's the way you're going to look at it.

Now the Bible affirms that he was an apostle; that he was a preacher of righteousness; that he could perform miracles; that his name was written in heaven; and that he died impenitent and was lost according to Acts 1:25. Now of course, I know the argument that Judas was a devil from the beginning. But according to the Bible, that's not the teaching. If you'll open your Bibles with me for a minute we will read from John 13:26 and 27, and see when the Bible says Judas Iscariot became a devil, and whether or not it said that he was a devil from the beginning. Jesus is talking and he said this, "He it is to whom I give the sop, when I have dipped it. And when he had dipped the sop, he gave it to Judas Iscariot, the son of Simon. And after the sop, Satan entered into him. Then Jesus said unto him, that thou doest, do quickly."

Now what happened? Jesus said this, the one that I give the sop, the one it is that will betray me. He is the one that will sell me out. And he said he gave him the sop and that after that, the devil entered him. It makes no point tonight, it will do you no good whatever, to say that Judas Iscariot was a devil from the beginning, because Jesus Christ said that he was not. He said after I give him that sop, and I believe tonight with everything in me, and I believe that you do too, that if Jesus Christ had never given him the sop, that he never would have been a devil. If he would have been standing there until this time if Jesus had not given him that sop, and the devil would never have entered into him, until now. We notice then that after the sop was given to Judas Iscariot that Satan entered into him. I know again, now get these thoughts, according to

Mark 3:15 that Judas had the power to cast out the devil. I know that Satan cannot cast out himself, Matthew 3:23 said so. I know this then, that if Judas had a demon in him and did not cast it out, having the power to do so, that he was a very foolish person, and if not, why not? We beg you to carefully consider that when you come to the stand.

Now someone said that Judas was not a child of God. We want to see what Christ himself says about that. He is the greatest authority that I know anything about. When the son of God said that he was a child of God you've got to believe that such is the case. In the book of John 17:12 he said this: "While I was with them in the world I kept them in thy name; those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled." Here is the thing that happened. If Christ is saying a thing in the world he is saying that one of them that God gave him was lost. He couldn't have been lost until God gave him to Christ. And Christ said one of them you have given me has been lost. And I want to know tonight, Mr. Garner, whether or not you would have this group of intelligent people to believe that God Almighty would give an idolatrous sinner, one that was hypocritical, unto Jesus Christ, and that Jesus Christ would affirm in John 17:12 that he gave him to him. Now this happened, either God gave Judas to Christ or he did not. I know that my opponent says that he did not, but Jesus said he did. And it's certain therefore that God gave Judas to Jesus, that certain that he was lost after being given to Christ. Well then, someone said I want to know definitely just when Judas Iscariot was lost. If you will open your Bibles to Acts 1:24-25 you'll find out when he was lost. For it is affirmed there by the apostle Peter who was speaking under direct operation of the holy spirit. The holy spirit was doing the speaking, and it said this: "Thou Lord who knows the hearts of all men, show whether of these two thou hast chosen, that he may take the part of this ministry and apostleship from which Judas by transgression fell, that he might go to his own place." Now he said he fell by transgression and he wanted someone to come and take his place. Now certainly, we want you to explain this carefully when you come to the stand, this evening, if you will.

Our next argument for the evening would be. Concerning the disciples of Christ. I learned in John 15:15 that

he that abideth in me and I in him bringeth forth much fruit, for without me you could do nothing, which means this, if you don't abide in Christ, there is not a thing in the world that you can do. I learned according to John 6:66 that some of his disciples, that Christ's disciples, separated themselves from him forever, went back and walked with him no more. Therefore, some of his disciples were eternally lost, and if not, why not? We want you to note this carefully. If that means that they only left him physically, why was Jesus worried about the matter? See Jesus' question if you will, to Peter. He said, "Will thou also go away?" And Peter says, "To whom shall we go? Thou hast the word of eternal life." Now he understood that staying with Christ, being a follower or disciple of Christ, was to have the words of eternal life, and those that turned their backs on Jesus Christ and his Word had departed from the faith. We believe this is the case of people who are children of God but have turned their backs on Christ. And turning their backs on Christ have therefore denounced the faith, and that being the case, they are people that are in an unsaved condition, unless they repent. If you can find a passage of scripture that says they ever repented, I want you to read it for us tonight.

Again, in Galatians 5:4, the apostle Paul has this to say: "Ye are fallen from grace." Mr. Garner says you can't fall from grace. But Paul says, "ye are fallen from grace." Paul didn't say that you could accidentally fall from grace.

Paul didn't say that you might fall from grace. Paul didn't say that there was a remote possibility that you'd fall from grace, but the apostle Paul said to that group of people: "*Ye are fallen from grace.*" Why did he say that they were fallen from grace? He said why if you are justified by the law, ye are fallen from grace. Certainly Paul knew what he was speaking of in that passage of scripture. Watch this series just a minute, if you will, and watch how they parallel. To be severed from Christ is to be lost. That's what John 15:5 said. "He that abides in me and I in him, the same bringeth forth much fruit, for without me you can do nothing." Paul said this, that you are severed from grace. Galatians 5:4. Now then get this thought: we can't be saved except by grace, according to the things that the doctor taught last night and the night before. He wore Ephesians 2:8 out—says you are saved by grace. Paul says you are fallen from that saving grace. I don't know

how plain it has to be tonight for people to understand it. Ye are saved by grace—Ephesians 2:8. Then the Apostle Paul says, Ye are fallen from grace that saved you. I want to know then, can a man be saved tonight and not be within the grace of Christ? We know those who fall from grace are lost if they do not repent.

Our next argument then would come from Luke 8:13. And the text is this: "They on the rock are they, which when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away." Luke 8:13. We know first of all that these people received the word with joy. Don't tell me that they were hypocritical. Don't tell me that they were people that didn't believe, for Jesus Christ is doing the talking himself. And when you take the stand tonight, you haven't denied a word that I have said, but you are denying the Son of God himself, if you deny that they believed. If you deny this you deny the Son of God who died that you might be baptized for the remission of your sins. You still have not said whether or not you were baptized for this reason. Now then, it said this, that they had received the word with joy. And had not root, but for a while believe—did they believe? Jesus Christ said they believed. Mr. Garner will say that they didn't believe. Mr. Garner has affirmed that when a man believes that he is saved, so these people must have been saved according to the teachings that he has been inviting us to hear the last two nights. Now these people received the word with joy. They believed, and according to John 3:16, and his application of the scripture, the people were saved by believing God so loved the world that he gave his only begotten son, that whosoever believeth in him should not perish, but have everlasting life. In John 5:24: He that heareth my word *and believes on him that sent me hath eternal life.* And he almost beat it to death last night. Now we've got a group of people that have heard, and they have believed the word, and I want to know Dr. Garner, why they do not have eternal life that you have talked about all the time before now? It doesn't do the opponent a bit of good to say that they were not saved, for he's taught, and he believes, and he teaches that sinners are saved when they believe, and certainly these did believe, else Christ was a liar. Now, if Christ doesn't know what he is talking about, if Christ made a mistake, that's some-

thing else. I don't think Christ would appreciate your coming here tonight to correct his statements. When I look in the Bible in Luke, reading 8:13, Christ said they believed, and I'll hear Mr. Garner say in a minute they didn't believe. It's obvious to me, just whom a man ought to believe. Now we would invite your attention to our next argument. According to Romans 8:13. We want you to think about this passage of scripture, for we believe that it will throw some light on the discussion and we believe that there will be some very interesting thoughts that will develop from this passage.

Those of you who have your Bibles tonight, we invite, if you would, that you open them. It says, "For if ye live after the flesh, ye shall die, but if ye through the Spirit do mortify the deeds of the body, ye shall live." Now, I know the fault that the Baptists have concerning it, and that is this—that this passage has reference to a physical death; but this passage has no reference whatever to a physical death, because we will die a physical death whether we mortify the deeds of our body or not. The only possible reference is to a spiritual death. Therefore, this text proves that children of God are accountable for the deeds of the flesh. And it will do no good for you to come tonight and tell me that the soul of man is saved and the body is destroyed for the sins it committed. For if it teaches anything in the world in Romans 8:13, it teaches that they do bear a responsibility upon the other.

Our next argument would be the 2nd chapter of Peter, the 2nd book of Peter, the Epistle of Peter, that entire chapter. We want to point out carefully, and we are begging that you listen to these things, honestly, for we believe that if you are seeking the truth, if you are looking for the light, that you will have the answer tonight. First of all, it's affirmed in verse 1 of that chapter that they were bought by the Lord. It's affirmed in verse 20 of that same chapter that they escaped the pollutions of the world. It's affirmed in verse 21 that they had known the way of righteousness. And in verse 15, had been in the right way. Now this is the second state of that group of people in the Epistle of Peter. They are denying the Lord that bought them according to verse 1. In verse 3 they are called covetous. In verse 13 they are called adulterers. In verse 14 they are beguiling unstable souls. In verse 15 they have forsaken the right way. In verse 15 they have gone astray

and verse 18 they are vain speakers. In verse 19 they are servants of corruption. And in verse 21, have turned from the holy commandment, and in verse 21, they are again entangled in the world. Now then you hear the divine judgment that's pronounced on that group of people in this series of verses, that we have called to your attention. "Bringing upon themselves swift destruction." I want to know this, if a man can bring upon himself swift destruction, and still be in a saved condition according to the Baptist doctrine? It is said concerning them in verse 21 that it would have been better for them not to have known the way of righteousness. And it said in verse 21 that the latter end is worse than the beginning. Why, I want to know why? If a man can't fall from grace, why would Peter say that the latter end is worse than the beginning? Does that mean that he is worse than he was in the devil? Or does it mean, as it said, that it would have been better for them never to have known the truth, than to have known it and turned from the holy commandments? In verse 3 of that same chapter it says this, "Whose judgment lingereth not," and verse 3 says their damnation slumbereth not. Verse 13 said shall receive the reward of unrighteousness, and verse 12 said, shall utterly perish. What did you say? Said shall utterly perish. What do you mean by utterly perish? It means separation from God and a state of non-acceptance with him. Now, it said in verse 14 that you are cursed children. I want to know if cursed children are saved children. And I mean by that, children that are accepted to God. And in verse 17 it says this, "to whom the mist of darkness is reserved for ever." I wonder if that's the place that people are going that do those things? People that are bought with the precious blood of the son of God? People who have received the word, and who have turned from the worldly things? and people who have gone back into worldly things to have a place reserved for them in outer darkness. I know the general answer that the Baptists invite for that, so I am going to invite your consideration to it just for a minute. Peter does not say that these people were dogs or sows. But merely quotes a proverb as an illustration. I know that the answer is this, by Baptists, that he is talking about a sow and a dog. Peter is not talking about a sow or dog, and Mr. Garner who is a doctor in that institute ought to know that. He says this, but it is happened unto them according to



the true proverb, the dog is turned again to his own vomit, and the sow that was washed, to her wallowing in the mire. Now, then, the dog had left his vomit, and you can't deny it. Just as the person in church, just as a person in Christ, has left his own sins, just like the sow had been washed from her wallowing in the mire. Just so, the member of the church is the one who is turned from his sins, and like the sow was washed so was he washed also. Now look what happened. The sow had been washed and then returned to her wallowing in the mire. These prophets, after being washed in the blood of Christ, and returning again to the sins of the world, are comparable unto the facts of the proverb. All right, our next argument that we want to invite your attention to is Hebrews 6:4-6. The passage says this—I am reading from the American Standard Version, Mr. Garner—For it is impossible for those once enlightened, —those who have tasted the heavenly gift, is one who has been enlightened, saved? Why certainly he must be according to the Bible's teachings. He at one time had been saved. Now then, those who were once enlightened, and have tasted the heavenly gift, and were made partakers of the Holy Spirit, and have tasted the good word of God, and the powers of the age to come, and then fall away, it is impossible to renew them to repentance, seeing they crucify themselves the Son of God afresh, and put him to open shame. Now then, get this: this is a description of that group of people, Mr. Garner. First of all, they were once enlightened. The Apostle Paul as the writer of the book of Hebrews didn't say that they were nearly enlightened, he doesn't say that I think they were enlightened, but he affirms that they were enlightened. I mean by that, they had accepted the doctrine of Christ.

Listen to this: They had tasted of the heavenly gift; not only that but they had been made partakers of the holy spirit. You told me last night that people were baptized according to Acts 2:28 in order that they might receive the holy spirit, and that you baptized a man that was a child of God. You never did say that you baptize one that was a Christian. Now here's some people then, it's affirmed that had the holy spirit, therefore according to your own teaching last evening, these people must have been saved. Not only that, he said tasted the power of the world to come. Now I want to know if you find a better description of a group of people who are Christian? Also, I

want to know, will my opponent deny that these were children of God? I want to know carefully, will you deny in Hebrews 6:4-6 that these people, the description I just read to you, are children of God? Now what happened to them? Look what Paul said happened to them. First of all, I quote from this Revised Version to save my friend or my opponent some quibbling; and this, first of all they crucified to themselves the son of God afresh. They crucified him afresh. I want to know if a man can crucify the son of God afresh and still be saved, still be accepted in God's sight? And they put him to an open shame, they turned their backs upon his teachings, and the blood bought institution, that's supposed to be the church, and gave it no place in their life. Now this question: Are they still saved? I dare my opponent to say that they are. Mr. Garner, I'll dare you, and give you 30 seconds of my time now to stand up and tell me that these people in Hebrews 6:4-6 are still saved—after that divine illustration. Now, I'll invite you to give you that time now. I don't suppose he wants to answer. All right. Can they ever be saved again? I want to know that. Can they ever be saved again, I want to know that? Is it impossible to renew them to repentance or did Paul make a mistake in that passage of scripture. Paul said again, as for touching those that were once enlightened and had tasted of the heavenly gift, and were made partakers of the holy spirit, and had tasted of the good words of God, and the power of the age to come, and then fall away, it is impossible to renew them unto repentance. What do you mean to renew unto repentance? One time they must have been in repentance, else he couldn't have been talking about renewing them unto repentance at all.

Our next thought that we would like to call to your attention is found in Luke 13:3. Those who do not repent will be lost according to Christ himself. "I tell you; Nay; but, except ye repent, ye shall all likewise perish." Now then, children of God may so fall away, that it is impossible for them to repent according to the reading in Hebrews 6:4-6. Therefore it is possible for children of God to fall from grace. And again in James 5:19-20, hear this: "Brethren, if any of you do err from the truth, and one convert him; let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins." Now, then, Mr. Garner, this is addressed to a group of Christians,

for he said "brethren." That is, any of you. The "any of you" is the one to be converted from the error of his way, and the one that is converted is saved from death. Now note this carefully if you will. This is not an unbeliever, for he is already dead according to our teaching, John 3:18. The soul that sinneth it shall die, according to Ezekiel 18:20. The sin is that which James is telling us to save a brother from. Now then, the body will die whether it is in sin or not. If it is impossible for the soul of God's children to be lost, James' language is utterly meaningless, and I want to know what James meant when he said, Brethren, if any of you save a brother, if you'll save one of these people, that has fallen in sin. I wonder why James said that. I wonder why James didn't know once in grace, always in grace. I wonder why James didn't understand that a man once saved is always saved?

Now, my next argument, in Hebrews 10:26 through 31: For if we sin willfully after we have received the knowledge of the truth, there remaineth no more sacrifice for sins. But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. He that despised Moses law died without mercy under two or three witnesses. Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath said vengeance belongeth unto me, I will recompense, saith the Lord and again, the Lord shall judge his people. This is the character of that group of people, then, as it is described, if you please. First of all, they received the knowledge of the truth. It didn't say that maybe they had received it, but it said definitely, if you sin wilfully, after you receive the knowledge of the truth. Now if you do that, look what happens. First of all these people received the knowledge of the truth, and we know that they were sanctified by the blood of the covenant. Therefore they must have been children of God according to the Bible's teaching, but this happened in the life of these individuals, if you please. First of all, they sinned wilfully, they trod under foot the Son of God, they counted Christ's blood an unholy thing. Now I just want to know this, have these people not done spite to the spirit of grace? My question—will my opponent say that they will be saved in heaven in a condition like this? These who have turned their back on the word

of God, who have wilfully sinned, and have counted Christ's blood an unholy thing, who have done despite to the spirit of grace? (Time expired).

## 1st Negative Speech

By **ALBERT GARNER**

Gentlemen Moderators, Ladies and Gentlemen:

It affords me a distinct pleasure to come before you this evening for the privilege of replying to the speech that has just been made, and the few arguments, and deny the proposition which Mr. Kelley has affirmed, which reads—"the scriptures teach that a child of God, one saved by the blood of Christ, can so sin as to be finally lost in hell." I do not believe the proposition as it has been defined. I do believe that every scripture he used, as an argument, was distorted and given a perverted interpretation. It is now my duty to show wherein he has erred in the application of these scriptures. Coming to the proposition—the issue is not can a child of God sin? The issue is not, Does God permit his children to sin without punishing them? But the issue is, Can one who has been saved by the blood of Jesus Christ, so sin as to be finally lost in hell? What kind of punishment does God have for a child of his who sins? Baptists hold that the kind of punishment that he has administered to his children who sin is a chastisement in this life, that he will not send one of his children to hell. We do not deny that a child of God can sin. Or that a child of God can fall in sin. Or that a child of God may even shipwreck his life and his influence. We do not deny that one may have his faith overthrown. That is that he may become confused doctrinally and have his influence lost. But we do deny that one who has been saved by the blood, can so sin as to be finally lost in hell.

Mr. Kelley has submitted here, something that he wished

for me to sign. A statement made by Brother Barr back in 1938, quote, "Baptists teach that a child of God can do anything he wants to and go to heaven anyhow." I'll be glad to sign that. This is not recommending sin, but it's acknowledging that the blood of Jesus Christ covers the sin in the lives of God's children in spite of any sins they might commit. And now, he submitted to me some questions which I am glad to answer one by one, very distinctly and clearly. No. 1—Incidentally, while in the affirmative he has asked about twice the number of questions that are usually asked. And he has double questions in the same one. He listed 11 here, but there are 14 questions. He listed 2 under the same number. For instance, the first one, Can a child of God get drunk? If so, can he die while drunk? No. 2—So there are 2 questions under 1. And this is not the fair way to submit them. Or the general way. My answer to it—I've answered both separately. One may get drunk. Noah did, as a child of God. No. 2—Can a child of God die while drunk? The Bible says nothing about a child of God dying drunk to my knowledge. I suppose that a child of God could die drunk, but the Bible says nothing about it. If it does, you will please tell me. No. 2—If a child of God dies while drunk, will he go to heaven? If he is a child of God, and dies as a child of God drunk, he will go to heaven. Yes. Can a child of God commit adultery? Yes. David did. No. 4—Can he die in the very act of adultery? Question number 1 and number 2—this is another double question. Can he die in the very act of adultery, and if so, will he go to heaven? The Bible says nothing about either. No. 5—If a person who is once saved is always saved, how would you keep the commandment given in II Thessalonians 3:6. Which command was, withdraw from every brother that walketh disorderly. We would keep the command by withdrawing from him as a brother. Verse 15 says, yet admonish him as a brother. After you have withdrawn from him. A disorderly brother. Don't count him as an unsaved person. No. 6—Can a child of God depart from the faith and still be saved? I suppose you meant *and*. Yes, one can depart from the faith and still be saved. The word faith here is used in the sense of system of teaching. For instance, as in Jude 3, "contend earnestly for the faith which was delivered unto the saints." The word faith is used as system of teachings. And a child of God can depart from the faith or system of teach-

ing, and still be saved. I don't think you will deny that some of your brethren cannot depart from the system of teaching, and do not. No. 7—If it is impossible for one who is a Baptist to be lost, (and no one has said it is impossible for one who is a Baptist to be lost), that's a supposition. If it is impossible for one who is a Baptist to be lost, does Brother J. E. Davis, who was a Baptist preacher for 20 years, but who was converted in a recent debate into the Church of Christ, need to worry about ever falling from grace? We do not claim that it is impossible for a Baptist to be lost. We claim that it is impossible for a child of God—one saved by the blood whether they are a member of the Baptist church or any other church, if he has been saved by the blood. No. 8—If a saved Baptist can't fall from grace, and the Methodists are saved as you said last night, please tell us if they can fall. The answer is no. Not fall from grace and die and go to hell. It's possible for them to fall from steadfastness in Christ. The Bible warns us from falling, but it never says we will fall and go to hell. No. 9—If a Baptist can't fall from grace, (now there's another supposition, no one said a Baptist couldn't fall from grace). If a Baptist can't fall from grace, how would one in the Baptist church go about going to hell? Is it impossible for him to so do? Two more questions in that. If he is a saved Baptist, he cannot apostatize and go to hell. When a man becomes a Baptist does he lose his free moral agencies? No. No. 11—and he has 2 more in this one—Can a child of God lie? The answer is yes. Peter lied. Denied that he ever knew the Lord. Cursed too. Might add that one—can a child of God curse? Next, if he dies before he repents of the lie, will he go to heaven anyhow? The answer is yes. If he is saved. I'll be glad to answer them, and answer them specifically. Incidentally, right here, last evening in the last speech when I had no opportunity to reply, and when Mr. Kelley would not give me 30 seconds even, to give an explanation after my yes or no answer, then he had a big ha ha laugh. He asked a trap question and none that I asked him was a trap question, and I offered him one minute to answer any question that I gave him, after giving a yes or no answer. You know I answered it. Last night he asked the question: Have you quit whipping your wife? Answer yes or no! Yes or no! My answer is no. You can't quit a thing you haven't begun. See? Now the kind of questions, ladies and gentlemen, I submitted to him,

were not those kind of questions. What he wanted was for me to say yes or no. If I'd have said yes, he'd say, yes he'd been whipping, if I'd said no without any explanation, he'd have said, well you're still whipping her, then. The kind of questions, ladies and gentlemen, that I have asked him have not been that type of question. I have answered every question that he has given tonight specifically, yes or no or given a definite clear-cut answer to it. He's hedged, and evaded, and dodged and never did tell you whether he baptized a child of God or a child of the devil. One of his brethren came to the hotel last night after the service and asked, well what would have been your answer if he had answered that he baptized a child of God or a child of the devil? I gave him the answer to it. What I wanted was you people to know clearly where he stood on the issue. But he never did do it. That's the way he's been treating the question, hedging. Now he said, Mr. Garner, I knew wouldn't like the way I answered them. I would like the answer if you would specifically state, but you hedged. You baptized a what-you-may-call-it. Now my questions to him.

No. 1—Do you have any sin in you? No. 2—Do you know that you are saved and will stay saved and reach heaven at last? No. 3—Is either everlasting life or eteral life to the believer, limited as to duration? No. 4—Can anyone who has only the promise of salvation apostatize before he really gets the salvation? No.5—Is it possible that you might finally be lost in hell? No. 6—Is one who apostatizes so as to be finally lost in hell an alien sinner? No. 7—Is Babylon or Palestine referred to as hell in the Bible? No. 8—Was anyone really, actually, saved by the blood before the day of Pentecost? I shall return to you the questions and also the photostatic statements your brethren have signed. You decided your brethren were heretics last night. You wouldn't tell if you baptized a rebellious child of the devil like the other brethren did. Then he said Mr. Barr was a stinker. That's glorious language. Wonderful language. Mr. Barr has given him a shellacing and that's the best language he can use about him. All right now, to the reply to his speech. He said it's more difficult—went back to rehash last night's speech—said it's more difficult to get into the Baptist church than it is to get into heaven. We will go into that—exactly, it's more difficult to get married than it is to get to heaven too. Sure is! But getting married is not necessary to get to heaven.



Certainly it is more difficult to get into the Baptist church than it is to get to heaven. One has to be saved before he can get into the Baptist church. It's more difficult to get married than it is to get to heaven, too. No. 2—He said if you will sign Mr. Barr's proposition—I did. No. 3—He came to Sam Morris. We are not debating him, but I would have been glad if you had submitted the questions to me. I would have been glad to sign Sam Morris' statement. He said I submitted it, but he didn't submit it. Next he said, nothing that a man can commit either before or after he is saved will make his soul any more in danger of hell. Of going to hell. Certainly! It is not what one does, outward acts, that condemns one to hell. Condemnation is contingent and dependent upon one thing only. That is rejecting the Lord Jesus Christ. "He that believeth not is condemned because he hath not believed in the name of the only begotten son of God," John 3:18. One will suffer in different degrees after they get to hell, in accordance with their disobedience and immorality in this life. For instance, the whoremonger, the adulterer, and the murderer will suffer to a greater extent in hell than the simple unbeliever. But the thing that sends a man to hell, is not the practices of sin, but the rejecting of the Lord Jesus Christ as his personal saviour. John 3:18. Again he said, he gave a number of people who were purchased by the blood of Christ and then they denied the one that brought them. Exactly. And II Peter chapter 2 tells that they were all false prophets. They had been bought by the blood. Hebrews 2:9 said, "He, Christ, tasted death for every man." Christ purchased the entire world, but one has to accept the purchase price before he is saved. Then those fellows he read about and described, why it told right in the chapter that they were plain false apostles, never had been saved. They just crept in among God's people as deceivers, and liars and apostates.

Next he came and said Judas Iscariot was once saved, and whose name was written in heaven. I deny it flatly. You didn't give any scripture that said Judas Iscariot's name was written in heaven. All right the reference please. Luke 10:20? They were 70 that were sent out and returned and rejoiced saying, Lord even the devils are subject to us in thy name. He said ye do well to rejoice but rather rejoice that your names are written in heaven. But these were the 70 and not the 12. All

right, that answers that. He talked about the Lord saying that he had kept all that had been given to him, save Judas Iscariot, who was lost. Well, certainly so, but it never did say that he once was saved. It said he was a thief. Acts 1:23 declares that he fell that he might go to his own place. Yes, he fell from his bishopric, that's exactly what Peter stated. He had been given a position. He was a liar and a traitor and an apostate who had gotten into the church. They still get into the church, under false pretense. The Bible says he was a thief, while he was paying the money back, and he says he was a saved person. The Bible didn't say that he was a saved person. The Bible says he was a thief. It says he was a devil from the beginning. That's the kind of people he brings up to prove that some one went to hell. He would first have to prove that Judas Iscariot was a child of God, one born again and saved by the blood. Incidentally, the blood hadn't even been shed. The only thing, the most that he had was the promise. If you are promised five dollars to walk ten miles would you get the five dollars before you walked the ten miles? No, it wouldn't be given to you or acquired until you had fulfilled the promise. Well, he said salvation is in the promise. The promise. If they had the promise, Judas just had the promise, people were saved before Pentecost just by promise, as you said last night, then all in the world he had was a promise! He didn't have salvation to lose. You can't possibly go back before the death of Christ and pick up that anyone fell from grace. Next he came to John 15 and said if ye abide in me ye are my disciples, indeed. Then he talked about some that turned and went away. And followed him no more. Yes, and the Bible went right ahead to tell who it was that went away and to explain why they turned and went away. Because they followed him for the loaves and the fishes. A disciple does not necessarily mean a saved person. It means a follower. There were some that followed him for the loaves and fishes, and these are the ones that turned and went away. John, chapter 6, so discusses. He came to Galatians 5:4 then, and said ye are fallen from grace, as many of you as are justified by the law. Well, certainly so. Paul used this as a hypothetical case. Ye are fallen from grace, as many of you as are justified by the law. Paul had already argued in three chapters, no man is justified by the law. But he said if you are justified by the law, you are fallen from grace.

Because Romans 11:6 stated, if it is of works, it is no more of grace. If it's of grace, it is no more of works." You can't mix the two. It is either a gift of God that comes to the point of belief in Christ without any overt act, or it is by law. Galatians 3:11 answers, "that no man is justified by law it is evident for the just shall live by faith." For the just shall live by faith. Ye are fallen from grace, as many, how many? As many of you as are justified by the law. How many were justified by the law? He said that it is evident that no man is justified by the law. It was evident to Paul, but Mr. Kelley says it isn't evident to me. It already states—it is evident that no man is justified by the law. Well certainly. If he is justified by the law, a case. He had already stated that no man is justified by the law. All right, reading, Luke 8:13, he came into some that received the word with joy. Certainly so. And having no roots, for a while believed. Indeed. What were these? These were the mere professors who never trusted the Lord. They never had their root and faith ground in the Lord. But, then they said they believed? Yes. Yes. They believed that they could be good and reform and hold out to the end. This scripture does not say they believed in Christ! They believed they could hold out. They had no root in Him, it specifically states. Like seeds that are sown. Yes, you may talk up. Can't keep your mouth shut. You'll have another time directly. He's comparing people to seed that were sown. Some of it for joy. First received the word, the seed. It had no root. They did not believe in their heart in Jesus Christ; they believed in themselves. They had no root in Him. Romans 8:13, he came next—he says if you live after the flesh ye shall die. Indeed. He told what Mr. Garner would probably say. He wanted to answer me before I gave it. No. I realize that everyone will die whether he lives after the flesh or doesn't live after the flesh physically. The word death carries the idea of barren. Used in two senses. Life means union. Death means barren. To be dead means to be barren. He was talking to the children of God, if you live after the flesh ye shall die. Literally be barren as fruit for service. This said nothing about a person dying and going to hell. Mr. Kelley, what you need is a scripture that says someone who's been saved by the blood of Christ, can so sin as to finally be lost in hell. If you live after the flesh ye shall die. The discussion is fruit bearing, and that such as

live after the flesh shall be bare. Bare—like a dead tree bears no fruit.

Next, II Peter the 2nd chapter, and I do want to come there and give that sow and that hog a round with those false prophets. II Peter, chapter 2. "But there were false prophets, also among the people as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that brought them." This did not say that they were saved—it said they were false prophets that came in from without. And he said they were saved—bought with the blood and saved within. He said they had come from without. They had been bought with the blood in the sense that the Lord redeemed the whole world. But they were false prophets. Now let's read the description of these people. He said, verse 15, that they have forsaken the right way and are gone astray. He quoted it that they had been in the right way. Mr. Kelley, it did not say that they had been in the right way. It said they had forsaken the right way. They had refused to accept the way of the Lord. False prophets all the time. Now let me read to you these people that he said were saved people and then died and went to hell. He says, "these are wells without water, clouds that are carried with a tempest, to whom the mist of darkness is reserved forever." That's his people who were saved by the blood. Reading on, "For when they speak great swelling words of vanity, they allure through the lusts of the flesh, through much wantonness, those that were clean escaped from them who live in error. For they promised them liberty. They themselves are the servants of corruption." A bunch of apostate hypocrites, preachers who never had been saved. That's the ones that he says have fallen from grace. Once been redeemed with the blood. "For of whom a man is overcome, of the same is he brought in bondage. For after they have escaped the pollutions—no—for if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein." He asks how could one escape the pollutions of the world through the knowledge of the Lord Jesus Christ? Just like many do who resolve morally to clean up their lives and do good and be good. Found out they can't live it like the plant that had no root. After while they turn back into the ways of pollution, again. They are again entangled therein. They never were saved in the first place. He says, and overcome,

“the latter end is worse with them than the beginning.” Say, how could it be worse for them in the end than in the beginning? Read on, “for it had been better for them not to have known the way of righteousness. They knew of the way of righteousness. Then after they had known it to turn from the holy commandment delivered unto them.” They did not receive the holy commandment, “believe on the Lord Jesus Christ and thou shalt be saved.” They had knowledge of it, but they did not receive it. Peter said that they didn’t. They were brought to the knowledge of it, but did not receive it. But it is happen unto them. Them who? Apostate deceivers, lying preachers who were never saved. It’s happened to them according to the true proverb. The dog turned to his own vomit again and the sow that was washed to her wallowing in the mire. The picture is this—you can put up a hog, you can put up a sow, keep them in the house, clean them up and have them nice and clean, but turn them loose and the sow will on a summer day go and jump right back into the water of mire and mud. You may have curled her tail, and shellaced her hair, lacquered her hair, you may have combed the dog’s hair, but turn him out and he will go back to his vomit and to a dead carcass. That’s exactly like these people. I’m not saying that these are dogs and these are sows, but Peter says these false apostles are like a dog and a sow. Trying to put them up and change their nature and make them to be good and do good. That’s some more example of someone who had been saved and born again by the blood. Great goodness. Well, that replies to—no, Hebrews 6:4-6—one other—“It’s impossible to renew them if they fall away.” It’s impossible to renew those that fall away. This scripture also refers to some who had been brought to a knowledge of the Lord, had been convicted of the holy spirit. He says if they fall away, it’s impossible to renew them again. This refers to the spurning of, grieving the holy spirit, insulting him until he shall be withdrawn. And not to a person’s having been saved at all. All right, that replies to the gentleman’s entire address.

Now then, I shall give you, in the time I have allotted—6 minutes—some negative arguments. Will a person who is once saved by the blood stay saved? We affirm, and the Bible so declares, that if one has been born again, justified, received everlasting life, has received peace with God, that in spite of the sin that’s in his life, he shall be saved. Now, Mr. Kelley,

I am asking you this—Do you know any sin that an unsaved person can commit that a saved person might not commit? Will you answer that question? Do you know any sin that an unsaved person can commit that a saved person might not commit? I know of none. What will God do with his children who sin? Hebrews 12:5-6 says that he will chasten them for their sins. Psalms 89:29-30 says that he will beat them with a rod and chasten them with many stripes, and nevertheless his loving kindness shall not be utterly taken from him; From the Lord Jesus Christ, who promises to save to the uttermost. God will whip his children for their sins, but he will not send them to hell, and throw them into hell.

Now to the negative arguments. My first argument is based on John 5:24 which reads, "Verily, verily, or truly, truly, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life." My argument here is that when a person believes in Christ, he receives everlasting life. And that everlasting life has no cessation of duration to the individual who receives it. Hath everlasting life. There are two phrases that follow to explain what it means to have everlasting life at the point of belief. The next phrase says, "and shall not come into condemnation." Mr. Kelley says he may come into condemnation. God says he shall not come into condemnation. The next phrase says, "But is passed from death unto life." Mr. Kelley says he has a good chance of passing from death unto life, at the end of this life. But the Word of God says, he has everlasting life. He shall not come into condemnation, but is passed out of death into life. My next argument is based on John 6:37 which reads, "Jesus said, him that cometh unto me I will in no wise cast out." John 5:22 reads, "the Father loveth the son and hath committed all judgment into his hands." Christ is the only one who has any right or any authority to cast anybody into hell, and he said "him that cometh to me I will in no wise cast out." Under no circumstances. No, not at all. Now, Mr. Kelley, will you tell me under what circumstance God will cast one of his children into hell? The Word of God here says, "I will in no wise cast him out." Oh, introduce scripture about people falling, I'll grant that they'll fall. Introduce scripture about people making shipwreck of the faith, I grant that they can make shipwreck of the faith. Introduce scriptures that teach of one falling away from the faith, I grant

that one can fall away from the faith, a system of teaching. But this does not say that a person who has been born of the blood, may finally die and be lost in hell.

My third argument is based on Psalms 37:23-24 which reads, "The steps of a good man are ordered of the Lord. And he delighteth in his way though he fall, he shall not be utterly cast down, for the Lord upholdeth him with his hands." The Lord's children may fall. They may stumble and fall and I don't know any sin that an unsaved person can commit that a saved person might not commit. But the Lord says, "though he falls, he shall not be utterly cast out." Oh, he says, "but suppose he lies and dies before he confesses? Suppose anything you want! And the Word of God still says, "he shall not be utterly cast down, for the Lord upholdeth him with his hands." John 10:27-28 reads, "my sheep hear my voice and I know them, and I give unto them eternal life, and they shall never perish." I give. Not I will give out yonder at the end, death, if you've been good and held out and been good to the end. But I give to them eternal life. What does that mean? "They shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all, and no man is able to pluck them out of my Father's hand." They fall, God said one may fall, but they shall not be utterly cast down. The Lord may uphold with one hand, and swat or spank his disobedient child with the other, but he says, though we fall, we shall not be utterly cast down! Now, if one of God's children is utterly cast down, what will it prove? All that it will prove is, God is a liar. This is a definite clear-cut statement. All right, I will read further. The next scripture I introduce is Matthew 7:23. For Jesus says of those who at the judgment shall be cast down, he shall say to them, "depart from me, I never knew you." Apostasy says, O! wait a minute! The Lord did know them one time. They were saved, but they apostatized and went to hell! Of those who are cast out, the Lord shall say, 'never knew you! If he had ever known them one time, if they had ever been saved, even by promise, and had once been saved by the blood, and went to hell, the words of Jesus would be a plain falsehood. He said of those who shall be cast out, I will say, "depart from me, I never knew you."

My next argument is based on Romans 6:14 which reads, "Sins shall not have dominion over you." Romans 6:14. Mr.

Kelley says that sin may get dominion over you, and it may finally doom and damn your soul into hell. But Paul said, "Sin shall not have dominion over your soul."

Thank you, ladies and gentlemen.



## **2nd Affirmative Speech on Apostasy**

**By MR. KELLEY**

Note: These arguments were answered during the last speech of the evening. The recorder was not recording for some reason)

. . . . Lord orders the steps of the good man. Well, I believe that. I believe the Lord orders the steps of every good man. And I believe as long as a man walks in the steps that the Lord said that he ought to walk in, then he'll be doing all right. Then he said he'll not utterly be cast down. I don't believe that God ever turned from a man so that he couldn't come back to repentance if he wanted to do that. And that's all in the world the passage of scripture teaches. It doesn't teach anything about the security of a believer at all. Then he came next to John 6:37 and said, "He will not cast out those that come to him." That's the passage of scripture. Those that come to me I will in no wise cast out. Well, I know that. I believe it as strongly as anybody in the world. I believe that anybody that would come to Christ by rendering obedience and keeping the commandments, that Christ will not cast him out. I believe that Peter knew what he was talking about in the book of Peter when he said that he is not willing that any should perish, but that all should come to repentance. But I do believe this also, as the writer says in Isaiah 59:1-2, that your iniquities have separated between you and your God. I don't believe that God would cast him out, but I believe a man could turn from God, and walk off and leave him, for it is affirmed in the passage of scripture that I read for you this evening.

Then he brought another passage, John 5:24, and went to great length on that passage. I don't know why he did that.

If you will open your Bibles and if you are honest it won't take but just a minute to show you how he is abusing the passage of scripture. That passage of scripture says this: He that heareth my word—talking about Christ—he that heareth the words of Christ and believes in God. Now look at it. He that heareth my words and believes in him that sent me. Now what happens? He hath eternal life. When did he have eternal life? Before he's even heard in Christ. The hath doesn't mean possession, if so it means this—if hath means possession—that he's got it and it belonged to him already, he's got it without ever believing in Christ.

Look at John 5:24. It also teaches that every Jew that ever lived on the top side of God's earth has been saved, if this verse teaches a belief only doctrine. *This verse is teaching belief in God Almighty, and not in Christ, Mr. Garner.* Now, this passage of scripture that he gave me, Romans 6:14, concerning one of his arguments. I promised to come to it last. Let me read the passage of scripture for you, and it says this—“For sin shall not have dominion over you, but ye are not under the law, but under grace. What then, shall we sin because we are not under law, but under grace? God forbid.” Now what's he talking about in this scripture? Garner, get back to the 13th verse and see. He says, yield not your members as instruments of righteousness unto sin. Why a man ought not to do that. But you say that he can't do it. If he can't do it why did Paul tell men not to yield their members as instruments of unrighteousness? He said sin ought not to have dominion over you. It didn't say sin cannot have dominion over you. He said that it ought not have. It didn't say that it was an impossibility at all, did it, Mr. Garner? Now answer me yes or no.

I asked the question, Can a child of God get drunk, and if so can he die while drunk? He complained about me giving too many questions. We don't have one word in writing that says how many questions a man can, or cannot give. Is that right, Mr. Garner? (Agrees from seat.) Do we have any agreement saying that we are given a limited number of questions? Well, why did you complain? Why did you come up and take our time complaining about the number that I give you? We didn't have any agreement on it. I haven't complained about the number that you have given me, and until yet you haven't given

me a copy of the questions like I have you. Is that right? You know that to be true.

All right, now my first question. Can a child of God get drunk? And if so, can he die while drunk? He said a child of God may get drunk. Noah did. The Bible said nothing about a child of God dying while drunk. Mr. Garner, now, I want you to answer me. If I can open the Bible and find where a child of God died while he was drunk, would you give up your proposition? Will you stand up and tell these people—you're teaching a damnable heresy and a false doctrine." Will you do that, Mr. Garner? I knew you wouldn't. You people open your Bibles now, I am going to read where a man died while he was drunk. Where the Bible said that they killed him while he was drunk. A child of God. And not only a child of God, but a king of Israel, and his name is Elah. Certainly such happened. If you will open your Bibles with me just a minute we will read that passage of scripture, and we will see then what his answer to it will be. I'm sure that it will certainly be very enjoyable. All right, in the book of first Kings, the 16th chapter, and the 9th and 10th verses. Let's see what we have there in that passage of scripture in relationship to that teaching. Now it says this, "And his servant Zimri, captain of half his chariots, conspired against him, as he was in Tirzah, drinking himself drunk in the house of Arza, who was over the household in Tirzah. And Zimri went in and smote him, and killed him, and in the twenty and seventh year of Asa king of Judah, and reigned in his stead." What happened? Why, he went in and killed the king of Israel, who was drinking himself drunk. Now he said the Bible didn't say anything about it. Why, you down here parading around as a doctor, the head of a theological seminary. You ought to be ashamed of yourself. You ought to stand up and tell these people, as Mr. Smith (Mr. Smith admitted in another debate that a man could fall from grace), and say that you have blundered and that the Bible says that you can die while drunk. If a man can die while he was drunk, that's a child of God, and can go to heaven, I want to suggest to you that according to Galatians 5:19-22, that this makes a Baptist heaven the devil's hell, if a drunk can enter heaven.

Open your Bibles with me and let's read what the passage says about people who die when they are drunken, or about

people who are even drunkards themselves. Listen to this: "Now the works of the flesh are manifest which are these. Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murder, and drunkenness." What? And drunkenness. And what? And drunkenness. Mr. Garner, you ought to be reading with me, this said, and drunkenness. Now listen to what it said. "And such like, of which I told you before, as I have also told you in times past, that they which do such things shall not inherit the kingdom of heaven." Why, you've got a man then that was a king of the children of Israel that was killed while he was drunk. And Mr. Garner, a head of a seminary, a theological *cemetery*, has the audacity to say that the Bible doesn't say anything about a man that is a child of God dying while he was drunk. Why I wouldn't parade with the title doctor, I wouldn't propose to know anything about the Bible, and make such a statement as that.

Now then, his next question that he brought before us is this. If a child of God dies while he is drunk, will he go to heaven? He said yes. Now Paul said in Galatians, those which do such things shall not inherit the kingdom of heaven. Mr. Garner, I'm surprised at you. I'm surprised that your scholarship has gone to such a low ebb, that you would contradict poor old Paul. I don't know whether Paul ever went to a seminary or not, maybe he didn't have that privilege, and it may be that you learned something that he didn't learn, maybe that is the reason you can come out with such answers as that. Now this, can a child of God commit adultery? He said, yes. All right, I believe that. In the fourth question, Can a man die in the act of adultery, and if so, will he go to heaven? He says, the Bible says nothing about it. Why, I'm ashamed of you again. I don't know what you know about the Bible. I want you to open your Bibles again over to Numbers the 25th chapter, and I want to read to you where a child of God was killed in the very act of adultery, Mr. Garner. Now you ought to open your Bible and read these things, and not be writing there, because I'm trying to teach you something. These are two questions that you said the Bible didn't even mention, and you see what it says in Numbers 25:6. "And behold one of the children of Israel came and brought unto his brethren a Midianitish woman in the sight of Moses, and in the sight of all the congregation of

the children of Israel, where they were weeping in the door of the tent meeting, and when Phinehas, the son of Eleazar, the son of Aaron the priest, saw it, he rose up from among the congregation, and took a spear in his hand, and went out after the man of Israel and thrust both through the man of Israel, and the woman with her body." Now here's one that is killed—a child of God killed in the act of adultery. But he's up in heaven. I want to know, Mr. Garner, what there is that would keep a man out of heaven, then? I want to know what sin there is under the blue sky above, that a man can commit that would send him to hell? It's not getting drunk. A man can get drunk, and die while drunk, and still he will go to heaven. God will throw open the portals of heaven, and say, I purchased the church with my own precious blood, but you wanted to be a drunkard, you wanted to be a sot, and because you have done it, you are welcome into heaven. Mr. Garner, I'm surprised at you.

Now next, I asked this question. If a person who is once saved is always saved, how would you keep the commandment given in II Thessalonians 3:6. And the verse said this, Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition he received of us. Now Mr. Garner says we would withdraw fellowship from him. They would withdraw fellowship him. That means this, that he is not fit to associate with in the Baptist church. So they are going to kick him out and wait until he dies and goes to heaven, and they are all going to live together in heaven. He's not good enough for the Baptist church, so they are going to kick him out on the outside, he's good enough for God but he is not good enough for the Baptist church. Mr. Garner, you've got yourself into another predicament. And the 6th question, can a child of God depart from the faith and still be saved? Yes. In other words you can turn your back on all that Jesus Christ says, you can turn your back on everything that is recorded in the Bible itself, and still God will take you to heaven. You can look Jesus Christ in the face, you can crucify him anew, and put him to open shame, you can commit every sin that you want to from idolatry to murder, you can die while you are drunk in the act of adultery, and still go to heaven according to Mr. Garner. You can do anything that you want to do and

go to heaven anyhow. Why you take the position that there is not a thing you can do to go to hell. Why, if you're a Baptist, ladies and gentlemen, you couldn't go there if you wanted to. It's an impossibility for you to go there, according to the teachings of Mr. Garner. If Paul doesn't say in Galatians 5:19-21-23 that people that are drunkards and people that are fornicators cannot inherit the kingdom of heaven the Bible doesn't say a word. Mr. Garner says they can, but Paul says they can't. You will have to believe who you want to in regards to that. Now to the next question that I asked.

I might suggest this. In Hebrews 3:12 Paul said, "Take heed that you don't depart from the teachings of the faith." Get that verse if you will—take heed brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. He said, brethren, in departing. And again I might say it mentions the same thing in II Timothy 2:12. If you deny him, he will deny you. I Timothy 4:7-8 are one and the same thing as I Timothy 2:12.

Now then, No. 7. If it is impossible for one who is a Baptist to be lost, does Brother J. E. Davis, who was a Baptist preacher for 20 years, but who was converted in a recent debate to the Church of Christ, need to worry about ever falling from grace? The answer, he doesn't claim that it is impossible for a Baptist to be lost. Mr. Garner, I want you to answer this question if you will. I give you two minutes of my time, and I want you to keep time M. R. (the time keeper). I want you to tell me whether or not a Baptist is a child of God or not. Just explain to me any way you want to, is a Baptist a child of God or is he not a child of God? Come on and answer. If he is saved he is a child of God. All right, can he be a Baptist and not be saved? Come on, Mr. Garner—can he be a Baptist and not be saved? — No, can he be a baptist and not be saved? (Speaking from his seat, A man may be a Baptist and not be saved.) All right, a man can be a Baptist and not be saved. I'm glad we got that out of him. Now then, before you can get in the Baptist church—he wrote up here on the black board last night, that you had to be convicted by the holy spirit, and not only that, you've got to come before a group of people and they've got to vote you into the church, and after they vote you into the church, you were never anything but a hypocrite anyhow. So then a Baptist is not a child of God. He may be

a child of God and he may be a child of the devil. I want to know how you go about determining whether a Baptist is a child of God or a child of the devil? After they go into the Baptist church do they shed a skin or what do they do? Garner, what causes you to be able to recognize those people? You didn't answer my question to begin with. My question was, Did J E Davis, who was a Baptist preacher for 20 years, and your doctrine is, once saved, always saved, who was a Baptist preacher does he have to worry about ever falling from grace? And the man talked about me hedging on questions and failing to answer them, and such is not the case. I've answered every one of them. I just didn't answer them the way he liked for me to answer them. Again, I ask this question: If a saved Baptist can't fall from grace, and all the Methodists are saved as you say, please tell me if they can fall. No. Well, now if there is any Methodist brethren in the house tonight you need not worry about going to heaven, you've got it made. For the very minute that they sprinkled the water on you, and pronounced you a Methodist, the gates of heaven were opened unto you, and you need never worry any more. You can quit going to church, you can go out and get drunk, and you can go out and commit adultery, and while you are committing it, you can die in the very act and God will be waiting there. Why, you will see Jesus Christ on the bank of Jordan's river, and he will say, come on over into heaven's land, I'm glad to have you, but I want you to stay there long enough to sober up. I just wonder when you get on the streets of heaven, if you'll expect to walk down and meet a man that is an idolater and a fornicator and a drunkard, that's done all the things certainly that Mr. Garner said that he has. Why, ladies and gentlemen, can't you see why the Baptist doctrine is such a pleasing doctrine tonight? There's not a thing that you can do in order to go to hell. You couldn't go to hell if you wanted to. It's an impossibility, and he answered that question here saying, that it's an impossibility for one who is a Baptist to go to hell. Now he came back and said this, that not all Baptists are saved. Now I don't know how he knows when a Baptist is saved and when a Baptist isn't saved. And I wish you would answer that when you come to the stand. I want to know how you determine them. You said that you went to Hardin College, which is our school up at Searcy, Ark. Well, I went to Baylor University, and I went also

to the University of Corpus Christi, and I went also to the Theological School at S. M. U. in Dallas, studying their doctrine, and I'm telling you that you are teaching some things tonight that they don't teach in Baylor University, that they don't teach in the University at Corpus Christi, that they don't teach in S. M. U. Why, I want all you good Methodist brethren, whom he will not commune with, you're saved but he won't commune with you, because his communion is closed, to know you've got heaven made, and you couldn't do anything to keep from going there. But Mr. Garner won't take communion with you. Well, when you get up into heaven, he believes there are going to be stalls; there are going to be a few Methodists over here, and then there's going to be some Baptists over here, that's the saved Baptists. Then over in the other corner, they're going to have the lost Baptists, I guess. For a Baptist can't apostatize. A Baptist certainly can't go to hell according to his teachings.

And I asked him this next question: If a Baptist can't fall from grace, how would one in the Baptist church go about going to hell? Is it impossible for him to do so? If he is a saved Baptist he cannot apostatize and go to hell. So that implies again that there are some Baptists that are not saved. Now, is there a Baptist in the house that is not saved? Will you hold your hand up please. Is there a Baptist in the church tonight that is not saved? Is there anybody in the church house that ever saw a man that is a Baptist that wasn't saved? And if so, were you the one that voted him into the church? I'm going to tell you a little story that happened not too long ago. Up at Dripping Springs, Texas, there is an elder in the Church of Christ who was a member of the Baptist Church. He said one time that he was sitting in the corn shed and he was husking corn, and he looked about him and he saw a light, and it scared him to death. He didn't know what had happened. And he went and told his wife what had happened. She said, oh, you have been saved. And he said joy. So they ran down to the preacher, and they told him the story and the preacher said, that's it. You've been saved. You've been convicted and saved. You have seen the light. You have been saved. So they got together and they voted him into the Baptist church, and then they baptized him. Well, about a year later he was out in the corn shed and the same thing happened again, and



he knew that he couldn't be saved twice. Now then, since he's brought this doctrine out, that he might be a Baptist and not be saved, maybe he could have. If I'd known that before I'd have been a little careful with it. But the same thing happened again, so he went up to the preacher and he said, Preacher, I told you a lie. He says, What do you mean, told me a lie? Well, that light that was shining around me came from a hole in the barn. And that was the moon that threw the light around me. So they got together and they voted him out. Now what happened? Why they voted him in for telling a lie, and they voted him out for telling the truth. Why, they can't do that to a Baptist. Don't you know when a Baptist is saved, he's got nothing to worry about. He can be guilty of adultery, he can be guilty of drunkenness, and he can die in the very act and still go to heaven. He can look the son of God in the face, and tell him a dirty lie, and then die and walk down the streets of the New Jerusalem, the streets that are paved with pure gold, according to the teachings of the doctor of the Baptist Institute of Henderson, Texas.

Now then my next question. When a man becomes a Baptist does he lose his free moral agency? No. Well, that means this. Can a man lose his choice to choose to sin? He said no. But yet a Baptist can't be lost. Well, if he doesn't lose his free moral agency, then why can't he be lost? Then my last question. Can a child of God lie? If he dies before he repents of the lie will he go to heaven anyhow? He said, Yes. Mr. Garner, I'm surprised at you. Open your Bibles to Acts 5, I want to read to you about some people that died for telling a lie. And I want you to see how God punished them. He gave Hebrews 12:8. Said that he chastized them. And I want you to see how he punished those people that died in the very act of lying. They were people that had been converted, they were bringing to the apostles, all the things that they had. He said this, beginning with the 5th chapter, and the 1st verse, "But a certain man named Ananias, with Sapphira his wife, sold a possession. And kept back part of the price, his wife also being privy to it, and brought a certain part, and laid it at the apostles' feet. But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land? While it remained, was it not thine own? And after it was sold, was it not in thine own power? Why hast

thou conceived this thing in thine heart? Thou hast not lied unto men, but unto God.” And so you know what happened? Jesus Christ said I’m going to punish you Ananias, and he struck him down dead, and he opened the gates of heaven, and he said, You’re a saved individual, just come on it. Why, open your books to Revelation 21:8 and it said this: And the liars shall have their part in the lake that burns with fire. And not only is the case of Ananias telling the lie, but in a few minutes his wife came right behind him. And Peter said, Have you agreed to say so and so. She said, Yes. Peter said, They are waiting to carry you out. They carried your husband out also, and he said the Bible doesn’t say that. Isn’t that strange that the doctor doesn’t know that a man died first of all in adultery, isn’t it strange that the doctor doesn’t know that a man died in drunkenness? Isn’t it strange that the doctor doesn’t know that some people died before they ever repented of telling a lie. Now then, that’s strange that he didn’t know that, but that isn’t near as strange as the fact that he said this, that a man can be a drunkard, that a man can be a liar, that a man can be guilty of adultery and fornication, and still go to heaven. Who wants to go to heaven if there’s going to be that kind of people in it? I don’t want to go there, and I want the world to know it. If that’s the kind of people that are going to be there, I want to go down to hell, where the people are not as bad as they are, Mr. Garner. I want to know what there will be in hell. If the people in heaven will be fornicators, if they will be adulterers, if they will be liars, if they will be thieves, if they are people that can commit anything from adultery to fornication, what kind of people are you going to put in hell? Are you going to put those little depraved babies that you were talking about last night, there? That’s the only thing that is left. There’s not a thing left that could be sent there at all. Now then, yes, Peter did lie. And then the last part of it, I said this, if he dies before he repents of that lie, will he go to heaven? Mr. Garner, Doctor Garner, head of the Baptist Institute, who is the Dean of the Baptist Institute at Henderson, Texas, said this, that he can die in the throes of that lie, he can die telling that lie, and still God will say, come on in brother, I want you up here, you are saved already. I want you to read what John said in the book of Revelatiotn. He was writing concerning this in the 21st chapter, and the 8th verse. Let’s see if he

doesn't say that people who die, who are liars, can come into heaven itself. Why, here's the verse, it said this: "But the fearful, and the unbelieving, and the abominable, and the murderers, and the whoremongers, and the sorcerers, and the idolaters, and all the liars, shall have their part in the lake which burneth with fire and brimstone." What did you say, John? Why the people that are liars will have a place there. Why, Mr. Garner, you are making the Baptist heaven a devils hell, according to the Baptist teachings. The book says that a man that dies as a liar will have his place that burns in the lake with fire. Now if that's heaven, if heaven is a place that burns with a lake of fire, I want to go to the other place. I'm not concerned with going to that place at all.

I want to read to you again this pamphlet, a part of it, that I read, and I don't believe there is an honest Baptist person in the church house tonight that believes that passage. And I say that from the very depths of my heart. This man said that he would sign this, that you can do anything from idolatry to murder, anything from idolatry to murder, which means that you can steal, which means that you can take things that are *not lawfully yours, which means that you can lie to people, which means that you can abuse and mistrust people and then turn around and kill, that you can operate under the theory of what's yours is mine, and what's mine is mine also, and it will not endanger your soul's salvation.* Ladies and gentlemen, you are in this church house tonight, who are honestly seeking the salvation of your souls and the light that there is in the Bible, cannot believe a doctrine like that, and you know that you can't. Now I've talked to Baptist people in this town, and this area—this section of the country, who have told me that the Baptists just don't teach that. And I want you to know that you have heard tonight from one of the heads of your seminaries, one of your outstanding schools, supposedly, who said this, "that a Baptist can commit adultery, he can get drunk and be guilty of fornication, that he tell a lie and die in the throes of that lie, and still God will have him in heaven." I don't believe you believe that. I don't believe there's a Baptist person in the house that believes that. I don't believe Mr. Garner believes it. I'm honest with you. I don't believe he believes it at all. I just don't believe he believes it. I believe he would contradict that statement. I believe that he would like to take it back.

I don't believe that he will go down to the newspaper office tomorrow, if I'll pay for it, and publish this in the paper, and let me pay for it, that says this—that a Baptist can commit adultery, fornication, and drunkenness, and die in the throes of a lie, and still go to heaven. If you will put it in the paper, Mr. Garner, I will pay for it. Will you do it? No, you won't do it. I know you won't do it. May God help a man that teaches a doctrine like that. Somebody needs to help him. Somebody certainly needs to help a man that will teach a doctrine like that. If I believed it, I'd put it in the paper. I put what I teach in the paper. If you'll pay for it, I'll go down and write a whole page of it tomorrow. I'm just asking you to put this once sentence, if you will, in the paper down there in the morning, Mr. Garner. I want you to say down there, that all the sins that a Baptist may commit from idolatry to murder, will not endanger his soul at all. Then I want you also to put right under that, that a Baptist can get drunk and die while he is drunk and still go to heaven. And then the next line under it I want you to say this, that a Baptist can die in the act of adultery, that he can commit that sin that all the Bible teaches that we ought not to, and can still go to heaven. Then I want you to say also that he can die in the throes of a lie, and go to heaven. Would you do that, Mr. Garner? That's the thing that you are teaching. I want to know if those boys that come to your school who are looking for the knowledge and the truth that you are supposed to give them, in the Bible, I want to know if you stand them up and say now listen, I want you to go out and be a liar, there won't anything happen to you. I want to know if you teach that they ought to go out and be a fornicator. That there won't anything happen to them. I want to know if you tell the other one that he ought to be a drunkard, because there won't anything happen to him. Do you, Mr. Garner? Do you teach those boys that? Why are you advocating it tonight, then? Why did you come down here bringing such an unGodly doctrine to a group of people? I don't believe that there is a Baptist in Willacy County that believes such a doctrine as that. I mean that, with all my heart and soul in me. I believe they have too much decency and respectability about them to believe such a doctrine as that. Once again, Mr. Garner says he can do anything that he wants to do and go to heaven anyhow. Just go down and rob the bank,

that's all right, don't worry about it, don't let it trouble your conscience, you don't have anything to worry about. You've got it made. That's what Mr. Garner said. And he signed it. Why, I wouldn't sign that in the middle of the night. I wouldn't have signed it anywhere. I never would sign a statement like that. Do you want to know what I would think about a Church of Christ member that would commit adultery? They will go to hell just as quick as can be, if they don't repent of it. If they died in the act of it, they would be so far back in hell that they never would even be heard of so far as I'm concerned. Why, one of them who gets drunk has no hope unless he repents of it. He's got to turn from a sin like unto that. But not Mr. Garner's Baptists. No, sir, he can die in that condition and go to heaven. Or he can die for fornication and still go to heaven. Why I'd be ashamed to teach a doctrine like that. I'd be ashamed of inviting people to believe such a doctrine as that. Never would I invite people that are honest and intelligent and sincere to believe such a thing as that.

Now then, I want to go back to an argument or two that he abused. He said that the Bible said that Judas was a devil from the beginning. If that's so, Jesus Christ just didn't know about it. Jesus Christ just certainly didn't know anything about it. If you people will open your Bibles with me and look to John 13:26-27 we will see whether or not Jesus said that he was a devil from the beginning. All right. Jesus answered —— (Time Expired).

## 2nd Negative Speech

By **ALBERT GARNER**

Gentlemen Moderators, Ladies and Gentlemen:

I've never seen a man sweat and try to answer arguments so. Now Mr. Kelley has got down to business in this last proposition tonight. About all it is, is a prepared smear speech. I don't think he used but three scriptures in his entire last speech. But you talk about talking, he's really gotten down to the business of his talking. Question No. 1. The way he answered my question, "Do you have any sin in you?" He said, "Not living in me. It may come in." He's better off than the apostle Paul. Paul said, "I know that in me, that is in my flesh, dwelleth no good things." And in Romans 7:15-22, "sin dwelleth in me." Mr. Kelley doesn't have any in him. He said it may get in him. May come in him, but he doesn't have any in him. I John 1:8 says, If we say we have no sins, we deceive ourselves, and the truth is not in us. The word "have" comes from the word (Gk. echo) which means to have, hold, or contain. John included himself as a preacher, and he said "if we say we have none, we deceive ourselves and the truth is not in us." The application is yours, he says he has none. John said, that if he was the same kind of person he was, that he had sin in him, and that he deceived himself if he said he didn't. Be your own judge as to what's happened to him! Do you know that you are saved and will stay saved and reach heaven at last? "If I am faithful until death," he said. You see, he doesn't know. He knows where everybody else is going. Everybody else is going to hell, but he doesn't know where he is going. See? He knows that everybody not a member of his church is going to hell, but he

doesn't know where he's going. Next, is either everlasting life or eternal life to the believer limited as to duration? What did he answer? Same thing he has been answering to those before. *Nothing. Nothing, Mr. Kelley. You wrote I John 2:22. With no answer. There's no answer! You just wrote down a verse. You could have written Numbers 22:30, "Am I thine ass?" See? That would have been some more answer. That's the type of answer you gave here. Just wrote down a chapter and verse, not related to the subject. Oh, yes, you gave an answer. You could have given yes or no and an explanation. No, no explanation at all.*

No. 4. Can anyone who has only the promise of salvation, apostatize before he really gets the salvation? He says no. Then Judas Iscariot was, one he claimed to have had only the promise of salvation, because it was before Pentecost that he died, and he couldn't have lost it, and there goes Judas Iscariot, if I said nothing else about him. Because he says one who has salvation in promise, or the promise of salvation only, he cannot lose it. So that's gone. Is it possible that you might finally be lost in hell? He says yes. Yes! He doesn't know whether he is going to heaven or hell, but he knows that everybody else is going to hell that is not a member of his church. The Bible says "if the blind lead the blind, they will both fall into the ditch." He's so blind he doesn't know where he's going. Said he didn't! Said it was possible that he might go to hell in the end. Well, that's the importance of questions, to bring out issues.

No. 6. Is one who apostatizes so as to finally be lost in hell an alien sinner? He says no. He's so far away from God that he can't go to heaven, but he's not an alien sinner! Wonder what kind of sinner he is? A person can go to hell without being an alien sinner! Is one who apostatizes so as to finally be lost in hell an alien sinner? He says no. What kind of sinner would he be, I wonder.

No. 7. Is either Babylon or Palestine referred to as hell in the Bible? He said yes, but he didn't give any reference. I deny that either Babylon or Palestine is referred to as a hell in the Bible. Was anyone ever really, actually, saved by the blood before Pentecost? He says in a promissory way. Just in a promissory way. Then if they died and went to hell, they just went in a promissory way. See? If they were saved just in a promissory way, the only way in the world they could apos-

tatize is in a promissory way! That's really answering questions. Shows what a fellow gets into. And then, he came to say, that Albert Garner said, you could do anything and go on to heaven. That you could do anything and go on to heaven. Well, Albert Garner never did say that! Did it say that you could do anything and go on to heaven?—Read it. (Baptists teach that a child of God can do anything that he wants to and go to heaven anyhow). All right, Barr is the one who wrote it, though. — But you signed it — I signed it, yes. All right, I signed it as his statement, but not as my statement. All right, I gave affirmation to what he once said. Now then — Now then —he who laughs last, laughs best. Now then, I asked Mr. Kelley to be sure and answer this question. Is there any sin that an unsaved person can commit that a saved person might not commit? What did he say about that? Nothing! Nothing! Mr. Kelley teaches that you can commit adultery and go right on to heaven, just as long as you don't get caught in the act. Just don't let somebody catch you in the act. See? Go to the honky tonks, get drunk, take your brother's wife, commit adultery, then lie about it; but don't get caught; commit any sin you want to, and go right on in heaven. Yes. If you don't get caught in the act you can do it! Either that, or go up Sunday morning and get your soda crackers and wine and keep the sins rolled forward for a week at a time. Week at a time. Kill somebody and go right on to heaven. Just so you get to the mourner's stand bench before you die — and mourner's bench. He teaches you can tell a lie, and go right straight on to heaven. Do anything you want to and go to heaven. As long as you don't get caught in the act, and the Lord will kill you right now. Kill you right now. And now then, I call your attention to his plain misapplication of the scriptures. Turn to the O. T. where he presumed that one who was a child of God was killed in the act of adultery and died and went to hell. He read in Numbers 26:25, verses 6 through 9. "Behold one of the children of Israel came and brought unto his brethren a Midianitish woman in the sight of Moses, and in the sight of the congregation. Reading on. And when Phinehas, the son of Eleazar, the son of Aaron the priest, saw it, he rose up from among the congregation, and took a javelin in his hand. The woman was brought to this person. He went after the man of Israel into the tent, and thrust both of them through, in



the act of adultery. It doesn't say any such thing. Mr. Kelley, and you know it didn't say that! You stood up here and told these people they were killed in the act of adultery. You read that in there, and it's not in any translation, and you know it isn't! "And thrust the man of Israel and the woman through her belly, so the plague was stayed for the children of Israel." And besides, these were adulterers who had never been saved. If they had been saved by the blood it would have only been in a promissory way. So they just died and went to hell in a promissory way! You go on back to the O. T. where you said people never were saved. The blood hadn't been shed yet. This is the kind of debating he does, and this is the kind of character who had been saved by the blood. Saved by the blood, and dies and goes to hell. What did it say about their going to hell? Nothing in the world! Nothing in the world. He just presumes that they are saved. The major premise must always be established before a minor premise, or a conclusion can be established. He did not establish the major premise that these were saved. They were adulterers of the children of Israel. And remember that he said they were killed in the act of adultery! You read your scripture here and mark it and remember what it says. Now I've heard his brethren introduce it before. In fact, it was introduced in one where he was present before and it was corrected. Whether or not he overlooked it or did it plainly to deceive, I don't know. But it does not say that they were killed in the act of adultery, and it does not say they were children of God either. That's the kind of arguing that he does. Then he came to another scripture, in Numbers 25:6-8—that was Numbers 25:6-8. Well, we'll go ahead to answering his other proposition.

Said James 5:19 "Brethren, if any of you do err and one convert the sinner from the error of his way, let him know that he that converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins." This is the case, he says, of one who is saved by the blood. A child of God, and apostatized and went to hell. It said nothing about the person being saved by the blood, and last night he argued that all that are referred to as brethren are not saved people. The book of James was written to the adulterers and the unsaved of the 12 tribes of Israel scattered abroad. To all of them! And he addressed them as brethren. "If one of you err, and

he that converts the sinner from the error of his way, saves a soul from death and hides a multitude of sin." It says nothing about a person saved by the blood, dying and finally going to hell.

All right, next. Hebrews 10:26. If we sin wilfully, after we have received the knowledge of sin—if we sin wilfully, after we have received the knowledge of the truth — goes ahead to say that there remaineth no more sacrifice for sin. But a fearful looking for of fiery indignation, which shall devour the adversaries. Yes, if we sin wilfully what will happen? There is no more sacrifice for sin. Christ has been crucified once for all. If we sin wilfully, there remaineth no more sacrifice. A certain fearful looking for fiery indignation, which shall devour the adversaries. He who runs adverse to the law of God, shall be devoured by the fiery judgments of God. Well, what did that have to do with hell? It was punishment for sin in the flesh. Sins of the flesh of God's children are chastened in the flesh. So that in I Cor. 11, verses 30 and 32, Paul said because some had taken the Lord's Supper unworthily, "some are sick and weakly among you, and some sleep." Speaking of the sleep of death. The Lord killed some for taking the Lord's Supper unworthily, chastened them even to the point of death. He answered with I John 2:25, said that we had the promise of eternal life. Yes sir. The promise of eternal life. Have it now! Promised it continually! He said receiving the end of your faith even the salvation of your soul. The word end is used in the sense of receiving the purpose. We're doing it now! The salvation of the soul.

He came to John 5:24 and said, Hath does not mean you already have it. Hath or has is given in the Revised Standard Version. He has something but that doesn't mean he has it! "He that heareth my word and believed on him that sent me, or trusteth, hath everlasting life—has everlasting life." But he doesn't have it. He has it, but he doesn't have it! And shall not come into condemnation, but is passed from death unto life. What did he say about that? For Jesus said, the one shall not come into condemnation. He just forgot to say anything about it. Just forgot it. Then he gave an example, and said here is one who died drunk and was a child of God. I Kings 16:18 to 20. This is a wicked king who had never been saved. The Bible said nothing about his being a child of God. There

were those who claimed to be Abraham's seed, and Jesus said, Ye are of your father, the devil. They were of the Israelites, and this same King was such. If this had said that this was a child of God. Then, if he'd died, been killed while drunk, you might have had something if it had gone ahead and said he went to hell. It never said he was a child of God, and never said he died and went to hell. His whole argument is upon presumption! If he had died and gone to hell, he would have just gone there in a promissory way, because he went to hell, just being saved in a sort of promissory way. All right, then he came to this. Made a lot of lambasting about if one could, after he was saved, commit adultery or lie and steal and still be saved and go to heaven after that. Well, he said a Baptist heaven is a devil's hell. Baptist heaven is a devil's hell. He quoted scriptures, Galatians 5, which referred to inheritance and rewards in the kingdom age, the millennial reign of Christ on this earth. And he said, I say unto you, they who do such shall not inherit the kingdom of heaven. Speaking of an inheritance and not salvation at all, but an inheritance of rewards when some shall rule over 5 cities, some 10, and some 20, in the future kingdom age. The Lord can forgive adultery in the lives of his children. He can forgive these sins. Baptists preach that they ought to confess their sins, if they do not confess their sins, the Lord will chasten them for their sins while in the flesh. Baptist heaven is a devil's hell. Baptist's heaven is a devil's hell. Poor old Jesus, poor old Paul, they said they that do certain things shall not inherit the kingdom of heaven. That's wonderful refined language—Poor old Jesus, poor old Paul, and poor old Peter. He's been using these throughout. Baptist's heaven is a devil's hell. It's possible that a Baptist heaven is a devil's hell. A Baptist heaven is where people sing "Thou art worthy to take the book and open it, for thou wast slain and hath redeemed us to God by thy blood. Out of every kindred, and tongue and race and people. Redeemed by the blood. That's the kind of heaven Baptists have, redeemed by the blood. Mr. Kelley, said redeemed, thou hast, was slain and has redeemed us by baptism, by baptism, until he is in a rut. Incidentally, last night in his speech he slipped in after I had no chance to reply on the subject of baptism. He slipped in that the way you reach the blood is through the water. All right! The only thing is when he slipped that statement in, he teaches behind closed doors, he

never gave a scripture which said you are redeemed by baptism. The Bible says you are redeemed by the blood. And its says, Romans 3:24-25, "By faith in his blood." Does it ever say, by baptism in his blood? No. He slipped that in last night. And since he introduced it here tonight, a Baptist's heaven is a devil's hell, I grant that it is. If the devil were to get up there where they are singing, Redeemed by the blood. Redeemed by the blood. The Baptist heaven would be a devil's hell! And more than that if a Campbellite were to get to heaven where they are singing, redeemed by the blood, and he hadn't trusted the blood, it would be a Campbellite hell too, when he got to heaven!

A Baptist heaven may be a Campbellite hell. See? Now, ladies and gentlemen, this is not argument. This is quibbling and dodging. But where he leads, I'll follow. He resorts to such smart aleck stuff as that—a Baptist heaven is a devil's hell. Baptist heaven is a devil's hell. Do anything you want to and go right on to heaven. Do anything you want to and go to heaven. He teaches exactly the same thing. You can just commit adultery with anyone, with every elder's wife in the church, and as long as you're not caught in the act! As long as you're not caught in the act of it! Go right to heaven. Go right on to heaven. He dare not deny it! Sauce that is good for the goose is good for the gander. Then he talked of some who departed from the faith. Yes, yes. What you needed to find was where some of them departed from the faith and went to hell. I explained that faith is used in the sense of system of doctrines and teachings and gave Jude 3. What did he say about that? Nothing. He didn't say nuthin'! He just comfortably forgot that. Yes, people departed from the faith. It's impossible. Mr. Kelley, do your people ever depart from the faith? Of the steadfastness of the doctrine? Do you have to prove them? All right then. When they depart—say one of them should miss taking the Lord's Supper one Sunday. Would he go to hell if he died before the next Sunday — According to the reason he missed it. — Anything he committed however, if he got the Lord's Supper, he would just go right on to heaven if he died. Commit anything he wanted to and just go right on to heaven. He said, how do you determine, Mr. Garner, when one is saved when you vote into the Baptist church? Baptists do not vote to determine whether or not people are saved.

That's another presumption you had! Not Baptist business to vote, to tell whether or not people are saved. When you vote to take a person into your church, you do it yourself, you decide to take them in or not take them in. Are you deciding whether they are saved or not? You do the deciding! If I was joining the preacher, I'd want the preacher to vote on me and decide! But when I'm joining the church fellowship, I want the church to vote on it! That's the way they did in the N. T. days. Acts, chapter 10, when Peter went down to Cornelius' house he took with him 6 brethren from the church of Joppa. First Baptist church of Joppa. That's right, the First Baptist Church at Joppa. Six brethren went with him. I'll show you that they were Baptist, they don't act like your people act. Because your people don't have any chance to vote on whether or not people are fellowshiped, and are baptized. When these had received the holy ghost and spoken in tongues, Peter turned to the brethren and said, "Can any forbid water, for these to be baptized, seeing that they have received the Holy Ghost as well as we?" There would have been no virtue in Peter's having asked them if they objected if they hadn't had a right to object! Just exactly as Baptists do it today in establishing new churches in new communities. One church extends an arm of another. It's a matter of fellowship — that they vote on, not whether or not they are saved. Then he says, how do you determine one saved? You don't vote — Then he came to the Methodists and said you good old Methodists, you believe in Christ, you can go right on to heaven. Even if you commit sin, if you've been saved, you can go right on to heaven. Thank the Lord, because there is safety in the Lord. It isn't dangerous to trust the Lord. He says they are good enough to go to heaven, but they are not good enough to eat the Lord's Supper in the Baptist church. The reason, is the Lord's Supper was placed within the church. We do not believe that the Methodist church is the Lord's church. But we don't say you're devils, that you're going to hell if you're not a member of our church. On the other hand, look at what Mr. Kelley says. He says, you're going straight to hell, the last one of you, if you haven't been baptized into his church. You devils come on up here and eat the Lord's Supper with us. You devils come on up here. You Methodist devils. You Pentecost devils. Just come on up and eat the Lord's Supper with us. You devils come on up here.

You devils haven't been baptized into our church, but come on and eat the Lord's Supper with us. You devils come on up and eat the Lord's Supper with us. You Methodist devils! You Pentecost devils! You Nazarene devils! You Catholic devils! Come on up, Mr. Kelley says, and eat the Lord's Supper with us! Never been baptized into Christ cause you're not a member of my church. Well, all of that is not arguing. I offer my apologies for it. That's not the scriptures. His proposition said "the scriptures teach." He departed from the scriptures and lambasted and smeared. was about all he did in the last speech. Then he introduced Ananias and Sapphira, Acts the 5th chapter, said Ananias and Sapphira were killed lying and they were saved therefore he supposed they went to heaven. I deny that Ananias and Sapphira were ever saved, were ever baptized and were ever members of any church! Mr. Kelley, I deny it. All right, if you'd have given scripture that said — If you had given scripture that said it. Now then, now then, you didn't have a scripture that said it. Turn to Acts, chapter 5, let's see what happened. He's been teaching to you people that Ananias and Sapphira were saved, and were baptized, and were members of the church at Jerusalem. The Bible says exactly the opposite. Acts, chapter 5. In closing, chapter 4, the occasion is there was dearth in the church of Jerusalem. And that there was being a collection taken and money put into the common treasury to take care of the saints. Joses, who by the apostles was surnamed Barnabas, verse 37, "having land, sold it, and brought the money, and laid it at the apostles' feet. But, a certain man, (he wasn't a brother, wasn't a member of the church), but a certain man, in direct contrast with a saved man, Joses, but a certain man named Ananias, with Sapphira his wife, sold a possession and kept back part of the price, his wife also being privy to it, and brought a certain part, and laid it at the apostles' feet. They slipped in, and wanted to get in on the worship. They were liars and deceivers and if they had ever been members of the Jerusalem church, or ever been baptized, nothing is said about it! And besides, what did it say about their going to hell? He supposes they went to hell here. He quoted a scripture that says those who do such things shall not inherit the kingdom of God. Which related to, in Galatians, chapter 5, the inheritance of the reign of Christ upon the earth. It said nothing about going to hell, but shall not inherit the

kingdom of heaven. The kingdom of heaven shall be upon this earth in the coming reign. That answers everything that he said. Ladies and gentlemen, he has utterly failed to sustain his proposition that one who is saved by the blood can so apostatize as to be finally lost in hell. The things that would have been — I have already answered it in this speech, I'll answer it again if you want me to. I have already answered it. Hebrews 10: He asked that I answer that. I've gone over it once. What? — All right, I've already answered it once, it was the second scripture I answered. But I will go over it again. Reading — "For if we sin wilfully after we have received the knowledge of the truth, there remaineth no sacrifice for sin. The "we" here were saved people. "If we sin wilfully after we have received the knowledge of the truth, there remaineth no more sacrifice for sin. But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. He that despised Moses' law died without mercy under two or three witnesses." The statement is this: For a child of God to sin wilfully, there is no more sacrifice for sin. Christ has been sacrificed once. If he's accepted the sacrifice he's saved. Now what remains for him if he sins wilfully? A certain fearful looking for fiery indignation, which shall devour the adversaries. The adversary is the individual, who runs adverse to the law of God. This speaks of God's burning judgment of chastisement against his children on earth—says nothing about hell. Reading on. In the next verse it compares to the one who despised Moses law. Who broke Moses' law under two or three witnesses, were put to death. Physical death came to them for breaking any one of the ten commandments. But did anyone that was put to death, did he go to hell? Just because — Is everyone who is electrocuted or everyone who is put to death in our land, does he go to hell, Mr. Kelley? Is everyone who is put to death under the law of our land, does he go to hell? If he has broken a law, everyone who is electrocuted goes to hell. All right, thank you. Just wanted to make clear. No one can be put to death by the states—it is possible that a state—it has been found many times that they put people to death under false pretenses or false charges, and so have acknowledged it later, — What — If they had broken the law. — All right, suppose they are put to death and they hadn't broken the law. All right, that's a different story. All right, these

that despised Moses' law were put to death. Did they go to hell? — The point is, the subject is God's fiery indignation, which shall devour the adversaries in this life, and not a word spoken about going to hell. All right, I answered that the second time. He was busy on the first one there, because he introduced someone who he said had been killed in the act of adultery and the word of God says nothing about such. We checked him. Now, with the few minutes of time that is left I am reviewing the arguments that I gave in my opening speech, the opening address tonight, concerning God's statements of the one who has been saved. First, I introduced John 6:37—Him that cometh to me I will in no wise, that's under no circumstance, cast out. What did he say? He said that I believe him that who comes to Jesus and keeps the commandments to the end, that he will not be cast out. That's not what Jesus said, Mr. Kelley. He said, Him that comes or cometh to me, speaking in this life, and has concerned his trust in the Lord, I will in no wise, under no circumstance, cast him out. Yes, but what if he sins, what if he lies, what if he commits adultery, what if he happens to do this or do that, and happens to get killed before he gets to Simon the Sorcerer's mourner's bench? What if, if, if, if? Well, suppose anything that you want to—suppose anything you want to, and when he gets through, the Lord said, "him that cometh to me, I will in no wise cast out." It isn't dangerous, ladies and gentlemen, to trust the Lord Jesus Christ. But to depend on your self-righteousness and good work, and your running a foot race with the devil to get back to Simon's mourner's bench, and get back to the Lord's table and have your sins rolled away, that's dangerous. That's dangerous! I'm not trying to get to heaven on my good works! Mr. Kelley said he didn't know whether he would get to heaven at last or not. He might die and go to hell. He might die and go to hell. He doesn't know where he's going, but he knows everyone else is going to hell. See, if you're not a member of his church.

My next argument is based on John 10:27, They shall never perish. I asked him under what conditions a person should perish. Neither shall any man pluck them out of my father's hand. If someone does perish after he has been given in this life, eternal life, what will happen? Well, suppose he does? Well, suppose anything you want to. If he does, it will prove that the Lord told a lie. He said they shall never perish. I introduced Psalms



37:23-24—the steps of a good man are ordered of the Lord. Oh, he said that's a good man. The steps of a good man are ordered by the Lord. Though he falls, he shall not be utterly cast down. If a good man falls, and even a good man may fall, God said, he shall not be utterly cast down. Well, suppose he is utterly cast down? And goes to hell? It will just prove that God told a falsehood, that's what it will prove. That's all in the world. It will just prove God lied about it. I speak reverently! But it said, he shall not be utterly cast down. I introduced then Romans 6:14 that sin shall not have dominion over you. He said, Mr. Garner, it does not say sin shall not have dominion over you. It is s-h-a-l-l, shall. Mr. Kelley, read it. You that have your Bibles check on it. He denies that the word shall is there. He interprets it that he may not. That he might not. But Paul said, sin shall not. A divine absolute. Shall not have dominion over you. Romans 6:14. I introduced again John 5:24. "Verily, Verily, I say unto you, he that heareth my word and believeth on him that sent me, hath everlasting life, shall not come into condemnation, but is passed from death unto life." No matter what scripture may seem to teach, concerning falling, ship-wrecking one's life, falling away from the faith, none of the scriptures teach that a child of God may finally go to hell.

I will announce the books that I've had the last two evenings—debate books. The Porter-Bogard Debate, the Barr-O'Dowd Debate, the Bogard-McPherson Debate on Spiritual Gifts and Miracle Working, and I have my book, Aspirins for Campbellism, and any of my books, Instrumental Music in Christian Worship—Why we use it, and Soul Winning Ways that are Wise. If you would like the books, come right around after service.

Mr. Kelley has asked me to make an apology for a statement he made with reference to the "shall not." He looked it up and he said that it did say shall not. He is sorry that he made that mistake. He said he couldn't lie and go to heaven. He wanted the matter straightened out.

All right, I believe you made your announcement concern-

ing the books. All right, you heard the announcement made by Mr. Garner concerning the books that he has.

Brother Kelley has asked me to announce that all of those who would like to have copies of books I suggested last evening—one of them, Dissolving Baptist Aspirins, this is an answer of Mr. Garner's book by W. Curtis Porter, Operating on a Baptist Doctrine, J. Porter Wilhite, From Darkness to Light, by R. E. Davis, who preached 30 years in the Baptist church, or 48 years a Baptist and then converted by S. L. Bailey—he'd be happy to take the orders for any of those books. So you may see him after we disimss tonight to get those.

Tomorrow night the subject to be discussed—The scriptures teach that a child of God, one saved by the blood of Christ, has eternal life and cannot so sin as to be lost in hell.

Affirmative—Dr. Albert Garner.

Negative—Brother Marvine Kelley.

The scriptures teach that a child of God, one saved by the blood of Christ, has eternal life and cannot so sin as to be lost in hell.

All right, you heard the proposition read for tomorrow night. Come back at that time and hear the discussion of the same.

Now, may I suggest to you, every one of you, that you go home and get your Bible, sit down in the quietness of your home and study your Bible. Jesus said, Ye shall know the truth, and the truth shall make you free. We are happy that Brother Kelley admitted that he made a mistake tonight in the heat of argument, is enough to cause every one of us to stop and read our Bibles. If you don't, you are dishonest with yourself. I believe that both disputants would beg of you to do that. That you study your own Bible and find out if the things said tonight are true or not. And for you to go off and say, Well,

I think so and so and never look at your Bible, might cause you to be lost some day. Come back tomorrow evening at 8 o'clock at which time the last discussion as far as these series of discussions are concerned. Tomorrow the exact opposite of tonight.

## Fourth Session

September 12, 1953 8:00 P. M.

Announcements by M. R. Phillips.

Singing Directed by Don Florence.

Opening Prayer by Bob Bowlin.

Proposition: The scriptures teach that a child of God, one cleansed by the blood of Christ cannot so live as to be finally lost in hell.

Affirmative: Dr. Albert Garner.

Negative: C. M. Kelley Jr.

### 1st Affirmative Speech On Security

By ALBERT GARNER

Mr. Kelley, Gentlemen Moderators, Ladies and Gentlemen:

It is with full joy I come to affirm the proposition that was read in your hearing. Before I define the proposition, I express my personal appreciation to you and for your conduct. I realize that most of you are members of the Church of Christ, as you choose to be called. I hope and trust that you have received some blessing out of this. Where we differ I trust that it shall be kindly when we go, and we separate as friends, as fellow citizens, and as neighbors. In our difference we may wax fervent from time to time. But as I came a friend I expect to depart a friend to Mr. Kelley when this is over. I did not know that the discussion was to be published or that Mr. Kelley had in mind to publish it when I came, until I had finished my second night of discussion. But I have given permission for Mr. Kelley to proceed. Had I known that it would have been published I would have had different arrangements made, and preparations presenting the material in a numeric order of arguments for book form. However, I have known it the last two nights of the discussion, and am happy to give consent. I have already signed the papers to have it published. I offer my personal appreciation also to those who have borne my expenses or paid me for coming, since we had no Baptist church of our faith—Landmark Missionary Baptist Church—in this area. I offer my personal appreciation to Brother Larry Romero of

Pharr, Texas, who has moderated for me through the discussion. And to young Mr. Norman Patterson, I offer my personal appreciation for his work the first evening of the discussion. And now I come to affirm the proposition read, and which reads, "The scriptures teach that a child of God, one saved by the blood of Christ, has eternal life and cannot so sin as to be lost in hell." By the scriptures teach, I mean that the Holy Bible, the Word of God, the 66 books of the Bible, teach by necessary inference, by specific example, or direct statement, that a child of God, and a child of God is defined in the next phrase as one saved by the blood of Christ, has eternal life, by saved by the blood I mean what the scripture says in Acts 10:43, "By him all that believe are justified from all things." That's what I mean by being saved or having eternal life. A person who is justified. Stands in a justified state. By eternal life I mean a person who at the point of faith is declared in the scriptures, "He that believeth on the Son, hath everlasting life." In John 3:36. By, cannot so sin as to be finally lost in hell, I mean it is impossible, I signed the statement last evening that was written by Mr. Barr, stating specifically that a child of God can do anything, or may do anything, and still go to hell. That is, a child of God. That one who has been saved and born again is chastened in this life for his sins, but that he specifically states, he will not damn his soul in hell, if he's ever been born again, justified, received everlasting or eternal life. I have sought to be fair, specific, and plain with my position as a Baptist, realizing that one day I must meet Almighty God. And for you also to examine in the light of the scripture the things that are taught. Now before I proceed further I would define, and make some concessions. By teaching that one is secure, has everlasting life, and cannot so sin as to be finally lost in hell, we do not teach that the believer, or the saved person, cannot sin. Nor that God will not punish him for his sin. But we do believe he has eternal life, and cannot so sin as to be finally lost in hell. We do not mean by saying that a child of God is secure, has everlasting life, that he cannot disobey God or shipwreck his life and ruin his influence. We do not mean that he cannot fall, but we do mean that he cannot fall so deep in sin that his soul will be finally lost in hell, and he who is a child of God will be converted again into a child of the Devil, and go into hell. Or that

he will as a child of God, go to hell. The issue of this discussion is not does God punish his children for sin; the issue between us: what kind of punishment does God send upon his children for their sins? Mr. Kelley holds that God will send them to hell for their sins. We contend that God will chasten in this life, for sins. I say that man has sin in him as a saved person. James 1:15 says lust conceived, produces sin, and sin finished, bringeth forth death. We hold as Baptists, as long as anyone is in the flesh, he has sin in — i-n — in him. This is the teaching of the scripture, I Cor. 15:56 "for the sting of sin is death." Or death is the sting of sin. If you could pull all of the sin out of the body of man you could pull the sting out. If you could pull the sting out, you could pull death out. It's because of death inherent in the body and the curse of death through sin, that man must die. I John 1:8 reads, "If we say we have no sin we deceive ourselves and the truth is not in us." John was a Baptist preacher. He's an evangelist, the one who leaned on Jesus' breast, but he included himself by saying, if we say we have no sin—the word there comes from the root word *echo*, which means to have, hold, or contain—if we say that we have, hold, or contain, in our being, no sin, we deceive ourselves, and the truth is not in us." Romans 7:17 says, Paul said, "sin dwelleth in me." Romans 7:20, Paul said, "sin dwelleth in me" again. He was saved, and preached for many years. When he made that statement. This is what Baptists mean when we say that we will have sin in us and there will be some sin in us as long as we live, and the last breath that man shall gasp, he shall gasp it with sin in his body. The sting of sin is death. And sin, lust conceived, produces sin, and sin finished, produces death. Death is sin full grown, in the body of man.

I now submit some questions to Mr. Kelley to have the issues clearly before us. No. 1. Can anyone be saved with sin in him? No. 2. Is there any sin that an unsaved person can commit, that a saved person might not commit? No. 3. Can a saved person commit any sin for which he might not receive forgiveness and reach heaven at last? No. 4. Will one who apostatizes go to hell in the church or out of the church? No. 5. Since Moses died because of sin, and rebellion against God, and was not permitted to enter Canaan, did he go to heaven or hell? Mr. Kelley's clear answers to these questions will set clearly before us the issue. His neglecting to answer them or dodging

them, will only show his unwillingness to have the issue between us clearly defined. I now submit to you some arguments. First, Proverbs 29:25 reads, "Whoso putteth his trust in the Lord shall be safe." The word trust in the O. T. is used in the sense of belief in the N. T. And faith was so used also—Trust was used also in the place of faith in the O. T. While the word faith is found more than 300 times in the N. T., only 2 times is it found in the O. T. Proverbs 29:25, "Whoso putteth his trust in the Lord shall be safe." The kind of safety here referred to was soul's safety from hell's damnation, forever. It did not mean that he should be saved from the chastening hand of God. Psalmist David taught clearly, Psalms 89:27 to 31, that if God's children should forsake his laws and break his commandments, and keep not his statutes, he said then "I will visit their iniquities with the rod, and their sins with many stripes. Nevertheless, my loving kindness I will not utterly take from him nor suffer my faithfulness to fail." Whoso putteth his trust in the Lord shall be safe. The word safe means to be saved. The word saved means to be safe and the kind of safety that is mentioned is that from hell's destruction. Ecclesiastes 3:14 reads, "I know whatsoever God doeth it shall be forever." If my opponent admits that God saves a man, if God does the saving, then God's word declares, whatsoever God doeth it shall be forever. It shall be forever. If God saves, he saves forever, or he saves never.

I now come to eleven specific statements, divine statements in the absolute case, that God will save his children. My first argument is based on I Cor. 3:13-15 and I shall read the passage deliberately. Paul here speaks of the two kinds of ministry that a child of God may live in. One shall be rewarded and the other shall be without reward at the hour of judgment. Salvation is the gift from God at the point of belief or trust in Christ. And it's that salvation that makes a man's soul safe for eternity, but God gives and offers rewards to his children at the end of this life and the future life for their faithful service. I Cor. 3:13-15 reads, "Every man's work shall be made manifest; for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward." The subject is not salvation. the person talked about is not one who is going

to get saved, but one who is really saved with Christ as his foundation. If his work abide, he shall receive a reward. Now note, suppose his works are burned up after he is saved? "If any man's works shall be burned, he shall go to hell?" Is that what it says? "If any man's work shall be burned, he shall suffer loss." Loss of what? The subject is loss of reward. Note the next statement — "But he himself shall be saved, yet so as by fire." To deny this is to deny the plain Word of God. God says it is possible for a man's works all to be burned. And if he had been saved and accepted Christ as his Saviour he should be saved as if by fire. He'll suffer a loss; loss of reward. But he shall be saved! Mr. Kelley's position is, he shall not be saved. Whatever other scriptures may seem to teach, ladies and gentlemen, they do not contradict this specific statement of Almighty God's Word. My next argument is based on Mark 16:16 which reads, He that believeth and is baptized shall be saved. The word shall is a divine absolute, and a declarative statement. Now, Mr. Kelley has been saying that he believed Mark 16:16. I told you he didn't believe it, and before the debate was over, he'd go back on it. Shall is a divine absolute. He'll interpret this way, and he interprets it, "he that believes and is baptized may be saved." He should be saved! He might be saved! If he holds out. If he keeps the commandments. He puts it in the conditional clause every time. It's a declarative statement—a divine absolute—he that believeth and is baptized shall be saved. I have repented of my sins. I have believed in Christ. I have been baptized. Mr. Kelley sought to make it clear the other night, that the he that believed and was baptized shall be saved, meant anyone who really believed with all his heart was baptized. Mr. Kelley, I have believed with all of my heart, and I think I was saved, I know my sense of personal guilt and condemnation was removed before I was baptized, and I loved God before I was baptized. The Bible says, I John 4:7, that I was "born of God." It said he that believeth hath everlasting life. I did that before I was baptized. But suppose I'm mistaken, and it takes also faith in water, or going into the water, I also was baptized. Mr. Kelley, am I saved? For the remission of sins. I'm saved then! Thank you, Mr. Kelley. Thank you! Now then, there has been an issue over what, for the remission of sins, means. What, for the remission of sins, means. For is used in two different senses, in the



English language. It's used in one sense in order to obtain, and it's used in another sense, because of. One works for wages. One works for a salary. In order to obtain wages, or in order to obtain salary. On the other hand, one sings for joy. Does one sing in order to get happy? Or because of? With reference to his happiness? One sings with reference to his happiness. One weeps for sorrow, for sorrow. Does one weep in order to get sorrow? No! He weeps because of sorrow that he has. For sorrow. Because of. And that is the sense in which for is used with reference to baptism for remission of sins every time in the N. T. Never did Mr. Kelley submit one scripture that said that a person was saved by baptism. Justified by baptism. Became a child of God by baptism. Had peace with God by baptism. Received a pure heart by baptism. Or anything else that qualified a person as a fit subject for heaven. I showed where each of these was promised at the point of faith in Christ, and upon the condition of belief. And he never showed where baptism was ever used in a conditional clause. He that believeth and is baptized, shall be saved. Shall be saved. A divine absolute. Now then, Mr. Kelley says, If I was baptized for the remission of sin, I'm saved. Thank you, Mr. Kelley, that's why we baptize all of our people. We baptize them for remission of sin. With reference to, because of, just like, one sings for joy. Weeps for sorrow. Because of. Now the word "for" is used in the N. T. in that sense. For instance, Jesus healed a leper, he cleansed him, and then he said, "go offer for thy cleansing." He'd already been cleansed. "For" was used as the word for in Acts 2:38, with reference to thy cleansing. Go offer with reference to thy cleansing. All right, he that believeth and is baptized, shall be saved. A divine absolute.

My second argument is based on Acts 16:31, which reads, Believe on the Lord Jesus Christ, and thou shalt be saved. My opponent said, Believe on the Lord Jesus Christ, and you've got a good chance of being saved. You may be saved, or you might be saved. The Word of God uses the divine absolute shall. And never says you *may* be saved, or *might* be saved, or you *should* be saved, a conditional auxiliary verb. It's never used. Again 1 John 3:2 reads, "Beloved, now are we the sons of God, it doth not yet appear what we shall be, but we know that, when he shall appear, we shall be like him, for we shall see him as he is." John says, we know that we shall be like

him, and we know that we shall see him. Mr. Kelley said last night he didn't know whether he would be saved in the end or not. If he held out faithful he would. He didn't know where he was going. But John is a different kind of a person. He said we know that we shall be like him, and we know that we shall see him as he is. That's more than Mr. Kelley knows, he doesn't know where he's going. He knows everybody else is going to hell up until tonight. Tonight he has decided if I was baptized for the remission of sins, I was saved.

My fourth argument is based on John 5:24, which reads: "He that heareth my words, and believeth on him that sent me, hath everlasting life, (And in apposition with that Jesus said) and shall not come into condemnation." What does that mean? The next phrase in apposition said, "But is passed from death unto life." Mr. Kelley says, that he that heareth my word and believeth on him that sent me hath promise of everlasting life. Hath it in promise. And may not come into condemnation. He might not, he should not. And he will be passed from death unto life out yonder at the end if he holds out faithful. You people pray an unscriptural prayer. You have prayed it here every night that you have prayed it. "At last save us in the end." At last save us in the end. Bless your soul, if you're not saved in this life, you will go to hell in the end. "It's appointed unto men once to die, and after this the judgment." If you're not saved in this life and repent of your sins, and trust the Lord in this life, you'll go to hell in the end.

My fifth argument is based on John 4:14 which reads, "Whosoever drinketh of the water that I shall give him shall never thirst." Jesus spoke of eternal life. Salvation by the blood. Romans 3:24-25 says, "Whom he hath set forth to be a propitiation for our sins by faith in his blood." Men receive the water of life by faith in blood, or eternal life. And are saved. And Jesus said this person shall never thirst. Another divine absolute. Mr. Kelley's teaching is that he *may* thirst at any time and starve to death and go to hell. Sin will cause him to do it.

My 6th argument is based on John 6:35, which reads, He that cometh to me shall never hunger. Jesus was speaking of himself as the bread of life. He that cometh unto me shall never hunger. If one comes to the Lord, that's what your Revised Standard says, he that comes to me, he shall never hunger.

Revised Standard Version. He that comes shall never hunger. Mr. Kelley teaches that he who comes to Christ and partakes of the bread of life *may* hunger and starve to death and go to hell after that. That's the teaching of apostasy, ladies and gentlemen. I'm giving to you the Word of God, and laying down, seeking to deliberately, the argument. I'm not just quoting scriptures and running off and leaving it as he has been doing throughout the discussion. It isn't how many scriptures you quote, but do you lay down an argument with it.

My seventh argument is based on John 6:58, which also concerning the bread of life, Jesus said, "He that eateth of this bread shall live forever." Shall live forever. First, he said he shall never hunger. Second he said, he shall live forever.

My next argument is based on Romans 10:9 which reads, That if thou shalt confess with thy mouth the Lord Jesus and believe in thine heart that God hath raised him from the dead, thou shalt be saved. My argument here is that Paul made a divine statement, a divine absolute. That he who believes with his heart, and confesses with his mouth, shall be saved. Apostasy says he *may be saved*, if he stays a jump ahead of the devil from here on out. Your doctrine teaches that Jesus just makes a down payment on your salvation, that from here on out you get it by being good and doing good. He just makes the down payment. Baptism is your idol. Your trust is in the water of baptism. Trying to approach God by means of anything other than Jesus Christ, by Jesus Christ and by faith in him, is pure and plain idolatry. When you trust in your baptism, and trust in your obedience, of going into the water, you're trusting in a thing instead of trusting in a person. Baptism becomes your idol! The evil of idolatry of other countries is trying to approach God by means of other things, or other persons, besides in the name of the Lord Jesus and calling on the Lord Jesus.

My next argument is based on Romans 10:13 which reads, Whosoever calleth upon the name of the Lord shall be saved. My argument is, if man calls upon the Lord for salvation, that he shall be saved, and he shall be safe. For "whoso putteth his trust in the Lord shall be safe." Apostasy says, whosoever calls on the Lord *might* be saved. He *may* be saved, has a good chance of being saved.

I have given you, ladies and gentlemen, 12 statements in the divine absolute, of who shall be saved.

My next argument is based on Matthew 1:21, which reads, "He shall save his people from their sins." This is a prophecy concerning the coming of Christ, and what he would do after he should come. He shall save his people from their sins. The doctrine of apostasy teaches that he *may* damn his people in their sins. But the angels said, he shall save his people from their sins. Those who are his people and who have been saved.

My next argument is based on Hebrews 8:12, which reads, "He will be merciful to their sins." In spite of any sin that a child of God may commit, God in his mercy chastens his children to bring them back to obedience, and if they do not accept his chastening, he may even take their lives, as he did Moses, because of his disobedience. As he did some of the members of the church at Corinth. Some were weak and sickly and some slept, or had died—been killed—because—because they took the Lord's Supper unworthily. II Cor. 11:30-31 so states. Luke 12:47 reads, "That servant that knoweth the will of his Lord and doeth it not, shall go to hell?" Is that what it says? No! It says "that servant that knoweth the will of this Lord and doeth it not, shall be beaten with many stripes." Chastisement in this life. Hebrews 12:5-6 reads, "Whom the Lord loveth he chasteneth, and scourgeth every son that he receiveth." Paul in I Cor. 11:32 said, That he chasteneth us "that we might not be judged or condemned with the world" in hell. Referring to hell. All right, now I offer 10 divine declarations that none who has ever been saved shall utterly be cast down. I'm going from the negative standpoint now. God's word concerning this thing called salvation or eternal life. From the negative. I've given you the divine absolute, the specific statements of the state of one who has trusted in the Lord. Now I'm giving you the negative. So that none can misunderstand. My first argument is based on Psalms 37 23-24 "The steps of a good man are ordered of the Lord. And he delighteth in his way. Though he fall, he shall not be utterly cast down. He shall not be utterly cast down. For the Lord upholdeth him with his hand." A good man may fall, David said, but though he fall, he shall not be utterly cast down." Well, suppose he does—be cast down and go to hell? It just proves that David told a falsehood. The Lord let a lie be recorded in his Word.

My next argument is based on John 6:37. The words of Jesus himself, John 6:37. For Jesus said, "Him that cometh to me I will in no wise cast out." In no wise, or under no circumstances. I've asked Mr. Kelley to tell under what circumstances he would cast anyone out who had ever come to him.

My next argument is based on John 10:27-28 which reads, My sheep hear my voice and I know them, they follow me, and I give to them eternal life, and they shall never perish. I pointed out last night that my argument was that Jesus said he did give, present tense, I give to them eternal life. A present tense fact. And then, as if they would not understand what everlasting life was, he followed by saying, they shall never perish. And if someone might not understand that, he followed with another apposition statement, neither shall any man pluck them out of my hand. Suppose he does pluck them out of his hand? Just proves that one of the Lord's sheep went to hell. He told a falsehood!

My next argument is based on Romans 6:14 which reads, "Sin shall not have dominion over you. Sin shall not have dominion over you. My opponent says, sin *may* get dominion over you, and dominate and damn your soul in hell after you're saved. But Paul is a different kind of fellow from that. He declared that it shall not have dominion over you. This does not mean that sin may not come to tempt you, or you may not commit sin, but it shall not have dominion, or dominate, or have jurisdiction over you. He says it may.

My next argument is based on Psalms 94:14 which reads, "The Lord will not cast off his people, neither will he forsake his inheritance." The Lord will not cast off his people, if one has truly become a child of God, he shall not be cast off.

My next argument is based on Psalms 37:28 which reads, "He forsaketh not his saints, they are preserved forever." If one is a saint of God and perishes it would have to be after forever is over and past. Note again—He forsaketh not his saints, they are preserved forever! Not they will be preserved out at the end of life, if they kept on holding out good. My opponent says they are not preserved forever. They *may* spoil and go to hell at any moment.

My 8th argument based on Matthew 7:22-23 which reads, Many shall say to me in that day, Lord, Lord, have we not prophesied in thy name, and in thy name have cast out devils and in thy name done many wonderful works? People appearing at the judgment bar of God begging to enter upon the merits of their goodness. Did you ever see a person that didn't think he had some goodness? They are appearing at the judgment and then shall I say unto them, "depart from me ye that work iniquity, I never knew you." Those that were cast out at the judgment, Jesus said to them, I never knew you. If Jesus had ever known them, if they'd ever been saved at all, and he cast them out. They apostatized. This would just be a falsehood.

My next argument is based on I John 2:19 which reads, "They went out from us, but they were not of us. For if they had been of us, they would no doubt have remained with us. But they went out from us that might be made manifest that they were not all of us, or not all together of us." They were professors, identified with some in the church just as Judas Iscariot was a professor, but he was a thief all the time while he was carrying the money bag. Thief all the time. In heart, never had trusted in the Lord or been saved. Here's some that John said went out from us because they were not of us, for if they had been of us they would no doubt have remained with us. But apostasy says, yes, there is a doubt. It is possible that they would go out and apostatize and go to hell. "Whoso putteth his trust in the Lord shall be safe." I know whatsoever God doeth, it shall be forever. This is what we mean by eternal life. We do not mean that a child of God cannot sin, nor that God will let him get by without punishing sin in him. Note that God's Word does not say that he will send one of his children to hell any more than you, as one of you parents would take your child and throw it in a burning stove because it disobeys you. You whip your child, chasten it, but you will not take his life because he disobeys you. Ladies and gentlemen, the prop-

osition is sustained that the scriptures teach that a child of God, one that is saved by the blood of Christ, has eternal life and cannot so sin as to be finally lost in hell. It isn't dangerous to trust the Lord! It's dangerous to trust in your baptism and good works?

# Ist Negative Speech on Security

By MR. KELLEY

Mr. Garner, Gentlemen Moderators, Ladies and Gentlemen :

I am happy to come before you this time and deny the proposition that's been read in your hearing. If I believed what Mr. Garner was teaching I would not be denying what he had read. There is just one thing that I want to correct—he said while ago he had been baptized for the remission of sins, and asked me if he was saved. The Bible says when a man has been baptized for the remission of his sins that he is saved from his past sins; not from your future sins. You may be living like something else now. That's what Mark 16:16 teaches. At this time I want to take just a minute. I don't know why you're not satisfied with the proposition on Baptism. Acts 2:38 teaches baptism for the remission of sins. I Peter 3:21, baptism does now save us. Acts 22:16 does wash away sins. Galations 3:27 puts us in Christ. Acts 10:48 because it was commanded. Roman 6:3-4 baptized into his death. John 19:34 his blood was shed in his death, we're washed in his blood, Revelation 1:5. Therefore when we're baptized into his death we reach the blood. I John 1-7 and we are cleansed from our sins. Now then, concerning his questions—Can one be saved with sin in him? No. Is there any sin that an unsaved person can commit that a saved person might not commit? Yes. Now, he wanted yes or no, so I'm going to give him yes or no tonight. Can a saved person commit any sin for which he might not receive forgiveness and reach heaven at last? Yes. Will one who apostatizes go to hell in the church or out of the Church? In the church. Since Moses died because of sin and rebellion against God and was not permitted to enter Canaan land, did he go to heaven or hell? God's penalty to Moses was specific. The penalty was—



ye shall not enter Canaan land—Numbers 1:12. Now then I have a little pamphlet in my hand that tells us tonight just exactly what Mr. Garner teaches. I read this because I feel that the majority of Baptist people don't know what they believe. I say that kindly. I don't mean to be insulting nor do I intend to leave with you that thought at all. But it's been my observation in visiting and talking with Baptist people that the majority just don't know what they believe. I want to say tonight that the conclusion Mr. Garner has been forced into is the same one that any Baptist preacher who ever lived can be forced into—and that is this—that entrance into the Baptist church, after becoming a Baptist, gives you a license to do anything that you want to, and that you can't go to hell anyhow. I have here a photostatic copy that Mr. Garner signed last evening, that was endorsed by Vernon L. Barr in the course of debate, and reads thus: Baptists teach that a child of God can do anything that he wants to do and go to heaven anyhow. Last night Mr. Garner signed it, then turned around before his speech was over, and denied that he did sign it, and then before he made his final remark, he came back and said all right, I did sign it. Now then, according to Mr. Garner, because one's a Baptist, because one's a saved child of God in the Baptist church, he can do anything that he wants to. I'm suggesting to you then, that according to the teachings of Mr. Garner, and every Baptist preacher on the top side of God's earth, one in the Baptist church has a license to live exactly like he wants to and has the assurance that he will enter heaven anyhow. Now also, I have in my hand another little pamphlet by one of his brethren, I suppose you brother him, Rev. Sam Morris. I don't call people by the name of Reverend. I believe it's a disgrace to God. But I'm going to use it because that's the way he signed this pamphlet.

Now he has this to say, and this is Baptist position: We take the position that a Christian's sins do not damn his soul. The way a Christian lives, what he says, his character, his conduct, or his attitude toward other people have nothing to do whatever with his salvation. That means that you can steal, that you can lie, that you can do anything that you want to, and it won't endanger your soul one bit. Now then, get this, all the prayers a man may pray, all the Bibles he may read, all the churches he may belong to, all the services that he may attend,

all the sermons he may practice, all the debts he may pay, all the ordinances that he may observe, all the laws that he may keep, all the benevolent acts he may perform, will make his soul not one whit safer, and all of the sins he may commit from idolatry to murder, will not make his soul in any more danger. Now get that last sentence—and all the sins that a Baptist may commit from idolatry to murder will not endanger his soul at all. In other words, ladies and gentlemen, if you're a Baptist, if you're in the Baptist church, there's not a thing in the world that would send you to hell, that you think of between idolatry and murder. We read last evening in Numbers 25 of a man that was guilty of adultery, who was guilty of adultery and had the woman with him, and Mr. Garner came to the platform and perverted that scripture. He said that it didn't say that. I invite you people to open your Bibles to Numbers 25:1 and in the very first verse it said, And the children of Israel, the children of Israel, began to play the part of harlot. Now doesn't it, Mr. Garner. Was living with the harlot. Now see if that isn't the case and then when you come to the stand you tell me if that's wrong. I want to ask this question orally tonight, Are the children of God—Are the children of Israel the children of God? Mr. Garner, are the children of Israel the children of God? I want you to remember those things then as we go through our lesson this evening and our discussion. First of all, that there isn't anything under the sun that a Baptist can do that will condemn his soul. Now I know you Baptists don't believe that, but you don't believe your doctrine, and you don't know your doctrine. Half of you people don't know Baptists doctrine and that's a fact. I am suggesting that there is not a Baptist preacher on the top side of the earth that can't be forced to the conclusions that Mr. Garner has been forced to accept.

Now last evening there were some things that were said which time didn't permit me to answer. And I suppose he will quibble about it as he did night before last when I had the last speech. He spent 30 minutes of his time condemning me for saying some things or answering some questions that he had made in the speech before that. Now then, just this much—First of all, he called me last night a Campbellite. Mr. Garner, I call you a Baptist because you say that is your name. I want to tell you that there are two kinds of people that call me Baptist I mean Campbellite. Thank goodness they don't call me the

other—just two kinds of people that ever call me a Campbellite. First of all, the very ignorant, because they know no better. And if you are so ignorant that you don't know any better than to call me a Campbellite, I'll overlook it. Then the other kind that call me a Campbellite is the very mean. If you're so mean then that you want to call me a Campbellite, you go ahead. You're either ignorant or you are so mean—now it's one of the two, you take your choice. I call you a Baptist because that's the name you go by. And I don't think that I do you any injustice whatever. Now if you chose to persist in using that name, I think maybe we can stop you from it. We may not be able to stop you from it, but we do believe that we can make you wish that you hadn't before the night is over. Now we want to look into some of the arguments that we had last evening. Some of the questions that I asked him were this: I'm going to use the same one, I don't want to give him any more for he has complained each evening of the questions that I have given him. First, Can a child of God get drunk, and if so, can he die while drunk? He said a child of God may get drunk, Noah did. The Bible said nothing about a child of God dying while he was drunk. I opened my Bible and read for him last night from I Kings 16:9-10. For the king of the children of Israel was killed while he was drunk. And Mr. Garner came to the stand, he that is head of the Theological Seminary at Henderson, Texas, the very learned scholar that he is, said this, that the king of Israel was not a child of God. Why do you know what happened? God went out here and found an old heathen. He found an old hypocrite that didn't belong to his family; that was not of the seed of Israel at all, that was not of the seed of Abraham, and begged him to be king over his children. Mr. Garner, you know better than that. You know as well as I do that Elah was certainly king of Israel. And certainly it teaches that in Kings 16:9-10. Now then, he said concerning this, that the Bible doesn't say anything about a child of God dying while he was drunk. I gave him then the occasion that said that one died while he was drunk. And I invited the attention of all honest people last evening to look in Galatians the 5th chapter, beginning with the 21st verse and read what happens to the kind of people that will not be permitted to enter into the kingdom of heaven. It said envyings, murders, drunkenness, revellings, and such like, of the which I tell you before, as I have told you in

times past, they which do such things shall not inherit the kingdom of God. I understand that he wants to bring up the kingdom question. Just for the benefit of the audience, and the benefit of Mr. Garner, I asked him to discuss some more propositions and asked him for an invitation to come to Henderson to meet him on some of these propositions. I don't know why he insists on bringing the kingdom in. That isn't the thing that we are discussing. The thing that we are discussing here is apostasy. All right. Then I asked the next question: If a child of God dies while drunk, will he get to heaven? And he said yes. Now that's the very thing that he affirmed. That's what I'm telling you good Baptist people. That the Baptist doctrine teaches that there is not one thing under the shining sun that will exclude you from heaven. This is one of the outstanding men of the Baptist church. You heard the announcement concerning him—outstanding author, lecturer, debater and head dean of the Seminary at Henderson, Texas, who said this, if a child of God dies while he is drunk, that he can go to heaven. Why I want to know tonight then, how would a man go about getting into hell? Just what preparation must he make. Just what must he do in order to work his way into hell?

And the next question I asked him was this: Can a child of God commit adultery, and he said yes. And I asked, can he die in the very act of adultery, and if so, will he go to heaven? He said, the Bible said nothing about either. And he came to this pulpit and perverted Numbers 25: if there ever was a perversion made in the sight of God, or in the sight of mankind, that certainly was a perversion. And you admitted, and it's on the tape, and I have it marked and I will stay with you tonight and play it to you, before you were through with your speech, you admitted that it was an adulterous union yourself and they died while they were in adultery. Now then, if people can commit adultery and go to heaven, and die when they are guilty of adultery, then certainly it's like I said last night, that a Baptist heaven is a devil's hell. In the course of our speech you said, Yes, I'll admit that. That the Baptist heaven is a devil's hell. And you said this at the end of it—Thank God for that. That's the very words this man said. I just want you to see where these positions are forcing him. I asked this, how would a person who is once saved and is always saved keep the commandment given in II Thessalonians 3:6.

He said why fellowship would be withdrawn from him. Well, he is not fit for the Baptist church. You'll kick him out of the Baptist church and you won't fellowship him in the Baptist church. You'll kick him out of the church. He's not fit for that old church on earth, but after while he will go to heaven and be right there with you, because he is saved. Now what kind of an unGodly doctrine is a teaching? Not fit for the Baptist church but he's fit for the kingdom of heaven. Can't you see where a doctrine like that will lead you? Can't you be persuaded by the teachings of the Bible that a man ought not to follow such a teaching as that. Also I asked this: Can a child of God depart from the faith and still be saved? He said, yes. In other words a child of God can turn his back on the teachings of Christ. He can crucify him afresh and put him to an open shame, he can go away from him and never come back, and God will save him against his will. I asked him last evening also another question. Does a child of God lose his free moral agency when he becomes a Baptist? And he says no. Now he is denying that a man can go to hell. After he becomes a Baptist he no longer is a free moral agent, according to his teaching. I mean by that, that he couldn't if he wanted to, do anything under the sun to go to hell. I will challenge him now and give him a minute of my own time to stand up and tell me tonight how it would be possible for a blood bought child of God, a member of the Baptist church, to go to hell. Mr. Garner, I'll give you a minute to tell me how a Baptist, a child of God in the Baptist church, can go about going to hell. That's what I thought. That's what I thought. I don't think there is a Baptist in the house that believes that. I don't believe that there is any Baptist in this county that believes a doctrine like that. But I want you to know that this is the thing that he teaches. And there's not a Baptist preacher on the top side of God's earth that can't be forced to take the same position. And the only reason there are not more of them forced to it, is because they will just not come out and defend the doctrine that they teach, ladies and gentlemen. And if you deny it, you get one of them to affirm propositions like he is affirming and see if he isn't forced to the very same stand.

Again I asked him a question, if a saved Baptist can't fall from grace, and all the Methodists are saved as you said last night, please tell if they can fall. And he said no. I want to

know tonight if there is a Methodist in the house that has not been taught that he can fall from grace? Now you Methodists just don't know what you have been believing. Mr. Garner, who is the head of the Seminary there, he's the big Baptist doctor, has come down to tell you something that you didn't know. You don't need to worry about going to hell, you've got it made. Matter of fact is, you can't go to hell if you want to. You can do anything from idolatry to murder, you've got a license to do anything, live a life of fornication, or drunkenness, you can abuse a brother, and forget to pay your bills, you can call everybody you ever saw a liar, and still Jesus Christ will swing open the gates of heaven and invite you in. Then he has the audacity to say this, that God punishes his children, that he chastizes them. Why, Mr. Garner, I want to know if a Baptist child of God, a member of the Baptist church, that dies in the act of adultery, if God will beat the devil out of his old dead body, and then take his soul to heaven? Why a doctrine as that? Such a doctrine as that! You look at the book of Acts if you will, in the 5th chapter, and you will find that the thing Ananias and Sapphires were guilty of is lying within their heart. According to you, for their sin, then God is going to beat the body for the things that the spirit has done. Mr. Garner, that's an awful doctrine, and I know that you Baptist people don't believe that. You just haven't investigated your Bibles. And you need to sit down and study what God teaches concerning those things. Why Jesus himself said in Matthew 24:5, "Many shall come in my name saying, they are Christ and shall deceive many." But you ought to take heed what you hear for there will be people that will come along preaching these false doctrines, and they will lead you astray. You people ought to investigate your Bibles. I know that you don't believe such things as that.

I asked him again, if a Baptist can't fall from grace, how would one in the Baptist church go about going to hell. Is it possible for him to do so? He said, if he is a saved Baptist, he cannot apostatize and go to hell. Now listen, if there are any of you people that are in the Baptist church tonight, that made up your mind that you wanted to go to hell, you couldn't do it. Can't you see that you have lost your free moral agency? You gave up your privilege of choice, your power of choice, when you became a Baptist. Why he said also this, that there

were some saved Baptists and some lost Baptists. I'll give you another minute of my time now. if you will stand up and define a saved Baptist and a lost Baptist. And I asked him again this question: Can a child of God lie? If he dies before he repents of the lie, will he go to heaven anyhow? And Mr. Garner said yes. If he dies before he repents of a lie, he will go to heaven anyhow. Now, open your Bibles with me to Revelation 21:8. Let's hear John answer that question. John never did go to the Baptist Seminary down at Henderson, I know, and in all probability he never did know anything about one of the Institutions like Mr. Garner is associated with, but I just believe that he knew what he was saying, and you hear him in the 21st chapter and the 8th verse. He said, "But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone." Now I want to read that the way Mr. Garner teaches it. But all the fearful and unbelieving, unless they are Baptists, and the abominable, and murderers, and whoremongers, unless they are Baptists, and sorcerers, and idolaters, and liars, unless they are Baptists, shall have their part in the lake which burns with fire. It means that I, a member of the Church of Christ, and you people that are members of the Church of Christ, can go to hell for telling a lie, but the Baptists can't. And that is according to the doctrine that he is teaching. He means that if you set out tonight, and really wanted to go to hell, that it's an impossibility. Now then, you bear those things in mind concerning the things that he brought up tonight. The scriptures that he brought to me to answer, I've answered them twice before. And I believe that my moderator will affirm that. That each scripture that he has brought up, I've dealt with carefully. And I'm going to deal with them again, but certainly it's something that I've already done. I don't know why he persists in bringing that up. Now he says, You so-called people of the Church of Christ. You want to be called that name. I want you to know why I want that name. If you will open your Bibles tonight when you get home to Romans 16:16, you'll see, Mr. Garner, why I like that name. Salute one another with an holy kiss. The Baptist churches salute you. No, it didn't say that, did it? It says, the Churches of Christ salute you. That's the reason I wear that name. Don't you come up here and tell

me that is plural, because I know it. But if a whole bunch of them are churches, what would you call one? That is the reason the so-called Church of Christ people have a name like unto that.

Now, then, to answer his arguments, Acts 10:43, justified by Blood. Peter is speaking of the Gentiles. I believe that. I believe that we are justified by the blood. I've never denied that we are justified by the blood. This is Peter talking about the Gentiles, and he's told them this. They are justified by the blood, in other words, they are accepted to the Gospel. Ephesians 2:16 says, He has broken down the middle wall of partition, and reconciled them into one body and then he gave them Acts 10:48—then he commanded them to be baptized. I know this is the third or fourth time that I've answered that passage of scripture for him. Then in John 3:36 he keeps reading that verse, but he'll never read the end of it. The last part of it says this: But he obeyeth, he that obeyeth not, shall not see life. Why don't you read all of it, Mr. Garner? Why don't you read all of it when you read a passage of scripture? He comes now to his next argument, and he said that a saved person could sin and God would punish him for his sin, but that he won't send him to hell for it. That a saved person can sin, and God will not send him to hell for it. I want to know then, what is there that sends a man to hell? If it isn't sins that sends a man to hell, what is it that sends him to hell? Why don't you know that Isaiah 59:1 and 2 says, that your iniquities have separated you from your God. Then he came next to 1 John 1:8, and if you say you have no sin, that the truth is not in you. I didn't ever say that I haven't sinned, and there isn't anybody in the building that will say tonight that they haven't sinned at one time or another. We don't ever deny that. You ought not to use that scripture like that. For none of us have ever said that. Next then he came to Romans 7:17 and 7:20, and this was Paul talking; he's talking about the sin that dwelled in him, and he's talking about the time before his conversion. Mr. Garner, and you know that just as well as I do. And he was using it in relation to the law.

Now then the next verse, he used Proverbs 29:25—trusting the Lord. I know that. When a man trusts in the Lord that's the only place that there's salvation. You can't trust the devil tonight, and have salvation. It's got to be in the Lord.



Why when you trust in the Lord, what do you do? You obey the Lord. Why if a man obeys the Lord and trusts the Lord, he certainly has eternal life. Now Mr. Garner has been saying that I don't believe Mark 16:16. Yes, sir, I believe it. He that believeth in the Lord and is baptized shall be saved. He that believeth not shall be damned. I don't believe that he will be saved from future sins, that's not what the passage of scripture teaches. It teaches that he will be saved from his past sins. I Peter 3:21. These sins, our old sins, are washed away, and then Christ could come to be our mediator for us to God. He's there in the courts of the sky to confess us before God if we'll confess him before men.

Then his next verse that he comes to, I Cor. 3:13-15: If any man's works abideth now. Why certainly I know the works that he is talking about, and you do too, in the passage of scripture. Any of you that have ever read your Bibles ought to know this, that he is talking about the type works that will live forever. Laying up your works in the kingdom of heaven. Those things that are done here that are worldly, those works that are not accepted by God will be burned up, will be destroyed. Open your Bibles, if you will, to Matthew 6:19 and we will see what he has to say concerning that. The Lord tells a man what kind of works he ought to have and how that he ought to handle them. He said this, "Lay not up for yourself treasures upon earth where moth and rust doth corrupt, and where thieves break through and steal, but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through and steal." Now that is the thing he is talking about. Then the next passage of scripture he came to—Mark 16:16—I want you to know, friends, tonight, that every Baptist in this house, and every Baptist preacher that ever lived would give his soul if he could just quote Mark 16:16 with the security and the satisfaction that a member of the Church of Christ can. "He that believeth and is baptized shall be saved." Mr. Garner quotes it this way, He that believeth and is saved may be baptized. But he doesn't need to be baptized because he can go to heaven without it. I've got a nasty stinking little book over here, and that's just what it is, it calls us liars 21 times in it, it calls us ignoramuses a number of times, it insults every member of the Church of Christ, and he himself said that baptism is certainly essential, but stood up

and denied it from this pulpit. That was our first proposition. The proposition read like this—that baptism is essential to salvation for the alien sinner. And he stood up and denied it. But he's got in that little book over there, and certainly the thing that he believes, that baptism is for the remission of sin.

Next he came to Acts 2:38 and said it was for remission of sin. I believe it's for remission of sins. I teach that Acts 2:38 is for the remission of sins. I preach it nearly every Sunday. I hardly ever preach a sermon when I extend the invitation that I don't tell them it is for the remission of sins. Now again, there was Mark 16:16 and of course, he is talking about us having our faith the minute we are baptized. I've never said that a man had his salvation the minute that he was baptized, nor does the Bible teach it. The Bible teaches that he has salvation from past sins. And then he began to look unto the end that will bring salvation of his soul, I Peter 1:9, and yes, I'll tell you again that he has it in a promissory way, if you want me to, Mr. Garner. That's what the apostle Paul said, or Peter said here, receiving the end of your faith, even the salvation of your soul. Not the beginning of it, but the ending of it. Why, you hear Paul in II Timothy 4:7-8 when he said, I have finished the fight, I kept the course and kept the faith, henceforth there is laid up for me a crown of righteousness, by the most righteous God, and to all those it will be given who are faithful and so on, you know the passage of scripture. Then he comes to another thought and he uses I John 3:2. Well, let's read the passage of scripture and see just exactly what it says and examine it. We hope all of you have your Bibles and are doing just that. Beloved, we are now the sons of God, well now, who is John talking to? Do you think he is talking to a bunch of hypocrites or is he talking to children of God? He's talking to children of God and it says we are sons of God. I know that the children of God are sons of God. So what are you proving? That we'll be like Him. I believe that every child of God that lives an obedient life as we ought to, being faithful to the end, will be just like Him. I believe that he will be cast out if he lives an unGodly life, certainly. The next passage of scripture is John 5:24. And you did something that you would never do again, and you ought to be ashamed of, Mr. Garner, you went to this wildcat translation of the Bible and said that the word in John 5:24 is not hath but is has. I want to know

if you'll accept that new translation and all that it teaches? Is that the one that you use in your school, Mr. Garner? Certainly, you don't. You know that the Bible teaches it wasn't the virgin that conceived but that it was a young woman, and you came up here and said that. But be that as it may, we'll still handle the verse, John 5:24. Verily, verily I say unto you that he that heareth my words and believeth in him that sent me, hath eternal life. All right, I'll take that. I've never denied it. That's teaching belief in God. Jesus is talking, Whosoever heareth my word and believes in God hath eternal life. Well, how did he have it? I John 2:25 says that you've got it in promise and that's the way you've got it. It's there if you're obedient unto the end of life. John 3:36, if we don't obey him, we'll not have the life. I don't see anything so deep about that. To apply it the way you apply it. You're teaching salvation for every Jew that never believed in Christ at all. Why that's teaching belief in God. And you people open your Bibles and read that. He that heareth my words, Christ was talking, and believeth in him that sent me, Who sent him? Why, John 3:16 says God so loved the world that he sent his only begotten son. God did the sending. Then he's inviting you to believe in God. If he has eternal life at that time then, he has eternal life before he has ever believed in Christ. And you affirmed night before last that a man had to believe in Christ at the point of faith only or at faith alone in Christ that man was saved. Then the next passage of scripture that you used John 4:14, shall never thirst. Well, I believe that. I've never denied it. Anybody that will come to Christ like the children of Israel did when they were going through the wilderness drunk from that same spiritual rock and that rock was Christ. They drank from the word. I believe that they will have life. Just like I believe in that passage that he used in relation to it. When a man feast on the water, or when a man drink from the word itself, the same spiritual rock which is Christ, he has life. I believe it and have never denied it, nor do I know a member of the Church of Christ that ever has.

Then he came to Romans 3:24 and 25—let's read it and then we'll get it right. Talking about faith in his blood, and I believe that also. Now here's the verses. Being justified freely by grace through the redemption that is in Christ Jesus, who hath set forth to be a propitiation through faith in his blood, to de-

clare his righteousness for the remission of sins. Well, how did that remission of sins come about? Luke 24:46-47—Thus it behoved Christ to suffer, and to rise from the dead the third day, and that remission of sins should be preached in his name. Well, how was it preached in his name? Look at Acts 2:38, and you have a group of people crying out, saying, men and brethren, what must we do? And Peter said this, to repent and be baptized. Why? For the remission of sin. This verse said you've got remission in his name, in his blood, I believe that. Revelations 1:5 said his blood washes us from our sins. I believe that and have always taught it. I don't see anything there that says a child of God can't fall, nor does anybody else. Next, then, he comes to John 6:58—Eateth bread shall live forever. I believe that. Why you go and look at the parallel that he is making, read in your Bibles, I haven't got time now, in the verse before it he has given the parallel about the children of Israel. As they were going through the wilderness there. Now God gave them the bread of life. The children today, that are in the church, that are going through this life eating the food that God gives them, shall never hunger. That's right. It's all provided. It's all that you need there. Suppose God gives it to you and you turn your back on him, and go off and say, I'm not going to eat it. Then what would happen? Why, Mr. Garner, that didn't teach that a man once saved was always saved. Then the next verse he came to, Romans 10:9—That if ye shall confess with your mouth that Jesus is the Christ and so on. Why the other night he stood in this pulpit and said that a man didn't have to confess that Jesus was the Christ at all. And he used Joseph and Nicodemus. Now I gave him John 12:42—said there were people there that believed on him, but they wouldn't confess him. And he said that was talking about the secret disciples of Christ, and because they were afraid of what would happen to them, that they wouldn't confess him. And he said right here, that a man doesn't have to confess him. My Jesus said in Matthew 10:33, if you deny me I will deny you. In II Timothy 2:12 said if you deny me, I'll deny you. If you suffer willingly, you'll reign. but Mr. Garner said you don't have to confess him. Well, the next verse that he came to, Romans 10:13. Call—shall be saved. Well, I believe that verse just as the plain teachings that are taught concerning it. Never had I denied it. For whosoever shall

call upon the name of the Lord shall be saved. I believe it. But what does calling upon the name of the Lord mean? Why it means as you gave the verse while ago, I'll use one of your own, the verse in Proverbs trusting in the Lord. Well, how do you trust in the Lord? Why you render obedience to his commandment—John 14:6 says if you love me keep my commandments. I believe that, but that didn't say anything about a child not being able to fall. In the next one he used, 1 Peter 1:21 and Matthew 1:21 and said he came to save the people from sins. I believe that. Christ didn't come into the world to condemn the world, but he came that the world through him might be saved. But he didn't come to make it impossible for a man to go to hell if he wanted to go to hell at all. He came to offer salvation. Anybody in the world that ever read a Bible ought to know that. And it doesn't teach that. Then the next one he came to, Hebrews 12:5-8. Talking about the way God punished a child of God. He said that he whips his body. Now get this, ladies and gentlemen, you can go out and live like the very old devil, and God will just beat the devil out of you. That's what he's teaching. That he will just beat the very devil out of you. Out of your old body and take your soul to heaven. That's exactly his theory. The soul can sin and he'll whip the body for it. That's exactly his theory. And again, if you died in the act of adultery, what God would do is this—he'd take that old dead body and just beat the very devil out of it, but take the soul to heaven. That's his doctrine. That's not my doctrine. And I didn't teach that a man once saved is always saved. Next he came to Psalms 37 and he said the steps of a good man are ordered by the Lord. I believe that. I believe the Lord ordered steps that will make a man good, if he doesn't follow them, he'll never have a chance of going to heaven. But that didn't say anything about him not falling. Suppose he chooses to disobey the orders. Then what happens? Do you think that God will take him to heaven against his will? Isaiah 59:1-2 said your iniquities have separated between you and your God.

The next verse that he used is John 6:37—Will not cast him out that comes. I know that. Christ won't cast you out. If you will come to him. And how do you come to him? By rendering obedience. John 3:36. If you do the things that he has commanded then you'll have these promises. John 14:6 again, if you keep his commandments— (Time expired).

## 2nd Affirmative Speech on Security

By **ALBERT GARNER**

Gentlemen Moderators, Ladies and Gentlemen :

I am happy to come to reply to the few negative arguments, and a great deal of lambasting that was done in the last speech by Mr. Kelley. He spent about 24 minutes of his time lambasting Sam Morris, Texas Baptist Institute, other matters like that. And he began by saying that going into the Baptist church gives a person a license to sin. That's a plain misrepresentation. You people know it. We don't teach any such thing as that, and you know that too. That it gives you a license to sin, any more than it does going into your church. Mr. Kelley teaches exactly what Baptists teach, except this, he teaches just as long as you don't get caught in the act or get killed in the act, you will go right on to heaven anyway. You can take your wine and your bread Sunday morning and you can go to Simon the Sorcerer's mourner's bench and you can commit adultery and go right on to heaven. Take another man's wife and run off with her, and if you can get to Simon the Sorcerer's mourner's bench and confess it before you get killed, as long as you don't get killed in the act, you can go right on to heaven. And he didn't deny it, either. I charged that upon him, and he hasn't denied it. Murder someone—you'll deny it now? You'll deny it now? But still that's what you teach! —— you wouldn't take him back if he was to come back and confess, no matter what he had done? All right, then he can just do any kind of sin, and come right on back and go right on to heaven. See? That's what I'm talking about! Thank you sir. He says that he can come back and repent, and confess, see there? You can

do anything in the world as long as you don't get caught in the act! See? Come on back and repent, take the Lord's Supper and pay your tithes, and go right on to heaven! Commit adultery, lie, steal, commit murder, just do anything you want to, as long as you don't get caught in the act. Incidentally, Mr. Kelley doesn't want to get caught in the act. Last night, he made very clear in closing that he did say something that he wanted to apologize for. And I call his attention now to Numbers 25:1-8. Last night he brought this argument, negative argument, and said that these two were killed in the act of adultery, and upon his misrepresentation of the scripture, and misquotation, then he said Mr. Garner is teaching down at the Baptist institute. He doesn't know that they were killed in the act. Mr. Kelley, if you will find a verse and read where it says they were killed in the act I will give you ten dollars! I knew you couldn't—but you said it! Now then, are you going to take it back? You've said it and it is on tape. Said that they were killed in the act. Said Mr. Garner tried to deny it, that they were fornicators. Mr. Garner didn't deny any such thing. I deny that the Bible said they were children of God. And I deny that they were killed in the act of adultery. They were put to death for adultery and that. But he took that misrepresentation, and then said, Mr. Garner didn't even know that these people were killed, and he is teaching down at the Bible Institute, and ran on with a long smear. That's the kind of debating he does. Killed in the act. The Bible says nothing about it. Now Israel was referred to as God's chosen nation, just as the Gentile world is his people today to whom he has committed the witnessing. To the Gentile world. As the Jews were cut off, so the Gentiles were accepted. All of those who were of nominal Israel were no more saved than everybody in the United States is saved. When he took the wicked king, of I Kings 16:9, that the people had chosen, he said God had chosen, but the Bible doesn't say any such thing! That is another one that you could have — been a little more careful about, Mr. Kelley. It didn't say God chose him. The people chose him. And it says he was a drunk king and a wicked king. He was one of the evil kings, the wicked kings of Israel. But he says, he was a child of God saved by the blood. And he supposes he died and went to hell as a child of God. If it does, what does it prove? It proves that God told a falsehood when he said

that those who came unto him, he would in no wise cast out, and that they should not be utterly cast down! Know what Mr. Kelley has done? He has run hurriedly over these scriptures instead of meeting the arguments, and said, I agree with it, I agree with it. I agree with it. He hasn't agreed with a one of them that I have given. Turned right around and denied the flat emphatic statements throughout, and you people if you're taking the scriptures down and reading them on the subject matter, you can see this. Joining the Baptist church gives you a license to sin. Just like going into the church of Christ, so-called, gives you license to commit anything in the world, as long as you don't get caught in the act, just don't get caught in the act, if you do you will go to hell. Otherwise, just come on back to the church, get your soda crackers or your bread or whatever it is, crackers and wine, every Sunday, and just roll your sins on forward. He quoted Sam Morris. Said Sam Morris said nothing you can do will damn your soul in hell. Mr. Morris was teaching that good works will not make any person safer for heaven and evil works will not make him in any more danger of going to hell, if he's been born again. He wasn't saying that one had a license to sin, whether he was a Baptist or any other one. Saying that joining the Baptist church gives you a license to sin. Baptists don't teach it. Just a misrepresentation. You remember that. You know that they don't teach it. But he has to say something. Just has to say something. And so upon that false charge, then making a lot of wise statements and wise cracks, and think that's debating. That's not answering the scriptures. It's taking up time. Then he said there were two kinds of religious people who call us Campbellites. I never called you people Campbellites. Now, Mr. Kelley, there is another false charge. Last evening he kept talking about Baptist heaven is a devil's hell, Baptist heaven is a devil's hell. I stated that if the devil were to go to heaven where they are singing, redeemed by the blood, it would be hell to him. And if a Campbellite were to go there where they are singing redeemed by the blood, that I expect it would be a Campbellite hell. I didn't call you a Campbellite. To deny a thing of which you haven't been charged arouses suspicion. It may be that you are one. No, sir. No, sir. He said there are two kinds of people that will refer to us as a Campbellite. One of them are those who are



ignorant and the other are those who are mean. Mr. Kelley, I can reply any time to your quibbling and smart-aleck stuff. Two kinds of people who will deny their religious name—one of them ignorant—don't know who their founder was, and the other is mean, and afraid to do it! See? Now this isn't debating, ladies and gentlemen. He resorted to that thing. I didn't call him a Campbellite. And it all started over, he called a Baptist heaven is a devil's hell. And I said if the devil went to heaven where they sing redeemed by the blood, or through the blood, I expect it would be hell to him. Then he also stated that when one joins the Baptist church he gives up his free moral agency when he is saved. No. No. He exercises his free moral agency when he is saved. There is only one decision to make to trust in the Lord Jesus Christ, it's made in a moment. One is then born again. I have quoted John 3:18, a number of times—he that believeth on him is not condemned, and made the argument, at the point of belief one is no longer condemned. Tonight is the first time I had quoted John 3:36. he that believeth on the son hath everlasting life. I was stating from John 3:36, he that believeth on the son hath everlasting life. I was stating from John 3:36, and this is the first time I had quoted that verse, the first part of it concerning the state, the one that believed or trusted in Christ, that he hath everlasting life. Hath everlasting life. He said the latter part of it says, he that obeys not, shall be damned. Exactly. I believe that. The issue is not whether or not one must obey to be saved, but at what point of obedience is one saved. Baptists teach it's at the point of faith. One is commanded to hear. He must obey that. Man's commanded to repent after he has been convicted. He must do that. Then man is commanded to believe on the Lord Jesus Christ and thou shalt be saved. And it is at this point throughout the Bible of obedience that salvation is declared to be or to come to man. Salvation and everlasting life and justification and the new birth and a pure heart and such make one a fit subject for heaven. And each of these is said to come by and through faith and none of them is ever said to come by or through baptism. That was my argument the first two nights throughout, and he never touched top side nor bottom of it. Faith is the last means or instrument of bringing salvation. Or as a condition. No, one doesn't give up the privilege of free moral agency when he is saved. He exercises

his free moral agency, and the Lord says he gives to him everlasting life. Then thereafter one is a free moral agent to obey the Lord, as his child. To walk in obedience or disobedience. When walking in obedience he shall be rewarded and blessed. When walking in disobedience he shall be chastened with the hand of God's wrath. This is the teaching of the scripture. Then he referred to the so-called Church of Christ. Yes, sir I referred to it, because that's what you are, you name yourself the church of Christ. The church of Christ. He quotes Romans 16:16, he wants to be very scriptural. Salute one another, with a holy kiss. This is a specific command. He said one must keep the commandments to be saved. Left the impression must keep every commandment of the N. T. If so, you've got to kiss one another when you come to church, if you are the Church of Christ. Do you practice that? If not, you are not the kind of churches that were here. The term church of Christ referred to the ones that belonged to Christ. It was not their name. Was not their name. Well, right in the same chapter, chapter 16, verse 4—"I give thanks also, but also all the churches of the Gentiles." The churches of the Gentiles, does that mean one of them was named The Church of the Gentile? Two of them would be The Churches of the Gentiles. What would be the name of them? The Churches of the Gentiles? The Churches of Asia? What would one of them be? Would it be The Church of Asia? Would that be the name of it? No, the term the "churches of Christ" refers to the churches that belong to Christ, and every one of these that were referred to were Baptist churches. They believed the very thing Baptists believe; and the things I've been laying out before you throughout this debate. We're getting along fine. Learning a great deal in this discussion. Then he introduced another scripture, and he said that stinking book of Garner's over there, referred to you as liars, or some kind of name, I don't know what he counted up, 21 times. I referred to lying in it, and with such stuff as he has carried on, claimed that the scriptures teach things that are specifically not in there, and when I referred to it I gave a specific example. Get the book and read it, glad that he's advertising A Few Aspirins for Campbellism, price 25c. You can get it by addressing me at Henderson, Texas, when it is published. You ought to read it. Then he said that in there Garner said that baptism is essential. Yes sir, Garner said that

it is essential to salvation. He said that it is essential to salvation from this pulpit too. Not to obtain salvation, but to declare salvation! Not to receive salvation, but to manifest salvation, to identify one as a follower of Christ. Yes, sir, Baptists teach baptism is essential to salvation. You don't have any monopoly on that. The issue is, what's the purpose? Is the purpose to acquire or to declare? Then he came to the scripture when Paul said I've fought a good fight and I've kept the faith, and I've finished my course, henceforth there is laid up for me a crown of righteousness which the Lord, the righteous Judge, will give me in that day. And that was his argument. If you held out faithful to the end, you would be saved. That said nothing about salvation. Paul was talking about a reward, a crown of righteousness that would be given to the faithful. What you need to find, Mr. Kelley, is a scripture that says, if you hold out faithful to the end, then he will give you salvation. He'll give you salvation.

In my opening speech the other evening, I pointed out three positions where salvation is discussed in the scriptures, and wherever scriptures refer to salvation it will refer to a salvation in one of these places. 1st—Acts 16:31: Believe on the Lord Jesus Christ and thou shalt be saved. You can be baptized and you'll still be saved. You can take the Lord's Supper and you'll still be saved. If you trust in the Lord, believe in the Lord. You can get married and you'll still be saved. You can visit the widows, and orphans and the afflicted and you'll still be saved! Be rewarded for acts of obedience. But salvation is promised first at the point of faith and belief in Jesus Christ and that has been sufficiently sustained by scriptures. 2nd—It's declared, and it is declarative statement, He that believeth and is baptized shall be saved. And to show who was damned, the next phrase said, "He that believeth not shall be damned." I challenge him again and again for a scripture that says He that is not baptized shall be damned. That's what you teach. You never did offer it. Or if a man is baptized not, he shall be damned. Never did he find it. He didn't even try. You teach it. You claim to speak where the Bible speaks, and keep silent where the Bible is silent. But you're not there! It's a false claim on that basis. All right, this is the benefit, and this is the good of the discussion. That replies, well he didn't make any arguments, he didn't submit any, submit any scriptures

except that last one there on the Apostle Paul. But he did a lot of running. Said, "I agree with it." "I agree with it." "I agree with it." Everlasting life, I agree with it. On all that, and then he turned around and explained everlasting life is "as long as you don't stump your toe and think what the little boy thought when he fell off the calf, "damn it." If you do, well you're a goner unless you beat the Lord back to Simon the Sorcerer's mourner's bench and confess your sin. There's no safety in the blood of Christ. There's no safety in Christ's intercession, unless you get back to the mourner's bench, or unless you can get to the crackers and wine one. That's your doctrine out and out. You can do anything in the world from murder to adultery and go right on to heaven. Go right on to heaven, as long as you don't get caught in the act. Sauce that's good for the goose is good for the gander. You teach it. You finally admitted that if he'd come back and confess, no matter what he'd done, just confess it at Simon's mourner's bench, go right on to heaven. Go right on to heaven anyway. Baptists believe that it isn't dangerous to trust the Lord. We so declare and state ourselves clearly. Now to these questions that I asked him. Can anyone be saved with sin in them? His answer was a specific no. If that is true, Mr. Kelley is holding Paul was a child of the devil when he wrote the book of Romans. And therefore a child of the devil was inspired to write the book of Romans. Because when Paul wrote in Romans 7:17 he said, Sin dwelleth in — i-n — in me. Romans 7:20 he said, Sin dwelleth in — i-n — in me. I John 1:8 John said, If we say we have no sin we deceive ourselves and the truth is not in us. Now, Mr. Kelley said, Oh, if we say we haven't sinned. John didn't say any such thing. John said, If we say we have — h-a-v-e — have no sins. Now, Mr. Kelley, you know you misapplied that scripture. You people can see it too. This is the benefit of discussion. He said — oh — none of us would say we haven't ever sinned. That's not what John said. John said if we say we have no sin. H-a-v-e, have, and three times I have explained the word. It comes from a word that means, have, hold, or contain. You people deny the doctrine of inherent sin. All right, but John declared there was something in him. Sin in him. And Paul declared that it would be in there until death. I Cor. 15:56. James declared, James 1:15, that sin finished produces death. Death is sin full grown. In the body. Then

I asked, Is there any sin that an unsaved person can commit that a saved person might not commit? He said yes, but he wouldn't name what it was. Wouldn't name what it was. I just wonder what it was? An unsaved person can commit some sin, some act, that a saved person cannot commit. The Bible speaks of God's children committing adultery and murder and lying and stealing. He himself being witness. Moses, David, according to his argument they had to be children of God, because all of Israel were children of God. That's been your whole basis. So if there is a sin that a child of the devil can commit that God's child can't commit, I still wonder which it is? He's afraid to name it. Afraid he'd get exposed, like he has on the other things.

Next. Can a saved person commit any sin for which he might not receive forgiveness and reach heaven at last? He said yes, but he didn't tell what that was. And while ago he turned around and changed that. Said if he'd come back and repent. There's no sin that he can commit that he can't get forgiveness for, and get to heaven at last! Just do anything and go right on to heaven, if he doesn't get caught in the act. Well, that's the benefit of a debate. To see the blunders that a fellow holding religious error will get into. Then another question was asked. Will one who apostatizes go to hell in the church or out of the church? He says he will go to hell in the church. So a part of your church is going to be in hell. Part of your church is going to be in hell. It will not be a perfect church in heaven. Just be a part of the church. Part of your church will be in heaven and part of your church will be in hell.

No. 5—Since Moses died because of sin or rebellion against God, and was not permitted to enter Canaan, did he go to heaven or hell? God's penalty for Moses was specific. The penalty was he shall not enter Canaan. Yes, the penalty was that. And the Lord took his life and buried him because of his sins. Last evening he said that if a person were put to death in prison under capital punishment for having broken a law and he was guilty of having broken the law, he would go to hell. If he didn't repent. Just commit anything and go right on to heaven. Just so you get to Simon the Sorcerer's mourner's bench there you are. Lock him up in prison, break his neck, put him in the electric chair or anything, go right on to heaven, if he just repents. Why, sir, that is just exactly what Baptists teach!

That if you repent of your sins, see there? You're a candidate for baptism! If you repent of your sins in jail, no matter what you've committed, if you will repent you will go to heaven. Now, he says the same thing. See there? Repent; go right on to heaven. Now, it was bad for Baptists to believe that. If you people can believe it. He tries to hide it and tries to hedge on it, but it's the truth and people know it's the truth, and I've had to question him from the stand, but he has spoken out, he's an honorable, honest little fellow.

Next I come to some further blunders and contradictions and absurdities that he has made throughout the discussion. In the summary of this, the entire debate has been on the subject of salvation. First, how we are saved. And second, what is the state of a saved person, who he says gets salvation in a promissory sort of way. We hold that he gets it in a secure sort of way. When he trusts the Lord. And now to a summary of some of his arguments and blunders right on through the entire plan of salvation. He never answered the first question that I submitted in the opening debate. The first thing he did was begin to dodge. I asked, Do you baptize a child of God or a child of the devil? And he began to dodge and hedge. He said a child in opposition to the devil. Again, again, again, and again I asked, Is this child in opposition to the devil a child of God or a child of the devil? He wouldn't reply! Again I asked, Is he a child of God or a child of the devil when he goes through the baptismal waters? He wouldn't reply. He wouldn't reply whether he was a child of God or a child of the devil. Finally, he referred to something like a what-you-may-call-it. So we decided that this fellow that was going into the water was a what-you-may-call-it. Not saved when he goes in the water, he's not a child of God because he hasn't been baptized, and he's not a child of the devil because he has been "sorta begotten" or something like that, so he's a what-you-may-call-it! He takes him down into water knee deep and he's a what-you-may-call-it. Takes him waist deep and he's still a what-you-may-call-it. He's repented of his sins and he's heard the word and he's believed that Jesus Christ is the son of God, but he's still just a what-you-may-call-it. And he takes him down to his waist, and he puts his hand on his shoulder and one over his nose and he prays a prayer over him, but he is still a what-you-may-call-it. He lays his back in the water, and as long as his nose is still

sticking out he is still just a what-you-may-call-it. But he comes up out of the water and then, he is a child of God then! Child of God from here on out. Now you see that? What is it? Faith in water! In addition to having in Christ you have to have a little additional faith in water, you see? Additional faith in water. And then, then you'll be saved. But up until then, you are just a what-you-may-call-it.

Next I asked, Did you love God or work any righteousness before you were baptized? He said yes. The word of God says, "He that feareth God and worketh righteousness is accepted of him." "Everyone that loveth is born of God and knoweth God." If they didn't love God but just a little bit. He said he loved him before he was baptized. The Bible answered he was born of God. Born of God, but he still wasn't a child of God. He was still a what-you-may-call-it. Born of God. Said he worked righteousness before he was baptized, but he wasn't saved. Acts 10:35 says, "Everyone that feareth him and worketh righteousness is accepted." He said he worked righteousness before he was saved. Well, before he was baptized. Confession is we hold, a work of righteousness that comes before baptism. As a Baptist position. He said he confessed and worked righteousness. God said, whosoever confesseth God dwelleth in him and he in God. God in him and he in God, but he's still a what-you-may-call-it. He doesn't know whether he's a child of God or a child of the devil. Then we asked, Are all who have died without baptism in this age now in hell? He never did answer on that one whether they are in heaven or in hell. He said that, ran off from the statement, "that's to build prejudice." I said if it did build prejudice and people who died without being baptized in this age went to hell, he still ought to be honest enough, and he owed it to you, to tell. But he wouldn't tell. Wouldn't sign the proposition! I signed the statement that we believe that a child of God may do anything, possible for him to do anything, if he's really saved, and yet go to heaven. The blood of Christ will take care of him. This doesn't recommend his sinning but it recommends the grace of God in spite of sin. Baptists teach against sin, and practicing sin. He leaves the impression that you join the Baptist church, and you can go on and rob banks. that gives you a license, just get by with anything. Just exactly like he does. Except, just don't get caught in the act. Get killed in the act. If you do, you can't

go to heaven, but as long as you don't get caught in the act, you'll be all right. All right, this is the benefit of discussion. He said that was to arouse prejudice, but he introduced a fellow that was supposed to have been Eugene Davis of Dallas who was supposed to have been—was that the name of the fellow? Thirty years a Baptist—yes—J. E. Davis? R. E. Davis—supposed to have been 30 years a Baptist, and he was baptized into one of your churches. If he is the one I'm thinking about he was a Baptist 30 years and he was also a Holy Roller part of the time. All right, and he's a jail bird, too. He went to jail and served a term in the penitentiary. He's excluded from the Baptist church, and then Mr. Kelley got hold of him, and evidently told him, Just come on down to our church, you've lost your influence in the Baptist church, you can do anything in the world you want to, and just go right on into heaven. If you don't get caught in the act! Just so you don't get caught in the act. Now then he baptized him into Christ. Talk about arousing prejudice. That's the kind of debating he did last night. Instead of answering the arguments that I submitted. That was the kind of smear he carried on tonight. Well, ladies and gentlemen, I could go on with that stuff and a lot of his other absurdities I have listed here, but I come again to submit some new arguments, some new material on, and to sustain the proposition that one who is saved by the blood of Christ has eternal life, and cannot so sin as to finally be lost in hell. My first argument is based on Ephesians 4:30, which reads: "Grieve not the holy spirit of promise whereby ye are sealed unto the day of redemption." Baptists teach that people who are saved are sealed unto the day of redemption. This refers to the redemption of the body. We do now wait, having the first fruit the spirit, groan within ourselves, "waiting for the adoption, to-wit, the redemption of our body," Romans 8:23. Grieve not the holy spirit whereby ye are sealed unto the day of redemption. How long is one sealed? Paul said he was sealed unto the day of redemption. Mr. Kelley and your doctrine of apostasy teaches that he is sealed until the day he apostatizes and happens to fall and go to hell. But God's word says his child is sealed until the day of redemption. It isn't dangerous to trust Jesus.

My second argument is based on Colossians 3:3, which reads: Ye are dead, and your life is hid with Christ in God.



When Christ, who is your life, shall appear, then shall ye also appear with him in glory. Paul declares that they shall appear with him in glory. Mr. Kelley says he might appear with him in glory, or he might show up down in hell. Paul has admonished them not to walk after the flesh, but to walk after the spirit.

My next argument is based on Romans 14:4 which reads: "Who art thou that judgest the servant of another, to his own Lord he standeth or falleth, yea, he shall be made to stand." This spoke of the servant of the Lord. Who are you to judge? Who am I to judge? God has revealed in the word, in Hebrews 14:14, I'm quoting from the American Revised Version, not the Revised Standard, and you've been using the Revised Version, and not the King James, throughout the discussion. The Revised Version. "He shall be made to stand." Mr. Kelley says that he shall not be made to stand, he might be made to fall or let to fall.

My next argument is based on Hebrews 7:25. Wherefore he is able also to save to the uttermost those that come unto God by him. Seeing that he ever liveth to make intercession for them. As long as Christ is upon the throne, as a faithful intercessor, he will protect the souls of his children in spite of their sins. Psalms 89-27-36 reads, "If they shall forsake my laws and break my statutes, and keep not my commandments, I will visit their iniquities with a rod, and their transgression with many stripes, nevertheless my loving kindness will I not utterly take from him. His seed also will I make to endure forever." He hasn't even mentioned that, and I introduced it last evening and again this evening. Ladies and gentlemen, the proposition is sustained, that a child of God once saved is secure forever!

## 2nd Negative Speech on Security

By MR. KELLEY

Mr. Garner, Gentlemen Moderator, Ladies and Gentlemen:

I am glad to be here to bring this last speech. I can't say that I am happy the debate is closing. I don't know of anything I enjoy any more than skinning a Baptist doctor. Enjoyed it an awful lot. Now then, concerning some of the remarks that he made. First of all he made mention that Brother Davis was a jail bird. Well, I want to know if he was a jail bird if when he was in the Baptist church he was saved? Was he, Mr. Garner? Now I want to know if he was any different than Paul and Silas. Paul and Silas were jail birds. You ought to be ashamed of that. You ought to be ashamed of it. Now then, you said this. You said that Baptists must repent to get to heaven when they do wrong. If that's the case, then you can see that a child of God can be lost, if not, why do you repent? Christ said in Luke 13:3, I tell you nay, except ye repent ye shall all likewise perish. Now again he said this, Mr. Kelley teaches that a man has to come up and take the soda crackers and the wine and come to Simon's mourner's bench. I'd be ashamed of that. Jesus Christ said this is my body. Jesus Christ died that we might have the privilege of taking the Lord's Supper. To me it is the most holy, the most sacred of all ordinances, we as children of God have the privilege of taking. I wouldn't have the audacity ever, to call it soda crackers and wine. I'd be ashamed of that. I wonder if that's the doctrine that they teach at the Baptist Institute at Henderson? This is my body, according to Christ. This is the soda crackers and wine. Now let me tell you this: the Church of Christ

doesn't teach anything. The Bible teaches it, and the people in the Church of Christ are taught of the Bible, and what the Bible says. The Bible doesn't ever teach that a man can go out and sin, with sin in his mind, knowing that after he sins that he's going to come back and repent of it. The Bible doesn't teach that. That's a misrepresentation, Mr. Garner, all the way through. There's not a passage of scripture in the Bible that ever authorizes a man to say, I'm gonna go out and sin, then I'm going to come back to the mourner's bench, such as you're saying we teach, so that he can repent. That isn't so. That's a thought certainly that you ought not to have brought up. Then again, another remark that he made. Now he said up here in the pulpit, and I want to ask him a question. He told some kind of a yarn and he used a curse word, he said *damn* it. I want to know if you have to repent for that, or can you just go on to the judgment with that in you? Do you have to repent of that, Mr. Garner? Mr. Garner, do you have to repent of that? Mr. Garner, answer me. Do you have to repent of that? Isn't that a shame. That's a Baptist doctor, ladies and gentlemen. That's the head of the Theological Seminary at Henderson, Texas. The man that is sending young men out to convert the world. Use language such as that, and then won't even stand up and tell you whether or not he has to repent for something he said? Now again, he said that I needed to find a verse that said receiving the end of your faith, even the salvation of your soul. Open your Bibles, you need to read, if you'll get rid of that translation, and get a King James or one of these others, you can read it, too. Or it's in that one and maybe you just need to read it. I Peter 1:9. Now you people open your Bible and let's see what that says. Receiving the end of your faith even the salvation of your soul. That's just as plain as it can be. Not the start of your faith, but the end of your faith. The end of it. But when does a man come to the end of the faith? Revelation 2:10. Be thou faithful until death. That's the end of it. Then what happens? Why you receive the crown of life. Now you hear what Jesus said, concerning this teaching in Mark 10:29 through 30. Now he has to say this. He that hath left shall receive an hundred fold in this time and in the world to come eternal life. Now, Mr. Garner says he has it now. But Jesus says in the world to come he shall receive eternal life. My opponent says he receives the eternal life now. That is,

in this world. But the Lord says he will receive it in the world to come. Now ladies and gentlemen of the Baptist church, and members of the Church of Christ, you can take your choice of believing that you've got it now, or you can take what Jesus Christ says, who says that it is in the world to come. Receiving the end of your faith even the salvation of your soul. Now the Lord says this, in this world, that you will receive a hundred fold. Now in this time. Mr. Garner said, no Lord, you made a mistake, you just have it all wrong. Lord, don't you know that we receive eternal life now, in this time, with a hundred fold thrown in for good measure. Why Lord, don't you know we get more in this world than we do in the world to come. Why Lord, the thing you need to do is study with me, that is, with the Baptists, for a while, and they'll convert you. They'll get you to come back and rewrite that passage of scripture. For the Lord said this, receiving in the world to come eternal life. Not now. Now then, he keeps harping on this passage of scripture in I John 4:7. I John 4:7 doesn't say that someone can't fall from grace. Now you read it. It said, whosoever loveth is born of God. I admitted that, and told him I loved before I was baptized. But if you will look, then I gave you those scriptures four different times. In I John 4:7, whosoever loveth is born of God. I John 5:1 believeth is born of God. I John 2:23 acknowledge is born of God. And so on. There are numbers of things that show salvation is conditioned on these things. Now then again, when I read Romans 16:16 for him that says you will have to salute one another with a holy kiss. If it is to be scriptural, then you'll have to kiss one another. I'll tell you what, Mr. Garner, if you'll find where it says salute the Baptist church I'll kiss you. I'll just do that. If you'll find where it says salute the Baptist church, I'll just kiss you. All right. Now I want to know this. I want to know if a Baptist is exercising his free moral agency when he commits murder. If a Baptist commits murder is he exercising his free moral agency? And will he be lost if he exercises it? Of course, he won't answer that. Here's something else. Baptists teach according to the things he said tonight, Baptists teach God will beat the devil out of the body of man, and after he does that, he'll take his spirit to heaven. Then later raise his body to heaven. Then the sins of the body only cause it to catch the second train. That's the only thing in the world that you can get from a

teaching like that. He'll beat the devil out of the body, and send the spirit to heaven. And after while he will resurrect the body and it will catch the next train and go up there to heaven also. Isn't that a wonderful doctrine. Isn't that very pleasing. Whom did you have reference to, Mr. Garner, when you used the word, Campbellite? Were you talking about the good Methodists in the church tonight? Were you talking about the Lutherans? Who were you talking about? Doctor Garner? Now then, he said that I needed to find a verse that said if a man is not baptized, he will be lost. Open your Bibles, I'm going to read it for him. Now, I'm not expecting him to believe it after I read it. I've read him enough scriptures to convert all the Baptists in the world, and he still denies them. If you'll open your Bibles with me to Luke 7:30 we'll try to get it across to him just one more time, but incidentally, after I read that, it doesn't say that a man can't fall from grace. Give me fifteen minutes M. R., I want that much time left. Luke 7:30, all right, let's read that passage of scripture for him now, and try to explain it for the doctor. But the Pharisees and lawyers rejected the council of God against themselves, being not baptized of him. Doctor, can a man reject the council of God and be saved? Answer me yes or no. Can a man reject the council of God and be saved? Come on, answer me, Doctor. Can you reject the council of God and be saved? There you are. That's your doctor, ladies and gentlemen. That's your Baptist preacher. That's the doctrine that you people in the Baptist church are supposed to be believing, and you believe them because you haven't investigated these things. And I am begging you, for the salvation of your soul, to check into a matter like that. Why, you hear Paul if you will, over in II Thessalonians 1:8-9. He said after while Jesus will be revealed from heaven in flaming fire, taking vengeance on those that know not God, and that obey not the gospel of Jesus Christ. Now I want you to open your Bibles right quick to I Peter 1:22 and see what that passage of scripture says. Then you have purified your souls in obeying the truth. What? Purified your souls in obeying the truth. Is it God's truth that a man ought to be baptized. If so, then that's the way that you purify your soul. That ought to satisfy him. Now then, again, He said that this baptism they believed in was essential, but it was to declare that a Baptist was saved. Well now, God knows it, the church knows it, the world knows

it because they are present when they vote him in, so it can't be to prove it to anybody in the world, but the devil that a man is saved in the Baptist church. That's the only conclusion that a man can possibly have. Now then he said that all the children of Israel were not the children of God. If you'll open your Bibles right quick to Romans 9:7 we'll just see what it has to say concernig that. Now here's the verse, 9:7—Neither, because they are the seed of Abraham, are they all children, but in Isaac shall thy seed be called. Why Isaac after while had a son, and his name was changed to Israel, and all the children of Israel, the seed of Israel, that came out of the Egyptian bondage, were children of God. And you ought not to say that the King of Israel there was not a child of God. Certainly he was a child of God. And he died while he was drunk. According to you and Sam Morris he's gone to heaven. Now you said that I lambasted by reading Sam Morris to you, but you said that you'd endorse it and you'd sign it, and I want to know now if you'd still do it? I begged you to put it in the paper, at my expense. That a Baptist can do anything from idolatry to murder and go to heaven anyhow. I pledged with you to do that and you wouldn't do it. Would you sign it now, Mr. Garner? Mr. Garner, will you endorse the statement—that a Baptist can do anything from idolatry to murder and go to heaven? Will you? (Refused to sign the statement.) You ought to quit teachin' it then.

Now then, he gets on me about this what-you-may-call-it. All right, I'm going all the way through with what-you-may-call-it. He hears and he's a what-you-may-call-it. The holy spirit works on him and he's a what-you-may-call-it. He's still a what-you-may-call-it. He repents and he's still a what-you-may-call-it. Then you have faith; you are all children of God. I guess, according to Garner, is that right? Now I take this what-you-may-call-it and let it hear, let him believe, let him repent, let him confess, and then bury it in baptism, so he can rise to walk in newness of life. Old things passed away, II Cor. 5:17, and he'd be a child of God. Now then, the Apostle Paul said something that Garner didn't know, for he said in Galatians 5:4, Ye are fallen from grace. Garner said no. Paul said, ye are fallen from grace. Our proposition tonight says, that a child of God cannot fall from grace. That's what he affirmed. Now, Mr. Garner said that he can't, but Paul said, Ye are fallen from

grace. Baptist brethren in the church tonight, who do you believe, Paul or Garner? Had you rather go and listen to what the President, or Dean of the Institute at Henderson, that highly honored doctor has to say, or will you take the words of the apostle Paul? Paul didn't have, I am sure, the privilege of going to such a school as that, but I do know that he said this, that ye are fallen from grace. Galatians 5:4. I don't know how he would make it any plainer. I don't know how he'd go about convincing people that they are fallen from grace, other than to do just that. Now then, I've got some arguments that I want to go back to, that I presented on the first night, so it makes it legal, and that's concerning Judas. He said Judas was a devil from the beginning. Well, there's a hundred dollars waiting for the verse that says that. All you have to do is: we will stop the clock now, stand up and read the verse that says Judas was a devil from the beginning, and you've got yourself a hundred dollars. I'll check my time now, maybe he wants to read that—where it says Judas was a devil from the beginning. All you've got to do is stand up and read it, and there's a hundred dollars in waiting. (Would not try to read the verse.) Well, what did you want to stand up here and tell the people for that Judas was a devil from the beginning? You ought not to say that. Jesus explained that, he said this, After the sop, then Satan entered into him. Said I gave him the sop, and then Satan entered into him. But he said that Judas was born a little red-faced kicking devil, everlastingly lost. Now then, I want to show you what happened. Judas, he said concerning him, that he was a liar, a traitor, and a saboteur. But he had gotten in the church. So here is what happened. They went upon the mountain and they had the first Missionary Baptist church. The old Landmark church there, and they had a Baptist convention. Jesus Christ was in their midst, and they voted on Judas Iscariot and they invited him into the church. And not only did they do that, but they made him the treasurer. He was the treasurer of the First Baptist church. He was a charter member of that church. And yet all the time he was not saved. That right, Mr. Garner? You said that you baptized a child of God, and put him in the Baptist church and he was saved before you baptized him. You said Judas Iscariot was in the church; therefore he had to be saved, and now you say he was a little red-faced kicking devil,

and a devil from the beginning. And it just isn't in the Bible. There's still a hundred dollars in waiting if you'll produce that scripture that says that. The Apostle Paul said in Galatians 5:4: Ye are fallen from grace. Isn't that a wonderful passage of scripture, for the people tonight that are believing that they can't fall from grace? Why if I believed that I couldn't fall from grace, and came to that passage of scripture, I'd do like the old lady did, concerning Acts 2:38. The preacher was telling her that baptism was for the remission of sins. She said, Well it's not in my Bible. He said, yes it is. She said, No it isn't. After while they went and looked and lo and behold, she'd taken the scissors and cut it out. Why the only way in the world I know tonight for a Baptist to believe that you cannot fall from grace is just to sit down when you get home and get this verse, Galatians 5:4, and just snip it out—it will sure get you in trouble. That's the verse where the Apostle Paul said, Ye are fallen from grace. Now then, I want to read also again this statement that he signed, because I am proud of it. Matter of fact he brought one up here with all the brethren in the Church of Christ that was supposed to have signed it, that said they baptize a rebellious child of the devil. I told him a half dozen times that I baptize one in opposition to the devil. Now then I'm going to put this on him and give you a minute of my time to make any comment that you want to. I baptize a dead sinner. Baptism is two-fold, it's a burial and a resurrection, Mr. Garner, I bury a dead sinner and I resurrect a new man, II Cor. 5:17. Old things are passed away, you become a new creature. You have a minute now, you can make any comment you want to. All right. Now this said Baptists teach that a child of God can do anything that he wants to do and go to heaven anyhow. Why, I couldn't sleep tonight if I believed such a doctrine as that. Paul said ye can fall from grace, Mr. Barr and Mr. Garner said you can't fall from grace. Now there's two against one. The apostle Paul was inspired by the holy spirit. He said, Ye are fallen from grace. I don't know, ladies and gentlemen, how to make it any plainer. I don't know how it could be written in the Bible so that a man can understand it, if he can't understand that. I'd say this tonight, and I'd say it in kindness, and I certainly believe it is true, if you can't look to Galatians 5:4 and believe that that passage of scripture said, Ye are fallen from grace, I don't think you need to worry about getting to



heaven. I don't think you've got any worries at all. (Garner asked me to read all the verse.) "Ye are fallen from grace." All right, I'll read the rest of it. Read every bit of it. Galatians 5:4. Here is the verse: Christ is of no effect unto you, whomsoever you are justified by the law; ye are fallen from grace. Now I'll give you a minute to make any comments that you want to make. Want to be fair with you, I'll give you a minute. (Garner asked me to read Gal. 2:16 and explain it in connection with Gal. 5:4). All right, keep my time. Galatians 2:16. I don't want to take unfair advantage of him. I want to put that up there, because I'm trying to teach people. I'm not trying to confuse. Galatians 2:16. Now that means that a man is not justified by law. Is that what you said, Mr. Garner? Well is that what you said? What you say and what you say sometime is not just alike. Here it is now. Here's the verse. "Knowing that a man is not justified by the works, of what, the law. Now a man is not justified by the works of the law. All right, now you people that are honest, open your Bibles with me and let's see what we can find, in Romans 8:2. Then open your Bibles to I Cor. 9:21 and let's see if man is justified by law. If it's not, I'll sit down and admit that I'm wrong. And I'll invite him to have me voted into the Baptist church. Open your Bibles right quick then, to Romans 8:2—For the law of the Spirit of life in Christ hath made me free from the law of sin and death. We are under the law of Christ, according to Romans 8:2. That's not the law that Gal. 2:16 is talking about, which was the Mosaic law, the one that was nailed to the cross, marked out, and forever done away with. And you look to I Cor. 9:21 if you want to know whether or not there was any time in between, when a man was without law. Now then, look and see what it says in 9:21: To them that are without law, as without law, being not without law to God, but under the law to Christ. What happened? When the Mosaic law ended, man began to be under the law of Christ, Mr. Garner, so Galatians 2:16 is my verse, it isn't yours. Now here's a thought. We've got a group of people that are Christians at Galatia, that are trying to justify themselves by some of the works of the law. They wanted to go back and do those things, and Paul said this, If you are justified by that law (the Mosaical law), ye are fallen from grace. Satisfied? All right, I didn't want to take advantage of you. Now, I want to read this again to you, because

it is so outstanding. I believe that it is a wonderful work of literature. I don't know but what they ought to put this in the halls of congress, or put it on the corner stone of the Baptist Church. We take the position that a Christian's sins do not damn his soul. The way a Christian lives, what he says, his character, his conduct, or his attitude toward other people, have nothing to do with the salvation of his soul. In other words you can go out and live like an old devil, an old hypocrite, you can do anything in the world that you want to do, and you've got it made. Don't be worried about it. And this, all the prayers a man may pray, now it won't do you any good to pray for forgiveness, he said while ago he teaches a man ought to repent: I don't know why. If he can't be lost, what do you want him to repent for? I don't see any purpose in inviting a man to repent if he can't be lost. Christ said, I tell you, except ye repent, ye shall all likewise perish. Mr. Garner said that you don't have to repent, that you can't perish. Now then, all the prayers a man may pray, all the Bibles he may read, all the churches he may belong to, all the services he may attend, all the sermons he may practice, all the debts he may pay, all the ordinances he may observe, all the laws he may keep, all the benevolent acts he may perform, will not make his soul one whit safer, and all the sins he may commit, from idolatry to murder, now get that, and all the sins that he may commit, from idolatry to murder, makes his soul not in danger one whit more. Now isn't that a fascinating, a lovely doctrine? Don't you want to stand before the bar of judgment after while and tell the son of God who suffered and died for you on Calvary's cruel cross, that I died in fornication, Jesus Christ, I was drunk when I did it, I told a lie as to where I was. I was a member of the Baptist church when I did those things, or I was a saved child of God. I put it that way, not casting reflections on you good people, but then I died in those conditions, Jesus Christ. but don't you know that Sam Morris and Dr. Garner said anything that a child of God does from idolatry to murder will not condemn his soul. And can't you see Jesus saying, Well, I'm sorry boys, just come right on in, and open the gates of heaven and invite you in. Now can't you see that. Why, I wouldn't teach a doctrine like that even if I believed it. I'd be ashamed of it. I certainly wouldn't teach it even if I believed it. And Mr. Garner is that way. I begged him last night for

30 minutes to let me publish that statement in the paper, I told him I'd put in over a half page of it, and pay for it myself, just that one sentence, that says that any sin that a Baptist commits, from idolatry to murder, will not damn his soul, and he wouldn't do it and he won't do it now. I don't understand why. That's what he teaches. He said he'd endorse what Brother Sam Morris said, he said that he'd sign and endorse it, and he won't do it. Baptist people, you can't believe things like that if you believe in the Bible. If you want to please God you ought to get your Bible and sit down and see whether or not these things that he is teaching are so. Now then, in Luke 8:13, we used that passage of scripture last evening, concerning a group of people that were saved. Christ was talking, and I believe Christ knows what he's talking about. — (Give me a three minute notice) — in Luke 8:13, now he said this, this is Christ, they on the rock are they which when they hear, received the word with joy, and these have no root which for a while believed, and in time of temptation fall away. Christ said they believed. Mr. Garner teaches that when you believe you are saved. But here are some people that Christ said, have fallen away. Why, Mr. Garner, it's plain to me that Christ said that the man believed. If a man is saved when he believes, these people must have been saved. They endured for a while and then what happened. Why the book says they fell away. Now when they fall away, where do they fall to? He didn't say that they fall from the joy of their salvation, like most Baptists do. I don't know why he didn't. But I'll tell you what he has intimated. He has intimated that he falls down and God beats the devil out of the body and takes the spirit to heaven. Just like he did in the case of Ananias. Those two people that were not members of the church he said, he said last night that there wasn't a man in the world that could prove that Ananias and Sapphira were members of the church. Well, I'm going to leave that alone just for a minute. I know that anybody that ever read the last three or four verses in the fourth chapter of the book of Acts, the first four or five, in the fifth chapter of Acts knows better than that. But then here's what he's got. He's got a man and his wife who are not affiliated with the church at all, going out and selling everything that they own and bringing it up and giving it to a Baptist church. For what? They are not in it, they are

not saved, they are lost according to his own doctrine. Now I want to know if that's the actions of a lost man? Why certainly you can't believe that. Why certainly you know that you don't believe that. These people were members of the church and they lied, in the very throes of the lie, and they carried them out and buried them.

Now, Mr. Garner said in the questions that I asked him, that a child of God could lie. And if a child of God does tell a lie that he might die in that lie, and that if he did die in that lie he would certainly go to heaven. Why you Baptist people ought to open your Bibles to Revelation 21:8. You ought to commit it to memory for it says that all liars shall have their part in the lake of fire. I don't know how to make it any clearer. I don't know how to get you to believe that the Bible teaches that a man can fall from grace. I then invite you to read Galatians 5:4, Ye are fallen from grace. That's just as plain as it can be. And the fact that Revelation 21:8 says these words, that all liars shall have their part that burns in the lake of fire. Now then, I used another argument last evening, and when I used that argument, he said that I misapplied it. It was Hebrews 6:4. I want you to open your Bibles and read that passage of scripture with me once again tonight and see just what it has to say. I want to begin reading in Hebrews 6, the fourth chapter and the sixth verse. For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost—He stood up here and said when a man was made partaker of the Holy Ghost, then he was a saved person, and he used it to show that Cornelius was saved before he was baptized—that's the very thing that he taught in this pulpit. Now this verse said this, that they had been made partakers of the holy ghost—Acts 5:32 said this—that he gave the holy ghost to them that obeyed him according to his own teaching then, these are people that certainly were saved. Now look—and they are made partakers of the Holy Ghost and have tasted the good word of God and the power of the world to come, if they shall fall away to renew them again unto repentance, seeing they crucified themselves the sons of God afresh and put him to an open shame. What did he say? He said that it is impossible to renew them to repentance. Mr. Garner says that they can't fall, but Paul says they can fall. Paul said that they did fall,

and he said if they do these things then, it is impossible to renew them to repentance. Just like he said again, in Galatians 5:4, "Ye are fallen from grace." I believe anybody can understand that, that's interested in understanding it.

And once again I come to another one of his quotations, and I don't see why he does it—insisting that the body of Jesus Christ is the soda crackers and wine. I want you to know that, that is a very outstanding remark. I want you to know that, that must be the remarks of a very scholarly man. To look on the precious body of the son of God that is given to us in that way, and that manner, refer to it as soda crackers and wine. Because he called it soda crackers and wine that proved that a child of God can't fall from grace. That's exactly what it proves. That's the very thing that he says that it proves. That's a wonderful deduction to believe a thing like that. Mr. Garner, in all fairness to yourself, I want to ask you now, Do you want to stand up and beg the pardon of these people for referring to the body of Christ as soda crackers and wine? I'll grant you that time and never mention it to you again. I would. I wouldn't pass a night through with that on me. Thank you. Three minutes. (Garner stands and tells the audience that he did not mean the statement in an unkind way, and apologizes for his use of it if we were offended.) You weren't using that in a slight way. You weren't making any ugly remarks, you didn't mean that at all. There wasn't anything attached to it that was critical at all. You meant it actually in the sense that you're saying, that you thought we took soda crackers and wine. Is that right? (Garner: That is correct.) I mean, that you didn't mean any reproach when you used it? (Garner: Not at all). All right, I won't mention it again.

Now, I'm going to grant him that privilege. Cause I hate to think anybody would have to leave this building tonight or possibly face God with that in him. I'd be ashamed of it, and I'll not mention it any more.

All right then, I want to call to mind one more statement that the Apostle Paul made and that's Galatians 5:4—Ye are fallen from grace. That's a wonderful passage of scripture. And I don't know how plain it should be. I introduced I Timothy 5:8. It said, Some may deny the faith—now then, get this—I want you to follow it carefully—but if any provide not for his own, and especially for those of his own house, he hath

denied the faith and is worse than an infidel. Now here what Paul said—That if any provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel. Now I want to know that if a man that is worse than an infidel can go to heaven? I wonder if a man that is an infidel, that's worse than an infidel, the other side of an infidel, I wonder if he can still go to heaven. (Garner speaks from his seat and said this was a new argument.) All right. He said I didn't quote it before. I've got it underlined in red and I know that he wouldn't misinform you. So I'm not going to use it. Just forget that I mentioned that a man that didn't provide for his own is worse than an infidel, and denied the faith. I'm sorry, Mr. Garner, that I brought that up. I didn't know that I hadn't used it. I had marked in red here.

I will go back to some of his last arguments. Now then, in Hebrews 10:26, I know certainly that I used that, the Apostle Paul made this remark concerning it—he said this—If ye sin willfully, there remaineth no more sacrifice of sin. If ye sin wilfully, there remaineth no more sacrifice of sin, but a certain fearful looking for judgment and fiery indignation, which shall devour the adversaries. But that's all right, God will just beat the devil out of your old body, he'll send your spirit on to heaven, and he'll send your body down in the grave, and after while he will resurrect that body, and he will join it together again with that spirit, and there will be no punishment there at all, except that it had to lay there and rest from having the spirit in it for a while. That's a wonderful doctrine if a man could believe it. But certainly I don't believe it tonight. And I want to say this in the closing minutes of my remarks, that I don't believe that the Baptist people that are in this church house tonight, believe the things that have been taught. I think honestly, from the very depths of my heart, the thing that is wrong with Baptist people is this, that they just don't investigate their doctrine. I went to Baylor University, and I attended also S. M. U. and the Theological school there, and I also attended your school down at Corpus Christi. And I've found that the majority of Baptists don't know what they believe themselves. Half of them don't know that they have a manual, and they don't know that they follow the manual, and half of you that are sitting in this audience now, you are denying the fact that you think that a child is born utterly depraved and bound for

hell. You're denying the statement that you believe that a man can't fall from grace. You know that you believe that a man can fall from grace, and all of you have been taught that baptism is certainly essential for the salvation of your soul.

I would like to say that we have enjoyed this discussion and our prayer is that you will lift up your heads and obey the words of the Book Divine and be just a child of God.

I have no ill feelings for Mr. Garner, although I do not believe what he is teaching. I shall continue to uphold the Bible doctrine, and to denounce all doctrine I believe to be contrary to it, so long as God permits me to live.

**MARVINE KELLEY.**