

SMITH-BOGARD DEBATE

A Discussion Between

EUGENE S. SMITH
CHRISTIAN
DALLAS, TEXAS

AND

BEN M. BOGARD
BAPTIST
LITTLE ROCK, ARK.

Held in Dallas, Texas

MAY 12, 13, 14, 15, 1942

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FOREWORD

THIS four-night discussion between Ben M. Bogard of Little Rock, Arkansas, and Eugene S. Smith of Dallas, Texas, was held in the Fair Park Auditorium at Dallas, Texas, May 12-15, 1942.

Each speech was recorded by Dictaphone and transcribed for this book. No attempt has been made to alter the speeches but rather the material has been printed exactly according to the way it was spoken on the stage.

A sincere attempt has been made to bring out the book free from errors typographically but no attempt has been made to alter the language used or to delete from the record any words or add to it any argument.

Mr. Bogard and Mr. Smith each went over the final proofs of their own speeches and have signified that the record is correct as printed.

The propositions were discussed in the order presented in the book and only one, two-hour session was given to each proposition. It is probable that a clearer presentation is possible when more time is given to the discussion but such could not be arranged at the time the debate was held. We believe the truth was upheld and that this debate will do good in printed form as it did for the thousands who heard it orally as delivered.

Therefore asking the blessing of God upon this work we send it forth to a public which is desirous of knowing the will of God.

"Ye shall know the truth and the truth shall make you free."

Propositions Discussed

No. 1: The Bible teaches that the church of the New Testament was set up or established, on the Day of Pentecost following the resurrection of Christ. Eugene S. Smith, affirms; Ben M. Bogard, denies.

No. 2. The Bible teaches that in conviction and conversion, the Holy Spirit exercises a power or influence in addition to the written or spoken word. Ben. M. Bogard, affirms; Eugene S. Smith, denies.

No. 3. The Bible teaches that baptism, as taught in the commission of our Lord, is for, in order to obtain, the remission of sins to the penitent believer. Eugene S. Smith, affirms; Ben M. Bogard, denies.

No. 4. The Bible teaches that it is impossible for a child of God to apostatize so as to be finally lost. Ben M. Bogard, affirms; Eugene S. Smith, denies.

PROPOSITION ONE

The Establishment of the Church

EUGENE S. SMITH, *Affirmative*, First Speech

I am very happy tonight to have the opportunity of standing before this fine audience to affirm the proposition which has been read in your hearing. It is a very important proposition. This is one of the fundamental things that needs to be established in the mind of every person in the world. Some may not know that, but we trust that you shall understand it as we go along in this discussion.

"The Bible teaches that the Church of the New Testament was set up or established on the first Pentecost following the Resurrection of Christ." The definition of the terms will be very brief. You have the definition, you have my outline. For in a large auditorium like this, instead of using charts as is customary, I deemed it advisable and well to put those charts in your hands so that you might refer to them, so that you might be able to see the scripture references that are used, and other things that might have been put on charts before the audience.

The Bible, the Old and New Testament, teaches, that is, sets forth clearly and conveys the thought that the Church of the New Testament, the body of baptized believers made by and governed by, the Will of the New Testament. Get that part of the definition very clearly. The body of baptized believers made by and governed by, the New Testament or Will of our Lord. That church was set up or established, that is it became complete and operative, it was put in operation and began to function as a body, on that day of Pentecost following the resurrection of Christ—the one that is referred to in the second chapter of the Book of Acts. Thus we might say that our proposition is, the Bible, the Old and New Testament, clearly sets forth the idea, that the body of baptized believers made by and governed by the New

Testament of the Lord, became complete and began to operate as a complete unit on that day of Pentecost mentioned in the second chapter of the Book of Acts.

Now the discussion of this proposition is very important, for when we know, when we can understand, the time of the establishment of the church, the time the church began, then we are able to know how we may enter that church, and how we should live as members of the church. Some have thought that the church or the kingdom, began way back in the days of Abraham. There have been all kinds of times set for it by different men and different religious groups. Some say that it began in the days of Abraham, others in the days of John the Baptist, and others have the correct idea that it began on the day of Pentecost following the resurrection of Christ. Now if it began in the days of Abraham, we would have to go back there to see and understand how one could become a member of it, how they should live as a member of it. If it began in the days of John the Baptist, then we would go to the days of his teachings, to the days of the personal ministry of Christ as he associated with John and taught the people. We would go there to learn how to become members of it and what to do as members of it. But since it did not begin at those times, but began on the day of Pentecost following his resurrection, we go there, and when we go to that place and time, we can know what the Lord would have us to do in order to become members of his church, that he is building—the church that is governed by his will. And as it is in this church that we are saved, and as out of it there is no salvation, we need then to do that which is taught in the apostle's teachings as they did from that time on. So we see the importance of establishing the truth on this proposition.

And now I turn to my first argument in the affirmative, an argument that will be so clear that everyone of you will see it, will have no trouble whatsoever in understanding it and when this one argument is completed you could be

firmly established and will be, I believe, established in the idea that my proposition is correct and that I am affirming the truth tonight. I call your attention then to the second chapter of the Book of Isaiah, where the prophet spoke the word and the will of the Lord. He said, "It shall come to pass in the last days that the mountain of the Lord's house, or Jehovah's house, shall be established in the top of the mountain, and shall be exalted above the hills and all nations shall flow unto it, and many people shall go and say, Come ye and let us go up to the mountain of the Lord's house to the house of the God of Jacob, for he will teach us his way and we shall walk in his path. For out of Zion shall go forth the law and the word of the Lord from Jerusalem."

I want you to notice now, some things that the prophet states here. First of all, this house, mountain of Jehovah, was to be established and that is the thing we are talking about now. This was a prophecy of the establishment of the church, for we read in First Timothy 3:15, that the house of God is the church of the living God, therefore when Isaiah spoke of the establishment or the setting up of the house of God, he spoke of the establishment of the church—the thing which we are studying tonight. This prophecy then, of the mountain of the Lord, the house of the God of Jacob being established in the last days, was a prophecy of the establishment of the church. Mountain of the Lord refers to the church also. For mountain is used in the Bible many times figuratively, to refer to kingdom. For instance in the second chapter of the Book of Daniel we read of that vision which Nebuchadnezzar had. In the vision he saw a stone cut out of the mountain without hands, which stone became a great mountain and filled the whole earth. In interpreting that dream Daniel said, "This is the kingdom of God." Then this mountain stood for the kingdom of God. In the days of these kings shall the God of Heaven set up a kingdom. The mountain was a kingdom. The mountain of Jehovah's house is the kingdom of Jehovah's church. Therefore this prophecy in the

second chapter of Isaiah has to do with the establishing of the church of the Lord, and with nothing else. There may be quibbles, there may be things said about it, trying to take that thought out of your mind, but remember this, that Paul definitely and positively stated, I Timothy 3:15, "That the house of God is the church of the Living God." Therefore, this prophecy of the establishment of the house of the Lord was a prophecy of the establishment of the church, and the prophet said, God speaking through the prophet said, (for no prophecy came of old times by the will of man, but holy men spoke as they were moved by the Holy Spirit). God said, through the Prophet Isaiah, that the house, or kingdom, shall be established in the last days. It could not then, the word of God being true, and we know that the word of God is true, and that the scriptures cannot be broken, the word of God therefore being true, we know that the mountain of Jehovah's house, the church of which we are studying tonight, could not have been established before the last days and I submit to you humbly tonight friends, that this dispensation of time which is known as the last days began on the day of Pentecost following the resurrection of Christ, and therefore the kingdom of God could not have been established before that time.

Another prophecy was spoken by Jehovah through the Prophet Joel, in the second chapter 28 to 30th verses when he said, "It shall come to pass in the last days that I will pour out my spirit upon all flesh." On that day of Pentecost, Peter standing up before an assembled audience of many thousands of people, from fifteen different nations said, "This is that which was spoken by the Prophet Joel, it shall come to pass in the last days." Therefore this day, this day of Pentecost which is spoken of in the second chapter of the Book of Acts, this day of Pentecost following the resurrection of Christ, one of those days spoken of as the last days, and I submit to you tonight, my friends, that it was the first day of that dispensation of time known as the last days. There is no

day in the Bible referred to as the last days before this day of Pentecost. In the 11th chapter of the Book of Acts, the 15th verse, the Apostle Peter said that the Holy Spirit fell on Cornelius and his house as on us, at the beginning. That day of Pentecost on which the Holy Spirit fell on the apostles, was the beginning—the beginning of what? It was the beginning of this dispensation in which we live, the last days—the dispensation in which the church of the Lord was to be the family or the house of God. On that day, these last days began and therefore before that day, the church could not have been established; but on that day, that being one of the last days, the prophecy of the Lord could be fulfilled and was fulfilled and on that day, that day of Pentecost, the first, the beginning day of this dispensation of time in which we live, these last days—on that day the church was established.

But then we turn to another thought. In the second chapter of the Book of Daniel, to which I referred a moment ago, Nebuchadnezzar saw a great vision. He saw a mighty image with head of gold, arms and shoulders of silver, belly and thighs of brass, legs of iron, feet and toes part of iron and part of clay. He saw that image until it was broken by the little stone cut out of the mountain without hands, which smote the image upon its feet that were of iron and clay, and brake in pieces the iron, the clay, the brass, the silver and the gold; ground them into powder, until the wind carried them away and there was found no place for them in the whole earth. Now, Daniel, in interpreting that dream, says that the image stood for four kingdoms; and that the little stone which became a great mountain and filled the whole earth, was to be the kingdom of God. He said, "Thou, O King, art the head of gold." There, then, was the Babylonian Empire, with Nebuchadnezzar reigning supreme over it—the first of four, great, world-wide empires. When that kingdom fell, there came upon the ruins of it, the Medo-Persian Kingdom, the second, the kingdom of silver—the two arms and shoul-

ders of silver. And after that came the belly and thighs of brass—a third kingdom of brass, which shall bear rule over the whole earth—the Macedonian, or Grecian, under the direction of Alexander the Great.

And then, finally, when that third kingdom had gone down, a fourth kingdom, strong as iron, for-as-much as iron breaketh into pieces and subdueth all things, so shall it break in pieces and crush. Here, then, is the Roman Empire, and when Daniel said, "In the days of these kings,"—What kings? The Roman kings. While the Roman Empire is the power in the earth, while the Herods and the Caesars hold sway over the entire civilized earth—"In the days of these kings, shall the God of Heaven set up a kingdom which shall never be destroyed; neither shall the sovereignty thereof be left to another people, but it shall break in pieces and consume all these kingdoms and it shall stand forever."

Now, I know there are some who say that that kingdom has not yet been established, but notice this, my friends, it was in the days of these Roman kings, and those kings have all been dead and buried long ago, and that kingdom has crumbled as the other kingdoms of the earth have, and fell. The Kingdom of God must have been established, then, during the time of that kingdom, and I am sure that Mr. Bogard will not disagree, but will agree that it was established in the days of that Roman Empire. While the Herods and Caesars were upon the throne, John the Baptist came in the wilderness, preaching, the kingdom of God or of heaven is at hand. And those words, Kingdom of God and Kingdom of Heaven, are used interchangeably in the Bible, to refer to the same institution. And he said, the Kingdom of God, or the Kingdom of Heaven, is at hand, depending upon whether you read from the Book of Matthew or that of Mark. But then Jesus came, being baptized of John, and began to teach that the Kingdom of God is at hand, or come nigh unto you. And he sent forth twelve and then he sent forth the seventy after them and said, Go, but do not go to all the nations of the earth, do not go to

the Gentiles, go only to the lost sheep of the house of Israel and as you go, you shall preach, Repent, for the Kingdom of God is at hand.

My friends, it could not have been established in those days for that time at hand, for that "come nigh unto you" signifies the kingdom yet to be established in the future—a kingdom which at that time had not been set up. But the material was being prepared by John. That was his mission in the world. He was preparing material, but that kingdom was no more established than this auditorium was built when the material was all scattered about here on the ground, was prepared, yes, and hauled to this building site, yes, and the workmen stood round about ready to build, yes, the auditorium was all here in material, but was not complete and was not functioning as it is at this time. So in that day they were preaching the Kingdom of God is at hand, it is near, it is nigh, but it was not yet set up or established. And finally, even after John was dead and buried, after he had died so faithfully proclaiming the word of God, they carried his headless corpse to a grave and after that time, Jesus said, Upon this rock I will build my church. He still put the building of it in the future. Why even little seven year old boys know that. For the other day I talked to my little boy, and I said, "Sonny, if you pick up all this paper in the shop," that was only last Saturday, "I will give you a quarter." And he did the job well, picking it all up. On Sunday we were riding along in the car, and he said, "Daddy, you haven't paid me yet." I said, "Why, I have given you many a quarter," And he said, "Yes, but you didn't give me one after you said that, yesterday." He knew that and he kept on until he finally collected it, too. That's one bill I paid because he kept after me until I did. He knew that when I said on Saturday, "I will give you a quarter," that he had not yet received it, that I had not given it to him, that that was a promise for the future. Run to the Greek all you want to, run to any language in the world you want to, but every seven year old boy and

girl in this land and country, going to the wonderful schools that we have, they know tonight that when we say, "will build," we mean will build in the future and not that we have built it in the past and are going to add something to it. No, not that, but it is something that is promised in the future.

After John was dead and buried, Jesus said, "I will build my church," and more than that, he said it will come very soon. For he said, in Mark the ninth chapter, the first verse, "Verily, verily, there be some that stand by, that shall in no wise taste of death until they have seen the Kingdom of God come with power." Now notice, during your lifetime, before you in any wise taste of death, it shall come with power. What shall come? The Kingdom of God. This kingdom which we are preaching is now at hand, it shall come with power, during the lifetime of you men that stand here. And again, in Luke the twenty-fourth chapter, 49 verse, he refers to that power, when just before he was to ascend to the Father, he said, "Tarry in the City of Jerusalem until you receive power from on high." The power is coming and when in the first chapter of the Book of Acts, they asked of him regarding this kingdom, their minds still being bound down by Jewish traditions and by the material dreams of an earthly kingdom, they still expected the kingdom to be of this earth instead of heaven, asked him, "Will you at this time restore the kingdom to Israel?" They knew that it had not yet been established, that the promises that he had made had not yet been fulfilled, and they said, "Will you at this time give the kingdom to Israel?" And he said, "It is not for you to know the times nor the seasons which the Father has appointed, but—(and here is the answer, now), You shall receive power when the Holy Spirit has come upon you." And why did he say that? Why, he had told them (Mark 9:1), that the Kingdom of God would come with power. He had told them that they would receive power, and now when they asked regarding the coming of that kingdom, or the establishing of that kingdom, he

says, "You will receive power when the Holy Spirit has come upon you." Therefore he settled, once and for all, the time that the power would come and therefore the time the kingdom would be set up or established. And on the day of Pentecost which we read in Acts 2, when that day was fully come, they were all together in one place and suddenly there came to them a sound as of a rushing, mighty wind, and it filled all the house where they were sitting, and there appeared cloven tongues, parting asunder, like as of fire, sitting upon each one of them, and they were all filled with the Holy Spirit and began to speak with other tongues, as the Spirit gave them utterance. They have now received the Spirit; the power was to come with the Spirit, and the kingdom was to come with the power; therefore, on that day, the Kingdom of God, the church of the New Testament, the church governed by the will of Jesus Christ, was set up or established. And on that day—we turn back now to the second chapter of the Book of Isaiah—for in this second chapter of the Book of Acts, as this prophecy is fulfilled, Peter, preaching by the truth of God's word, the thirty-ninth verse, said, "The promise is unto you and your children and as many as are afar off, even as many as the Lord our God shall call unto him." For the first time—get it, please—for the first time, the gospel is preached to the Gentiles. You say they were not there; it matters not whether they were there or not, Peter on that day announced that salvation in Christ was now for all nations—for you, the Jews; for your children, the future generations; and to all that are afar off Gentiles (Eph. 2:1). And you, who were once far off, Gentiles, are made nigh by the blood of Christ. That, my friends, is the statement made by Peter, and remember that Isaiah says when in the last days, the mountain of Jehovah's house shall be established, all nations shall flow unto it. Notice what he said. Before that time there was no invitation to the Gentiles; before that time there was no preaching to them; before that time the preaching was restricted and was only to the Jews; but beginning

on that day of Pentecost, Peter said, "All that are afar off." Now, all nations can come; now the tabernacle of David has been re-established, has been set up. Now, the crucified Christ has begun to call out of the Gentiles a people for his name. And on that day, in the days of the Roman Empire, in a time that was near at hand, near to the preaching of John and of Jesus, of the twelve and the seventy, near to the personal ministry of Christ, in that day in which the Holy Spirit came with power, the Kingdom of God was set up—in the last days—and in that day all nations were embraced in the gospel that was preached—under the commission which Jesus had given after he was raised from the dead—an invitation that had never before been uttered upon the earth—to you and to your children and to all that are afar off. All nations shall flow unto it, and in that kingdom they shall be brought together and made to be a people for God's own possession—a people who in time past were no people, but who have now become the people of God. By the fulfillment of these prophecies, by the divine record of the fulfillment, we have the matter clearly and firmly forever established, that the Kingdom of God, the church of the New Testament, was set up or established and began to operate as a body on that day, motivated by the Spirit of God which had come to the apostles and which henceforth taught them and as they were taught by the Spirit, they taught others, and so people walked in the apostle's doctrine.

Now my friends, here is the concluding argument in this discussion, and I call to your attention some pertinent facts, that you need to consider very earnestly. If the kingdom, or the church, was set up during the personal ministry of Christ, before he died on the cross, then it was set up and established upon an untried foundation, which was contrary to prophecy. In the twenty-eighth chapter of the Book of Isaiah, the 16th verse, we remember that God said, "Behold, I lay in Zion a tried stone, a sure stone." But remember this, that stone, that stone which Paul says is the foundation, and

other than which no man can lay, that stone was not tried and proven to be perfect until the resurrection. In Romans 1:4 Paul says, "Declared to be the Son of God with power, by the resurrection from the dead." Before that time, he was the untried stone—the stone, if you please, that was still unproven—but when by the resurrection from the dead, Christ was proven to be the Son of God with power, we have in Zion, in the City of Jerusalem, the place of the establishment of the church, as Mr. Bogard will agree. We have, then, in that city, the tried and true stone, other than which no man can lay.

And again, if the church of the New Testament, the Kingdom of God, governed by the New Testament, was established before the death of Christ, it was a church of the New Testament, without a New Testament. You have a thing that is of the Testament before you have the Testament; for we read in Hebrews the ninth chapter, the 16th and 17th verses, "A Testament is of force after men are dead; and is of no strength at all while the testator liveth;" and it is interesting to know that the words that Christ was speaking from day to day, as he walked the hills and plains of the Land of Canaan, those words did not become of effect and power and force until after his death. That New Testament which he was making, which was to govern the people of the earth for all time, religiously, after it became of effect and force, was not in effect during his lifetime. Then, he said, "Observe the things that the scribes in Moses' seat, teach you." "Go and offer to the priest the sacrifices that Moses commanded you," Moses has spoken these things—then keep them. "These things observe and do." Why was that? Because until that day of Pentecost, when the Spirit came and began to make known the Testament of the Lord, which had not been made of force and effect by his death, until that day. They were still under the Old Testament law. And if you have a church of the New Testament established before that day, you have it without a New Testament, and you have a thing that is of a Testament, before you have the Testament itself. And more than that,

if you have the church established before that day of Pentecost, you have it established as a Jewish institution and the church was not to be a Jewish institution, but it was to be a family—a kingdom, if you please—made up of men and women out of all the nations of the earth. But during the personal ministry of the Christ, the commandment and the commission was always to the lost sheep of the house of Israel, and not until this day of Pentecost did they begin to preach under the world-wide commission, "Go ye into all the world and preach the gospel to every creature." This is the first proclamation of the fact that Jesus, the only begotten Son of God, had been raised from the dead and had been made both Lord and Christ. This is the first time it is proclaimed and by the preaching of that gospel, on that day, men and women were called by the holy commandment, to obey the commandments of the Lord, and in obedience to the New Testament of the Lord, they were made to be a church—a people, called by the gospel out of the world, for the Lord's own possession, that they might show forth the excellencies of the Lord. And a church established before that time is strictly and entirely and completely a Jewish institution and is built on a foundation that does not have in it the death, burial and resurrection of Jesus Christ—a thing which my opponent tonight will not accept. He won't take one into his church until that one believes in the death and burial and resurrection of Christ. Yet these facts were not preached before that day of Pentecost, and any church established before the day of Pentecost had to be established upon some other foundation, and had to be something other than a gospel church. Then, last of all, a church established before that day of Pentecost, was a dead body. "The church is the body." (Eph. 1:22). Paul said that. And in James 2:26 we read that the body without the spirit is dead, as the church had no spirit in it, as the spirit had not been given in the name of Christ before that time. As Christ said, "It is expedient that I go away, for if I go not away the Comforter will not come, but if I go, I will send

him unto you." As the church that day was established, and as the Spirit began then to operate through it, and through it preachers of the word were thus to proclaim to the world the salvation in Christ, so there could not have been a church before that time, without its being a dead church, for before that day there was no spirit. Therefore, upon that day that the Spirit came, upon that day that the gospel was preached as embracing all nations, upon that day in which salvation was offered to the Gentiles—the first day of the last days, of this dispensation, the mountain or kingdom of Jehovah's house, the church of the New Testament was set up, was established, and began to operate and function as a body on earth, motivated by the Spirit of God, and it still stands today, wearing the name of Christ and with Christ as its head, doing the work that Christ has for it to do. And, my friend, in it tonight there is salvation—by the same thing, by the same commandment, in the same way that it was commanded and authorized on that day—that day of Pentecost following the resurrection of Christ. And I thank you.

BEN M. BOGARD, *Negative*, First Speech

You have just heard a most excellent speech spoken by my young and powerful opponent, and it seems a pity that I must tear it all to pieces when it looks so good to him and to his brethren. But that is exactly what I came here to do! Take up the speech in the order in which my friend delivered it. Begin with Isaiah 2:2, "and it shall come to pass in the last days that the mountain of the Lord's house shall be established upon the top of the mountains and shall be exalted above the hills." And he made that refer to Pentecost when it refers to the final glorious victory of the church over all the nations. The word mountain means government, he won't deny that, and the government of the Lord's house, the Lord's church, will one day be over all the nations. That certainly did not come on the day of Pentecost. Then he read from Dan-

iel, the second chapter about the little stone cut out of the mountain without hands that filled the whole earth. Unfortunately my friend, it didn't say that was done on the day of Pentecost. I too, think the Kingdom of God will fill the whole earth, someday. That did not begin on the day of Pentecost, at least my friend did not prove it. That didn't fit. Then comes my friend and says that it begins in the last day, yes sir, but in Acts 10th chapter he read where the Holy Spirit was poured out on Cornelius and his household, as on us at the beginning. The beginning of what? Not the beginning of the church but the beginning of the administration of the Holy Spirit. Christ was the administrator during his personal ministry and the Holy Spirit became the administrator when Christ left the earth—Beginning of the administration of the Holy Spirit and not the beginning of the church. Then he quoted where John the Baptist came to prepare the way of the Lord, saying that the Kingdom of Heaven is at hand, that's true. John the Baptist was never in the kingdom a day in his life, but was the forerunner of the king, and proclaimed the coming of the king, and the soon-coming kingdom. That doesn't say that it is going to begin on the day of Pentecost, or even remotely hint at it. Then comes my friend and quotes from Matthew 16, "Upon this rock I will build my church and the gates of hell shall not prevail against it." He presumes that that means to found my church—start it. Even then it didn't say Pentecost. He would have to prove by some other scripture for Pentecost. But the word in the original, my friend won't deny it, at least sometimes means to enlarge, embellish, to build up. Like a young man goes to college to build his character, not to start his character, to begin his character, but to build up, to enlarge his character as a scholar and a gentleman. The church already established can be built up in the future. Then my friend read from Mark 9, "There be some standing here that shall not taste of death until they see the kingdom come with power. It didn't say come into existence, but come with power. In that

same chapter, it says, Jesus and his disciples, three of them, went up on a mountain where he was transfigured before them, and they saw the kingdom in power, and then they lived until Pentecost, and as far as that's concerned, the power of the Holy Spirit came on the day of Pentecost, baptismal power. That didn't say it came into existence.

Now listen, I am going to use my good friend as an illustration. My friend advertises himself in his paper, and I hold the paper in my hand, the issue before the last. "Eugene S. Smith, young and powerful, known as firm and fearless from coast to coast." That's what my friend says about himself, young and powerful. Now he came to this house tonight in power, unless he goes back on what it says in the paper, and there is no reason why he should, for he did make a powerful speech. He came to this house tonight, this great auditorium in power. Did he come into existence tonight? He says the power came when the church came into existence. Did the power come when you came into existence, or didn't you bring the power with you, my friend Smith? The kingdom came in power, it did not say came into existence. My friend came tonight in power, but he didn't come into existence tonight. I am sure he didn't, as you well know. Then he quoted where the disciples asked him "Wilt thou at this time restore the kingdom to Israel?" The Jews thought that Jesus was going to be king and establish the Jewish kingdom like it was under David. And they wanted to know if it was not the time for that. Are you going to do that now? The Lord said, That's none of your business. We are not going to do that now, we are not now going to restore the kingdom to Israel. The thought is that one day, the Jewish kingdom will be restored. I as much believe, as I believe I'm standing here, that the Jews are coming back into power, and they are going to have their own kingdom established, and that Jesus Christ is going to rule over them as a nation. But that has nothing to do with Pentecost. This passage does not refer to Pentecost. Now; that is all he said about the establishing of the church,

and then he comes around and offers some objections to the proposition, that if it began during the personal ministry of Christ, it was founded on an untried foundation. That's his first objection to the idea which Baptists hold. Untried foundation, I wonder if Jesus was tried by the devil in the wilderness for forty days? Did the word 'temptation' mean tried? He won't deny it. He put him to a severe trial and he stood the test—not untried. But, he said that he had to be tried by death, burial and resurrection. All right, even then that was before Pentecost. For it took place fifty days before Pentecost. He won't deny that. Either way you figure it you have your church before Pentecost.

Then the next objection was that we have the church without a New Testament—New Testament church without a New Testament. My friend thinks the New Testament had to be written before the church was established. If so, it wasn't established on the day of Pentecost, for there wasn't a line of it written for a number of years after Pentecost. Not a line of it. Christ made his will by word of mouth, and by actions. What he did and what he said was his will, and he did that while he was living, and the apostles did not make the will for him after he died. They only wrote what he had taught, and no more and no less. The Holy Spirit merely brought to their memory what he had taught, and no new thing was put into that New Testament after Christ died. If this be so, then somebody added it to the will of the Lord. The will was made by the life, the teachings and the actions of Jesus. Not written out, he never wrote a word except what he wrote on the ground, and I don't know what that was, neither does my friend. And to say he had no will or testament until after he died, why he made his will, but with no force, he says. I wonder. While a man is living he manages his own affairs and then leaves it to the administrator to carry it out after he dies, and so Jesus made his will while he lived and carried on his own business while he lived with his church and when the administration changed on the day of

Pentecost, then the Holy Spirit carried on under that will— the same will. You might as well say that the United States Government comes into existence with every change of the administration. That won't do. Mr. Roosevelt became president of the United States and when he dies, or resigns or gets beat, or whatever, someday somebody else might be president, there will be a new administration, but not a new United States government. And so when Christ administered himself while he was on earth, then the administration changed on the day of Pentecost, that's all. Then he said if we had a church before Pentecost, it was a Jewish institution. It didn't help it any on Pentecost, there wasn't a mother's son or daughter there except Jews on the day of Pentecost. They were there from seventeen different nations, Jews, and the church was made up of Jews, and Jews only. You couldn't prove there was a Gentile within five hundred miles of Jerusalem on the day of Pentecost. So it's a Jewish institution any way you fix it. Then he said it was a dead body if it existed before the death of Christ, because they had no spirit. Well, well, well, the Holy Spirit came into existence on the day of Pentecost. I wonder if my friend takes that position. I wonder if Elizabeth wasn't filled with the Holy Ghost back yonder even before Christ came, in the first chapter of Luke. I wonder if John the Baptist wasn't filled with the Holy Ghost from his mother's womb. Why certainly. The Holy Spirit didn't come into existence on the day of Pentecost, the Holy Spirit merely came as an administrator on the day of Pentecost, not into existence. His work was the new birth, Jesus taught it in the third chapter of John, you must be born of the Spirit. No spirit before now? Well, but somebody may say, wasn't it given on the day of Pentecost? I wonder. Jesus here says, we speak that we do know and testify that we have seen, and you receive not our witness, people were born of the Spirit—and no spirit. My friend says there was no spirit until the day of Pentecost. Very well.

Now, I have disposed of absolutely everything my friend

says, item by item, point by point, scripture by scripture, and I have only used eleven minutes of my time. Now I will go on and give my friend something to do. I appreciate this magnificent congregation. There must be at least twenty-three hundred people present tonight for there are twenty-six hundred seats on this ground floor, and I estimate at least twenty-two or twenty-three hundred in this audience. I want it to go into the book that we are making, that the people came in great numbers and listened quietly to the Bible discussion, and let the world know that these discussions are not as bad as they are represented as being. Now, my friend quoted several passages of scripture to prove his Pentecost theory, and it's nothing but a theory. But the passages he quoted are peculiar because some of his passages say church, but do not say Pentecost; some say Pentecost, and don't say church, and some other passages he quoted don't say Pentecost or church, either. That very fact kills his theory. I want to call attention to that, for that is enough to upset the theory in the minds of every thinking person. For if it is true that the church did begin on the day of Pentecost, surely some passage would say so. But he added up, and he has said this and that and the other, and drawn some far-fetched conclusions, but not one time can you find anywhere it says the church began on the day of Pentecost. Every Bible doctrine is beneficial to somebody, and the fact that this Pentecost theory benefits nobody, does not help or hurt anybody, it surely could not be according to the scripture. What harm could it do Baptists if my friend should prove that the Lord's church was established on the day of Pentecost? It would not prove the Baptists do not constitute the church. Suppose that a Mexican should be able to prove that the United States Government began on the fourth day of July, 1776. That would not prove that that Mexican was a citizen of the United States. Knowing when the United States Government began would not make that Mexican a citizen of the United States. Suppose a citizen of the United States should be wrong

about the exact time the government began, for instance he might actually believe that our government began on the 19th day of September, 1786. Certainly this would not be true, but it wouldn't knock him out of citizenship because he was wrong in his opinion about the exact time the government began. His citizenship would not depend upon his knowledge of that historical fact, by no means. Even so, if my friend should actually prove the Lord's church began on the day of Pentecost, it would not prove him to be a member of that church. Neither would it prove the church organization to which he belongs is the organization that began at that time. Baptists have nothing to lose if the Pentecost theory could be proved to be correct. It would only show the Baptists did not understand when the Baptist Church began. They would only be in error concerning the exact time of its beginning. Convince me that the Pentecost theory is correct, and instead of causing me to cease being a Baptist, it would only convince me that I had been mistaken in the exact time the Baptist Church began. I can trace the origin of Baptists back to Pentecost as the only church under God's shining stars, that such a thing can be done.

I do not and I shall not, call my good friend a Campbellite, because that name is offensive to him. But the doctrine he preaches is Campbellism, having been originated by Alexander Campbell, who is the founder of the church to which my friend belongs, and it was founded in the year 1827. Campbell himself said so on page 465 of his encyclopedia. I quote "After the Baptists had in the year 1827 declared non-fellowship with the present reformation, thus by constraint, and not by choice, they were obliged to form societies out of those communities split on the grounds of adherence to apostolic doctrine." That's the end of that quotation. What good will it do my friend to prove the Pentecost theory, when the church to which he belongs began 1800 years after Pentecost? What harm will it do Baptists if he should actually prove that impractical theory, which does

nobody any good or nobody any harm? It seems to me its wasting time. That is the historical idea when the church began.

Now I'm giving my friend some negative arguments. I take pleasure in presenting the Bible, First, Jesus was king before Pentecost (John 18:37), Jesus said "I am a king, to this end I was born." Second, his kingdom suffered before Pentecost (Matthew 11 and 12). "From the days of John the Baptist until now the kingdom suffereth violence." Third, men pressed into the kingdom before Pentecost, (Luke 16: 16), "The law and the prophets were until John. Since that time the kingdom of God is preached and every man presseth into it." and fourth, people were hindered from entering the kingdom before Pentecost, (Matthew 25:15), "You will not enter in yourself, neither suffer them that are. entering to go in." Fifth, we have ordained ministers before Pentecost, (Mark 3:13,14), "He ordained the twelve and sent them forth to preach." And sixth, there was a commission to preach the gospel by the disciples before Pentecost, (Luke 9:1-6), "He sent them to preach the kingdom of God and to heal the sick," and so on; and seven, they were authorized to baptize, and actually did baptize converts before the day of Pentecost, (John 4:1,2), "Jesus made and baptized more disciples than John, though Jesus baptized not, but his disciples." Eight, they had the Lord's Supper before Pentecost, (Luke 22:19,20), Jesus there instituted the Lord's Supper and told them to continue to observe it until he came. Nine, they had a rule of discipline, before Pentecost, (Matthew 18:16,17), Jesus instructs the disciples how to settle their differences, and if they can't settle it otherwise, tell it to the church. Ten, they had the gospel before Pentecost, (Matthew 24:14 and Mark 1:1), It says "The beginning of the gospel of Jesus Christ." Eleven, Jesus said there was no doubt about the kingdom existing before Pentecost, (Luke 11:20), "If I by the finger of God cast out devils, no doubt the kingdom of God is come upon you." If Jesus had no doubt about the

kingdom existing while he was here, during his personal ministry, why should my good friend and his people doubt it? Twelve, Jesus had a company or church beginning from the baptism of John (Acts 1:21), where they chose a successor to Judas and it said that one must be chosen who has companied with us all the time the Lord Jesus went in and out among us, "beginning from the baptism of John." If my friend can find where it says the Lord's company, church, began at Pentecost, he will find a contradiction to the words of Peter, who said, "Beginning from the baptism of John." It didn't begin with the baptism of John, but from the baptism of John—the material that John made ready. I'll change my views on the subject, if he will only show where it says beginning at Pentecost, and my views will be that the missionary Baptist Church began on Pentecost, instead of beginning during the personal ministry of Christ. I could back up and hitch on to Pentecost—the only church in the world that can do so. Thirteen, Jesus gave the great commission to his company of disciples before Pentecost, (Matthew 28: 18 and 20), "Go ye therefore and teach all nations, baptizing them in the name of the Father, and the Son and the Holy Ghost, teaching them to observe all things whatsoever I have commanded you, and Lo, I am with you, always, even unto the end of the world." He gave that commission to somebody, or something, that was going to exist to the end of the world. He couldn't have given it to an individual, for no individual lived to the end of the world—all are long since dead. But he gave this commission to something that was going to continue to exist until the end of the world. Nothing but the church fills the bill, for all individuals have died since then. The church institution lives on, and is living on. That commission was given and that body of believers who had been with him all the time the Lord Jesus went in and out among us, beginning with the baptism of John, received the commission and they have been carrying it out from that day till this. Fourteenth argument, all things were given into

Jesus' hands before Pentecost. John 13:3 says, "Jesus knowing the Father had given all things into his hands." If all things had been given into the hands of Jesus before Pentecost, it certainly follows he didn't get anything else on the day of Pentecost that he didn't have previously. Fifteenth, they had the spirit before Pentecost, (Matthew 10:20), Jesus sent out his disciples and said, "When you go, think not what ye shall say, for it shall be given you in that self same hour what you shall say, for it is not ye that speak, but the spirit of my Father which speaketh in you." My friend says that does not apply to them during the personal ministry. Then he was giving his disciples instructions to go on beyond his personal ministry, and certainly they had something to continue beyond that personal ministry. It had its beginning there and continued on down to the present time. Sixteenth, Jesus said God had appointed unto him a kingdom, not would do it later, (Luke 22:29,30), "I appoint unto you a kingdom as my father has appointed me." There is the past tense, I appoint unto you a kingdom as my Father *has* appointed unto me. Already had it, now turning it over to you to carry out my work when I am gone. Seventeenth, Jesus had his flock before Pentecost, (Matthew 26:30-32), "The shepherd shall be smitten and the flock scattered," Jesus said. Jesus was smitten before Pentecost, and his flock was scattered. Only two or three hung around the cross when he was being put to death. And First Peter 5:2 says, "Feed the flock of God which is among you, taking the oversight thereof," evidently meaning the church. The church is the flock and the elders have the oversight of the flock and Jesus said the flock would be scattered when he was crucified.

Eighteenth argument, Jesus distinctly said he would leave his church when he left the world, (Mark 13:31-34). He said it was as a man who left his house and gave his servants authority and a work to do, and commanded them to watch for they knew not when the master of the house would return. What is meant by the house, (First Timothy 3-15),

says, "The house of God which is the church of God." And since the Bible says the house is the church, and he said he left his house when he left the world; you can't leave this auditorium if the auditorium is not here, and he couldn't have left his house if his house hadn't been there.

Nineteenth, Jesus distinctly declared the kingdom was actually in their midst before Pentecost (Luke 17:20,21), When he was demanded of the Pharisees when the kingdom of God should come, he said "The kingdom cometh not with observation, neither shall you say lo here, or lo there, for behold, the kingdom of God is among you." Now he certainly did not mean the kingdom was within those wicked Pharisees' hearts, and all Greek scholars, my friend won't deny it, say that within you means among you—the kingdom is here among you. The kingdom won't come with observation, or a great big demonstration, but the kingdom is right now here among you and you haven't observed it.

Now the Twentieth argument, is, my friend and I agree that the tabernacle in the wilderness was a type of the church. The tabernacle was built, completed in every detail, before the sacrifice was made on the altar. Hebrews, ninth and tenth chapter, the high priest, type of Christ, took the blood of sacrifice and went from the tabernacle into the Holy of Holies, which is a type of heaven. If that type holds good, then Jesus built his church, completely built it and had it furnished completely and then offered himself as a sacrifice on the cross and took his blood, as the high priest, into the Holy of Holies, which is heaven.

Twenty-one, Jesus told the Jews the kingdom would be taken away from them and given to another nation, (Matthew 21:43), "Shall be taken from you and given to another nation bringing forth fruit." Taken from the Jews as a nation, and given to the Gentiles. If the kingdom hadn't been there with the Jews, he couldn't have taken it from them. I can't take that book away from my friend unless he has it, and Jesus couldn't have taken the kingdom away from the Jewish nation

if hadn't been there. And he did take it away from the Jewish nation and it became a Gentile church from that time on. Then again, Jesus distinctly said, this the twenty-second argument, that he was master of his house before the day of Pentecost (Matthew 10:25), "If they have called the master of the house Beelzebub, how much more shall they call them of the household?" Well, how could they call him master of the house, unless he was master of the house? They called him Beelzebub. He said, I am master of the house, and they called me that.

Twenty-third, Jesus in prophecy was to sing in the church (Psalms 22,23), and the only time he ever sang was in connection with the Lord's Supper when they "sang a hymn and went out," (Mark 14:26).

Twenty-fourth argument, Jesus said some were in the kingdom, some were out of the kingdom before Pentecost, (Mark 4:11), "To you it is given to know the mystery of the kingdom, but to them that are without, all things are done in parables." Some on the inside, some on the outside. To you is given to know the mystery of the kingdom, but those on the outside, are spoken to in parables.

Twenty-fifth argument, the apostles were set in the church before Pentecost. First Corinthians 12:28, "God has set some in the church, first apostles." That doesn't mean they were the first members. I believe they were the first members, but that particular passage doesn't say it. The first, gift, well that is the thing we are talking about and the first gift of the church is the gift of apostleship, and we read in the sixth chapter of Luke where he set them in as apostles, during his personal ministry.

Twenty-sixth, if the kingdom did not begin until Pentecost, then it follows that God left the world without either law or grace for a space of fifty days. My friend and I agree the law was taken out of the way and nailed to the cross (Col. 2:14-17). From the cross until Pentecost was a period of fifty days, and if the law was dead fifty days before Pentecost,

and the plan of salvation under the new dispensation, as my friend argues didn't begin until Pentecost, then it follows that there was neither law nor grace in the world for a period of fifty days, and no one could be saved during that time. Baptists teach that salvation has been by grace all the way through. But my friend teaches salvation by the law, but that law was done away with 50 days before the day of Pentecost when the first gospel sermon was preached, then nobody could have been saved during that fifty days, the interval between the time of the death of Christ and the day of Pentecost. Alexander Campbell and his followers to this day teach that the keeping of the law saved the people back before the days of Pentecost, after that, the first gospel sermon being preached on the day of Pentecost, all have been saved by the New Testament plan. My friend and his people know that is so. Now if that is so, then God left the world absolutely without hope, forsook the world, left the world without any chance at all. A doctrine that becomes absurd like that cannot be a scriptural doctrine.

I have answered everything my friend said, item by item, point by point, given him twenty-six negative arguments, with the scriptures quoted, and it is up to my good friend to say what he pleases and I am sure he will do the best he can with your careful, earnest attention, and I trust you will be benefited by this discussion. I thank you.

EUGENE S. SMITH, *Affirmative*, Second Speech

I'm so glad to be here tonight—aren't you? And I really thought when I was preparing for this debate that I would have more competition than this. I thought of the fame that had traveled ahead of Mr. Bogard, the experience that he has acquired in far more than two hundred debates that he has had, that he would be able to answer those arguments that I presented—that's the duty of the negative, not to make affirmative arguments, but answer affirmative arguments

that have been made. I thought he would be able to do it, and I thought that he would be fair enough to consider them —not to take one scripture and isolate it from the other and totally ignore the argument that was made by the gathering together of these scriptures as he did, saying, No, this text does not say anything about one thing, and this one not anything about another thing and this one not about something else and so none of them apply. I did not think that he would presume on this audience to waste your time in any such way as that and totally ignore his duty in the negative, of answering those arguments. But—we'll see more of that as the debate shall progress from night to night.

Now, he has presented what he terms twenty six arguments. He has read twenty-six passages of scripture and hasn't made an argument. Those are not arguments. Why, I could call a little child up here and read the things that he has read and the people out there would know about as much about them. He hasn't made an argument. I have noted some of those things—they can all be noticed together—for they all come under one heading, and he misuses and misappropriates and misquotes and misapplies, even those scriptures, by presenting them in connection with the proposition tonight, and he knows it, as well as I know and as well as you know it.

Now, he talked about the kingdom being taken from the Jews and given to others, talked about the church that was to be taken from them and given to another—isn't that what he would lead you to believe—that that is the kingdom which, according to the Baptist position, had been set up among the Jews and was then to be taken from them and given to another? He knows and you know that Christ there referred to their position as the kingdom under God, the position which fleshly Israel had had for over fourteen hundred years, and that position of favor was to be taken from them, was to be given to another people, a people who in time past were no people, but have now become the people of

God. Well, let's notice some of these arguments that he has made—that the world was without an opportunity of salvation for fifty days. He knows that the law under which those Jews had lived and the sacrifices of that law, provided atonement for them from year to year, and that the sacrifices that were made the preceding year, rolled the sins of those people who complied with that law forward one year, and that their atonement or the rolling forward or moving forward of their sins, stood good until the remission of sins was made possible at Pentecost. He knows that.

He need not read Alexander Campbell or see what Alexander Campbell's followers believe. We are not discussing that, tonight. Why appeal to them? It's the Bible teaches. Why don't he take up the Bible and show that the arguments presented in the affirmative were not so? He does not do it because throughout two hundred and fifty debates he's been trying and failed every time, and he knows that those arguments are there. He knows that he dare not spend much time with them, for the more he takes hold of them the firmer grip they have on him, and he'll not be able to shake them off and he'll be walking up and down the land with the body of this death fastened firmly to him and he'll not be able to get away from it in any way.

But, now he says here again that Christ was to sing in the church, and that he did this before Pentecost, when they established the Lord's Supper. I like inspired men when it comes to talking about those prophecies, that's what I did— when a prophecy was given, then I came down here in the Bible until I found an inspired man talking about that thing and telling where it took place and I gave you that. I like that way of doing.

In the fifteenth chapter of the Book of Romans, the ninth verse, we read, "Therefore will we offer praise unto thee among the Gentiles and sing unto thy name." That's the prophecy from Psalms. Where was the singing to be done? Among the Gentiles. Where were they when he says Christ

sang in the church? There were no Gentiles there then. And again, "Praise the Lord all ye Gentiles and let all the peoples praise him,"—a prophecy of the church in which the Gentiles were to praise God.

And then again, in his following along with these scriptures, he says that Christ had a flock before Pentecost. Surely he had a flock. I know that. I didn't think he'd talk about it, though. For in the twelfth chapter of the Book of Luke, the thirty-second verse, Christ said, fear not little flock, for it is the good pleasure of the Father to give unto you the kingdom." Did they have it? Were they in the kingdom? No. But it is the Father's good pleasure to give it to you. You are going to receive it. That kingdom is going to come with power and this flock that I have gathered together, but not at that time a church or a kingdom, you are going to receive it when it comes. That's what Christ said about that flock, before Pentecost. And then again, he says, Luke seventeen, and Matthew thirteen, that Christ talks about the Kingdom of God being within you and meaning among you. There is the material there."John was preparing and Christ was preparing and the apostles were preparing; preparing material for that kingdom, but it did not exist as a body, functioning as a church, before that day of Pentecost, for it was without the spirit before that time. He says that it had the Spirit before that time, but my friends, I want you to notice that Christ says something else about that. I want you to notice, in the seventh chapter of the Gospel of John while I turn there to read, and you'll pardon me as I open this Bible to read these scriptures to you. In the seventh chapter of the Gospel of John Christ said, he that believeth on me, as the scripture has said, not just believe anyway but believe as the scripture has said— you know, there are various types of faith, but we'll come to that later—he that believeth on me as the scripture has said, from within him shall flow rivers of living water, but this spoke he of the Spirit which they that believed on him were to receive, for the Spirit was not yet given; but Mr. Bogard said

it was given and that they had it back there. Yes, but not in the way it was to be given to the church. There was to be a certain event, and after that event the Spirit was to be given. What was that event? The Spirit was not yet given because Jesus was not yet glorified; and even when he talked to Mary after his resurrection he said, don't touch me now, I must ascend to the Father; to be glorified. The Spirit was not yet given, because Jesus was not yet glorified. Had the Spirit before Pentecost? I don't think so—not in the sense that it was promised to them at that time and in which it is in the church today.

Well, he says that then this company or group of people began from the baptism of John. Turn with me to the tenth chapter of the Book of Acts, in your mind, and read with me something that the Apostle Peter said. He says the word which he sent unto the children of Israel preaching good tidings of peace by Jesus Christ, he is Lord of all, saying that ye yourselves know which was published throughout all Judea beginning from Galilee after the baptism which John preached, from the baptism of John, after the baptism of John. Of course these accompanied with Christ from the time he was , baptized, but after the baptism of John had come to an end, then they began the preaching under a new commission. They began the work of the church, they began the carrying of the gospel to the world again. Well, he says they had everything back there—they had a rule of discipline, they had the Lord's Supper, they baptized, they preached, and the kingdom suffered back there.

Of course he said many things to try to misrepresent me, and I come to that. First he said that I said that there was no testament until it was written. I said no such thing. I said a testament is not of force until after men are dead. That's what Paul said. Of course it wasn't written. I know it wasn't written. I did not say that it needed to be written. I said it was not of force until after men are dead. And as Christ spoke those things back there, regarding discipline in die church, as

he spoke regarding the Lord's Supper, as he spoke regarding all the things that they were to do as members of the church, those words were not in effect or force then and did not become of effect or force until after Jesus was dead and his blood had sealed his covenant. And if he tries to establish them before that time, he flies in the face of the plain statement of scripture and declares his infidelity before this vast audience tonight and says, "I do not believe the Bible, which says a testament is of force after men are dead and is never of any force or effect or does not avail while he that made it liveth." He flies in the face of that Scripture, if he says that those things Christ spoke pertaining to the church and its establishment and its government, did become of effect while he was living.

During that time Christ was not working and his disciples were not walking according to his will. I know that, for in the sixth chapter of the Gospel of John, the thirty-eighth verse, Christ said, "I came not to do my own will, but the will of the Father who sent me." While Christ lived and while he walked this earth and taught his disciples, they were under the will of God, not of Christ, and so long as he lived, they remained under that will, that old covenant, if you please, which God had established and sealed by blood at smoking Sinai, but when Christ died on the cross and by his blood dedicated and consecrated and sealed and established and made of effect and force a New Testament, then men began to worship God and to walk according to that New Testament, and it is the church of that New Testament that we are studying tonight and not any church that he might find under the Old Testament.

There was a church back in the wilderness. I know that. Let him establish that the Baptist Church was in existence before the day of Pentecost and that it did exist before Christ died. I simply say and he cannot deny, that it thereby became a church of the Old Testament and is not the one with which our proposition has to do tonight. For during that time even

Christ himself did not walk according to his own will, but according to the will of the Father that sent him—did not speak his own will, but spake, the will of the Father that sent him—and during that time he prepared and made known a Testament which was to be of effect or force after he had died, and under that Testament a church of the New Testament was established. And that church was not in existence, and if he could find a hundred churches existing before the death of Christ, he still would not have one of the New Testament and that's our proposition tonight and the church of the New Testament did not exist back there.

Well, he says it doesn't make any difference about this matter, just look almost anywhere you want to. Yes, most any place. Why, Mr. Bogard affirms and signed a statement—he may say I don't believe it now, I changed my mind, I don't know—but he says that the church was established in Jerusalem, he did that one time, he signed the statement, we have it, that it began in Jerusalem. Well, he says that don't make any difference, when it did begin. It began on the day of Pentecost and he cannot find any place anywhere in the personal ministry of Christ in the City of Jerusalem that he can call the establishment of the Baptist Church. He can't find it. This event on the day of Pentecost is the only one and there in the City of Jerusalem on the day of Pentecost the church was set up.

Well, he says it doesn't make any difference. Why, if a fellow doesn't know when this United States of America became a kingdom, it doesn't matter about that. Well, it might matter about it. Say that a fellow comes from another kingdom. We are all the citizens of the kingdom of darkness before we become Christians, and we have to come into this kingdom. Say that a fellow comes over here from some other kingdom, some other nation, and he says I want to become a citizen of the United States, and he begins rummaging around in the law library and finally he picks up a book that was written back in, Oh, let's say 1700, a book of law written in

1700, and he reads in there certain statements about a fellow becoming a citizen of the kingdom, and he says, "Well, I'll do that." And he goes out and he does every one of those things. He complies with that law completely. Is he a citizen of the United States? No. Why not? He hasn't complied with the law yet. He picked up a law that was written and was in force and of effect before this kingdom was established. And that's just what the Baptists do. They say the kingdom came before Pentecost and they go back there to the days of John the Baptist and pick up his work and teaching and try to do those things today like he did them and say, that's the thing that is necessary, and they'll do it just like that fellow reading a law that was written in 1700, there back before the time of the establishment of the church and when they comply with those things back there, that has all been done away, and there is a new law, a new covenant, a New Testament, that began on Pentecost, by the administration of the Spirit, and that's what he said the Spirit was the administrator. On that day the administration of the Spirit began. Surely the Holy Spirit began as administrator of the covenant that had been sealed and established by the blood of Christ, and he gets back before that and people become Baptists by some teaching that was given before that time and they don't come into the church of the Lord.

There's a vast difference between those two institutions. They don't become citizens of the Kingdom of Heaven. They become members of an institution that is governed by an obsolete law that was taken out of the way and done away and is no longer of effect. It does matter, and because people have not been taught the truth, millions of them are in delusion and being deceived, going down to perdition, because they think they're saved and have complied with the law, but they have only complied with one that is not of force or effect.

He says the Spirit before Pentecost. John 7:39, says no) before Pentecost. He says the Testament or the church before

Pentecost. No, my friends, a testament is of force after men are dead and is dedicated and sealed by the blood of Christ and not before that and not without that. We read (the twenty-sixth chapter, the twenty-eighth verse), "This is the blood of the new covenant which is shed for many for the remission of sins." And, thus, his twenty-six arguments all preceding the time of the beginning of the New Testament in effect and power and force, all have to do with an institution that is not of the New Testament, and therefore an institution that has nothing whatsoever to do with our proposition tonight. And he knows it full well, and yet he took up his time reading a statement that he had prepared and appealing to your minds and trying to delude your minds into accepting and believing his perversion of the Scripture which would leave with you the impression that the kingdom was set up back there and that it continues right on through today. My friends, if there was a church, and was a kingdom, and he could establish a hundred of them back there it wouldn't do him a bit of good.

Well, now, he did say a few things about those arguments that I presented in my first speech. He didn't treat them as arguments. He didn't deal fairly and honorably with them. He yanked off a scripture here and says that doesn't say anything about Pentecost, another over here that doesn't say anything about the church, another over there says that doesn't say anything about the kingdom, so there's nothing to them, and on he went. That isn't dealing with the proposition. Those scriptures that I read to you, every one had to do with this proposition and it is a perversion and a mistreatment of the word of God just like Satan mistreated it in the wilderness of temptation as he said, It is written, and thus perverted the word of God. Perversion of it to just take a line here, taking it out of its context and applying it over there some other way. Take those things together and see that they all deal with the establishment of this church and kingdom and when you go home get your Bibles out; you have those references with you and you read them and you'll for-

get all he said. You'll see. Take every one, line upon line, and together they'll give you the complete picture in the end. The prophecy was that the mountain or the kingdom of Jehovah's house should be established on top of the mountain and exalted above the hills and all nations should flow into it, and notice that in that kingdom all nations were to be.

He says that is to be when Christ comes back again, and he gets over on the premillennial side, wants to get in a debate on Premillennialism, I suppose. My friends, when Christ comes back again there'll be no government left on this earth. This earth shall burn with fire, this earth shall melt with fervent heat, this earth shall be burned up and shall pass away, and the Kingdom of God in that day that Christ comes shall be taken home to the Father and presented to him. (First Corinthians 15:24-26). That prophecy that Isaiah spoke was of an event in the last days which was the establishment of the church, the house of God. Is he to say that the church is not established yet? That's what he said. That's what he is trying to leave with you, that the church was yet to be established in the future, for he said that prophecy of the establishment of God's house is of something to take place in the future. Why, it says the mountain of Jehovah's house shall be established in the top of the mountain and shall be exalted above the hills. All nations shall flow unto it. Now he says that is talking about extending its rule over something. It says it shall be established, that is what the Bible says about it, shall be established, and that's what we are discussing tonight, and that did take place on that day of Pentecost following the resurrection of Christ. That Kingdom of God was to be set up in the last days and was to be set up in the; days of the Roman Empire and that Roman Empire is dead and gone, lo these hundreds of years. How then is he to say that those prophecies are to be fulfilled in the future? He cannot. That kingdom, that mountain of Jehovah's house was to be established in the top of the mountain to be exalted above the hills into which all nations were to flow, that kingdom in fulfill-

merit of every prophecy, was set up on the day of Pentecost following the resurrection of Christ. It came that day with power. He said Smith came and brought the power with him. Sure. But here is what the Bible says. It says the Kingdom of God came with power. When did power come? The power came on Pentecost, he granted that; and what did Christ say about it? He said the kingdom would come with power. He said, "with power." Sure. The kingdom came with power. The kingdom came when the power came back there. You see how he gets tangled up on those things. He'd better get straightened out. Better get it straightened out, better get it like it is. He'd better just say well I've been wrong all this time and the kingdom or the church was established on the day of Pentecost. He says it don't make any difference. Well, let's" just admit the truth for one time, and then we'll establish the difference it makes in the coming nights of this discussion. We'll have something interesting.

The idea that the church was set up or established before that day of Pentecost is not found in the Bible. We could not have a church of the New Testament before that day. We could not have a church or kingdom set up in the last days before that day. We could not have a church established and bought and purchased by the blood of Christ before that day. We could not have a church or kingdom guided by the Holy Spirit before that day. We could not have a church or kingdom made up of all nations of the earth before that day. All of these things, all point to that day of Pentecost as the day of beginning and there is no other way.

There is no use of going through these scriptures during the personal ministry of Christ and trying to reason that there was a kingdom. Surely, you could go on back of that and establish a kingdom in the days before man was ever created, in the mind of God. In the mind of God there was a kingdom; then in the promises of God, in the prophecy of God, and in the days of John in preparation, but not a kingdom of the New Testament. It was planned and it was prom-

ised and it was prophesied and it was prepared under other laws, but finally then a New Testament was given, a new law, and until then, the church of the New Testament which had been planned, which had been promised, which had been prophesied, which had been prepared, that kingdom was set up or established under that New Testament, and before that New Testament became of effect or force it could not have been and was not before that time. He says there wasn't a Gentile present on the day of Pentecost. Of course, that was a slip and he knew it, and when he started quoting the scripture he went so far and put on the four-wheel brakes. Did you notice it? He says there were devout Jews and right there he stopped. Read the next two words "and Proselytes"—Jews and Proselytes. Where did they come from? Don't you suppose there was Gentile blood in their veins? Jews and Proselytes. He's going to learn something about this little word "and" before this debate is over. Got to remember it. He ought to be thinking about it now. He ought not to stop in the middle of a sentence and cut a thing off and put on a period where God didn't put one. He ought to take the thing as God gave it and look at it as God has written it, and then he will see that on that day Peter said, and he didn't notice it, he didn't touch it, he didn't even try to touch it. Peter said, "to you that are afar off." Was that Gentiles, or was it not? That day all nations began to flow into it. That day we have the establishment of the kingdom, the church, that day the church of the New Testament began to operate. That day it began to function as a body. That day men began to be translated out of the various kingdoms of the earth and made in that kingdom to be a people for God's own possession. How did they come into it? By belief in the Lord Jesus Christ, by belief in the fact of the death, the burial and the resurrection of Christ, and if he establishes it before that time he has men and women as members of it, who did not believe in the death, the burial and the resurrection of Christ. As people that day heard the preaching for the first time of the death, the burial

and the resurrection of Christ, they believed in it, and cried out what shall we do?" And when they heard what they were to do and did it, they were translated into the Kingdom of God's dear Son and became the people of God, a people for God's own possession, and before that time such a thing did not exist. Nay, not even during those days that intervened between the ascension and the day of Pentecost, not until that day did the Spirit come and give them the power to speak authoritatively, and not before that day did they have the power to proclaim and the right to proclaim, salvation and remission of sins in the name of Jesus Christ. Not until that day did they preach the word of Christ as the seed of the kingdom.

Before that time Christ had been speaking and giving to the apostles to speak those commandments of God, but now, by his death and by his blood, the New Testament had been established and on that day, by the Spirit they are empowered and authorized to speak the words of Christ and to proclaim salvation in His name and from that time on they did proclaim it, and that my friends is the church of the New Testament—not established in the day of Moses, not in the days of John, not during the personal ministry of Christ, but on the day of Pentecost following His resurrection, and he knows and I know that he knows, because it has been brought to his attention many times before, that Thayer says that "will build" in the 16th chapter of the Book of Matthew, means not to embellish—that's a different word. It means to build or to establish. That's what that word means, and we ought to establish that thought forever in our minds and know that on this day of Pentecost Christ did fulfill his promise that he would build a church, and beginning on that day he began adding men and women to that body and building that house of the Lord, that kingdom of Jehovah's house, which was to be established in the last days and which on that day, the first of the last days, was established and from that time to this has been built by and governed by the New Tes-

tament of the Lord which He sealed and established by his blood, a thing that could not have been established before his death and, therefore, tonight I beg of you that you accept the proposition as we bring it to you, as all truth, and turn to that second chapter of the Book of Acts to the time of the establishment of the church and learn what you must do to have the remission of your sins and thereby be added to the church by the Lord and thus as Christians, no more than that and no less than that, you can serve and honor and glorify your God.

BEN M. BOGARD, *Negative*, Second Speech

Timekeepers, ladies and gentlemen: I fully expected to get my friend in the position where he could not reply, but I didn't expect him to be so terribly embarrassed as he showed himself to be. I did a better job than I thought I'd be able to do.

I'll take up the few feeble remarks my good friend made and the record in the book we are making will show they were few and feeble, badly scattered, but what there are of them I'll take them up and notice them and pass on and finish this thirty minute speech for your good and God's glory.

He said Mr. Bogard did not make any argument on the twenty-six passages of Scripture that he read. Listen, friends, I made the statements, then read some positive statements from God Almighty's Book to back up each statement. Absolutely twenty-six times I did that thing. Do you want me to argue around about it? Jesus said in Luke 11:20, "If I by the finger of God cast out devils no doubt the kingdom of God is come unto you." Jesus knew everything about it. What does my friend know about it? Nothing under God Almighty's skies, and he showed it. I take the word of Jesus. Why argue around when the plain word of God speaks? Well, on the fifty days, where God left the world without law or grace, he could make no argument, he could make no reply, but

says that when they offered their sacrifices each year, that rolled their sins forward twelve months. Now, I am going to be here until Friday unless providentially taken away by a cyclone or some bad man takes my life, death calls or something, until Friday night. I'll give my friend the privilege, any time this week, to read any passages of the Bible, Old or New Testament, which says anything at all about rolling sins forward one day much less a year. That's chimney-corner Scripture. It isn't in the Bible. I deny it, and if he opens the Bible and hands it up to me—we are not allowed to speak up from our seats, that's one of the rules, and we are going to comply with that—but if he opens the Bible and marks the passages, hands it to his moderator here, my friend Hines, I will read that passage, then just sit down and give up the debate and go home now. You've got the Bible there, you've got a good sharp pencil, and just open to the passage where it says that sins were rolled forward a year, before Pentecost, hand it up here to me now, we'll close this debate now. I'll sign a statement that I'm wrong, Baptists are wrong, that he is right, his church is right, and pledge myself never to debate again while I live. Now come on, Brother Smith, show me that Scripture or give it up. He's been saying that all over the land, that these sacrifices rolled the sins forward a year. I deny it. I've just talked three minutes and a half on my speech. I'll cut off twenty-six and a half minutes if you hand me that verse of Scripture and let me read it now. If you've got it come on with it. If you haven't, I say don't ever quote it for Scripture any more. I don't know where it says the sins were rolled forward, even one day, much less a year, but suppose he should find that verse of Scripture and hand it to me to read, I will read it and pledge myself to quit right now and not finish this speech and acknowledge that he's won the debate. Suppose he should do that? What about the fellow who didn't make the sacrifice, to roll his sins forward a year? Now, he wants to be saved. The Lord left the world with no chance to be saved by law or grace at all, for fifty days.

According to him, he was already a child of God, he could have rolled his sins forward a year by that sacrifice. That wasn't so, but suppose it was so? What about the man that had not done that, and he wants to be saved during that fifty days, and they died by multiplied thousands during that fifty days, if they died then like they do now, and suppose they wanted to be saved and inquired the way to be saved, what shall I do to be saved? Can't quote the law, that's nailed to the cross, and taken away out of the way, can't quote the gospel, that didn't begin until Pentecost—fifty days without the law or gospel, without hope, God forsook the world. Now, everybody can see that. If you can't see it the Lord won't hold you accountable. I know you can see it. And I'll pause again. My friend said the Bible said that the sins were rolled forward a year by those sacrifices. I'm still waiting, and if my friend will find it I'll read it and quit. You won't have to speak up from your seat and violate the rules. Oh, well, he hasn't got it and so he tried to put one over on you on that. I don't mean intentionally with any evil purpose, for I am not impugning his motive, but he did it just the same. It's not in the Bible.

Well now "This night the shepherd shall be smitten and the flock scattered." And Peter said the flock was the church. I made that argument. My friend said, "Well, it's strange you read that. "And the Lord said fear not little flock—uh, huh, he had a flock—your Father's good pleasure to give you the kingdom, yes, sir—Jesus Christ is in control and when he left he gave the commission to the church and turned it over to them. The church is the custodian of the kingdom. The kingdom is one thing and the church another—that is, a different phase of the same thing. The church is the custodian of the kingdom. Kingdom means king's dominion and the Lord expressed the idea of God's Kingdom as the church, and I turn this over to the church as Lord's possession— I turn it over to you, my little flock. Peter said that flock was the church. My friend says it was not the church. Who are you going to believe?

Then my good friend said that the Spirit did not come into existence before the day of Pentecost—it hadn't been given yet. Given how? Given as an administrator, as I explained at least twice in the last speech, as administrator—the Holy Spirit. I quoted that people were born of the Spirit and Jesus told them what he had seen, and what he knew, the thing had been going on, the work of the Spirit, salvation by grace, salvation by the birth of the Spirit, and all that before Pentecost. And what is meant when it says the Spirit had not yet been given? Hadn't been given as an administrator. Didn't I show you where Elizabeth was filled with the Holy Ghost— John the Baptist filled with the Holy Ghost at birth?—the Holy Spirit didn't come into existence on the day of Pentecost—he acknowledges that. Then the church did have the Holy Spirit before Pentecost. He wasn't given as administrator before Pentecost, but the Holy Spirit was there and working with them and I quoted the Scripture where Jesus said, "when you go out and preach," addressing the twelve, "Think not what you shall say, for it shall be given you in that self-same hour what you shall say, for it is not you that speak, but the Spirit of my Father that speaketh in you." And that was given to them during his personal ministry. Then say there was no Spirit. My, my! Sorry my friend takes such as that as his best effort to refute the truth as I presented it to him.

He made a stab at quoting Acts, the tenth chapter, where Peter said to Cornelius, "That word ye know, which was preached throughout all Galilee, from the baptism of John, —that word ye know—what word—the words that constitute the New Testament, the only way Jesus made the New Testament, by words of mouth. He spoke it and he acted it and his disciples didn't add one thing to it. If they did, they would be adding something to a dead man's will; and if you do that in Texas, they'll put you in the penitentiary. Jesus made his will complete—before he died. He carried out his own will while he lived and then turned it over to the Holy

Spirit as administrator after he died. If he didn't make his will while he lived, then he didn't make it at all. That's all there is about it, and what he did and what he preached and what he taught was his will. He didn't have one thing taught during his will, making his will, and another thing after Pentecost; otherwise he contradicted himself.

But, he says Jesus didn't come through his own will, but the will of the Father. What was the will of the Father? That he should establish his church, afterwards die on the cross, shed his blood for the remission of peoples' sins and all that kind of thing. Do the work God sent him to do and Jesus did just exactly what God sent him to do—fulfilled his Father's will by preaching. Preaching what? Preaching things contained in the New Testament. That was the will of the Father that he should do that. That's what God sent him into the world to do and he finished the work that God gave him to do, and on the cross he cried out *it is finished!* What's finished? All that God sent him to do. Did God send him to establish the church? If so, then that was finished.

I made an argument my friend didn't touch. Oh, he said he didn't have to. Of course, he didn't have to. It will look mighty pretty in the book when you see he didn't do it. How that the tabernacle that Christ spoke of as the church, and the High Priest, the type of Jesus Christ, and the tabernacle was built complete with everything, all its furniture, complete, before the sacrifice was offered out there at the altar and then the High Priest, the type of Christ, took the blood of that sacrifice and went into the Holy of Holies to make atonement. He left his church, left his house—Christ said it in his own words. My friend made no reply to that as the book will show. Christ went from the tabernacle into the Holy of Holies with his own blood. Now, there's the picture. Here's the tabernacle built. It is a type of the church. My friend says so. I say so, and certainly we ought to know its true because we agree to it—he won't dispute it and I affirm it—that the tabernacle is a type of the church. Very well. The tabernacle

being a type of the church it was built before the sacrifice was made at that altar and unless the type falls down and fails to make the picture intended, then Christ built his church and then sacrificed himself on the altar after he built it, and then as we read in Mark 13 he left his house, he left his house, and I gave you the illustration that you can't leave this auditorium, and the auditorium not here. Jesus left his house and gave his servants authority and a work to do and said, "Watch, for you know not when the master of the house comes back again." What's the house? Paul said in I Timothy 3:15 that the house is the church of God. Jesus said he left his house when he left this world and left his servants in authority and a work to do and said, watch for the master of the house is coming back-again. What did he say in reply? Nothing, absolutely nothing, as the book will show.

We'll now take up the things he said not much to it but he said when Christ comes back to this earth there'll be no earthly government. Gentlemen, when I read in the Book of Revelation that when he comes back he says the kingdoms of this world are become the kingdom of our Lord, Jesus Christ. How in the world could they be turned over to him when he comes back, if they're not here?

He says I'm trying to get into premillennial doctrine. Well, certainly I'm a Premillennialist, and I'm not going to let you take those Scriptures of the first and second coming of Christ and the triumph of Christ's church on the earth, like Isaiah 2:2 when the Lord said, "The mountain of the Lord shall be established on the top of the mountain, you acknowledge that it means government, the government of the Lord's house. What house? Church, to be over all the other governments, but did not say it would come on the day of Pentecost, for the government of the Lord's house was not established over anything except the very few people on the day of Pentecost.

Well, I come back and quote again. The kingdom shall come with power. And he says, Mr. Bogard said it was like

when Mr. Smith came, young and powerful, as he advertised himself in his own paper. It is true, as he presented himself, we don't need to prove it for he concedes it and confesses, powerful before this debate started, powerful in debate, and Mr. Smith came to this debate in power, but did he come into existence when this debate started? No, and the kingdom came with power, on the day of Pentecost, but didn't come into existence on the day of Pentecost. My friend came into existence some thirty-five years ago, I guess by looking at him— fine young man, I appreciate him, I like him—he did not come into existence when he came into this debate with power. Smith came to this debate with power, but he did not come into existence with this debate. Behold it then, the Kingdom of God came with power on the day of Pentecost, but didn't come into existence on the day of Pentecost. What was the power? The power of the Holy Ghost. When they were baptized in the Holy Ghost and spake with tongues, and all that, they had additional power. Very well.

Now, comes my friend and says that Thayer, we haven't time to debate Thayer, the best Greek lexicon on earth, Thayer said the words ought to be so translated—will build means to establish. Yes sir, Thayer said it. He also said it meant to embellish, enlarge, build up, and every other Greek lexicon in the world says it. One of the meanings is to establish and the other is to enlarge, embellish, impose is another one, edify, all that. But suppose it does mean all that. But suppose it does mean to establish—on this rock I will establish my church—he didn't say he would do it on the day of Pentecost—he had plenty of time from that time on to do it before Pentecost. My friend couldn't prove it if his whole life depended on it.

Now in resume. I said that if my friend is right in trying to prove the theory of the Pentecost establishment— he wouldn't hurt the Baptists a bit in the world, not a bit in the world. What would it hurt me to find out I was mistaken as to the exact day when the church of which I'm a member

began? I think I can prove by United States history that the United States government began the fourth day of July, 1776, when we declared our independence. Suppose I was wrong about that? That wouldn't knock me out of citizenship. Suppose a man in Mexico or Russia knows it as good as I do. He's right about it, that the United States government began the fourth day of July, 1776, does that make that Russian a citizen of the United States? Certainly not. And my friend believing that the church began on the day of Pentecost, even if that's so, wouldn't make him a member. Neither would it make the church of which he is a member an organization that began there on the day of Pentecost, if it began then. It wouldn't knock, the Baptists out because we would merely be mistaken as to that item of history, absolutely an impractical question, and a church started since the time of Christ, can't be the one that started on the day of Pentecost, That's a settled fact. And what good will it do my friend for him to prove that the church began on the day of Pentecost when the one he is in did not begin on Pentecost or any time soon after that, but really eighteen hundred years after that? Now, that's a fact.

Well, what did my friend say? He said he noticed all twenty-six of my arguments by just referring to them. What did he say about Jesus saying he was already king? John 18:37: "I am a king. To this end was I born." That's what Jesus said. Here's some other things my friend didn't notice. Men pressed into the kingdom (Luke 15:16). The people tonight pressed into this meeting house. How could they do it if the house wasn't here? They pressed into the kingdom at the time of John the Baptist. Well, people hindered others that were coming in before Pentecost. (Matt. 23:13). If there'd been somebody standing out there with a gun or club and threatening the people, trying to keep them from coming into this house, they couldn't have done it if there hadn't been a house to press in, and so they opposed men coming into the church. People trying to get in and folks hindering them. How could that be if it wasn't there?

Well, again, they had an ordained ministry. My friend didn't deny that. I read from Mark 3:13,14 where he ordained twelve. Went to the trouble of setting them apart to preach and sending them out to preach. They had a commission to preach before Pentecost. My friend said nothing about that. And that's found in Luke 9:1-3, where he sent them out to preach the Kingdom of God and heal the sick and so on. All that before Pentecost. Very well. And they were authorized to baptize and did baptize people before Pentecost. (John 4:1,2). What did he say in reply? Absolutely nothing, as the record will show. That's the reason I'm rubbing it in right now, for the record is going to show what I said. I know it's going to register. The Dictaphone is taking this down, not shorthand, might be some mistake about that, but taken down, absolutely as we speak it, mispronunciation and all, if we have any mispronunciation.

They were authorized to baptize, did baptize before the day of Pentecost. They had the Lord's Supper, and I read that in Luke 22:19, and he told them to keep on observing that supper until he comes. Did my friend say anything in reply about that? No sir, not a word.

Now, again, he did mention about the rule of discipline, but just mentioned it and passed on over it. They had the gospel before Pentecost. I read that in Matthew 24:14 and Mark 1:1, the beginning of the Gospel of Jesus Christ, the Son of God. And Jesus said in Luke 11:20, "If I by the finger of God cast out devils, no doubt the kingdom of God is come upon you," said Christ. What did my opponent say in reply? He said I didn't make any argument. Well, why should I argue to prove to you that Jesus Christ told the truth? There might be some argument to try to prove he didn't tell the truth, but when he said, "If I by the finger of God cast out devils, no doubt the Kingdom of God is come," that doesn't need any argument. It would take a tall piece of argument to show you that it's not so. I'm not going to dispute my Lord's word.

Well Jesus had a company, that accompanied him all the time, that he went in and out among them, beginning from the baptism of John, (Acts 1:21). A company of baptized believers under his control, subject to his will, to whom he gave the commission, and it says that company began from the baptism of John. I made the distinction didn't begin with the baptism of John. John did not start the church, but he prepared the material and Jesus took it up right there and from that time the Lord carried on with the materials John had made ready for him and that began with the baptism of John.

I made the point that if my friend could show a passage that says beginning from Pentecost, then I'd change my views and acknowledge the Missionary Baptist Church began on the day of Pentecost, but I wouldn't change to his church for his church didn't begin on Pentecost. I'd still say the old original church came all the way down through the ages to the present time.

Well, he says you needn't quote Alexander Campbell. I'm not quoting Alexander Campbell, neither am I calling you a Campbellite, my friend, but I am fastening the doctrines of Alexander Campbell on you for he originated it and it was not preached before the day of Alexander Campbell, and rightly should be called Campbellism, though I won't insult you, my friend, by calling you what you don't want to be called. I'm courteous in debate, but I've got a right to show what the conclusions are when we bring in the Scriptures and bring out the cold facts. Very well.

Then I asked him to whom he gave the commission. Matthew 28:19,20: "Go ye therefore and teach all nations, baptizing them in the name of the Father, and the Son and the Holy Ghost, teaching them to observe all things whatsoever I have commanded you, and Lo I am with you." With you, who? The one to whom he is talking? How long? Always, to the end of the world. There was something there that was going to exist until the end of the world and he said it to somebody before Pentecost. What was that thing that was

going to exist until the end of the world, that he was talking to before Pentecost, to whom he gave the commission? Not an individual, for they all died. It's bound to be the institution that he established, the only thing that has come down from that time to this. Well, my friend made no reply to that whatsoever. He passed it up.

I knew I'd cover him up. I knew it. I had the Scriptures to do it with, but that you, in this audience, and you, the readers of the book, may have these things, and that's why I brought out these arguments.

Then what did my friend say in reply to John 15:3, where it says Jesus knowing the Father had given all things into his hand,—I asked him what did he give to him on the day of Pentecost he didn't already have. He had it all before Pentecost and there wasn't anything to get on the day of Pentecost. Nothing in reply to it.

Well, now the next—Jesus said God had appointed unto him a kingdom as he would appoint unto them a kingdom. Has appointed as I will appoint to you. God has given me a kingdom, I'm going to turn it over to you. I believe it. I'm going to ascend up on high; I give you authority. As I read in Mark 13 already quoted twice verses 31-34, that when he went away he left his house and gave his servants authority and work to do, and said Watch, ye know not when the master of the house comes. House, the Bible says the house is the church.

Very well, now Jesus distinctly declared that the church was actually in their midst. (Luke 17:20,21), when they demanded of him when the kingdom would come. He said the kingdom cometh not with observation, it doesn't come with a big display, like the Holy Ghost appearing on the day of Pentecost, but the Kingdom of God is within you. Anybody knows that doesn't mean the kingdom was inside of the heart of those wicked Pharisees to whom he was talking. No, certainly not, but all the lexicons I know anything about, that word translated, means among. You ask when the kingdom

comes—it is not going to come with a flare, not going to come with a great noise, not going to come with observation, but right now in your midst. Didn't our Lord know what he was talking about? I think he did. Very well. Now, another thing my friend didn't notice. I'm going through this carefully because the book will show I'm telling the truth. He didn't notice this particular one. Jesus told the Jews he would take the kingdom away from them and give it to another nation, bearing fruit. He says did that mean take the Baptist Church away from them? Why of course it meant that. What in the world are you talking about? You and I both agree that the church of Jesus Christ is the kingdom. Very well, then, if it is the Baptist church and the church existed at that time, then I take this church, call it' by what name you please, away from you and give it to another nation. You couldn't take anything away you didn't have already there. I couldn't come over here and take this watch away from my friend if he didn't have it and give it to Brother Ballard over here. Why of course not. And Jesus said he would take the kingdom away, no matter what it was, unless it was there he couldn't take it from them and give it to another nation. Of course not. Well, if it was the church of Christ as you call it, well he took the church of Christ away from them and gave it to another nation, if the Baptists, took it away and gave it to another nation. That is as the people will see it very distinctly when they read this faithfully.

Now here's one my friend made no sort of reference to. He didn't have time and I knew he wouldn't have time. Jesus distinctly declared he was master of the house while here (Matt. 10:25). If they have called the master of the house Beelzebub much more shall they call them of the household. Master of the house? Why, there isn't any master of the house, there isn't any house according to my friend Smith. But Lord here you are during your personal ministry and talking of the master of the house and calling him Beelzebub. Don't you see that? I'm sure you do, and if they called the

master of the house Beelzebub, what are they going to do to you?
Very well.

Now, next, Matthew 4:11. My friend didn't make the slightest reference to this. What's that? That some were in the kingdom and some out of it at the same time, while Jesus *was* talking. Listen, To you it is given to know the mysteries of the kingdom. My friend Smith says I can't understand that, for we haven't got any kingdom yet. Well, hold on now. To you it is given to know the mysteries of the kingdom, but to them that are without all things are done in parables.

To you who are in this great auditorium building is given to hear the speeches made by Mr. Smith and Mr. Bogard, but to them that are without they don't hear anything. If that doesn't mean somebody is in this house and somebody is out of it at this present time, it doesn't mean anything. And Jesus said, To you it is given to know the mysteries of the kingdom, but those who are not in the kingdom, out, in parables. What did my friend say in reply? Absolutely nothing.

Now, that completes the review of my friend's speech and sustains absolutely everything that I brought up in my first speech, and I thank you so much. Thank you.

PROPOSITION TWO

The Operation of The Holy Spirit

BEN M. BOGARD, *Affirmative*, First Speech

Gentlemen, timekeepers, ladies and gentlemen. I am only too glad to affirm the proposition that has just been read in your hearing, that in the conviction and conversion the Holy Spirit exercises a power or influence in addition to the written word or spoken word. There is no need for a long, drawn out definition of terms. All necessary, is to make you understand what I mean by the words I use. And one of the rules in debate is that the words in the proposition be so clearly defined there can be no misunderstanding concerning them.

By the term Holy Spirit we mean the third person in the Godhead. He is God, the Spirit. By power or influence we mean energy, personality, something that causes action on the part of the sinner. By, in addition to, we mean something more than the bare word as spoken or written, and to put it in short, by conversion we mean, all that we mean by salvation, new birth, regeneration, terms that are used like that, all mean salvation. By the spoken or written word we mean the words of the Bible, in the Old and New Testament, especially the New Testament. More definitely put, we mean that in conviction and conversion the Holy Spirit does more than to merely speak or write the bare words of the Bible. Now in the discussion last night, my friend contended that since Pentecost the Spirit has been in the church and works in and with church members. We are agreed that the Holy Spirit is in the church and that he works with and in church members. The only point of difference is, as you heard in discussion last night, as to the exact time when the Holy Spirit began his work. I think and Baptists agree with me, that he has been working all through the ages, worked through the personal ministry of Christ and is working yet. My friend

thinks honestly, that he began his work on the day of Pentecost, but no matter how we may disagree as to the exact time, we agree that the Holy Spirit is now in the church and that he works with and in church members. We certainly agree that he does that since Pentecost, whether we agree as to whether he did that before Pentecost or not. Now that's all very interesting.

Now, may I ask my friend to tell me just exactly what the Holy Spirit does, as he understands it. My friend declared that the Holy Spirit began his work with the church on the day of Pentecost. Now, it will interest me to learn just what that work is. Has he written a book that we call the Bible? From that time on just sits back and does nothing but look on with interest? Just what does he do? Baptists believe that in addition to the written or spoken word, the Holy Spirit uses energy, he uses his personality, in the conversion of the sinners. The word of God is the sword of the Spirit. We read in Ephesians the sixth chapter. While there is power in the sword, abides in the sword, it will never accomplish anything until the strong arm of the soldier is added to the power that's in the sword and then the sword will do execution, but not till then. Nobody ever heard of the sword, of its own power, causing the death of any man, but with the added power of the soldier's arm, there is surely execution. So the Spirit tells us that his sword is the Bible, the word of God, and the Spirit uses that sword. There must be some power in addition to that sword or else it can never bring into execution the thing it is intended for. Power in addition to the word, is the point I am making, for the word of God has power in it and the Holy Spirit uses energy and power in addition to the word before there is anything accomplished. The Holy Spirit uses the word and sometimes uses other things in addition to the word, such as nature, in order to convince the sinner that he is a sinner and that he needs salvation.

Now let's read in Psalms 19:1, "The Heavens declare

the glory of God and the firmament showeth his handiwork." Surely, the starry heavens is no part of the written or spoken word, yet God uses the starry heavens to convict men of sin and to teach them of God, something in addition to the written word. Jesus was actually present, here on earth, during his personal ministry preaching and doing his wonderful work. He declared that when he left, he would send the Holy Spirit to take his place. John 14: 14-17 says, "I will send another comforter, the Holy Spirit," and now, since the Holy Spirit takes his place, he abides with you forever. Baptists maintain that this comforter, the Holy Spirit, is still here and works in and with his people, now. My friend and his people declare that the Holy Spirit has quit work and is only a most interested spectator of the work that's going on and being accomplished by the Bible, the word of God, but actually does nothing but look on. If he does anything besides look on, then there's something in addition to the word. Hence, the personal presence of the Holy Spirit is undoubtedly true, if he takes the place of Jesus. Jesus was personally present with the people that he worked with and if the Holy Spirit is to take his place and abide with us forever, then we have the personal presence of the Holy Spirit, and does that have any influence on the people? If so, it's something in addition to the word. In Acts 14:27 we read, That when they were come and had gathered the church together they rehearsed all that God had done with them, how he had opened the door of faith unto the Gentiles. Now just what did the Holy Spirit do, when he opened the door of faith unto the Gentiles? The apostles already had the word, they actually preached the word, then the Lord did something—he worked with them and opened the door of faith unto the Gentiles—undoubtedly, something in addition to the word. The apostles preached and the Lord did something also in connection with that preaching. What was that something else that the Lord did? No matter what it was, it was something in addition to the spoken word. I

In Acts 11:20,21, we read, "And some of them were men of Cyprus and Cyrene, which when they were come to Antioch, spake unto the Grecians, preaching the Lord Jesus, and the hand of the Lord was with them and a great number believed." Now here is preaching by the apostles *and* something else, namely, the hand of the Lord was with them. God took a hand in the work. Whatever he did, was something in addition to their preaching, if he did anything at all. If I say my friend, Eugene Smith, came to the platform and Mr. Hines was with him, which is literally true, it certainly would mean someone was here besides Mr. Smith. When I say that I am speaking in this debate and my friend, Mr. Eugene Smith, speaking with me, undoubtedly you would get the idea I'm not the only speaker. Very well, then. Someone else is in this debate besides me, for he is speaking with me. So the apostles preached and the hand of the Lord was with them. Surely, Mr. Smith will make a laughing stock of himself, to contend that when the apostles preached and the hand of the Lord was with them, there's nothing there but the preaching—the preaching and the hand of the Lord were both there and worked in the conviction and conversion of the Grecians. If I say that a farmer used the plow and the hoe in cultivating his farm, surely everybody would understand that there was something in addition to the plow, called the hoe. The apostles preached *and* the hand of the Lord was with them, something more than the bare words that these preachers preached.

Second Thessalonians 3:1, we read where Paul says, "Brethren, pray for us, that the word of the Lord may have free course and be glorified, even as it is with you." Now what did Paul want them to pray for? He already had the word, he already had the congregation, he was already inspired. I want my friend to tell me just what Paul needed that he did not have. He had the word, he was already inspired, he had the people to preach to, yet he asked his brethren to pray for him that the word might have free

course and be glorified. Just what would God do if he answered that prayer? He would not give him the word, for Paul already had the word; he would not inspire him, because Paul was already inspired. He would not give him the congregation because Paul already had the people to preach to. Just what and just how could God answer that prayer? Whatever he did when answering that prayer, no matter what, it was something in addition to the word for he already had the word. Again, Paul said in Col. 4:2,3, "Continue in prayer, and watch in the same with thanksgiving; withal praying also for us that God would open unto us a door of utterance, to speak the mystery of Christ, for which I am also in bonds."

Now notice, friends, for I want to repeat just what did Paul want that he did not have? He had the word, he had the congregation, he had inspiration, but he wanted something he didn't have, and asked his brethren to pray that he might have that thing, whatever it was. Well, what was it? He already had the written word, he already had the congregation, he was already inspired, just tell me what was it he needed and what was it he wanted them to pray for? Now, will my friend Smith please tell us tonight, just what Paul needed that he did not have and that God would give him in answer to prayer. Whatever it was it was something in addition to the word.

In Romans 10:1 we read where Paul said, "Brethren, my heart's desire and prayer to God for Israel is that they might be saved." Why was he praying? He already had the word, and certainly he did not want God to give him the word, for he had that. What was it that was necessary to salvation of those Jews, that he wanted and didn't have? If he already had all that was necessary, the word was all that was necessary, then why pray and ask his brethren to pray? There was something needed that he did not have and he was praying that he might get it, and whatever it was, it was something in addition to the word. If all that was needed was the word, he already had that, and why pray for something else?

My friend will not object to my making this thing personal, for we are good friends. Do you, my friend, Eugene Smith, ever pray to God to bless your preaching? When you get in the pulpit on Sunday morning, do you ask God to bless your preaching for the salvation of souls? If you do, what will God do when he answers that prayer? You already have the Bible, you already have the word. What will God do in answer to that prayer? If you really pray for God to bless your preaching, what will God do when he answers that prayer? If you merely mouth that word, that prayer, that's hypocrisy, you wouldn't be praying in faith, and whatsoever is not of faith, is sin. I wouldn't accuse my friend of hypocrisy. Surely he's sincere when he asks the Lord to bless the preaching today that sinners may be saved. Surely he does that. His brethren do everywhere. Now if you are praying that prayer and don't expect God to answer it, if you don't have faith, and whatsoever is not of faith is sin, then that very prayer would be a sin. But, if God really answers your prayer and does bless that preaching, just what does God do? Whatever he does is in addition to what you already have. You already have the word. If God adds his blessing to it, then there is something in addition to the word. The parable of the sower shows that something is needed in addition to the word. In Luke 8:4-15, Jesus said, The sower sowed the seed and some fell on the rock, and some fell among thorns, and some fell by the wayside, and some fell on good ground. No crops will be found, unless there is something in addition to what is already in the seed, brought to bear on that seed. Yes, there's life in that seed, corn or wheat or whatever it is you may plant—no crop without the seed. Of course not. But the seed must have something in addition to what resides in it, or it will never sprout and grow. There's power in the seed of course, but that power that resides in the seed will never cause it to sprout and grow unless power in addition to the seed is supplied. There must be moisture supplied, there must be heat supplied, something in addition to the seed, or it will never sprout and grow and you'll never have a crop.

Jesus has said the seed represents the word and therefore the word will never sprout and grow, the word will never flourish, the word will never have free course and abound, the word will never be blessed, and my friend prays God to bless the word, unless something is done to it, something in addition to the word, whether written or spoken.

There are nine distinct influences used in conviction and conversion and the word is only one of them—only one of the nine. I have never been able yet to have any man to reply to this. If you'll read the Hardeman-Bogard debate—if he said one word replying—there's the cold print—this debate lies here on the table and my friend has it—my friend may have an answer and it will be interesting to hear his answer, because he's an intelligent man and we are here to exchange views to help each other. I've never heard this answered. My friend, Hardeman, didn't reply. Read the book and you'll see. He said it wasn't worth noticing. That's what he said. Now, here's the argument. There are nine distinct influences and the word is only one of them. Read II Corinthians, chapter 6, sixth and seventh verses, "by pureness, by knowledge, by long suffering, by kindness, by the Holy Ghost, by love unseen, by the word of truth—there's the spoken and written word—by the power of God, by the arm of righteousness, on the right hand and on the left." Now here are eight things in addition to the word, called the word of truth. Now number them. I'm putting them down one, two, three up to nine, and I am sure the Dictaphone is getting it and it will show in the book, and I am really hoping my good friend will make some answer, because maybe I need it—we are to help each other in these debates and I give him the honor of being a fair debater and surely he'll take it up and you'll get the benefit of his reply. If he does not, he'll do like my friend Hardeman did, in cold print there in that debate. Now what does this say, Second Corinthians, 6th chapter, sixth and seventh (verses? "By pureness, by knowledge, by longer suffering, by kindness, by the Holy Ghost,

by love unseen, by the word of truth, by the power of God, by the arm of righteousness, on the right hand and on the left." Now here are eight distinct things in addition to the word, in addition to the word of truth. Number them, now. First, there is pureness; second, knowledge; third, long suffering; fourth, kindness; fifth, the Holy Spirit; sixth, love; the word of truth comes in right there; and eighth, the power of God; ninth, the arm of righteousness. The word of truth is only one of the nine. All of it for the purpose of salvation of the soul. The word of truth just one of nine things. These other things are the Holy Ghost, and kindness, and long suffering, and the power of God, the arm of righteousness, and pureness, and knowledge, and all that comes in, in addition to the word, or this Bible has been wrongly written. My friend says the word only and the Bible says, as I have just read, that there are eight other things besides the word of truth, whether written or spoken. Shall you believe my good friend, Smith, or shall you believe the Bible? I believe the Bible, for sure as the Bible is true, there are other things in addition to the word, used in conviction and conversion of sinners. Let God be true and every man, if necessary, be made a liar.

The influence of a wife upon a wicked husband is used sometimes to lead the husband to Christ. Here's what the Bible says about it. I Peter 3:1, "Likewise, ye wives, be in subjection to your own husband, that if they obey not the word—there's the word—but if they believe not the word, they may, without the word, be won by the conversation of their wives. The word conversation means life or conduct of their wives. Nothing could be plainer. Here's a good wife wins her wicked husband, not by preaching to him, not by writing to him the word of truth, but by living before him, and her influence leads him to Christ, something at least in addition to the word. Somebody may argue that the man had heard the truth—perhaps he had, but hadn't heeded it. Now this influence, in addition to the word, brings him to accepting the truth or else this Bible is wrong.

In I Cor 3-6, Paul says, "I have planted, Apollos watered, but God gave the increase. Now there is the preaching. Then God did something. God gave the increase. In Ezra 8 and 20, the hand of God is upon all them that seek him. Now here's the direct touch of the Holy Spirit in conviction and conversion. My hand may be over this stand or near this stand, but my hand is not upon this stand unless it actually touches it. The hand of God is upon all them that seek him. Every unsaved person has a direct touch of God, if he seeks God and that's undoubtedly in addition to the word.

First Thessalonians 1:5, "For our gospel came unto you not in word only, but also in power and in the Holy Ghost." Something besides the word, for it says, "not in word only." My friend has signed his name to this proposition, but I affirm that there is something else, something in addition to the word. He says that's not so. Very well, now he's right or he's wrong. I'm right or I'm wrong. One or the other of us is in agreement with the Bible or in disagreement, whichever it may be. And the Bible says our gospel came not unto you in word only, but also in power and in the Holy Ghost. In James 1:21, it says, "Receive with meekness the ingrafted word which is able to save your soul." A graft is something that's put into the tree. A wine sap is grafted into a crab apple tree, and it brings winesaps because the graft has been put into it. Now that graft is the word. You never heard of a winesap graft or bud putting itself into the tree. Some other power, something in addition to that graft had to be brought to bear upon the graft to get that graft or bud into this crab apple tree. That's what the Bible says about the word. Receive with meekness the ingrafted word, which is able to save your soul. Now I have in the Bible an illustration that I will read from God's word, on this very point. In Ezekiel the 37th chapter, and the first few verses reads like this: "The hand of the Lord was upon me and carried me out in the spirit of the Lord and set me down in the midst of a valley which was full of bones and caused me to pass by

them roundabout and, behold, there were very many in the open valley and, lo, they were very dry, and he said unto me, son of man, can these bones live? And I answered, Oh, Lord God, thou knowest. And again he said unto me prophesy, among these bones and say unto them, Oh, ye dry bones, hear the word of the Lord; Thus saith the Lord God unto these bones, behold I will cause breath to enter into you and you shall live and I will lay sinews upon you and bring flesh upon you and cover you with skin and put breath in you and you shall live. And ye shall know that I am the Lord. So I prophesied as I was commanded and as I prophesied there was a noise and behold a shaking and the bones came together, bones to his bones, and when I beheld, lo, the sinews and the flesh came upon them and the skin covered them above and there was no breath in them. Then said he unto me, prophesy unto the wind, prophesy son of man, say to the wind, thus saith the Lord God, come from the four winds, Oh breath, and breathe upon these slain, that they may live. So I prophesied as I was commanded and the breath came into them, that they lived and stood up upon their feet, an exceeding great army. Then said he unto me, son of man, these bones are the whole house of Israel. Behold, they say our bones are dried and our hope is lost, and we are cut off from all these parts. Therefore, prophesy unto them." Preach to the Jews that you may bring them to life.

Using the illustration of the Bible and the valley, there were dead sinners in a picture, the whole house of Israel, and Israel if ever saved, is going to be saved by the preaching of the word, and there comes a direct work of the Holy Spirit on them because those bones must have help, something in addition to the word. You go out and stand over a pile of bones and see if you can bring them to life. You know you can't. You can say the very same words that Ezekiel did and they won't live, but when the Holy Spirit works in addition to the word, brings power to bear upon the dead bones, figuratively speaking, then there will be a moving

and a shaking and a coming together and finally stand up on their feet, a great army, and if Israel, our Jewish friends, are ever saved it is going to be done by the word of God and there's no doubt that will be done by the word of God. Prophecy to these bones and they shall live, and I am looking forward to the day when Jews will be converted by the preaching of the word of God and perhaps the whole nation born unto God in a day, but we won't go into that. That is plainly a millennium question and we're not on that. The point I am making is the Jews are going to be brought back to God by preaching and they are likened unto a valley of dry bones, and when that is true then there must be power in addition to the word, or else they'll never rise from that dead condition.

Now that is the speech that I have delivered. It covers some of the ground, but since we only have one-half the time usually allotted to subjects like this, neither he nor I can bring in all, but I hope we may discuss the part that has been brought out fully, for your benefit and for the glory of God. Thank you.

EUGENE S. SMITH, *Negative*, First Speech

Moderators, Mr. Bogard, ladies and gentlemen: Tomorrow night when I will be in the affirmative again, if I come before you and make such a speech as my opponent has made tonight, you mark it down Smith can't find anything in the Bible to confirm his proposition. You just mark it down. If I stand up here in the affirmative tomorrow night for thirty minutes and say Mr. Bogard tell me this, and Mr. Bogard answer this, and Mr. Bogard tell me what this is, and Mr. Bogard tell me what that is, and spend my thirty minutes, you'll say Smith can't find anything in the Bible to support his proposition. That's why Mr. Bogard has done this tonight. There is not one line in all the Bible which confirms or substantiates the proposition that he has defined, and he

hasn't made one effort to affirm that proposition tonight. He has stood here for thirty minutes and read Scripture wholly unrelated to that subject and has asked questions of the negative trying to put me in the affirmative, saying what is this and what is that and what is the other, and here is something in addition to the word. Something is not his proposition. His proposition is that the Bible teaches, isn't what Baptists believe or what Baptists affirm, but his proposition is the Bible teaches that in conviction and conversion, not in operation on children of God, but in conviction and conversion, that is in an operation on an alien sinner, one who is not a child of God, the Holy Spirit exercises a power or influence. It's not that there is something in addition to the word. There might be a thousand things. I might say that there are a thousand things, but his proposition is that the Holy Spirit exercises a power or influence in addition to the Holy word, in addition to the word of God, written or spoken, and he has not affirmed that proposition. Let us begin where he left off, as the Bible says sometimes, the last shall be first and the first shall be last, and let us go back through the futile attempts that he has made. But first, I want to get before this audience this one thing. I want to ask Mr. Bogard one thing that he should have stated in his first affirmative speech and in his definition of the terms. Do you believe, Mr. Bogard, get it now, do you believe and will you state before this audience, the thing that you and other Baptists have preached throughout the years, that without the direct operation of the Spirit of God on the heart of the sinner, he cannot be saved? I want that in this book, too. I want that to show here. Are you going to say that as you did to Brother Hardeman? You have introduced the book, you have read the same speech that you made there, the speech on which you lost at that time and the speech on which you are going to lose more miserably tonight than you did then. But you have read that book. Are you going to affirm tonight, as you did then, that the Holy Spirit is necessary to enable the sinner to receive the word, that the word may bring you salvation?

If so, then my friend, I am going to call the Hard-Shelled Baptists up here to vote you into their church and the Missionaries will vote you out about that time. I am going to get you into the church where you belong tonight. I talked to a Missionary Baptist today, a business associate of mine, and asked him to come out to this discussion tonight and he said, "that fellow isn't a Missionary Baptist, he's a Hard-Shell." And I said, "well I think I am going to prove that tonight and that he belongs in the Hard-Shell camp and that he says a sinner cannot be saved by the word as God says, but that he must have the direct, enabling operation of the Holy Spirit on his soul." Do you believe it, Mr. Bogard? Will you state it before this audience? Will you answer whether or not you believe it, and the very moment that you take the position, then my friends, I am going to show that he has denied the power of the word of God and has denied the atonement of Christ upon the cross and has made gospel preaching an unessential matter in the world, and has placed the responsibility of the salvation of every soul directly in the hands of God and has charged God directly with the condemnation of every soul that has ever gone down to hell, or ever will go down there. What he says and will say, if he affirms this Baptist position, and if he doesn't affirm it I'll prove it on him before the debate is over tonight. If he doesn't affirm it I'll show that that is his position, that he requires something from the Holy Spirit before the word ' can be received and can work in the heart of the sinner. And when he does that, he says God is responsible for every one who doesn't receive it, for if the sinner must have the Spirit directly operating in his heart, before the word can work in his heart, then if God fails to send that Spirit, God becomes responsible for the damnation of that soul. And that my friends is not true. God is no respecter of persons, and since there are people who have been in the presence of gospel preachers and have heard the word and gone their way without the word operating at all, working in

their hearts, because as he says, they did not have the direct operation of the Holy Spirit. Then, because God did not send it upon them, but did send it upon others, he has made God a respecter of persons and that, my friends, is a thing which the Bible denies, six specific times. God is no respecter of persons. There is no respect of persons with God. The Bible says it over and over again. And yet when he says that God sends into the heart of one his Spirit and allows it there to prepare the way for the word and does not send it to another, he makes God a respecter of persons and thus charges God with the condemnation of every soul that has ever lived. Let him define that proposition as he should have defined it in his first speech, and let him affirm before this audience that the Holy Spirit must operate upon the heart of the sinner in addition to the word of God. Something in addition to the word. It is not the word. It is not through the word. It is not with the word, but it is something in addition to the word. That's his proposition. Then let him define it that way and affirm it. Something that is distinct from the word and different from the word, and then let him tell this audience what this is. He doesn't need to ask me what it is, what the Holy Spirit does. That's his proposition. Let him tell what the Holy Spirit does. He is in the affirmative tonight. Let him say that the Spirit does something and then tell what it does, and thus he'll be making an affirmative argument instead of rambling throughout the Bible, reading passages of Scripture that have no connection whatsoever with this matter that he has been before you attempting to affirm tonight. Why, he reads the 37th chapter of the Book of Ezekiel, and what did he read there? Notice in the 11th verse. "Then he said unto me, son of man, these bones are the whole house of Israel." What was the house of Israel? The children of God. That, if he proves it to be the Spirit of God, is the Spirit operating on children of God and not in conviction and conversion of an alien sinner. That's his proposition—that the sinner, the man out here in sin, the dead sinner, as he wants to say. I wonder where he finds Bible for that. I wonder if

he can hand me up a Bible with a verse that says dead sinner in it. The dead sinner, as he wants to say. If that were the operation of the Holy Spirit it is not on the sinner, but on the child of God, the house of Israel, and those were the children of God when Ezekiel was writing that. But then again, James 1:21, "The engrafted word which is able to save your souls," and Bogard denies it and said it is not able. James says the engrafted or implanted word, which is able to save your souls. Bogard says it isn't able. There's no power in it. It's lifeless, it's powerless, you have to have the Spirit in there first. It takes the Spirit, the word is not able, it takes the Spirit and the word. James said, if you please, James 1:21, the word which is able to save your soul. Bogard says that it isn't able. I'll take James. I'll stay with him, too. And then again, in Ezra 8 and 20, he says, Now there we have the direct touch of the Spirit on the sinner. Why he made a statement every unsaved person has the direct touch, every unsaved person has the direct touch. Every unsaved person has the direct touch. Where is he going to find any Bible for that? Where can he find anything like that in the Bible? He can't find it anywhere. He can find that the Spirit of the Lord touched certain peoples, but that is not confirming his proposition that in conviction and conversion, the Holy Spirit touches the heart of the sinner and thus prepares it for the reception of the word and for the effectual entrance of the word and for the work of the word in the heart. Let him come to his proposition and affirm it tonight. Let him get down to facts here. We have only one night, but my friends, this book is going to show just how futile his arguments were and how far he missed the point, one by one.

Then, I Corinthians 3:6, "I planted; Apollos watered; God gave the increase." Where does that say anything about the Spirit touching the heart? Where does that say anything about the Spirit exercising a power or influence, in conviction and conversion, in addition to the written word? He says that God did something. He said the Holy Spirit was the third

person of the Godhead. Now, there's God, there's the Son, there's the Holy Spirit. Now, he says, that God did a thing. He says that affirms his proposition and that proves it. Why, it doesn't mention the Holy Spirit. He can't find the Holy Spirit in it. It says God gave the increase, and notice this, that "I planted." There's Paul planting the seed and "Apollos watered," one time he said it was the Holy Spirit giving the moisture in Luke 8:11 and now he has Apollos putting the moisture on it and I want to find out about that and "God gave the increase." He never did find the Spirit in it and yet he says that proves his proposition. Then, again, First Peter 3:1, he said here is some that were saved without the word. Here's a man who was saved by the direct, enabling touch of the Holy Spirit. Is that what it says? No. The Bible says, saved by the conversation of the wife. Well, that doesn't prove his proposition. There is nothing said about the Spirit there. Let him prove that there are a thousand things in addition to the word. His proposition is to prove that the Spirit operates directly and immediately upon the heart of the alien sinner in conviction and conversion. That's his proposition. Let him prove it. Let him come to something. Is he contending that the wife of the unsaved man is the Holy Spirit? Is that his proposition? Why it says that he will be saved by the conversation or godly life of his wife. Is the wife the Holy Spirit? I heard a colored preacher one time talking about the Holy Spirit. He said, a lot of people come down to me and they say, Well I got it tonight, I got it, I got it, and he said these women come home from meeting and they say I got it tonight. Now, he said the Bible doesn't talk about it that way. He said the Bible speaks of the Holy Spirit as he or him. He said let some of these ladies come home from meeting some night and say to their husband, well I got him tonight, and he said there'll be a spontaneous combustion about that time. Well, now, Bogard wants to say that the Spirit is her and that it is the wife of the unsaved man, and that when the wife exercises her influence on that man, by

living according to the word, if you please, and thus it is the word, that is influencing, the word that is lived by that godly wife, Bogard wants to say that is the Holy Spirit. Where did he get it? It isn't there. He couldn't read it, he couldn't find it if he had a search warrant. He can't find it, it's not in the Bible. It isn't there. God just didn't say it, that's all there is to it.

And then he comes to those nine points. Hardeman said they weren't worth answering and I'll say the same thing, but I'm going to stop this infernal blowing about those nine points. I'm going to give him some more points before he gets through. I want him to read the whole sentence. Why does he start in the middle of a sentence and say, well here's nine points? Why doesn't he take it all and tell us how many he really has? That isn't all that's in that sentence. He started right in the middle of it, just started reading it, where it pleased him, so he'd have nine of them. I don't know why he wanted nine, he could have gotten more if he'd just read. In Second Corinthians, the sixth chapter now, the Apostle Paul is speaking, and beginning with the fourth verse he says, "In everything commending ourselves,"—not alien sinners, we are not talking about alien sinners, we're not talking about people in conviction and conversion, but Paul says, "Commending ourselves as ministers of God." That's who he is talking about, ministers of God, not people, alien sinners in conviction and conversion, but "Commending ourselves as ministers of God—in much patience one, in affliction two; in necessities, three; in distresses, four; in strifes, five; in imprisonment, six; in tumults, seven; in labors, eight; in watchings, nine; in fastings, ten; in pureness, eleven; in knowledge, twelve; in long suffering, thirteen, in kindness, fourteen; in the Holy Spirit, fifteen; in love unfeigned, sixteen; in the word of truth, seventeen; in the power of God, eighteen; by the arm of righteousness, nineteen; on the right hand and on the left, by glory, twenty; and dishonor, twenty-one; by evil report, twenty-two; and good report,

twenty-three; as deceivers, twenty-four and read on and on and get how many points you want. What's Paul talking about? His ministry, as a servant of God and not about the Spirit working in the conviction and conversion of the sinner; not about the Spirit touching the heart of the sinner. He's talking about his suffering, he's talking about his despair he's talking about the things that strengthened him as an apostle of the Lord and as a minister of righteousness. No wonder Hardeman said it wasn't worth answering. Why a seven-year-old child could pick up the New Testament and read that and would know better than to try, before an intelligent audience as we have assembled here tonight, to imply that those things were operating on the heart of an alien sinner in conviction and conversion. He knows it's not that way. He's just trying to make an impression on the audience by reading Bible, just reading Bible; and that's a good occupation if you read it right. But some people pick up a line over here and a line over there and when they get through there's nothing but confusion. Like the fellow who took up his Bible and had a way of reading, just open it at most any place, and I think that's about the way he got up his argument tonight, just opened it up and wrote down something, opened it again and so on. He opened the Book one day and he read where God said, Make an ark. Make it 300 cubits long, 50 cubits high, 30 cubits wide. And then he closed it up, and he opened it again the next day and read "Put four rings in the corners of the ark and put two poles through the rings on the ark and carry it on your shoulders." That's two different arks and they're wholly unrelated one to the other, and so are his remarks, and he just gets up here and takes the Scripture and doesn't care what it applies to; wrests the Scriptures, perverts the Scripture, distorts the Scripture, misapplies the Scripture, and relies upon your faith in him as the great, number one, Baptist debater. You'll just say that's the way it is, because he read it that way and he wouldn't have read it that way if it hadn't been that way. Well, I'm not going

to play Hardeman on him and just say it doesn't amount to anything. It doesn't, it doesn't apply to the subject at all, but I'm going to show this audience that it doesn't and that he is willfully and knowingly misapplying the Scripture and has presumed upon you and has abused the trust, the confidence that all of you Baptists have in him, to just say, well Bogard said it was that way and that's the way it is and that's just the way it will have to be and I don't have to read, I don't have to look at it, I don't have to add anything to it, Bogard said it and I'll take it and that's all there is to it. Why, my friends, that won't do; that won't do and you know it.

Well, then, look at the 8th chapter, 14th and 15th verses. Now, he says, the seed was planted, and then because there was no moisture it didn't grow. Now there was the seed, but it had to have moisture. What's the moisture? Now he has been preaching a long time, but I never heard him preach, and I just wouldn't know what he's going to say that moisture is. You know, he says water doesn't have anything to do with this matter of salvation.' No, sir. You are saved before you ever reach the water. Oh, yes. What does he want to get moisture into it now for? I just want to find out. I don't have to tell you what it is. It's up to him to say that that moisture is the Holy Spirit and then I'll show him whether it is or not. Let him get out on the limb and I'll saw it off.

Well, then, again, he says "What do you pray for? Do you pray for blessing on your preaching?" I'm not in the affirmative tonight. Why should I have to stand here and answer his questions? What will God do when you pray? I'm not answering the questions—it's up to him to affirm. Does he want to affirm by my teaching? His proposition is the Bible teaches, no matter what Smith says about it. He's got to find somewhere in the Bible that the word of God says that the Spirit operates in conviction and conversion, in addition to the written or spoken word and he hasn't produced one scripture that says it. He talks about the Spirit of God in the lives of the children of God, he talks about the

ministry of the Apostle Paul, he talks about the praying of the Apostle Paul, he talks about everything in the world, but he hasn't brought that scripture that says that the Spirit of God operates in conviction and conversion, that's before he is a child of God, in conviction and conversion, upon the heart of a sinner. Where is it? Where is it? He says, what does God give you when you pray? What does God do? He said if you just pray and don't have any faith, that's sin, whatever is not of faith is sin. I heard about a Baptist preacher getting in a lot of trouble about a thing like that, for he made an affirmation something like that you know, and here came a fellow along and said, well, now, mister Baptist preacher, don't you teach that repentance comes before faith, haven't you been contending all these years that repentance comes before faith in the plan of salvation, and if a fellow repented before he had faith, according to his argument that he made here tonight, (he misapplied the gospel and perverted the truth) but according to his use of it, he's made it a sin to repent, because he did it without faith, since repentance comes before faith. That's the place he gets into when he goes to perverting these things. Now he can get out here and preach to you Baptists and he can tell you those things and you'll just swallow them like a little bird swallows its food and you'll not go home and check up. That's why discussions like this are good. You can see now that he misapplied and perverted and distorted the Scripture and that's the thing I want you to see as we are here tonight. Now, he says in Romans 10:1, Why did he pray? For what was he praying? Let him affirm. Let him say that Paul was praying for the Holy Spirit to come in direct, enabling power to their hearts, and then show where Paul prayed for it or show where God ever sent it. Thus he can affirm his proposition. Asking me what Paul prayed for. He's in the affirmative tonight. Let him tell us, what did Paul want, (Col. 4:2,3). Smith tell us. The book will show just as sure as I stand here, how many times he asked that question. Let Smith tell us what it was.

Let Smith tell us something. His proposition is, the Bible says and the book will show how many times he appealed to Smith, trying to prove it. He knows he can't find it in the Bible and tried to get me up here and tried to get me to say something and affirm his proposition for him. Why pray? They had the word, they had the congregation, they had the Spirit, what did Paul want? Let him tell us. Let him say, if he will, if he will dare, let him say that Paul wanted the direct, the immediate operation of the Holy Spirit on the hearts of those sinners. That's his affirmation and then let him prove that that's what Paul wanted. Simply Paul wanting it wouldn't prove that it ever came, but let him show that that's what Paul wanted and then let him show where it came. Paul prayed and said what he was praying for, "that the word might have free course." He said, "Pray for me, that the word may have free course," not that the Spirit may operate in addition to the written or spoken word, but pray that the word may have free course. That's what he was praying for. The Bible tells you that. That isn't Smith. That's what the Bible says. That the word may have free course. It doesn't say a word about praying for the Holy Spirit to come down.

Then Acts 11. The hand of the Lord was with them. Well that isn't the Holy Spirit. This does not affirm or prove his proposition. This verse says "The hand of the Lord was with them." That's according to the word. Let him say it was the Holy Spirit operating directly on the heart of the sinner. Let him say that, and then we'll attend to it. Let him affirm that that's what it was. It doesn't say anything about the Spirit, says the hand of the Lord.

Now, is he going to say that the Spirit was the hand of the Lord? Why, he has said, in the Hardeman debate, that the Holy Spirit is distinct from and that it exists separately and apart from God and that there are three distinct personalities. That's the way he talks about it, that's the way he's preaching it and that's the way he said it tonight again. That the Spirit is separate and distinct, the third person of the Godhead,

and now he comes along and gets the Scripture that says the hand of the Lord, and he says that's the Spirit. Now, that doesn't look like a distinct person to me. It just doesn't look like it. And yet he says the hand of the Lord is the Spirit operating directly, in conviction and conversion. More than that, the door of faith was opened unto the Gentiles. God opened the door of faith. It didn't say the Spirit did it. What had happened over there? Turn to that 14th chapter of the Book of Acts, if you have your Bibles, and see just what it says. The 14th chapter of Acts, the 25th verse, "When they had spoken the word;" when they had spoken. He is affirming that the Holy Spirit operates in addition to and distinct from the spoken or written word. Over there they were speaking the word and if the Spirit did anything it was with the spoken word and not in addition to it, not distinct from it, but by that word. That was the means that the Spirit was using, but how was the word being taken—it was being spoken by those men, those earthen vessels, and God opened the door, not the Holy Spirit. Well, he says now the Baptists maintain the Spirit did it—I don't care what the Baptists maintain, I want to know what the Bible teaches and that's his proposition. Then, he says there must be some power in addition to the word before there is anything accomplished. Let him read the Bible that says it and then we'll give our attention to it. He says the Baptists believe that the Spirit uses energy and personality in conversion. I don't care what the Baptists believe. I know what Baptists believe, but I know they don't believe the Bible. They believe the preaching of Baptist preachers instead of the Bible. I know what they believe, but that isn't our proposition here tonight. I didn't come up here tonight to deny that Baptists believe that. I came up here tonight to deny that the Bible teaches it and let him produce one Scripture that teaches that the Spirit does operate on the heart of the sinner in addition to the written or spoken word. Let him do that. He says the Spirit has a sword, and that's the word—yes—and the wield-

ing of that sword, the preaching of that word, has been given into the hands of earthen vessels. And thus, my friends, we have the denial of everything that he said in his first speech. Now let him start to debate in his next speech, and we will only have one speech then on the proposition, because he didn't touch it, side, top, nor bottom, in his first, but let him show you how the Spirit does operate in conviction and conversion. In the 16th chapter of the Book of John, beginning about the 8th verse, Christ said of the Spirit, He when he is come will convict the world. The Spirit does convict, I agree that the Spirit convicts, does convict the world, I agree that the Spirit does convict and that it has a work to do in conversion. I agree also that the word has a part in the salvation of the soul, but the place we disagree is this—that in addition to the written or spoken word, distinct from it, if you please, as he said in the Hardeman debate, before the word can enter the Spirit must come and do his work. I disagree with him there, because the Bible does not teach it. It's Baptist doctrine, I know he has affirmed that tonight, that the Baptists believe it and teach it, but where does the Bible say it? That's what I want to know. We agree the Spirit has a part to play and the word has a part to play, but when he says that the Spirit operates in addition to the word, let him prove it, let him prove it, let him prove it by the word of God, and then we shall believe. "The Spirit, when he is come, will reprove the world of sin, and of righteousness and of judgment. Of sin because they believe not on me; of righteousness because I go unto the Father and ye see me no more; of judgment because the prince of this world is judged." How did he do it? On the day of Pentecost the Holy Spirit came in power, and with the power the kingdom came and that day it began, and as the Spirit came and they were filled with the Holy Spirit and began to speak with other tongues as the Spirit gave them utterance. They said, hear these words. Bogard says you can't hear, you haven't had the Spirit yet; you are dead in your sins; you can't do a good thing,

you can't think a good thought, you can't say a good word, you can't do anything, my good friends, if you told the truth it would be a sin. That's his position, the heart is totally depraved, let him deny it when he comes up here. He knows that that is what the proposition calls for and that this direct, immediate operation of the Holy Spirit on the heart of the sinner calls for that. He says they can't hear until the Spirit comes. The Spirit had not come to those people, the Spirit had only come to the twelve apostles, and they, these twelve apostles, were filled with the Spirit and began to speak with other tongues as the Spirit gave them utterance and that day as Peter stood before them he said, "Ye men of Israel, hear, hear, hear these words, he says a sinner can't hear. You are all in sin. By their hands they crucified the Lord, but Peter said, hear. You can hear. And then we come on down to the end of this sermon after he had preached the death, the burial and the resurrection of Christ the first time, the gospel in fact, if you please, the power of God to save the soul. And as he came down to the close of that sermon he said, "Therefore, let all the house of Israel know assuredly that God hath made both Lord and Christ, this Jesus whom ye have crucified." And when they heard, they did hear, Peter said hear and they did hear. When they heard they cried out, they were cut to their hearts. There's conviction. How did the Spirit do it? By the word. Not in addition to the word, but by the word. The word was believed and how did the word reach their hearts? It was preached by the Apostle Peter and the other eleven apostles that day, and when they heard, they were cut to their hearts and cried out, "What shall we do? and Peter said repent and be baptized, every one of you, in the name of Jesus Christ unto the remission of your sins, and ye shall receive the gift of the Holy Spirit. For the promise is unto you and to your children and to all that are afar off, even as many as the Lord our God shall call unto him. And with many other words did he testify and exhort, saying, save your-

selves from this untoward generation." How did he do it? They gladly received the word. They received the word and there was no operation of the Spirit on their hearts. "Repent and be baptized every one of you in the name of Jesus Christ unto the remission of your sins and ye shall receive the gift of the Holy Spirit." It had not yet come to them. They heard the word. They glorified God by receiving the word, by obeying the word, and as Peter said, (1 Pet. 1:22), "Seeing ye have purified your souls in your obedience to the truth." There they were convicted and there they were converted by the word and through the word, and the Spirit of God did not operate in addition to the written or spoken word that day, or any other day, as he cannot find in all the Bible one word to affirm his proposition. And I thank you.

BEN M. BOGARD, *Affirmative*, Second Speech

To say that I am amused is to put it mildly. I did think that my friend would make some sort of an effort to reply to my speech. I did think so. He said that a business friend of his said, "Bogard is a Hard-Shell. That business friend made a convert out of my friend, Smith. He thought he was going to debate with a Hard-Shell when he came here tonight, he actually believed what that business man said, and the business man just lied about it, that was all. Bogard is a Missionary Baptist and has fought the Hard-Shells all over the country and written books against Hard-Shells. You believed that falsehood of your business friend and came here actually thinking I was a Hard-Shell and made your argument against Hard-Shells, instead of meeting me in the debate. Well, well, well, well! He went on to say that he don't like me to ask questions. Well, you ask me a question and see if I don't answer you. You catch me saying I won't answer a question. I'm going to give you twenty more questions before I close this speech and I won't have any reply whatever, and I'll let the book and the audience decide wheth-

er you answer those questions or not, in your last speech and I've got no rebuttal. He'll not do it. He says, well what right have I got to ask him question? I've got the right of a free American citizen in debate, with a gentleman, who is under obligation to meet me in debate, not debate with a Hard-Shell. I'm no Hard-Shell. I've debated Claude Casey, the leading Hard-Shell in the United States. Be glad to do it again. And the man actually came here tonight thinking he was going to debate with a Hard-Shell, or else he wouldn't have made such arguments. Now, listen, he said I read that I could find a thousand things maybe in addition to the written word. Well, if there's just one, my proposition's proved. But hand me that—I don't want to get away from the mike —I mean the proposition, and if I get away from the mike then they won't hear me. Thank you. The proposition. Thank you. Oh, here it is. Very well. The proposition's not there and I want to read you the exact wording of the proposition. Here it is, all right, thank you. The Bible teaches, listen now, the Bible teaches that in conviction and conversion the Holy Spirit exercises a power or influence in addition to the written or spoken word. He says there might be a thousand things in addition to the written or spoken word. That's what he said. You find just one thing that the Holy Spirit uses, my proposition's proved. He said there might be a thousand things and doesn't deny that there are other things, but are they the Holy Spirit? Such questions. He wanted to know if that wife whose influence led her husband to Christ? if she was the Holy Spirit. No, but the Holy Spirit used the influence of the wife. The wife is not the Holy Spirit, but the Holy Spirit used many things in the conviction and conversion of sinners. He even used the heavenly bodies. The heavens declare the glory of God and the firmament shows; his handiwork. Certainly. No, the wife is not the Holy Spirit and the Holy Spirit used the wife in addition to the word and without the word. It says so. And her conversation or godly life led her husband to Christ, and he says the only

thing is the word. He said I read the speech that I made with Hardeman. In the first place, I didn't do it, and in the second place, if I had done it he couldn't answer it, for Hardeman didn't answer it, and President Armstrong of the college at Searcy, the leading school, said it in black and white and publicly that I defeated Hardeman in that debate, and so did J. D. Tant, the leading debater who heard, so did Joe S. Warlick whose remains sleep out here in the cemetery, said it on the ground right there in Little Rock. Then talk about me being defeated in the Hardeman debate. I'm proud of that. Why did they quit selling it and why am I still selling it? That's the point. That's neither here nor there. That's letting in something not here, but he brought it in and I'm answering him.

Now, he said, "Do you believe in the direct operation of the Holy Spirit?" I read, "For the hand of God, (Ezra 8:20,) is upon all them that seek him." He got up here and said that isn't what I said, said that the hand of God was on every sinner. I never said it at all. I said upon every sinner that seeks him. The only way out of it is that the Holy Spirit is not God and he said it twice in this last speech that he made, that the Holy Spirit is not God, and when God did a thing that is not the Holy Spirit. Then as my Bible says in the 4th chapter of John, "God is a Spirit and they that worship him must worship him in spirit and in truth." My friend says God not the Spirit. God is one thing and the Holy Spirit is another. It'll go down in the book that he denies the Holy Spirit is God in order to get out of the fact that when God touches one in conviction and conversion he says that is not the Holy Spirit. I read, the direct touch, used the illustration, my hand may be over this stand, it may be near this stand, but it is not upon this stand unless it actually touches it. Ezra 8:20: "The hand of God is upon all them that seek him." Whenever you seek God he'll bring the direct touch, undoubtedly. Well, my friend said if this doctrine's true, the Hard-Shell doctrine that he's trying to meet, then that it makes God responsible

for the damnation of everybody. Undoubtedly you are right, my friend. If you'll get up here so we won't be away from the mike I'll shake hands with you. I told Claude Casey and other men I debated with, the Hard-Shells, just what you told me, that if God seeks out certain ones and sends his Holy Spirit to convict one and not to another, that God was a respecter of persons. That's just like you told me. You thought you were debating with a Hard-Shell. Got all addled and confused and knocked out the first round, and showed how addled he was in trying to get up. Why, I say the very same thing, I've made the very same argument, I've brought a book along here with me, and Brother Ballard has it in his collection, on "Hard-shellism Exposed," to bring out that very argument you made—that if God picked out some and brought the power of the Spirit to bear on some and not on others, then he was a respecter of persons and was responsible for the damnation of everybody that was lost. That's my argument. Wonder if you borrowed it from me and handed it back. Well, I'll declare. That's funny to me, to bring up such an argument as that. Anyway you fix it, he thought he was debating with a Hard-Shell. My friend doesn't seem to know the difference between enabling grace and irresistible grace. Jesus said, if I be lifted up, I will draw all men unto me. But didn't say he would draw them irresistibly. And in the first chapter of John it says, that light was a light for every man that came into the world. No respecter of persons,. But he doesn't force anybody to be saved, like my friend tried to throw off on me. It's strange he won't debate the issue and then claims that I am not debating the issue.

Then, coming to Ezekiel, the 37th chapter, he said that's the whole house of Israel, and that's what the Bible says, and I read it. I'm the man that read it. And they were dead. Says that they were God's people. He presumes that every' hooked-nose Jew is a child of God. He presumes that everybody that had Hebrew blood in him was a child of God. Jesus said to Nicodemus, to that Jew, except you be born

again you can't see the Kingdom of God. And John the Baptist said when he came preaching, "Think not that you have Abraham to your father. For I say unto you that God is able to raise up of these stones children unto Abraham." In other words, the Jew had no advantage over anybody else. They're dead in trespasses and sins, like anybody else. He said, show me a passage of Scripture where it says we're dead. Ha, ha. I asked you to show me one last night and you wouldn't ante, but you expect me to open the Bible and read and show you where we were dead. I read it to you from God's Book, Galatians 2:20, "Ye are dead and the life that I now live I live by the faith of the Son of God." Certainly, the Bible's full of it. He says they're not. What does that mean, you're dead in trespasses and sin, if it don't mean what it said, why did he say it?

Let's pass on now to the next. All Jews, according to him, are saved people. There's one of them back yonder in the ancient times. The whole thing. But here's his prophecy, where the Jewish people are going to be converted, in the 37th chapter of Ezekiel, says they're going to be converted, by preaching, and they were so dead that they were like a valley of dry bones, and it took more than mere words to raise them from the dead.

Coming now to the "Receive with meekness the ingrafted word which is able to save your souls." Why, he said Bogard said the word's not able to save your souls. I never said it in my life. You never heard me say it, but the word saves when it gets in the heart. The graft never put itself into a tree everybody knows it that knows anything about orchards. You take that graft, that bud, it has power to make a winesap limb that will bring winesap apples if grafted into the crab apple tree, but no graft ever put itself in. I concede this winesap graft is able to bring forth winesap apples, but the winesap graft couldn't put itself in. It's the power in addition to the graft to put it in. And that's, to use this Bible illustration, how we receive the word—grafted in. Bound to

be some power in addition to the word to get that graft in our souls. He ignored it completely. And my friend comes and says that the nine things that I read over there in First Corinthians, sixth chapter, he could add it and make twenty of them. I don't care if you make it a thousand. If you find just one thing in addition to the word, that's enough, and it puts the word of truth, I'll read it, and other things in connection with it. It says plainly, by pureness, he read some other things, by knowledge, by long suffering, by kindness, by the Holy Ghost, by love unchanged, by the word of truth, there's your word spoken or written, and these other things along with it, to bring about the salvation of the soul. Not just the word alone. Certainly not. Very well.

Now, I want to note everything my good friend has said in his rebuttal and right here he told a little story about a Negro coming home and saying he got it, and some of the folks laughed. I wonder if they were laughing at my friend's ignorance, or were they laughing at what they thought was something smart. You killed your doctrine by the good old Negro preacher that went home, instead of taking it from the Bible, and then refused to answer questions that I give you, that's as plain as can be. Whenever I refuse to answer a question that my opponent puts to me, whether in the affirmative or negative, I confess I can't debate and get off of the platform and never try it again. I put these questions to him and he can't answer them. What are they? If you pray for the Lord to bless your preaching, what does the Lord do when he blesses your preaching? You've got the word, you preach the word. You ask the Lord to do something in addition to it. The only way to get out of that is to say the Lord is not the Holy Spirit, and then you'll have to deny the Bible when you say the Lord is not the Holy Spirit. Very Well. When you pray what do you pray for? What do you get out of it anyhow? Very well. Now, my friend came and said at the close, that we agree that the Spirit has a part to play and the word has a part to play, and I wrote it down as

he said it. Then if the Spirit has a part to play and the word has a part to play, there is something in addition to the word. That's all there is about it and he said it, and he's right about that. Yes, he staggered on the truth in his confusion and said the Spirit has a part and the word a part, then if they both have a part there is something there in addition to the word, undoubtedly so. Very well.

Now, I am going to give him some questions, and these are in the Hardeman debate and have never been answered. You can get this book for a dollar and a half. I'm selling it, glad to sell it and proud of it. I'm coming with some more questions. It'll go down in the book that we are now having made, that you never have answered these questions. Firsts do you believe the Holy Spirit is in the world today? Second, if the Holy Spirit is in the world today, what does he do? Third, if he does nothing, then he's just an interested spectator of what the people are doing. Fourth, if he does anything at all, is it not something in addition to the word? Fifth, do you ever pray for the Holy Spirit, that the Holy Spirit may save sinners? Sixth, if you pray that the Holy Spirit may save sinners, what do you expect him to do in answer to your prayer? Seventh, if he does anything at all, is that not something in addition to the written word? Eighth, do you ever pray that the Holy Spirit may bless your preaching? I asked you that and you wouldn't answer it. Ninth, if you do pray that he may bless your preaching, what will he do if he answers your prayer? Tenth, if you do not pray that the Holy Spirit may bless your preaching and the Holy Spirit does nothing to help your preaching, is not your preaching seriously weakened? Eleventh, do you pray, like Paul, that the Holy Spirit may open the door for utterance? Twelfth, if Paul needed such help, don't you think you need it? Thirteenth, did not Paul have the word given him by inspiration? Fourteenth, what was he praying for, when he prayed that his fellow Israelites might be saved? Fifteenth, if God did anything in answering that prayer, what was it,

and whatever it was, was it not in addition to the word? Sixteenth, the Bible says the word of God is the hammer that breaks the rock in pieces. Please tell me if the hammer could do that without some power brought to bear on the hammer in addition to the strength already in the hammer. Seventeenth, did you ever hear of a sword killing an enemy, unless some soldier used it? The Bible you know is the sword of the Spirit and the Bible never saves a soul unless the Holy Spirit uses it. Something in addition to it. Again, since the sinner—since the preacher preaches the word, furnishes the sword, and the Bible being read is the sword, is it not necessary that the Spirit use the sword to bring power to bear on the sinner in conviction and conversion? Nineteenth, if the word has failed and men are saved by the conversation of their wife, is that not something in addition to the word? Do you really believe that the Holy Spirit actually touches the sinner's heart? There's twenty questions my friend has the right to answer in his next speech. I wish you would. And if he does, why then he'll give his version of it. He says he won't answer my questions. I'll see if he goes back on his word and actually tries to answer my questions. If he does, all right, I wish he would go back on his word and come right along and try to answer those questions.

Now, I'll take up my speech so as to get it fresh on your minds, rehearse it, so that the book will get it correctly and show you what my friend has failed to do.

Now, in Acts 14:17, "When they were come and had gathered the church together, they rehearsed all that God had done with them and how he had opened the door of faith unto the Gentiles." My friend said God did open the door of faith unto the Gentiles, but that is not the Holy Spirit, for the Holy Spirit and God are not the same. Well, everybody and his brethren know that the Holy Spirit and God are one—these three are one, only one God and three personalities in the Godhead. Then Acts 11:20,21 we read, "and some of them were men of Cyprus and Cyrene, which, when they

were come to Antioch, spake unto the Grecians, preaching the Lord Jesus, and the hand of the Lord was with them, and a great number believed." They preached and the hand of the Lord was with them. Well, he says the hand of the Lord, said that don't look like God. No, your hand doesn't look like God. When God puts his hand in it, that's God. It says the hand of God was in it and something in addition to the word. This is not your hand trembling out there. Very well. When I read Second Thessalonians 3:1, where it says, "Brethren pray for us, that the word of the Lord may have free course and abound and be glorified, even as it is with you." If the Lord answered that prayer, I'll raise the question, you answer, what did God do? If the word's all the power there was, then the word would do the work. But it says here, pray that the word may have free course. What did God do? What did God do? What did God do? Very well. Again, Paul said in Colossians 4:2,3, "Continue in prayer, and watch in the same with thanksgiving, withal praying for us, that God would open unto us a door of utterance." When God opened that door of utterance, what did he do? Oh, my friend did make one remark that I was about to let slip, and that was, that this work here of the Spirit was with the preachers. Yes, sir, but for what purpose? The Holy Spirit was with the preacher, the Holy Spirit was with the good wife, and he used those things in addition to the word. Certainly. The Holy Spirit is not the preacher, certainly not, the Holy Spirit uses the preacher. The Holy Spirit is not the wife, but the Holy Spirit used the conversation of the wife. He used something, the Spirit used something, in addition to the word. Of course, the word is able to save your soul. The sword will kill you, too, if some power is brought to bear on the sword to make the sword go in and do its deadly work. The Bible plainly says that the word of God is the sword of the Spirit, and not until you have a sword, a natural sword of its own power, killing a man, you can't think of the word of God of its own power doing it, for its the sword of the Spirit that's

got to be used, something in addition to it. Very well. Romans 10:1, "Brethren, my heart's desire and prayer to God for Israel is that they might be saved." Israel was unsaved and Paul wanted them saved and he's praying to God that they might be saved. If God answered that prayer, what did God do? Paul already had the word. My friend said the word's all that's needed, but Paul seemed to think he needed something else. Paul and my friend don't agree. Paul thought he needed something else and prayed for something else. He already had the word, so he certainly wasn't praying to God to give him the word. He's praying for something he didn't have and something he needed and something God could give him, and what was it? Something besides the word. That's the argument my friend wholly ignored.

And again, I asked him if he ever prayed for the Lord to bless his work. He said he refuses to answer. Then I jumped to the parable of the sower, where some seed fell on rock and some fell by the wayside and some fell among thorns, some on good ground, and here's where he got a laugh. I said that seed would never sprout nor grow unless something in addition to the seed caused it to grow. And every farmer knows it's so. I said it had to have heat and moisture. He said what is that moisture? I don't care what it is, plain water, rain water, it rained this afternoon, and that'll make a seed sprout. Something in addition to the seed. That's a natural thing and that was used as an illustration that the word of God is the seed and the power is brought to bear on the word, just as there was something in addition, if a man should sow wheat out here in a field and it absolutely will not sprout and grow, unless something in addition to it makes it sprout and grow. It will lie right there for ever and never sprout, it might rot unless something is brought to bear on it to make it grow. Now there are wheat seeds that have been found in the Egyptian Pyramids, I have been told, that they have stayed there several thousand years. They didn't sprout and grow because there was no moisture to make them

grow. Very well then something in addition to the seed or it will never sprout and grow. So the word of God is the seed and there must be something in addition to the word of God or it will never bring us the spiritual promise, it will never reach the salvation of the soul. But the moisture, and he said it was baptism. Of course. What has that got to do with it? If it is baptism it is something in addition to the word. Anybody ought to have sense enough to know that. Baptism. is not the word. Baptism is something in addition to the word. Now come on with Acts 2:38. I'll ride you all over this auditorium tomorrow night on Acts 2:38. Sufficient unto the day is the evil thereof. You are anticipating your terrible time tomorrow night and went ahead and quoted Acts 2:38 tonight. Well, inasmuch as you don't know the difference between operation of the Holy Spirit, and the gift of the Holy Spirit, I'll just put that in the book, so the folks will know you don' know the difference between the gift of the spirit to the Christian, and the operation of the Holy Spirit upon a sinner. Just drop it, not notice it; that's his attitude; and pass on. Where he leads I'll follow, in that particular.

I got distinctly amused at the gentleman and in First Thessalonians 1:8 where it said our gospel came not unto you in word only. Paul preached to the Thessalonians. Said there is something besides the word that I preached. Not in word only, but also in power and in the Holy Ghost, something in addition to the word. My friend, says that just means the word was given by inspiration. He was talking to the Thessalonians and to the church of Thessalonica. They were a saved people. Paul said the word came to you, not to me, the inspired man of God, but it came to you, not in word only, but also in power and in the Holy Ghost. You can't make that out any other way, nor can you make the audience forget it and you can't keep from seeing it in the book when it is published. James 1:21, "Receive with meekness the engrafted word which is able to save your soul." Then he thought he was debating with a Hard-Shell and said, "You

don't think the word saves." I do, but there is something in addition to the word. I think the seed sprouts and grows and makes a crop of wheat. Of course, I do, but the seeds wouldn't sprout and grow if nothing in addition to the seed didn't make it sprout and grow. It never would unless something in addition did not reside in the seed. There is life in that seed. But it will never come out unless something in addition to it, like the heat and the moisture out in the field, make it sprout and grow. The word only never produces salvation. It will produce salvation, but it will never do it until some influence outside itself is brought to bear on it like on that wheat seed that our Lord used as an illustration. Very well, that will go down. Now Ezekiel's dry bones brings us to the close of his speech and the rehearsal of mine, to get the matter clearly before you. Ezekiel plainly said that this valley of dry bones represented people and those people were the Israelites, the whole house of Israel. And he distinctly said that they were dead and buried, dead and very dry. And he was told to prophesy, or teach those dead bones. And he did. And there was a movement among them. Then he prophesied to the wind, symbolic of praying to the Holy Spirit and then the bones stood up— a mighty army. And one day, thank God, I look forward to it, when our Jewish friends will be converted, be saved, accept Jesus Christ as their Savior. And however it comes about as to details, concerning the world affairs, whether pre or post-millennium, has got nothing to do with this subject. It's going to be done by preaching. That is what Ezekiel said. I'm expecting that to be done. And when that is done then they are going to be saved, not by the word only, for you can't get a valley of dry bones to come to life by preaching. It takes power, in addition to Ezekiel's word or anybody else. You go out to the grave yard here, if you please, and see if you can raise any of the dead by your word. But if you had power, God-like, you could. When God said let there be light, that's the word, but he could take power in addition to word and cause it to be light. You go out at mid-

night tonight and say "Let there be light," and you can cry your throat out and wear yourself out and there will never be light by you saying those words, but if you had the power of God in addition to that word, you could undoubtedly make it turn to light at the mid-night hour. When the Lord stood over the grave of Lazarus with his weeping sister he said, "Lazarus, come forth." You try it! You can't do it. He spoke the words, but the power is not in the word. The power is in addition to the word. If the power was in the words, you could speak those words and the dead would come forth. I just use that simply as an illustration, and the illustration is that the mere words are only the symbols and if you don't have power, if the Holy Spirit doesn't give power, in addition to the word, there will be nothing done. "But I, if I be lifted up will draw all men unto me." How is that? I preach, the spirit accompanies the word that is spoken and the result is the salvation of precious souls. I can't do that of myself. No preacher can, but with that additional power the work is done. He is not a respecter of persons, for he draws all men unto him. And in the first chapter of John it says the light shines to all men, lighteth every man—no partiality, and if they don't walk in the light they don't accept the drawing. If they draw back to perdition and refuse to accept it's their fault and not God's. The Hard-Shell position is that it's God's fault. Thank you, very much indeed.

EUGENE S. SMITH, *Negative*, Second Speech

If it were not that we have paid the rent on the auditorium, I would say, let's go home. The proposition has never been affirmed. No, not by one argument tonight, not one, and the book will show it. You can examine it with a spy glass and you won't find one. You can put it under the microscope and examine it. You can call in the chemists and analyze it and you won't find one affirmative argument in the one hour that Mr. Bogard stood before this microphone—not one, and the

book will show it, too. And the book will show how he gets up here and talks and doesn't mean anything by what he says. For he got up here and said, "Now, he won't answer my questions. My friend, won't answer my questions. My friend ignored my question. Let him ask me a question. I'll answer it, whether in the affirmative or not." But the book will show that he didn't touch side, top nor bottom of the one I asked him. I implored him the first thing when I took the floor tonight to answer one question for me and make his position, and the position of Baptists clear, and not one minute's attention did he give to it. Not one attempt to answer it did he make. Not one time did he even speak of that question and the book will show it, and it will stand there through the ages and haunt Mr. Ben M. Bogard, like some other books that he has put out have haunted him in time past. That book will be there. "I'll answer the question," but he didn't answer it. He made no attempt to answer it. He knows that he was in the affirmative tonight and that the responsibility of affirming the proposition rested upon him and yet not one affirmative argument; questions, and inferences, and 'what do you believe?' and 'what does this mean?' and 'here's something' but not one time an affirmative argument. He was to do the proving tonight, my friends—that's debating. Last night when he was in the negative he wouldn't deny; tonight when he is in the affirmative he won't affirm. I begin to think that there may be something to what the Baptist's believe about the nature of man—especially some men—very contrary, always wanting to go the wrong way. When he is supposed to deny he wants to affirm, and when he is supposed to affirm, then he wants to deny.

Now, let's start in again and trace that winding path, back and forth and up and down just to forever stop him from saying, "Well, he didn't pay any attention to it." There is not one thing on the subject; we could just as well forget it all, but in order to stop him from ever saying that, let's follow that winding path back and forth and up and down

and all around the proposition, over it, under, and both sides of it, but never to it, and see what he said and what he has here.

Now he ended up something like this. He said, let him go out here tonight and say, "Let there light," and there won't be any light. He said, let him go to the grave of a dead man like Lazarus and say, "Come forth," and he won't come forth. He said, the word has no power. His word doesn't, I grant him that. You can be young and powerful but there's no power like that. No power like that; but, my friends, the word of God is a different thing. In the fourth chapter of the Book of Hebrews, the twelfth verse, "the word of God is quick and powerful." Oh, when God said, "let there be light," there was light. When Jesus Christ, speaking the words of God, "for the Father that sent me has given me a commandment what I should say and what I should speak,"—when he spoke the word of God and said "Lazarus come forth" there was power there, and he did come forth. Jesus said, "The words that I speak unto you, they are spirit and they are life"—the words. Now he wants to say that the Spirit operates in conviction and conversion in addition to the written or spoken word. Jesus said, "The word that I speak is the Spirit." And by that word the sinner is convicted and by that word as it has been brought to the remembrance of the apostles and written in the New Testament, conviction is wrought and conversion is wrought. By what? By the word, by the power of God that saves the soul of man. That's the word, the printed word, that is able to save your soul. In Ezekiel 37 again, and he says, "in addition to the word." I asked him in the first session of this debate, and I ask him again now. And I'll ask him if he wants to get up and say; I'll not charge him with violation of the rules; I'll ask him to get up, say were not all those Jews at that time that Ezekiel was writing, in covenant relation with God? Were they not children of God? And he said "Why, according to to my friend here, every hook-nosed Jew is a child of God.

Now Mr. Bogard read his Bible, and he has been studying Baptist theology and Baptist doctrine so long that he neglected his Bible reading, until he has forgotten all the things that he ever knew were in it, enough to make such loose statements as that. In Deuteronomy, fourteenth chapter, first verse, Moses said, "Ye are the children of Jehovah, your God." Who was he talking to? Israel. He brought them out of the land of Egypt and through the Red Sea, to smoking Sinai, and he said, "Ye are the children of Jehovah, your God."

God said it through Moses, his prophet, for in times past God spake through his prophets, and God said, to the children of Israel, "Ye are the children of Jehovah your God."

When the proposition was handed him, he had a copy of it when he came in tonight, I saw him when he walked through the door and one of the ladies there handed it to him. And yet when one was handed him, he handed it back again and said, "No proposition there." Well, I'm sorry that he got so amused that his glasses just clouded up and he couldn't see the page. I'm sorry that he was so confused, not amused, I should say, because I don't think it was amusement. He didn't betray much amusement to me, as he stammered and stuttered and searched for some way out and never did come to the affirmative of his proposition. "Greatly amused,"—but Paul said, "Not in word only, not in word only." Well, why didn't he affirm, why didn't he make attempt to find some verse of scripture somewhere, Old Testament, New Testament, or in the Book somewhere, to say that the Holy Spirit, in conviction and conversion, exercises the power? He might say a lot of things, he was to affirm that the Holy Spirit does it. And he didn't do it, he didn't touch it, side, top, nor bottom. And then he had the audacity to stand before this audience in the affirmative tonight and say, "Where he leads, I'll follow." Why he was to do the leading tonight. That's why his name appears above mine on the program tonight. That's where he is when he signs the affirmative, in the lead, and

then he gets up here and says, "I'll not affirm, I'll not do it, I don't believe the proposition. I can't find anything in the Bible to support it. I'll not answer your questions, I'll not say anything about it; I'll just talk and talk and read and read and talk and talk and go round about and where you lead I'll follow. But I'll not do anything about affirming my proposition, because I know that the Bible doesn't teach it and when I signed that thing that the Bible taught, that the Holy Spirit in conviction and conversion exercises the power and influence in addition to the written or spoken word, I was beside myself. I affirmed something and I can't find any Bible now. I'll just have to talk and talk, and where you lead I'll follow. I'll never take the lead on it. I signed that I would affirm it; I gave my word to you and you advertised it to all the people of Dallas and all the counties round about, but I don't intend to affirm it. I'll not do it. Where you lead, I'll follow. I'm right behind you, coming on. I'll not take the lead, I'll not affirm, I'm not in the affirmative, I'll follow, but I'll not lead." That's Mr. Bogard tonight and the book will show that he said it. He may talk about selling other debates he has had but he will not sell this one. I'm the one to sell this one. and if you will listen to me in the morning on the radio, I'll tell you. You just wait. Everyone of you received an envelope tonight and you can get that book by putting a dollar in that envelope and putting your name and address on it; I'll see that you get it. I'll put it in an envelope and mail it to you. I'm going to sell these books because they speak the truth. I'm going to show that for ever Ben M. Bogard could not affirm his proposition by the Bible.

First Peter 3:21, it says that it takes baptism to save a man, and I'm going to show you tomorrow night that it does. Peter said it. He said "Baptism doth now save us"—and Bogard said, "If it save" That's the way they treat the word of God—if it saves. The Bible said, it does. He says, If it does. I don't put any "if" before the Bible and before the word of God. I know that the word of God has power in it. I'm not

going to put any of my ifs in front of it. I am going to show him that tomorrow night. But he says if it takes Baptism to save, well that's something in addition. Well, does the Holy Spirit do the baptizing? Or does Ben M. Bogard do the baptizing, or G. A. Dunn, or who? Let him find one verse and take two minutes of my time to get up here and read it and make an argument on it. Let him find one verse where the Spirit ever in any case, operated, in addition to the written or spoken word, on the sinner, in conviction and conversion. I'll give him time to read it. I'll give him time to argue it. I'll give him time for it here and then I'll answer it and that will be one affirmative argument that he has made. But he took an hour and couldn't find one to make. Let him single one out if he can; I want this audience to have one affirmative argument from him, at least. I wish he would just rise to his feet and walk out here and take the time necessary to make it, so that I would have one at least to answer. Why, he says the Holy Spirit uses the preacher, the Holy Spirit uses the wife. The Spirit used something. The Spirit used something. Yes, but the Spirit used the word, that's what he used. Of course, he used something, but he used the word. By her chaste life, by her Godly conversation. How is she living? She is living according to the word of God. That's what he uses; he uses the word. But his proposition is that the Spirit uses something in addition to the word. Let him show that. Let him find that. Only the word. In the life of the wife. It's only the word, as it flows from the lips of the preacher. But the spirit uses—the word is what is there—the word is what does the work. The gospel is the power of God unto salvation—that's the Bible.

Well, then, he says "What did Paul pray for?" I'm not in the affirmative. Paul prayed that the word might have free course. He knew and God knew that the word was all that was needed—that the word was able to save them. Mr. Bogard hasn't learned that yet—he wants to say that it's the Holy Spirit before the word but where is the Bible for it—

where is the Bible for it? Well, he came to that argument about the 'hand of the Lord.' Now, he said, Why God is a spirit. Are you affirming tonight that God is the Holy Spirit? That's the proposition. Angels are spirits, true; and God is a spirit, for God is spirit, but is God the Holy Spirit? Your proposition is that the Holy Spirit operates—is God the Holy Spirit? The hand of the Lord, or God, did a thing. Is that the Holy Spirit, doing something? Is that it? Now he becomes a Unitarian—not only a Hard-Shell, but a Unitarian. That's just where I wanted him. You know there are some people in the world, (no laughter please). There are some people in the world who are what we call, what they call themselves, I suppose, Unitarians. They say that God, the Holy Spirit and the Son—all one—there is no distinction between them. There is only one personality in grace. Well he said in his book, and he's selling it—he had better quit selling it now. He said in the book that he's selling that there were three distinct personalities. Now he says there is just one. That God is the Holy Spirit—got it down to one—a Unitarian now. And when the hand of the Lord does a thing—or when God does a thing, that's the Holy Spirit. We call to your attention one passage of scripture, the third chapter of the gospel of Matthew, where Jesus came wending his way through the Valley of the Jordan to where John was baptizing and as he came to John he said, "I want baptism here." He came demanding baptism at the hand, of John. John said "I have need to be baptized of thee, and comest thou to me? And Jesus said, Suffer it to be so now, for thus it becometh us to fulfill all righteousness; and so he suffered him. And Jesus, when he was baptized, went up straightway out of the water. (Now there's Jesus being baptized). And he went up straightway out of the water, and lo, the heavens were opened and the Spirit of God was descending"—don't you remember the story—it's familiar to every child. You've seen the pictures even of the doves. I don't believe much in these Bible pictures but at least you remember how it was. Here is the Son of God, the Spirit of God descending as a dove, and "lo

a voice from heaven saying, This is my beloved Son in whom I'm well pleased." Here is the Son, there is the Spirit coming down, there is God in heaven above speaking—separate and distinct. Mr. Bogard says no—hold on, God is the Holy Spirit. Why doesn't he sign the proposition then that God exercises the power or influence in addition to the written or spoken word? Why does he have it Holy Spirit? He could have changed these words around if he had wanted to affirm something different. My friend, you see, is in a tight place tonight and he can't get out and squirm though he may, he shall not get out without paying to the bitter end. He is going to pay to the end of this half hour. Hand of the Lord—that's God. He says God opened he door of faith—that's the Holy Spirit—no difference—all one. Unitarian Hard-Shell, now. I'm coming to that Hard-Shell in a little while.

Well, he says now there will be no power—there will be no one killed with that sword until the soldier uses it. That's what he said. It takes a soldier to use that sword. I know that. That word has to be preached, for it pleased God by the foolishness of preaching, to save them that believe. And you know the Bible tells us who those soldiers are that wield that sword. I'm thankful for that. He said you have to have a soldier with a sword, and the sword is the word and you have to have a soldier to wield it. Now the spirit does not wield it. I'll show you who the soldiers are. Second Timothy 2:3. Paul said to Timothy, God's preacher, "Suffer hardships with me as a good soldier." Who's the soldier? The gospel preacher. He wields the sword, he uses the word. He preaches the word and by the word a man is convicted of sin and is converted. Well, he wants to know what I pray for. That's beside the point. He prays for the Holy Spirit to come in direct, miraculous, enabling power. Is that what you pray for? That's your affirmative tonight but you won't touch it, side, top, nor bottom. Then he gets up here to read a long list of questions to me and says these are questions that have never been answered. We will see

if Smith goes back on his word—I want this to get in the book too—that's why I'm going to do what I am. I'm not going back on my word, but I'm going to show him that he misrepresented the thing—I can't say willfully, but he misrepresented it and the records will show you what he said and the book will show it. He said these questions have not been answered and right here in this book that he brought to the platform, the book that he says he is selling, I find on page fifty-five where Brother Hardeman answers the last one of them. I find it right here in black and white and I'm going to read Hardeman's answers. I'm not going to answer them. He read the questions that he gave to Hardeman and I'm going to read Hardeman's answers. (1) The Holy Spirit is in the body, the church. (2) He operates through the word in converting and convicting; (3) No, he does something. He influences by means of the word; (4) No, it is not in addition to the word, it is by it; (5) Yes, in the manner ordained by the Lord; (6) To save them through the word; (7) No, it is through it; (8) Yes; (9) Through his providence he will help; (10) No, it is in harmony with the Spirit; (11) Yes; (12) Yes.; (13) Yes; (14) That the gospel might be preached to them; (15) No, nothing except as the Spirit directed; (16 and 17) The Spirit always uses the person or soldier to use the weapon. The weapon is never distinct from the one handling it; (18) Always using the word. The sword of the spirit; (19) No. the conversation or lives have been influenced by the word; (20) Only by means of the word.

Thus you have the answers to all the questions submitted tonight. I thank you for the book and for the answers that you brought. I didn't bring my book. I have it at home; it has been a valuable help in preparing for this discussion. He says the questions were never answered. They were answered in the book. I'm not going to take my time to read the questions and then the answers and double up and spend twice the time. He read the questions; I read the answers

from the same book—it's all there. And he has it and it will go into this book and will plague him where he goes for the next discussion. Well, he says the Spirit has a part and the word has a part. Surely, that's right, but how? Turn with me to the first Epistle of Peter, the first chapter and the 12th verse and here the Apostle Peter is speaking about that .very thing. The Spirit—the part that the Spirit has in the work: "To whom it was revealed that not unto themselves, but unto you, did they minister these things which have now been announced unto you through them that preached the gospel unto you by the Holy Spirit sent forth from heaven." The Spirit had a part and the word had a part, sure, what was the part of the Spirit? To guide those men, to bring to their remembrance all things that Christ had said and to speak through them the word of Salvation. Word—that is the power of God unto Salvation. Well, now he goes back to those nine things, or those twenty-nine—sixth chapter, of second Corinthians. Those were things in the life of Paul the preacher of the gospel. Those were the things in the life of a child of God. That is not the Holy Spirit in conviction and conversion. No, my friends, far from that.

Then he perverted and the book will show again, he perverted my language—I'm glad that book is coming out word for word. He perverted it again and he said, well, he tried to leave the impression here—if he had asked for me to give the scripture where it said that they were dead, I would have given it. Sure, I knew he would, I didn't ask for that. I asked for him to support what he had said, with the Bible. He said in his first speech, and the book will show it, and I'm glad that it is going down word for word on the Dictaphone, he said, "dead sinner"—dead sinner. Give me one verse, open it up and find one verse where it says, "dead sinner" and I'll read it—hand it to your moderator—mark it and I'll read it. Where it says dead sinner. Where in the Bible does it say dead sinner? Where is it? There isn't one verse in all of it. Don't you see how he worked last night? Don't

you see how he got up here and cried for a thing and said, "Give me the Bible." He won't do it either. He knows that I'm not going to rise up here in the last speech when he is on the floor and violate the rules and give him an unfair advantage over me for the rest of the discussion. He knows that—he'd not do it either. He may say, Well, I can support it by a number of scriptures put together. He can't find, dead sinner. He said, You can't find the words you used last night. Well, I could support that idea and he knows it and he agrees with it, and agrees that the things I said about it are true; he was making a play on words. Its a stock in trade; it is not honorable debating. He knows that and knew it last night, and the book will show it. We will have it there for all time to come. Of course what he wants is to change my questions to suit him and then he can answer them—he won't answer the ones that I gave him. He says "Enabling us, but not irresistibly." He's not a Hard-Shell. My friends, I charged him in the first line of this debate tonight that I spoke and I bring it to him again as I close—that the position that he occupies is a position which calls for the direct, immediate, miraculous operation of the Spirit in the heart of the sinner before the word can enter. He wouldn't answer the question; he wouldn't answer as to whether that was his position or not. But he is on record time, after time, after time—that's the Baptist position. Yet he dare not affirm it.

Brethren, Baptist friends, Dr. Bogard is slipping. They are going to have some other man over here for the next debate if they ever have another one. He's slipping. He can't sustain that doctrine any longer—he has had too many debates with my brethren and he has grown weary of perverting the word of God and destroying it before men and he won't do it any more. They are going to have to get some younger fellow, whose conscience will still keep him going on. He'll say, well I've been taught this by the older men; they taught it to me and I just believe it's so. I'll just say it's so,

even though I know the Bible doesn't support it. Now, Mr. Bogard, has become too honest in his closing days of life and he is going to try to make heaven after awhile and I'm hoping he'll repent and get out of that way that he has been traveling all these years and get on the Lord's path and in the Lord's church and go the Lord's way before it's too late. I believe he's got the thing in mind. He won't say what he used to say. He won't affirm his proposition any more when he knows the Bible doesn't teach it. He just talks round and round and round. That is all.

Now he says, and I want to bring this in—the sixth chapter of the Book of John, verse 44, he said it is enabling grace. "No man can come unto me except the Father that has sent me, draw him." He introduced this. And the next verse tells you how—"For it is written they shall all be taught." How are they taught? By the word—by the word which was spoken by the Spirit. By the word which came by the inspiration of the Spirit. "They shall all be taught of God. He that hath heard and hath learned of the Father, cometh unto me." How are they drawn? When they hear and learn. No wonder then that Paul said, "I am not ashamed of the gospel for it is the power of God unto salvation to everyone that believeth." Now he says that I told him that he could get a thousand things that would prove his proposition—all he needs is one. He needs one place that it says the Holy Spirit operates in addition to the word. That's what he needs. Let him get that. He has brought in everything under the shining sun and under the reflecting moon tonight but that passage of scripture and he hasn't brought it in because he knows he can't find it. He knows it isn't there. He knows that he can search the Bible through, he knows that he can read it from Genesis 1:1 to the last verse of Revelation and still he will never find it. He knows it isn't there. But he says, Mr. Armstrong of our leading school, at Searcy, Arkansas — we don't even recognize that school over here, Mr. Bogard. We don't contribute to it, we don't send

our boys to it. We have some boys from there and I want them to go back and tell Mr. Armstrong that very thing. They have come and I appreciate their coming, but I don't even recognize that school as being a school conducted by members of the church, because they have apostatized. They have taught false doctrine there. They have gone away from the way of the Lord and they have forsaken the old paths and the ancient land marks and they have brought into it teachers that teach things contrary to the word of God. We don't recognize them, we don't support it, we fight against it. Ask Bro. Harper of Little Rock. He can tell you about that when you get back over there. That's all that's needed, just ask him, when you get back and you will find out. He has tried again to delusion this audience into believing that he has been endorsed by leading men. No, my friends, it is not so. We have no leading men that will endorse his position and if everyone of them did it still wouldn't prove his proposition. He has affirmed that the Holy Spirit in conviction and conversion operates in addition to the written or spoken word and not one line of proof has he brought. I have showed you tonight that the Holy Spirit does convict and does convert but that it does it through the word. They heard the word, they spake as the Spirit gave them utterance, and sinners, lawless men, heard the word, believed the word, and cried out, What shall we do? They were told to repent and be baptized and gladly receiving the word, were baptized and thus, by the word, they were made free from sin and by their obedience to the word they were converted. He says, that's engrafted—it is able to save, but has to be grafted in. He had better read the revised version. Mr. Bogard it says, implanted word. And did you ever read about Paul? He said, I planted it. How is that word grafted? How is it planted? By the gospel preacher. That's how it is, not from the Holy Spirit directly. But by the gospel preacher. Where is the word that says the Spirit planted it? Where is the word that says the Spirit is the moisture? Where is the word that says

the Spirit operates in addition to the written or spoken word? There is not one line in all the Bible for it that says the Spirit of God operates in addition to that word.

It is the sword in convicting and converting and tonight that word as it is preached by faithful preachers of the gospel who believe that the words that are here are Spirit and are life, and proclaim those words—that work is accomplished in the hearts and in the lives of men, and there is not one symptom of truth that the Spirit operates independently of that word, or in addition to that word. And my friends, the book will show that this is the truth and that he has failed to affirm his proposition.

As you go from here tonight, you go with the understanding and the remembrance that Mr. Bogard, the ablest of the Baptist debaters, came before this great audience and failed to produce one line of truth, failed to make one argument in his affirmative speech, and spent one hour of time saying where he leads I'll follow. I'm in the affirmative, but I'll not lead because I have nothing to lead with. Like a boxer with both hands cut off—he can't lead with his right—he can't cross with his left—he can't do anything, only stand there and be punched and punched until he is punch-drunk in the end and then give it up and say I'll just follow around where you go. My friends, the Spirit speaketh expressly and in the word you have the will of God revealed and when you receive the word of God and obey it, then my friends, it is the power of God that saves your souls and by your obedience to the truth you are purified in soul and made to be a child of God.

We hope that everyone of you will hear the gospel, believing Christ to be the Son of God who died and was buried and was raised again and will, repenting, of your sins, be buried with your Lord in baptism according to the teaching of the word. And thus by your obedience to the word be purified in soul.

My time is up—I thank you and want you to come back again tomorrow night.

PROPOSITION THREE

The Design of Baptism

EUGENE S. SMITH, *Affirmative*, First Speech

Mr. Bogard, Fellow Moderators, Ladies and Gentlemen:

I am happy tonight to come before you with the affirmation of the proposition which has just been read, the Bible teaches. It doesn't matter whether I teach it or not, or whether Mr. Bogard teaches it or not, yet we should endeavor to teach what the Bible teaches, but the proposition is that the Bible teaches. It doesn't matter whether anyone believes it or not, the proposition is, what does the Bible teach? The Bible, the Old and the New Testament teaches, conveys the thought, sets forth the idea, as I define these terms. The Bible teaches that baptism, by baptism I mean immersion in water, and Mr. Bogard will agree with me on that; baptism, immersion in water, as taught in the commission of our Lord; That is, baptism into the name of the Father, Son and Holy Spirit, as Christ speaks of it in the 28th chapter of Matthew, 18th through 20th verses, the 16th chapter of Mark, 15th and 16th verses. That baptism, that baptism of which he speaks there, being baptism in water into the name of the Father, Son and Holy Spirit, is "for"—that is, "unto" the next phrase explains it even in the proposition; "in order to obtain," that is what "for" means in this proposition. It does not mean that baptism is "because of" but it means that baptism is "in order to obtain" the remission of sins, the forgiveness of sins, the blotting out of sins, to the penitent believer; that is, to the believer who has truly repented. I am not talking about the baptism of infants, I am not talking about baptism of infidels, I am talking tonight about the baptism which Jesus commanded in the great commission, which is for, in order to obtain, the remission of sin to the penitent believer. And as we affirm that proposition tonight, I'm sure that you will see the teaching of the Bible.

That's what I want you to see. Now, I have given to you a list of the scriptures, or some of the scriptures, that I shall use tonight. I wanted to place these in your hands, as far back in the audience it is difficult to see a chart on the platform. And as you look at these and read these and take them home with you, you will clearly see that the Bible does teach the proposition which I am affirming tonight.

Now, I believe that salvation is by faith. Sometimes in a discussion of this kind, my opponent might come up and say the Bible teaches salvation by faith and, therefore, my opponent's proposition is disproven. No, my friends, the proposition that baptism is for, in order to obtain the remission of sin, does not do away with faith, but it is to the penitent believer and thus faith is required, and I believe that the Bible teaches justification by faith. I believe every passage in the Bible that speaks of justification by faith, or of salvation for the believer. I believe all of them and he cannot read one in all this holy book but that I will say, "Mr. Bogard, I believe that and I am confident that that is the truth," so he need not, tonight, try to array one passage of scripture against another and seek to show that justification is by faith; the thing he needs is to say that it is by faith only and that baptism has no part whatsoever in it. In Ephesians, the second chapter, 8th verse, the Apostle Paul said, "For by Grace are you saved through faith." I believe it; I believe exactly what the Bible says about it, for by Grace are you saved through faith. I know that that is true and that not of yourselves, it is the gift of God. That salvation which is by Grace through faith is the gift of God; the gift of the Eternal God, through our Lord, Jesus Christ. And more than that, in the 16th chapter of the Book of Acts, the 31st verse, when Paul and Silas spoke to the jailer in Philippi, they said, "Believe on the Lord Jesus Christ and thou shalt be saved, thou and thy house." I believe it. I am sure that that is the word of God; I confidently affirm that is true and I would not, under any circumstances, deny it. The thing that I do deny most em-

phatically, however, is that it is by faith alone. Romans 5:1, "Therefore, being justified by faith." Surely by faith we are justified, but not by faith alone. The question is, by what kind of faith. Galatians 3:26, the Apostle Paul said, "We are all the children of God by faith in Christ Jesus." I know that it is by faith, but how is one a child of God by faith, and when does that faith save? Read on in Galatians. In 3:26 he said, "We are all the children of God by faith in Christ Jesus, for"—now he explains it—"for as many of you as were baptized into Christ, did put on Christ." We are the children of God by faith, where? In Christ. And how did we get into Christ? By baptism. Therefore, before we were baptized we were outside of Christ, for "As many as were baptized into Christ did put on Christ." Therefore, so long as an individual is outside Christ, he cannot be saved; he cannot be a child of God by faith for it is only in Christ that I can be a child of God by faith and there is no way revealed in all the word of God that I can become a child of his and come into Christ except by being baptized into Christ. That's what Paul says: "We are all the children of God by faith in Christ Jesus, for as many of you as were baptized into Christ." I want you to get it; you have to come into him before you can be a child of God by faith in him and you are baptized into him; therefore justification by faith and salvation by faith demands baptism and without baptism there is no justification by faith. Show us again, Paul, how it is that faith saves. In the 5th chapter of Galatians, 6th verse, Paul said, "Neither circumcision availeth anything nor uncircumcision." It doesn't matter whether you are a Jew or a Gentile. God doesn't have a different way of salvation or different promises. I know that some may believe that, but it is not true. It doesn't matter whether you have been circumcised or whether uncircumcised, says Paul, that doesn't avail you any more. God is not going to perform any miracles for the circumcision, nor for the uncircumcision. They are all included in unbelief and will

all be saved the same way. There is but one thing that avails now, (neither circumcision "nor uncircumcision, but faith which worketh by love—"Faith working through love," said Paul, faith that avails, that is the one that brings the blessings of God, and notice how that is done. First John 5:3, John tells us just how that is, for he said, "This is the love of God, that we keep his commandments—that we keep his commandments." That is the love of God, and faith working through love avails; faith working through love saves; faith keeping the commandments of God is the salvation that has been promised and I ask Mr. Bogard tonight, and he is the one who says he answers all questions, whether in the negative or in the affirmative, I ask him now, is baptism a command of God? Is baptism one of the commandments of God, who in these last days hath spoken to us through his Son? There we have it now, if it be a commandment of God, then faith working through love, faith working through keeping the commandments of God, which is the love of God, avails and thus faith, leading the individual down in the water, to be buried there with his Lord in obedience to his commandment, is faith working and faith being perfected and that kind of faith saves when it is thus perfected.

But then we come to the second argument and this is one upon which I want to place the emphasis tonight, if I am able to do that, for this argument, this text which I now introduce, which Mr. Bogard said last night would be introduced tonight and on which he was going to ride me all over town, this text will show that my proposition is the teaching of the Bible, for it just states my proposition in so many words. I heard of one debate one time being conducted in Arkansas, wherein this verse was read in affirmation of this proposition and the man sat down, that's all there was to it, he sat down in his chair and after a thirty-minute speech by his opponent trying to upset it, he got up and read it again. Why, it just states the proposition in so many words. When these people believed, they heard the word, and faith comes

by hearing, they cried out, "Men and brethren, what shall we do," and (Acts 2:38), Peter said to them, "Repent ye and be baptized, every one of you, in the name of Jesus Christ, for the remission of your sins, and ye shall receive the gift of the Holy Ghost." That was the language of the Apostle Peter as he spoke by the Spirit. That is my proposition, that baptism is for the remission of sins. Peter said, "Be baptized for the remission of sin." That is the proposition. The Bible affirms it, the Bible teaches it, the Bible proves it; there can be no doubt about it. To deny that is to deny the Bible. The Bible says, "Be baptized for the remission of sin." My proposition says that baptism is for the remission of sin. That, my friends, ought to settle the thing. It's a simple statement from the word of God, in the very words of my proposition. Forty-seven of the finest scholars of the world—and I say this because I am anticipating my opponent in bringing in his great scholarship to bear on this passage of scripture. He's going to try to overturn the scholars who gave the word of God, but I want him to pick up his own Bible—he has it on his table there—and that Bible, given to him by forty-seven of the world's finest scholars, over three hundred years ago, says that baptism is for the remission of sins. That's what it says. He can read it right there. And he has to leave his Bible and launch out into the field of translation for himself and go contrary to every translator who ever set out to give a translation of the word of God. He has to go contrary to every one of them. There were forty-seven of them and they said "For the remission of sins;" and you can understand that unless someone should come along and say that "For the remission of sins" meant "Because of the remission of sins," as I've heard that some have said. The translators explain that word "for"—they explain just what they meant by it—and it's in his Bible there on that table, unless he has cm it out. It's there.

Now, over in the first chapter of the Book of Mark, fourth verse, there is that same little word, "for" and there

we read, "for the remission of sins." And that time the translators put a marginal note there, explaining what that little word "for" meant. They did not say it meant "because of," for there is no scholar in the world, there is no translator, there is no translation of the Bible that is standard, there is no standard work of the Greek language, that will tell you that that word translated there "for," means "because of." They did not say "because of." They said "unto the remission of sins." The translators explained the meaning of that word in that particular connection and said it meant "unto" and when the revision was made by one hundred and one of the world's finest scholars, less than a hundred years ago—yes, considerably less than that—they gave us the Revised Version and the American Standard Version, and those one hundred and one scholars agreed. And in this translation you have the meaning of that word set forth, as the translators of the King James Version had set it forth. They say, Be baptized unto the remission of your sins—unto—unto— my friends,—not "because of," but "unto." That's the Bible for it now.

Then on the first night of this discussion he stood before the great audience that was assembled that night—as many as tonight—perhaps a few more, and he said, "Mr. Thayer is the world's greatest lexicographer." He has placed Mr. Thayer in this discussion, first of all, as the world's greatest, and he says now, that in Acts 2:38, the language is this—now get it—here's what he says, Acts 2:38: "To obtain the remission of sins"—to obtain the remission of sins. That's Thayer. Let him deny it. Let him come on this platform and deny the one he says is the world's greatest. Let him say it does not say that. Let him take that position and I'll drive him to the wall and clear on through it tonight. For forty-seven translators said "For the remission of sins," and said by "for" we mean "unto." And one hundred and one translators said "unto the remission of sins." Thayer is the world's greatest lexicographer, according to my opponent, and he

said "to obtain." That's the wording of my proposition and on that I could base it and never move, and he may argue until he is black in the face and then turns blue and then comes white again, and still it will say it. And so long as this earth shall stand, not one word shall be changed in that Bible. Not one word shall fail. The word of God is sure; the scripture cannot be broken. The Bible teaches that the baptism, that the apostles administered by the authority given them by the Lord in the great commission, that that baptism is "for," "in order to obtain," the remission of sins, to the penitent believer. The Bible teaches it and the proposition is established, beyond the shade of a shadow of a possibility of a doubt. I want you to see that tonight and it cannot be changed.

But now again, I want to put in this question here before we leave this passage of scripture, and I want this audience to give me the closest attention and I want Mr. Bogard's attention, for this is going in the book and it's going to look mighty bad for somebody when it goes in the book. After Peter said, "Repent and be baptized, every one of you, in the name of Jesus Christ, unto the remission of your sins—to obtain the remission of your sins—after he said that to them, he said, in the fortieth verse, "Save yourselves from this untoward generation." Were they saved before he commanded them to be baptized? If so, why did he afterward say, Save yourselves? There is not one on the earth who can deny the proposition that we are discussing tonight, and answer that question. After Peter said, Be baptized, he said, Save yourselves. Mr. Bogard says, Be saved and then I'll tell you to be baptized. I will not tell you to be baptized until after you are saved and the church has voted on you, and come to the conclusion and shown by their votes that you are a saved man. After Peter said, "Be baptized for the remission of sins" he said, "Save yourselves from this crooked, untoward generation." He wanted them to come out of that gang of murderers, into the body of Christ and be separate from the world, and live for Christ and God. So he said, "Save your-

selves." But he had already commanded them to be baptized. If they were saved before he commanded them to be baptized, and if he commanded them to be baptized because of the remission of their sins, why did he afterwards say, "Save yourselves?" I want the answer to that question. I want it. I want to see what can be said on that question.

But then we turn again to the commission of the Lord. In the 16th chapter of the Book of Mark, the 15th and 16th verses, Jesus said to his disciples (now, this is the Son of God speaking) Mr. Bogard may say Yes, he may say No,— I don't know—I'm in the dark right now. When he debated Brewer he said "No—that wasn't the Son of God and that isn't part of the Bible, that isn't inspired;" and he threw it out. But when he debated Hardeman, he accepted it as part of the Bible. I don't know which way he is going tonight. But I am going to say, and you people here will believe it, because you have a Bible at home and it's in that, and you accept that as the word of God. Jesus Christ said, "Go ye into all the world and preach the gospel to the whole creation. He that believeth and is baptized, shall be saved." Mr. Bogard said, "He that believeth is saved and may be baptized, if the church don't vote him out. Don't you see the difference? They stand as far apart as the poles. They are completely opposed one to another. They are contradictory the one to the other. Jesus said, "He that believeth and is baptized shall be saved." That is the baptism of the commission, too. We don't have to argue anything about it. That is the baptism of the commission, is part of the commission of the Lord, that baptism there is "unto," "in order to obtain," the remission of sins, for Jesus said, he that believeth and is baptized shall be saved. You get that. I want you to get that. I don't want you to miss that. I want you to realize that Jesus said it and that the man who denies it, denies the words of Christ himself. The man who says that you can be saved without being baptized, denies the words of Christ himself. Jesus said, "He that believeth and is baptized shall be saved." The question

is, shall we take the words of Jesus or shall we reject him and take Baptist teaching. Which will you take? Choose ye this day whom ye will serve. You cannot serve them both. You cannot take them both. You must deny one and cast it out, and say I take the Baptist Way Book, or the Baptist Manual, or Baptist Teaching or Baptist Belief, and I don't want the Bible. Hand me that book there, will you, you cannot accept them both. There is no way that you can harmonize the teaching of the negative tonight with the Bible that we have as our guide. I have here a little book published by Baptists, not by members of the church of Christ, there is a vast difference, sometimes people think that Baptists are members of the church of Christ but no, there is a vast difference there. Baptists are one thing, Christians are another thing. Members of the body of Christ are quite different from Baptists. This was put out by the Baptists and I want you to realize that and it is, according to the cover of it, a history of the Denton County Association of Baptists and the sixty churches within its jurisdiction, written by J. M. Rayzor, and it is printed by the Baptists and sold by the Baptists. On page 82 of this book I want to read an incident which occurred and that's the way it begins. "An incident occurred in the Pilot Point church during Rev. J. B. Cole's pastorate which involved a point of doctrine that subjects Pastor Cole to criticism and gave the incident much publicity and notoriety." What did this Baptist preacher do that subjected him to criticism? That's what we want to know. He was subjected to criticism. What did he do that brought criticism on him? "Pastor Cole went fishing one day with a business man who was not a Christian and he availed himself of the opportunity to talk to the lost man about his unsaved condition and led him to an acceptance of Christ. Joe Ives, the man who was converted said to Pastor Cole, 'Here is water, what doth hinder me from being baptized?'" Don't you remember a statement like that in the Bible? Well, Pastor Cole did, for the record goes on, "obviously Brother Cole thought of the story of Philip

and the Eunuch (Acts 8:37). The Eunuch said 'See, here is water, what doth hinder me from being baptized?'"—the very thing that this man said to a Baptist preacher. "And taking that incident as an example, he led Mr. Ives out into the water and baptized him. Reverend Cole had been a Baptist but a short time and was not up on their conception of baptism and how and where it should be administered." Mr. Phillip was not a Baptist either. He wasn't up on their use of baptism. No. He didn't know about that. He was like this fellow —ignorant of Baptist usage, ignorant of their catechism, and ignorant of how and when baptism should be administered, just as this man was "The news of the incident soon spread among the members and then the show began. The following Sunday Mr. Ives presented himself to the church asking for membership and his application was rejected and he was hurt at the action of the church and turned to another church, which readily accepted his baptism. The criticism of the pastor caused him to ask a committee of eminent brethren to sit in judgment upon his conduct. Dr. A. J. Holt, J. B. Lake, and R. C Buckner, after reviewing the tales of the incident, they wrote the church advising it to drop the matter and Pastor Cole to go his way but not to repeat the act."

By the authority of these men, you are warned, "don't you baptize like Philip did. Don't you follow the Bible example. Don't you baptize by Bible precedent. You find out, Pastor Cole, what Baptist usage is, and what Baptist doctrine is and how and when baptism is to be administered and you go according to Baptist teaching, not according to Bible teaching." Now there is the book, there is the incident. You can look it over, he can talk about it, he can rant and rave all he wants to. but its still there. That, my friends, is from the Baptists. It does not agree with the Bible. We know, then, that Philip was not a Baptist preacher and the Baptists do not follow Biblical precedent and example. They cannot do it or they'll be subject to criticism, and be told not to repeat the act. That is the language of the Baptist historian who gives us the his-

tory of the Denton County Baptist Association. So I say, then, that the baptism which is practiced and administered by Baptists, is not the baptism as taught by Christ in his commission and administered by men under his direction and guided by his spirit. Philip was guided by his spirit. Upon him the apostles had laid their hands; he performed signs and wonderful miracles; but, my friends, we can not, if we be Baptists, follow his example, for that is contrary to Baptist usage and if we do it, don't repeat the act. Do you read of anybody telling Philip not to repeat the act? Do you read of Philip being subject to censure because he baptized that Eunuch on the way that goeth from Jerusalem unto Gaza? You know and I know that you do not, but you do read and can read that and anybody can read, by purchasing the book for one dollar down here at the book store, the Baptist Book Store—you can get it there, anybody can read of this and see that Baptist preachers are subject to censure for that.

Now, my friends, the Bible teaches that baptism is for, in order to obtain the remission of sins. Jesus said, "He that believeth and is baptized shall be saved and therefore we know that the proposition is true and the Bible teaches it. But one final thought before I leave you at this time, and before Mr. Bogard comes before you for his negative speech, someone is apt to say, well I have been taught that if we do anything, if we do anything in order to our salvation, it becomes of works and not of Grace. Oh, no, my friends read your Bible, Luke 17:10, Christ says, "When you have done all things which are commanded you then ye shall say, We are unprofitable servants; we have only done that which was our duty." We have not earned salvation; we have only done our duty, and by the grace of God we'll be saved, by Grace through faith, when we have done all things that he commanded. I want to show you a picture of God giving a gift, of God making a gift. He said to Joshua when the city of Jericho was straightway shut up because of the children of Israel, he said, (Jos. 6:2), "I have given you the city of Jer-

icho." But now watch—March around that city with your men in a certain order once a day for six days, seven times on the seventh day, give a blast on the ram's horn trumpet, let the people give a shout and the walls of Jericho will fall down. And Joshua did what God commanded him. He did exactly what the Lord said for him to do. He put the people in the right order and went around the city once each day for six days and seven times on the seventh day, then the priest gave the blast on the ram's horn trumpet and he said to the people, "Shout for Jehovah hath given you the city." And the wall fell down. He had given it to them. But they had done what he commanded them to do. In the eleventh chapter of the Book of Hebrews it says "by faith the walls of Jericho fell down, when they had been compassed about for seven days." Naaman was cleansed of his leprosy when he dipped the seventh time. He had to do what the Lord commanded, not part of it, but all of it. He went to the river, he dipped once, he dipped twice, he dipped the third time, the fourth, the fifth, the sixth, and still he was not cleansed but when he dipped the seventh time, he came clean. When he had done all that the Lord commanded him, he received the blessing of the Lord. The blind man was told to go wash in the Pool of Siloam. He went and washed and came seeing and so at this time when Jesus has said, he that believeth and is baptized, shall be saved, the believer, turning from the world to do the will of God, in penitence going his way, is buried with his Lord in baptism, is baptized into Christ—is buried with his Lord by baptism, into death—he is buried with him, and he is also raised with him, through faith in the operation of God and thus, coming into Christ, his faith is made perfect and avails him and he is by his obedience, purified in soul, for Peter said (1 Pet. 1:22), "Seeing ye have purified your souls in your obedience to the truth." That, my friends, is the way of salvation. That is the way I affirm. The Bible teaches that the baptism taught in the commission, is for—in order to obtain—the remission of sins, to the penitent believer—and I thank you.

BEN M. BOGARD, *Negative*, First Speech

Gentlemen, Time Keepers, Ladies and Gentlemen: I am delighted to come before you to speak the truth as found in God's word, and to rebuke the errors submitted to you by my good friend, Mr. Smith. I refer to last night, because he did, and he also referred to the first night. Fie said he wouldn't answer toy questions last night, though I gave him over twenty of them, making arguments in a questioning way and by means of questions. He said he wouldn't answer them. He said he was under no obligations to answer them, for he was in the negative. Tonight, he asks me questions. I could feed him out of his own spoon and say, "I'll not answer your questions," but that would not be fair to this audience. It was not fair to the audience last night. I'll answer absolutely every question he asks me, whether I am in the affirmative or negative. I'll show the inconsistency in my good friend in saying he wouldn't answer me last night. The reason he wouldn't is because he couldn't, and if I don't answer him, its' because I can't. That's all there is about it, and anybody with intelligence will know that. If he could have answered my position last night—answered those questions last night—he would have gladly done it, and thus would have snowed me under. But no, sir, he would not answer—"I am in the negative—I don't have to." But I'm in the negative tonight and I'll answer his questions, one by one, as I come to them.

Baptism, as taught in the commission, is what he affirms. I'm going to assert, without fear of successful contradiction, that the baptism of the commission is entirely too early for him and his people, and the only baptism. The commission was given to somebody who was back there to receive the commission; and he himself affirms that the church of which he is a member, didn't begin until Pentecost—some time after the commission, and he himself affirms that nobody was saved until the day of Pentecost—the first gospel sermon coming on the day of Pentecost. Then the commission was giv-

en to a bunch of sinners, lost and on the downward road to hell for they hadn't yet been baptized into the church of Christ and the church didn't exist, according to his doctrine, and hence that commission belonged only to the Baptists, who can reach back to that time, and it is the only church in the world who can. It won't do my friend any good, if he is to affirm that baptism is of the commission, for he hasn't got it. If people were not there to receive it, the commission could not have been given to them—if they weren't there—he being judge. But the ones to whom the commission was given, Jesus said to them, "Lo, I am with you always, even unto the end of the world."

My friend says he believes salvation comes by faith. "By grace are we saved, through faith." We agree on that, but not on his application of it.

Acts 16:30,31 is the next scripture brought up, where the question is asked, "What must I do to be saved?" There is a fair and square answer given—"Believe on the Lord Jesus Christ and thou shalt be saved." The Lord said you'd be saved when you believed (Rom. 5:1), "Therefore, being justified by faith." Whenever you have faith, you are justified—you have peace with God—or the scripture is not true. Galatians 3:26,27, "We are all the children of God by faith in Christ Jesus"—are impersonated and baptized into Christ—have put on Christ. Who was baptized into Christ? Those who are already children of God; for we are children of God by grace, through faith. You've got a Greek testament lying there —look at the Greek word, "enduo." It means to imitate or impersonate-impersonated and baptized into Christ, and imitated Christ-impersonated yourself as Christ. Like one dressed up like an actor, would be impersonating an actor; if he dressed up like a prize fighter, he would impersonate a prize fighter. Baptism is an impersonation of Christ. My friend cant be baptized in imitation of Christ, for Christ was not baptized in order to salvation as the Son of God, for he was already the Son of God and was baptized to manifest that

fact. And when we are baptized, we imitate Christ, being children of God by faith in Christ, and we imitate him by being baptized. That's precisely what the Greek means. He's got the lexicon lying right there before him, he can look it up. I come mighty near knowing what's in that lexicon. We'll see in a minute, when I get further along down the line.

The next passage he quotes is Galatians 5:6, We are saved by faith, "but faith that worketh by love." Now get it—he quoted that scripture, "Faith that worketh by love," is the faith that saves. Now, does the faith that saves, work by love? Well, then, faith won't strike a lick of work until love puts it to work, and I John 4:7 says, "He that loveth is born of God and knoweth God." Faith won't work until you have the love of God in your heart, so says Paul, and when you have the love of God in your heart, you're already born again. In I John 5:2, "This is the love of God, that you keep his commandments, and his commandments are not grievous." Every man who loves the Lord, proceeds to obey him. You don't obey him in order to love him—that's nonsense. But your obedience comes because of love, for faith worketh by love and he that loveth is born of God and knoweth God. My friend said, Hold on, you must obey all the commandments, and he asked the question—and I said that I would answer every question. He said, "Mr. Bogard, is being baptized a command?" I could do like he did last night and say I'm not on the witness stand, I don't have to answer you— why don't you say whether or not it's a command? That's the way he talked to me last night, but ladies and gentlemen, I claim to be a debater, not a quibbler, and I'll answer his question and not quibble and try to get out of it, like he did last night. I'd be ashamed to appear before an audience and say, "I'm not answering my opponent's questions." Yes, sir, I'll answer it. I'll give you the scripture for it. In Acts 10:48, "He commanded them to be baptized." I'll not only tell you it's a command, but give the scripture to prove it. Of course!

But who was commanded to be baptized? That's the question between us. But he said, "Hold on, in order to obey you've got to be baptized, if that's a command." Yes, sir, and to observe the Lord's Supper is a command. Now I put a question back to you and you've got to answer it or go back on your own proposition—you can answer when you are in the affirmative. I ask you, is the Lord's Supper a command? I ask you, if you contribute your money on the first day of the week, is it a command? I ask you, is it a command to visit the fatherless and widows and keep oneself unspotted from the world? Is that a command?

If we've got to obey all the commands in order to get the remission of sins, you haven't even got it when you're baptized—you're only started on the road toward it. But no, you don't have to obey all the commands. Would he say that? Then, did you obey a command when you confessed that you believed Jesus Christ is the Son of God? If so, your faith was obedient before you were baptized, you being judge—faith before baptism.

Then he came to Acts 2:38, where it says we are baptized in the name of Christ for the remission of sins." Now, he said he had forty-seven translators and every last one of them translated it either "for" or "unto," and all that. Would I go against all those scholars? No, I agree with them, but my friend won't. You build an addition to your house. If your house wasn't already there, you couldn't do it. Build an addition to the house—baptized unto the remission of sins. You don't build an addition to the house in order to have the house, but you already have the house and build an addition to it. Having obtained remission of sins by faith in Jesus Christ, then you are baptized unto that remission of sins, not in order to obtain it. I agree with those forty-seven scholars.

Now he said, "I've got Mr. Thayer lying here on the table." You turn to the bottom of page 184 of that lexicon—I said it was the best lexicon in the world and I stay with

it. My friend doesn't know anything about it yet. He has to have help from Mr. Hines in order to get by with it. I can tell you what it is by heart. Nobody knows it better than Brother Hines and the other brother up there. My friend Smith, doesn't know anything about it. About all he knows is to blow and make a great big noise, and tell us that "I've done this and I've done that," and advertise himself in his own paper as being young and powerful. Well now, a young and powerful man ought to be careful of himself going up against an old man who is limping; but, a new broom may sweep clean, but the old broom knows where the dirt is and I'm going after the dirt tonight—and don't you forget it! At the bottom of page 184, Thayer says the Greek translation of the word "eis," is translated "for" when it expresses the idea of relation, and mean's with reference to, or as regards. It means "into" when it is used with reference to a place, as going into a house or a city, or into heaven, into hell, or into water or into any location. But when it expresses the idea of relationship, it means in reference to, or as regards. When one is saved, it does not change his location, but it merely changes his relationship, hence "baptized eis remission," means "baptized with reference to the remission of sins," and not into or in order to obtain. But he says that Mr. Thayer says that the word "eis" does mean to obtain, in Acts 2:38. Now, something is going to drop—drop hard— and you've got to either take Thayer's comment that I quote to you on the same page of the same book, or go back on his comment there. He's a great man—a great lexicographer —a great definer of words—the greatest in the world—but being an Episcopalian, he believes in baptismal regeneration z?.nd when he went to putting his opinion into the meaning of the passage, he turned himself into a commentator and I do not say that he's the greatest commentator in the world, but as a lexicographer, he is. As a lexicographer, I'll give you' five cold dollars if you find where eis means to obtain, in his definition. But in commenting on Acts 2:38, he says eis

means to obtain; and on the very same page, in the same column, of the very same book, he comments on I Cor. 15:29, "baptized for the dead"—eis, the dead, and he says that means in order to obtain the salvation of those who are already dead. Now, you take one or the other, or both, it's up to you. If you take him as a commentator, I'll run you into baptizing somebody who is already dead, for his salvation. If you won't take his comment there, then go back on the other. I take him as a lexicographer, but I do not take him as a commentator. Why, the man you are quoting as a commentator, believed infants went to hell without baptism—if you take his opinion about theology. But take him as a definer of words, the world can't beat him and when he goes to commenting on any particular passage of scripture, his opinion is worth no more than anybody's else. Astonishing that these forty-seven scholars he's talking about, didn't translate it "in order to obtain," even one time. Very well. I didn't look at the book, I know what's there. Take it and read it or confess you don't know what you're talking about. I'll give you an illustration of that word e-i-s, (ice) translated "for" in Matthew 3:11—"Baptized unto repentance"—eis repentance. I ask therefore, were they baptized in order to repent? Certainly not; but because they had repented and with reference to their repentance. Now, let me give you a Scriptural illustration. Let Peter explain Peter. In Acts 2:38, "Repent and be baptized for the remission of sins." Peter, what do you mean by that word "for?" How do you use it? Let him explain himself. I quote Acts the 10th chapter. You read there about the conversion of Cornelius's household, and it says, while he yet spoke these words to Cornelius, "The Holy Ghost fell on all them which heard the word. And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also *was* poured out the gift of the Holy Ghost. For they heard them speak with tongues and magnify God. Then answered Peter, Can any man forbid water, that these should be baptized, which have

received the Holy Ghost as well as we? And he commanded them to be baptized." Who were baptized? Who were commanded to be baptized? Those who had proof of their salvation. Now, don't get up here and say I said you had to have the baptism of the Holy Ghost in order to be saved. I never said it. We don't believe it. But nobody ever did get the baptism of the Holy Ghost until after he was saved. Why Jesus said in John 14:17, "Whom the world cannot receive." But Cornelius' household did receive the Holy Ghost and they received the Holy Ghost before they were baptized, and they were the ones who were commanded to be baptized, according to the 48th verse which I gave you a while ago. Let Peter explain Peter. He was the preacher here and in Acts 2:38. Are you going to make Peter contradict himself? You have to, according to your position. Very well.

Question—another one—he gave me two. If I ever get up before an audience and I won't answer questions because I'm in the negative, hereafter, God helping me, I'll never get on the platform again to meet an opponent. I'll confess that I can't do it, like a man, and not twist out of it and quibble out of it, like my friend did last night. He was ruined if he answered my questions last night and he knew it, so he wouldn't do it. God bless you, I can answer his questions and it'll fix him all the better, when I do answer them. Question:—After Peter said, Be baptized for the remission of your sins, he said Save yourselves from this untoward generation. If Peter meant what you say he meant, then a man saves himself and not Jesus Christ our Savior. "Save yourselves." He didn't say, "Be saved," from this untoward generation, but there was something they could save themselves from. What was it? They could walk out from that Jewish Theocracy and declare their independence of it and get away from that generation and line up with God's people. But how line up with God's people? My friend said it had to be done by baptism. I deny it, because scriptures do not teach it. Well, he says the Baptist Church votes. He's taking up Baptist

Church practice now. We are not on the Baptist Church practice. If I were to do like he did and say I'll not answer, but bless your soul, I'll answer, yes, we vote, and you vote, every time you take in a member, somebody's got to vote, somebody's got to acquiesce, somebody's got to consent to your coming in. I'll go to the scripture for it. When Peter went over to the household of Cornelius, he took six brethren with him and there they witnessed the wonderful manifestation of faith and then Peter said, have you any objections, do you forbid water, that these should not be baptized, which have received the Holy Ghost as well as we? Why did he consult them about baptizing these converts, if they had nothing to do with it? Turn if you please to Romans 14:1 Him that is weak in the faith, let the preacher shake him in, like Smith does. Let Smith take him in. No, sir. "Him that is weak in the faith, receive ye," and he's writing to the church at Rome, and the whole church was told to do the receiving. Don't get up and say they're already in. How in the name of God are you going to receive them, if they are already in?

He asked about Philip and the Eunuch. He brought up that book and if I had been on that Council, I'd have told that man not to do it again, too, for he didn't do anything like what Philip did to the Eunuch. It is Baptist practice and Bible practice, if a man goes into a new territory where there are no churches, and starts the work, that that man baptize the first convert and start the work. After one man's on the ground besides the missionary, then that one's to be consulted as a matter of fellowship and that other man's got as much right as anybody to the fellowship, as much as the preacher has, and so this man took the fellow in when there was a Baptist Church right there in the neighborhood, while there is a scripture that says, "He that is weak in the faith, receive ye" referring to the whole congregation and if there had been only one other person, he ought to have consulted him; but he didn't do anything. He consulted nobody when they were right there to be consulted. Philip and the Eunuch doesn't fit my friend's doctrine at all.

Now, I have something I want to be sure to get in the book. I called attention to my friend, awhile ago in his mention of the commission. It doesn't fit him or his people, or the church of which he is a member. It began way down this side of the time that commission was given. The doctrine preached by my friend had no existence before the time of Alexander Campbell. Campbell said, in the Millennial Harbinger, vol. 1, page 300,1 quote; "the cause we plead was not plead by Stone or anyone else twenty years ago." He said that in 1831. The cause we plead, doctrine he preached, it wasn't preached by anybody twenty years before that. That runs it back to the year of 1811 and I read on the first night of the debate where the church of which my friend is a member was made up of excluded Baptists, for Alexander Campbell said on page 465, the Religious Encyclopedia, because Baptists had withdrawn fellowship it was by constraint and not by choice. The church was made up by excluded Baptists, 1800 years after the commission and he comes along here talking about administering the baptism of the commission. Your church started with Alexander Campbell. Campbell himself declared the doctrine was not in existence twenty years before he spoke those words and the Baptists have come all the way down from Christ. Now, here is one thing my friend tried to take advantage of last night, but he's afraid to put it to the test. He said show me one single passage of scripture showing that a sinner is dead. Said that didn't have sinners dead. I opened the Bible instantly, oh I was panting for him to say, pass the book up, like I asked him to do when he quoted the scripture—Chimney-corner scripture that was not in the Bible at all that the sacrifice rolled their sins forward a year. I said, give me the chapter, and the verse. They preach that until the people think its in the Bible and a lady went away from here the other night and said "why, it is in the Bible, I know it is, I don't know why Brother Smith didn't give him the scripture." He can't do it; it's not there. I said hand it up to me and I'll read it and he wouldn't

hand it up to me. I thought it would be that way last night. I opened my Bible, but he never made the challenge. He said the sinner was not dead. The sinner is dead. Bless your soul and it takes more than a dip in the water to get him saved. Here are the scriptures: Romans 4:17 "Dead in trespasses and sin." Luke 16:24 "This my son was dead and is alive" and Ephesians 2:1-16 "Dead in sin" Col 2:13, "Dead in sin and made alive" 2 Cor. 3:14 "If Christ died for all, then were all dead."

I had my finger on the verse, and ready to pass it up to him last night; but he didn't have the courage to do me that way. You ask me for a verse of scripture, and I was ready to pass it up. You didn't have the verse of scripture. I told you to pass it up and I'd! read it and quit the debate and promise never to debate again. I did have the scripture and you didn't give me a dog's chance while my mouth was closed. I had no right to butt in, according to the rules, but if he'd said pass the book up, I certainly would have done it. Very well, now, my friend took advantage today over the radio carrying on the debate at the 8:30 radio, I heard him with these ears of mine say that he had a great victory down here and that a Baptist preacher said to him that he had defeated me, that Bogard was whipped—that a Baptist said it. I do not deny that some preacher said it, but I demand the name and address of the man, for I want it to go into the book, for I want to know who the fifth columnist is. There are enemies, yes sir, there are plenty of enemies who wear the name of Baptist who'd cut my throat, just like you've got some in the Christian Church and some of your own church of Christ folks who'd cut your throat, and you know it. Enemies inside the camp. I want to know who the traitor is, and I want it to go into the book for the Baptists to know who he is, when they read it.

Now, I come to another argument. I want to put this in the book and get it sure. John the Baptist demanded fruits before he baptized the people. That's found in Matt. 3:7 and

in John 15:4. Jesus says you cannot bear fruit unless you're in the vine. He demanded fruit bearing children of God before he would dip them in the water. Why? Because Jesus said "Ye can't bear fruit unless you're in the vine." John demanded that they bear fruit before he baptized them. Again in 2 Cor. 6:2 it says, that Now is the time, Now is the time. If baptism is necessary you cannot preach that and tell the truth. In my church in Little Rock, we have a baptistry that takes 45 minutes to fill it. If I get up there and preach, Now is the time, and a man comes down and says I'll take him, I say, Partner, I told you a while ago, Now is the time, but you'll have to wait until we fill the baptistry, or if we go out to the creek, it'll take an hour to get out there. My friend can't preach "now," but when we preach salvation by Grace through faith, we do preach "now." A man can believe now, this very minute, but he can't be baptized right now. It takes some time to go either to the creek or to fill the baptistry. I preached in the penitentiary in Little Rock, where they wouldn't let me speak to the men except of sin, wouldn't let me shake hands with them, wouldn't let me meet them, or anything of the kind, told me I shouldn't do it, but I said to those men, the penitentiary bars can't deprive you of salvation. In this jail in this prison, you can be saved now. And Floyd Collins was caught in a cave in Kentucky, a rock fell in behind him and he couldn't get out, he lay there and died and a Baptist preacher went in and told him he could be saved, now, but he died before he got out. Now if a rock got between him and God Almighty, God couldn't get over that rock, according to my friend. You can't preach now, Whosoever will, let him come. Floyd Collins wanted to come but he couldn't. There was a rock between him and God. Those prisoners might have wanted to come, they couldn't because the penitentiary bars kept them away, but I can say now to any human being, my friend can't say it and preach according to his doctrine. Thank you.

EUGENE S. SMITH, *Affirmative*, Second Speech

Mr. Bogard, fellow moderators, ladies and gentlemen;

I am still young and powerful. Brother Dunn, who sits on the platform tonight, preached in the home town of Mr. Floyd Collins and knows the family. Floyd Collins and his family are members of the church of Christ, testimony has been given and Mr. Bogard has had it before, even in the Hardeman debate—he left it home tonight, no, he has it here—that Mr. Floyd Collins was a member of the church, of Christ before he got caught by the rock. That was presented to him and evidence was given in Little Rock two years ago and still he comes before this audience and tries to make a play on a thing like that and prejudice your minds into holding to Baptist doctrine and foregoing the pleasure of obeying the Bible. He says it takes time to fill the baptistry—I keep one filled when I'm preaching. I say, "Come on, here it is, the water is here I will baptize you"—They went the same hour of the night and were baptized." Philip and the Eunuch went down into the water.

He says that when he goes to the penitentiary and preaches to them they won't let him shake hands. Do you know that I have yet to find a penitentiary where they won't let a preacher go in to baptize a man? — I have yet to find one that will not open its doors and make arrangements for a gospel preacher to baptize a man. Of course, if somebody comes along and says it doesn't amount to anything, it isn't worth doing, and that you can go to heaven without it, why then, what's the use? What's the use anyhow? I talked with a fellow down in Del Rio, Texas, when I was there. He was a deacon in the Baptist Church and I said, "Buddy, tell me, do you have to be baptized in order to get in the Baptist Church?" And he said "Yes," and I said, "Do you have to be baptized to go to heaven?" and he said "No, sir," I said "It's just a little bit harder to get in the Baptist Church than into heaven, isn't it?" What the use of a man in the peniten-

tiary being baptized, if the preacher says he can go to heaven without it? Yes, salvation is *now*, but the sinner must hear and he must believe, and it takes time some time to preach to him the words. What if he died before he heard the word? There is no difference there. Baptism is necessary and making a quibble like that isn't going to get him out of the thing at all. Now, he says John demanded the fruits, before he would baptize them. John said, "Bring forth fruit worthy of repentance." But it depends on Mr. Bogard to prove that he demanded that fruit before he baptized them. He said "Bring forth fruit worthy of repentance," when he saw them coming to his baptism. He said to them "Bring forth fruit," but where is the Bible, where is the verse that said he refused to baptize them until after they brought forth the fruit. Where is it? He commanded them to bring forth fruit worthy of repentance, but where is the scripture that says that he would not baptize them until they brought forth that fruit? It's lacking, he didn't read it. He presumed. He argued from something that was not there.

Well, then, he says much about what I asked him for last night; About the scripture I asked him for, and the book will show and I will see to it that he doesn't change the wording when he reads the proof; the Dictaphone records are there and will show he absolutely—shall I say lied about what I asked? I am tempted to say it because that's what it is and I don't believe in calling a thing something else. He said that I asked for a scripture that the sinner was dead—I did not do it—He got up here and talked about a dead sinner—I said, "Where is he Bible that says "dead sinner?" Where is the verse that says "dead sinner?"—That's the scripture I asked for and he hasn't brought it yet and he won't bring it. He made a big play about "sins rolled forward."—He wanted a verse with those words in it; I wanted a verse with "dead sinner" in it, and I still want it.

I know the Bible teaches us the sinner is dead and I know that and he knows that the Bible teaches that the atonement

of the Old Testament did not bring the forgiveness of sins, for the blood of bulls and of goats can never take away sin and those sins were there and remembrance was made again of them year by year until Christ died, the atoning lamb upon the cross. He believes in the death of Christ for the remission of sins and that not one sin was forgiven, but that they were all held there until Christ shed his blood. He believes the very thing that I was talking about. He was making a play on words, "rolled forward." Well, he says things up here in impressing an idea, that are not verbatim ad literatum according to the scripture. He couldn't find the words "dead sinner" in a verse. He can find that the sinner is dead and I can find the blood atonement was made but that it did not give them the remission of their sins for the blood of bulls and goats could never take away sins, but remembrance was made year by year continually so long as those sacrifices were offered, and he knows that's true and everybody here knows it's true and it was only his sophistry that he was using to attempt to evade the issue and to beguile the minds of the innocent and deceive those who might think that he had made a point. And some people did go away from here the first night and thought he had made a great point by that. Why, I am surprised that anyone would think he had made a point by that. He wanted certain words; I wanted them last night. Tonight he comes back and says "I wanted something else"—the book will show what I asked for and will show that he did not give it. And the book will show about this question answering business; that last night he didn't answer those questions that I asked of him and that he steadfastly refused. Why? Because if he had answered them, he would have put all the babies in hell, where he says the Episcopalians put them. Because if he had answered them he would have said that babies were born as black as midnight and they cannot be saved without the direct operation of the Spirit and if they die in infancy without that operation of the Spirit, they are lost. He wouldn't put them down. He

wouldn't answer it, the book will show that he didn't answer it. Regarding the condition of the heart of the man and regarding the direct operation of the Spirit, well he says, now no man taught this doctrine of my friend until Mr. Campbell came along. I didn't read from Mr. Campbell. I read from a Book considerably older than that. I read from a New Testament written in the First Century, A. D. I read the word of God. I read the Command of Jesus. I read the statement of Peter by the Holy Spirit and that Book teaches my doctrine. That's my teaching. That's what I teach. I have no Baptist Way Book or any other kind of a Way Book. I have no Manual. I have no form of teaching. I teach the Bible, and I don't care what anything else in the world says or what anybody else says or how deceived or deluded or mistaken anybody was. It matters not who the man was, the Bible teaches it and I read it from the Bible. He can find a thousand men who say that the Bible, or that this was not taught before, and that wouldn't make it so, for I can read it right here. Now, he said I touched lightly on Pastor Cole and said that that was not Baptist doctrine and that's what I wanted him to say. He said that to baptize a man like that was not Baptist doctrine. Well, I know that it's not. And then he tries to get some solace and comfort out of Cornelius in the 10th chapter of Acts and Peter taking with him six brethren over there and asking them "Can any man forbid water that these should not be baptized?" I want to talk about these men over there. I want to talk about that baptism of the Holy Spirit for a little while. For he said that when these were baptized that they had proof of salvation. That they had proof that they were saved, before they were baptized. I deny it. I deny it. They had no proof that they were saved. They were not saved for the 11th chapter of the Book of Acts, when Peter went back to the City of Jerusalem, he began and expounded the matter in order unto them saying, I was in Joppa They sent for me. I took six brethren with me. I went to Cesaerea and when I came down there according to the words of an angel that had spoken to

Cornelius who sent men unto me. That man was to hear words from my mouth whereby he was to be saved. "And as I began, as I began, as I began to speak, the Holy Spirit fell on them as on us at the beginning." Don't you see that the Holy Spirit fell on them before they had heard the words? "As I began to speak," not after I had spoken the words whereby they were to be saved. But as I began to speak and they were to be saved by the words of the gospel, which is the power of God to save man's soul, and it pleased God through the foolishness of preaching to save them that believe. But here, these people had the Spirit poured out upon them before they heard. As I began to speak, before they heard the words whereby they were to be saved. What did he talk for anyhow? The Holy Spirit fell on Cornelius and his household to convince the Jews that the gospel invitation which had been extended to the Gentiles on the day of Pentecost, was to be lived up to and Gentiles were to be accepted as fellow members of the body and fellow partakers of the promise and fellow heirs of the gospel and for that purpose the Holy Spirit came on the house of Cornelius and that happened before they heard his words "as I began to speak." Now, he may go to the 10th chapter of Acts and he may read the whole sermon, and read that "while Peter yet spake the Holy Spirit fell on them," but yet in the 11th chapter where Peter was on trial about the matter, in a manner of speaking, and Peter expounding in order, tells just at what part of his speech this Holy Spirit fell, "As I began to speak" the Holy Spirit fell on all them that heard the word. And here's what it says: "They heard them speak with tongues and magnify God." So if that Holy Spirit coming on them was proof of their salvation, they were saved without faith; they were saved without repentance for faith precedes repentance and they had no faith in Christ when the Holy Spirit came on them—No faith in Christ. They had not heard of Christ, and when they spake with tongues they magnified God, God, God in whom they had believed, and God to whom Cornelius had prayed, but not Christ. They spake in

tongues and magnified God but they had not yet heard the gospel of Christ. It was as Peter began to speak that gospel of Christ unto them, they had not yet believed for faith comes by hearing. They had no faith in Christ and if he says that that is proof of salvation, then they were saved without and before faith and repentance which follows faith. And he himself said that that isn't an example of conversion, anyhow, you don't have to have that. Why did they have to have it back there? God is no respecter of persons. If the baptism of the Holy Spirit was a proof of their salvation, why doesn't he give it to everyone? Why isn't it a proof in every case? And if it was the thing that convinced men back there that these were worthy of membership in the Baptist Church of which he speaks, then, my friends, why don't they demand it today, and why don't God give it today? It wasn't a proof of salvation back there and he knows it. He knows that that isn't true, and he knows that it isn't a proof of salvation today and that it is unnecessary, and that he has only used that to becloud the issue and to deceive the minds of those who are here tonight. He says Romans 14:1 says "Receive him that is weak in the faith," that's a child of God. That's a child of God. That's not one coming out of the world, but that's a child of God, one weak in the faith and you receive him. That's another Christian, that is in the body of Christ.

And then he says on top of that—we are just going back through this one by one—where did Thayer define "eis," in order, or to obtain, forgiveness of sins? Let me have the book. I just want to get it, and want to read it. I don't want to fool around about it; I just want to read it. I see it. I want you to see it. He says that Thayer didn't define it. I will read it and I will ask his moderator to read it or anybody else or anybody out of the audience he wants to call to come up here and on page 94 we have Mr. Thayer, and I don't know anything about it and he doesn't either. I only know what we read out of the book, that's all, whether you will read it or whether you memorize it, it don't make any difference. When I start-

ed in over at Freed-Hardeman College to go to school I said "Brother Hardeman, I think I ought to study Greek." And he said, "Gene, now just simmer down, just simmer down. There's no need of your studying Greek. You study it ten years and you will still just have to pick up Thayer and read what Thayer says and your word won't be a bit of authority anyhow." Now, why doesn't he find in Thayer where it says "eis" means "because of." Why doesn't he find that, "because of?" He is always talking about "for" meaning "because of." Why doesn't he find where some translator translated it "because of?" Why doesn't he find where some lexicographer says "because of?" Now, get this, on page 94, where Thayer said this: "To obtain the forgiveness of sins, Acts 2:38." Talking about baptism, he is defining "baptidzo," the various uses of baptism and the way it is used in the scripture and says on the second chapter of Acts and the 38th verse, and he cites the reference and says in Acts 2:38 "eis" means, to obtain the remission of sins; baptize to obtain the remission of sins. That's what Thayer says. It's here. Do you want to see it? You know it's there. You know it by heart. He knows it by heart. He knows it is there and he cannot deny it. He may say it isn't so. He may say it was a comment, but it is not a comment. Thayer is not a commentator. He is a lexicographer. He is giving the definition of the Greek word, and that, my friends, is enough. Now, he says, when he talks about "eis" on page 184, he says that it means "with reference to or as regards when it has connection or has reference to relation, but that when it is location it should be translated "unto." Now Mr. Bogard says that it should not be translated unto, it should not be translated unto where the translators have translated it—47 of them, and 101 who gave the revised version—they were all mistaken—they didn't know Greek. They had to wait until Mr. Bogard came along to tell them whether or not it was used there of relation or a location. They didn't know a thing about it and they every one got it mixed up. They gave him the rule—these men who knew the Bible—

who knew Greek language—who knew the definition of Greek terms—who knew how to translate and how the various words were used and what form was used in all of those connections. They gave him the rule but they didn't know how to translate it. They made the rule but they didn't know anything about it. Wait for Mr. Bogard. Why, of course, when a person becomes a Christian he changes location. Didn't you know that? In the first chapter of Colossians, the 14th verse, Paul says, "Having been delivered out of, out of, and translated into." Did you ever think about that? Let's turn over there and just get it as it is, just as it is, and see how the location of an individual changes when he become a Christian. Paul says, "who delivered us out of the power of darkness." When you go out of something and into something, that's a change in location—that's why they translated it "unto" when it comes to a matter of being baptized into Christ. It isn't being baptized with regard to Christ or relation to Christ, No, but with reference to Christ, that is being baptized *into* Christ. It is a change of location and of course, a change of relation. Because when one comes out of the power of darkness and into the Kingdom of God's Dear Son, his change in location brings about a change in relation and thus in Christ he is a child, but out of Christ he is not a child, "for we are all the children of God by faith in Christ." But so long as we are out of Christ we don't have that relation to God. We are not his children out of Christ—we are children in Christ and in order to come into Christ and have that change of location and be delivered out of the power of darkness and translated into the Kingdom of God's dear Son, you have to be baptized into Christ and change that location. Well now, he says that he agrees. That's about all he says about Acts 2:38. He said, "I agree with the translator." You agree when they say in the marginal note, on Mark 1:4, that "for" means unto, and that it is the same Greek word that you have in Acts 2:38 unto the remission of sins? Do you agree? That's what he said—he agreed with them, so now he has committed himself.

Now, here is one other thing that I want to get into this record, and I want to get it in your minds. There is in the New Testament a passage, a phrase, that is identical in the Greek and in the English, in the Greek Testament, in the King James Testament, in the Revised Testament, you can compare them and they are identical. In Matthew, the 26th chapter when Jesus was giving the Lord's Supper to the disciples and he was ready to ascend back into heaven, before he was crucified and raised from the dead and went into heaven, he said to his disciples as he gave to them the Lord's Supper at this time, the 28th verse of the 26th chapter: "For this is my blood of the covenant which is poured out for many unto remission of sins," unto remission of sins. That is the same phrase that we have in Acts 2:38—unto the remission of sins. It is the same in the Greek, it is the same in the King James Version, it is the same in the American Revised. It is the same my friends, everywhere that you go. Now, did Christ pour out his blood because of the forgiveness of sins, or in order to obtain the forgiveness of sins? If he says tonight that he poured out his blood because of the forgiveness of sins, he says that sins were forgiven before Christ shed his blood, and we know that the Bible does not teach that, and when he says that, my friends, when he says that Christ shed his blood to obtain the forgiveness of sins, then he must say that baptism is in order to obtain the remission of sins, because it is identically the same word and there is no difference. Well then, he asks about this: He says that we have to observe the Lord's Supper and we have to give of our money. Yes, sir, Mr. Bogard. Children of God will die and go to hell if they don't give their money to the Lord. They will die and go to hell if they don't observe the Lord's Supper. Yes, sir, I preach it every week of my life. Just as often as I get before the members of the body of Christ I preach it. Well, you say, What if one died before Sunday? Well, he isn't commanded to observe the Lords' Supper before Sunday comes and if he dies then there wasn't any command to him about that. He

wasn't commanded to lay by in store until Sunday came, the Lord's Day, the first day of the week, and he died before that. He had been baptized he had obeyed the command of God, there was no command for him to give or to observe the Lord's Supper until the Lord's Day, but when the Lord's Day comes if he forsakes the assembling of himself and the saints and does not observe the Lord's Supper and does not give of his means and does not pray and does not do the things that God has commanded, of course, he will die and go to hell. Wait till we get on that tomorrow night. They say that he can't do it, but he can. Sure he can. Absolutely, he can.

Well, then, he comes to talk about some of the passages that speak of faith and of love; well, you agree now that justification is by faith, but it is faith that works through love. He says that one who is born of love is born of God. One who loves is born of God. Read this from the Bible— and he says that—there's another scripture over there that says we are justified by faith. There's even another over there that says, "even baptism doth now save us." Are you going to just leave out everything but one line? There are many things in the Bible—the love of God, the faith in God and the grace of God and the blood of Christ and baptism and repentance and hope—and how many more could we name if we went on? We are saved by these things, not by any one alone, but by all of them, by the things that God says we are saved by. And when he says "by love" and cuts out "baptism" we repeat he cuts out everything else—faith, blood and hope, everything—he cuts it all out. And the Bible says "by love," sure, and the Bible says "This is love, that you keep his commandments." And you don't have love until you keep them. That is love, the keeping of his commandments, and you don't have them, but they all work together. Well, he says, now, when one confesses his faith in God, it is faith confessed not complete. Faith confessed does not bring the individual into Christ. It takes faith, faith confessed, faith that leads to repentance, faith that leads to baptism, and baptism

is into Christ—for it is in baptism that the location is changed and the translators knew that and they gave it accordingly.

Now, he says the Baptists can reach back and take hold of the commission but Smith cannot. I affirm before this audience tonight that neither God, man nor devil ever noted on the pages of any book in the history of the world, the name "Baptist Church" for more than 1600 years or for almost 1600 years, after that commission was given. You can't find it in the writings of God, man or devil, for all those 1600 years—it isn't there. Let him produce the book and read it—that was written before that time, hasn't been revised—get the book written before that time and show where God, man or the devil ever spoke of the Baptist Church, for almost 1600 years after that commission was given. He asserts it's too early for me. No, my friends, it is not. Jesus had selected twelve and to them he gave that commission and told them to go and preach the gospel to every creature in the world and to baptize people and to teach them to do the same thing. I am under that authority.

And in my closing speech tonight I am going to set before you the proof of God in the minutes that I have and show you just how this thing was set up and he will not be able to tear it down tonight or any other night.

In Matthew, the 28th chapter, beginning the 18th verse, Jesus said, "All the authority in heaven and in earth hath been given unto me. Go ye therefore and teach all nations, baptizing them into the name of the Father, the Son and the Holy Spirit, teaching them to observe all things whatsoever I have commanded you." In Mark 16, 15th and 16th verses, he said "Go ye unto all the world and preach the gospel to the whole creation. He that believeth and is baptized shall be saved." In Luke 24th chapter, he said "Thus it is written, and thus it behooved Christ to die and to be raised from the dead the third day that repentance and remission of sins should be preached in his name among all the nations, beginning from Jerusalem." This was the commission the Lord gave. These are

the rules that he gave to those men, who were to receive the Spirit and were to be set in the church first and who were, by their preaching, to bring men and women unto salvation. These are the rules. Do you remember the old arithmetic book we used to study in school? How as we began to study a new kind of problem, there was a page of rules given, and then we turn right on over and there is an example of a problem worked by those rules, and then every problem in that division of that book would be worked by those rules, like that example, do you remember that? And Jesus said to his disciples, "Go, go preach to all nations, to every creature." What are you to preach? You are to preach the gospel and when the gospel is preached, what will it do? It will produce faith, for faith comes by hearing. Preach the gospel and he that believeth, and what else will come in there? Repentance will come in there. And what else? Baptism, for he said you are to preach repentance, and he that believeth and is baptized shall be saved. And when a man has believed and has repented and been baptized, what then? He's saved. He has the remission of his sins. Lord, where is this to begin? Where is this to begin? In the City of Jerusalem. Now, turn the page. Here, in the City of Jerusalem, on the day of Pentecost. "And when the day of Pentecost was fully come, suddenly there came from heaven a sound as of the rushing of a mighty wind, and it filled all the house in which they were sitting. And there appeared unto them cloven tongues, parting asunder, like as of fire, sitting upon each one of them. And they were all filled with the Holy Spirit and began to speak with other tongues, as the Spirit gave them utterance." Then down to the 22nd verse, as the Spirit gave them utterance, "Peter, standing up with the eleven (22nd verse) said, Ye men of Israel, hear these words. Jesus of Nazareth, the man of God, whom God hath approved by miracles, wonders and signs, which God did by him in the midst of you, even as ye yourselves also know; him, being delivered by the determinate counsel and foreknowledge of God, ye, by the hands of lawless men, did crucify and slay. Whom God hath raised

up, having loosed the pangs of death, because it was not possible that he should be holden of it." And they cried out! They had crucified the Lord! But now, with the preaching of Peter, they believed and cried out, "What shall we do?" And Peter said—now here is the example. In what order? Repentance first, then baptism, then remission, Peter said, "Repent and be baptized, every one of you, in the name of Jesus Christ, unto the remission of your sins, and you shall receive the gift of the Holy Spirit."

There is the working out of the problem, my friends, according to the rule, and he can talk about the grammar, he can talk about the Greek, he can talk about everything under the shining sun of heaven, but still it will be in your Bible when you go home. And when you read it and obey it, you will be saved, and until you read it and obey it, you are lost— and I thank you, and I assure you that so long as the Bible stands, it shall be the proof of the proposition I have affirmed tonight.

BEN M. BOGARD, *Negative*, Second Speech

Gentlemen Timekeepers, Ladies and Gentlemen: To say that I am amused is to put it very lightly, but I have so much regret that my friend showed his defeat by losing his temper and using that ugly word "lie"—that's unparliamentary, ungentlemanly and I never engage in that kind of barroom stuff. If he wants to put that in the book why, he is welcome to it. It is a whole lot easier to say a man lied than it is to meet his argument, and I pass it up because I don't care to give the only answer that, in Texas, is generally given. And that word is past, being a Baptist preacher and a Christian I will not retaliate that way.

My friend said you couldn't find anybody, any history that said the Baptist Church began anywhere up to 1600 years after Christ. I bring along with me always these pages taken out of the large book written by Armitage. It is a very

large book, larger than the University Dictionary, and usually my friends who belong to what is commonly called the Campbellite Church, I am not calling him a Campbellite, usually have these pages torn out of the book. It says "The History of the Baptists, traced by their vital principles and practices, from the time of our Lord and Savior Jesus Christ, in the year 1886 by Thomas Armitage"—front page of that great Baptist history. Then, there is another, page 343, Benedict's History says that in the year 595 in Wales there was a Baptist Association and thirteen Baptist preachers with a Baptist College at Bangor, with Dynought as president of that college. Page 343 Benedict's History, year 595. Now, he gave his false statements here, and I gave you the history. This little book that I am advertising for 10 cents, will tell you where to find all of those pages of history, tracing Baptists from the time of Christ down to the present. You ought to investigate it and find the books that have these statements in them. And by the way, I have run the Alexander Campbell line of Baptist Church succession, found in his book on Christian baptism. I have copied it almost exactly—the founder of your church said the Baptists existed back through the ages. Why certainly, this can be done. Well, he brought in the Baptist Church tonight, I thought I'd rub it in on him just a little in passing along. Very well.

Now take up the speech in the order in which my friend delivered it. I spoke of Floyd Collins in that cave in Kentucky when a rock fell in between him and the getting-out place, and he couldn't escape. He couldn't be saved. He couldn't do anything, because a rock came between him and God. Why, he said Mr. Dunn preached in that town where Floyd Collins lived and that Floyd Collins was a member of the church of Christ. That didn't stop him from needing salvation. We all need salvation — every last one of us. Floyd Collins found he was a poor lost sinner down there in that cave and I hope my friend Smith will be convicted of sin, but I hope there won't be a rock

between you and God so you can't get there. Why sure. What had it to do what church he might belong to? Floyd Collins said he was a lost sinner and a Baptist preacher went in there and read the scripture to him by a flashlight and told him how to be saved, but according to my friend he couldn't be saved. Suppose he was a member of the church of Christ, so-called, that's wholly unknown in the scripture. The idea of a name being in the possessive case. The churches of Christ means the congregations of Christ, certainly doesn't mean a name. Every student in the 7th grade grammar knows name's in the nominative case, and the church of Christ even to define those words in the possessive case; talk about that being church name—wholly unknown in the Bible—it's not there. What if it was? A man said he was lost. Suppose it had been John Smith or Tom Brown back there that we both acknowledged to be lost and ruined; who had never been baptized, or belonged to the Baptist or the church of Christ or any other; he's in there. If the Baptist preacher had gone back there and said, "Now is the time, now." My friend couldn't say it because there was a rock between him and salvation. Says he keeps his baptistry filled all the time. I haven't seen the baptistry up here on this platform here. It's over yonder in his church house. Now if somebody here tells Mr. Smith, "I believe your doctrine and I am going to accept it, and you tell me salvation is now, now, I want salvation now." And if Smith says the baptistry "is filled down yonder where I preach" Sunset church, well, we will have to take time to go down there and get to it. I told you a while ago "now," the Bible says "now," that means this present moment. Well, we'll have to wait because we have to get in the car and go down to the church house where the baptistry is filled. You can't preach the "now" salvation. The Bible says "now is the time" not wait till we can get down to the Sunset meeting house where the baptistry is filled. Saved right here in this auditorium, that is the truth about it.

Well, now, let's see. He says it's harder to get into the

Baptist Church, than it is to get into heaven. Yes sir, it is decidedly harder. Yes, sir. And listen at them "haw-haw, haw-haw." I see a young man and a young lady, I am sure are married God's institution of marriage; saw them cackle out and laugh. It's harder to get married than it is to get to heaven. All of you had to get a license to comply with the law and yet you are in a heavenly institution, the one that God established before he established the church.

There are a lot of things harder to do than it is to get to heaven. Salvation is by Grace through faith, and not by what we do. Suppose I say to a man, "Are you married?" "Yes," "Well, it is a whole lot harder to get married than it is to get to heaven." "Yes," he said, "Well, why did you get married?" "Because I loved my wife, loved the girl." Why did I join the church—because I love the Lord, wanted to 'obey his command. The trouble with you is you are hell-scared and not love-bound. You just now said you had to be baptized or go to hell, and then you had to take the Lord's Supper even after you were baptized or you would go to hell. Then they have to agree with you on the college question, or go to hell. Last night you said that Armstrong and the whole Searcy College was on the road to hell, apostatized, and they have been baptized just like you and take the Lord's Supper every Sunday just like you; hell-scared, and you remind me of a shot-gun wedding. Yes sir. A man marries a girl because he is afraid not to marry her. A man stands there with a gun and "if you don't marry her I'll blow your brains out." I saw a shot-gun wedding one time, and the man cursed the young man, and said, "You are going to marry this girl, you took advantage of her and ruined her and now you have got to marry her or I'll kill you. And that isn't all, you are going to live with her after you marry her or I'll kill you, and you are going to be good to her after you marry her or I'll kill you." That young man when he stood up there before the one who performed the ceremony who said "Do you take this woman to be your lawful wedded wife," and of

course he said "yes." Not because he loved the girl but because he was afraid he would be shot if he didn't. What's the difference between holding up your hell-scared doctrine here and telling the people "you have got to be baptized or go to hell" and scaring him into being baptized, when he doesn't have the love of God in his heart—if he has the love of God in his heart and is baptized because he loves then he is already born again, because he that loveth is born of God and knoweth God, so says the Bible. If he comes in because he is afraid then he is hell-scared. And when he comes to the Lord's Supper Sunday morning. Why? Because he would go to hell if he don't take it. My friend said so, and he pays his debts and why? Because he is afraid he would go to hell if he didn't. And tries to treat his neighbor right because he is afraid he would go to hell if he don't. He contributes his money to the church because he is afraid he would go to hell if he don't. He's hell-scared from start to finish and not love-bound at all. Shot-gun wedding. That's exactly what you are in. Love prompts you, if you will write it down on a plain slip of paper and pass it up here you won't have to interrupt the speech or go against the rules, and say "I loved God before I was baptized, was baptized because I loved God," then I will quote right back, "He that loveth is bom of God and knoweth God" and you had your salvation before you were baptized. No getting out of that.

Now, about sins being rolled forward a year at a time— he says Mr. Bogard knows very well that the blood of bulls and goats did not take away sin. Yes, sir, I teach that in my Bible School and some of my students are here in this audience tonight. Certainly, the blood of bulls and goats didn't take away sin. You are not saved by keeping the law. But no, that blood of bulls and goats reminded them annually of their sins and reminded them of their Savior to look forward to, and they were saved by the blood of Christ, in promise, and we are saved by the blood of Christ in fact. They were just as close to the blood as Smith and I are. They looked

forward to it. We look back to it. And the sins were not rolled forward for one day. They couldn't be. They have quoted and quoted that until the folks believed it is in the Bible. Now, that that's taken away I hope they will quit it. Even though you argue that you ought to speak where the Bible speaks and keep silent where the Bible is silent, you can't find that rolling forward, just to save your life. He said if I had answered his question last night, it would have shown that infants went to hell. You presumed you were debating with a Hard-shell, and I answered your question by saying you were debating with a Missionary Baptist who did not believe that kind of thing, and the books and records will show it. Yet he stands up here and says I didn't answer it. He wanted me to say "yes," they are totally depraved and there is no way for them to be saved unless the direct working of the Holy Spirit comes and puts them in the light before they repent. That's Hard-shell-ism and I never preached that. That's not our doctrine. And if we had preached it we would have consigned infants to hell, of course. He thought he was debating with a Hard-shell and put his whole stress on that last night. Very well.

Cornelius' household. He said they had the baptism of the Holy Ghost before Peter began to preach. Well, the book says, "While Peter yet spake the Holy Ghost fell on them that heard the words." But let's go to the 11th chapter, "as he began to speak." How soon after he began speaking? Before he said a word? If you say the Holy Ghost came on them before he said a word, he wasn't speaking at all, but "as I began," the early part of my speech, the Holy Ghost fell on them that heard the word. And Jesus said, you paid no attention to it, in John 14:17, "Whom the world cannot receive," but Cornelius' household did certainly receive the Holy Spirit, and therefore they were not of the world at the time they received the Holy Spirit. Not saved by the baptism of the Holy Ghost, but the baptism of the Holy Ghost came and was positive proof they had been saved, for Jesus said nobody but

saved people can receive the baptism of the Holy Ghost. They said "Oh, it didn't convince Peter"—I wonder if it didn't— in the 15th chapter of Acts and 7th and 8th verses he said in giving his reason why he baptized those folks, he says "God gave them the Holy Ghost as he did unto us at the beginning and put no difference between them and us, purifying their hearts by faith."

My friend flatly contradicted that, said it didn't prove to Peter anything. Man alive. Incidentally, I just happened to think of it, Cornelius' household was the first Gentile ever received into the church, as Gentiles. And you said that Peter was on trial about it. They didn't believe in taking in these Gentiles, and you're right. He was on trial about it all right. Then down goes the thing your people thought—the only thing they thought they had, on the first night, when you said that if they had a church back there under the ministry of Christ it was made up wholly of Jews, and I answered "Yes, and wholly of Jews on the day of Pentecost." Then he quoted there were Proselytes. What is a Proselyte? A Proselyte was one who became a Jew by their ceremony of circumcision and ceased to be a Gentile. No Gentile came into the church until Cornelius and they were not forced to be circumcised and become Jews. And so it stands—the only little morsel they had on the first night. They thought they had something. It didn't amount to a row of pins to start with, but you know they can chew mighty big over a thing that doesn't amount to a row of pins. Now I'm taking that away from them—the only thing they had—there you are. Now, he said Cornelius didn't know about Christ, hadn't heard of Christ. What will the man say next? Turn to that tenth chapter of Acts and Peter said to him as he spoke to him, "That word ye know which began to be preached from the baptism of John throughout Galilee. How that Christ died—was crucified. Read that tenth chapter and Peter plainly and forcibly said, "That word ye know," and even brought in the resurrection of Christ and yet he said he hadn't even heard of Christ. What will he say next? Very well.

Now, about that vote. Why, he said, "Mr. Bogard don't you know that was a Christian? "If he was a Christian, according to your doctrine, he was already in and didn't have to be received. But, "him that is weak in the faith receive ye," just as Baptists do when a man offers himself and shows he has faith, we receive him—the whole church does, and not just leave it with the preacher. And then when Cornelius was saved, Peter asked those who came with him, the six men that came from Joppa, Can you forbid water, that these should not be baptized? Why did he ask them, if they had nothing to say about it? But when one of our missionaries goes to China or to somewhere else where there is no church and starts the work, he starts it by baptizing the folks when they accept it. But the minute somebody else is on the ground, just like they did in Bible times, they were consulted and if I were out in China alone or somewhere else where there is no church and I preached and made a convert I'd baptize him. But I wouldn't do it where there is a church to do the receiving and the minute I got him baptized and the next fellow came in, I'd consult him about it as a matter of fellowship. Somebody has got to vote. The way you do, the preacher does it all. Him that is weak in faith, let the preacher shake him in. That's the idea. Well—now—Thayer again. I got tickled at him. He said he wasn't quoting when I had already quoted the book myself and told you where to find it on the very page to find it without looking at it and then he said do you want to see? Why, of course, I didn't want to see it. Thayer, as a definer of words was the greatest lexicographer and dictionary maker on earth, but when he goes to giving his opinion about the meaning of passages of scripture, then his opinions are no better than anybody else's. Why? he said on that same page, in the same column of that page, where he said baptism is to obtain remission of sins ,he said that you could be baptized, for your dead father or mother to obtain their salvation. Sure, he wrote that living people be baptized for salvation of those who were already dead, already in the grave. I

told him that if he took one of his comments, he would have to take the other. I'll take him as a lexicographer. And he said, on page 184 that when he used the word e-i-s (ice) to express relationship, it means with reference to. So in Romans six and three, "As many as have been "eis" with reference to Christ, have been baptized "eis" with reference to his death. Therefore, we are buried with him by baptism into death." The whole thing refers to the death, burial and resurrection of Jesus Christ. But he says, the Bible says that baptism saves. Yes sir—but he only quoted one clause of a long passage, (1 Peter 3:21). It says, "As Noah was saved by water, the like figure whereunto even baptism does now save us." Now, was Noah saved by water? He was already God's man and had been God's preacher for one hundred and twenty years before the water came. Then what did the water do? It demonstrated, showed, his salvation—proved it to the world, who wouldn't believe it up to this time. And so the like figure of baptism saves us. Already a child of God, like Noah was before the water came, and we baptize in order to manifest our salvation, for the very same reason that Jesus Christ was baptized. Jesus was baptized so that he might be made manifest to Israel. Being baptized did not cause him to become the Son of God, but manifested him, as already a child of God. And I manifested it, and thus my baptism imitated Christ. What did he say in response to what I said, in Galatians 3:26, 27, "We are all the children of God by faith in Christ Jesus, for as many of you as have been baptized into Christ, have put on Christ." The words "put on" there is the Greek, "enduo." I told him to look in that Greek Testament. He couldn't read it when he found it, but Mr. Hines can. Mr. Hines can translate it for him. Bless your soul, "enduo" means to dress up like somebody, like dressing up impersonating somebody, and when I'm baptized, I'm acting like Jesus Christ—impersonating Jesus Christ—not literally put into Christ by the hands of the preacher.

Now he comes to a Greek phrase that he couldn't quote

to save his life. He says that in Matthew 26, it says there the very same words in English and in Greek, that are used in Acts 2:38. I haven't got the Greek book, but if I don't quote it correctly, Greek and all, and you can pass the book up here and let somebody see it, I'll get off the platform and never debate again. The Greek is, "eis aephesin harmateon." That's right, isn't it? Yes, sir, but he couldn't even pronounce those words. Well, well. All right, what does it mean? "The blood of Christ for the remission of sins." All right, what about it? Acts 2:38 says that baptism is for the remission of sins. Yes sir—Christ died for the people who lived back between Abel's and our day—who had already gone to heaven. Yes sir, their names were already written in heaven. Elijah even went to heaven without dying. He went there on some merit—what merit? The merit of Christ's blood, in promise and when Christ died he fulfilled that promise and it reverted back there—died for the sins of those who were already saved who had been saved in promise, and then look forward to us—died for our sins to be saved—both retrospective and prospective. My friend, my advice to you is that small fish stay near the shore. When you get out in deep water, you get swallowed up. But I'm not the big fish to swallow you, when nothing common nor unclean has ever entered my mouth. But stay out of that deep water—it's not good for you.

All right, Mark 16:16. "He that believeth and is baptized shall be saved." Everything that pertains to salvation is put forth positively and negatively in the Bible. Repent unto life—if you don't repent, you perish. Believe and be saved—if you don't believe you will be damned. Blood cleanses from sin—and without the shedding of blood there is no remission of sins Love—he that loves is born of God—he that loves not, let him be accursed. Be baptized and be saved—find where it says if you are not baptized you will not be saved. It's not there. Well, you say, it doesn't need to be there. Then the rest of it didn't need to be there. All that pertains to salvation is put forth both positively and negatively. Now here is what it

means. Get in the auto of Brother Ballard and be seated and ride to his home Well, that's a parallel passage. I expect to do that very thing tonight. Get in that auto is the only thing that is necessary. Taking a seat is not necessary; I could kneel down or lie down on the seat. Get on the train and be seated and ride to Little Rock as I expect to do. Getting on the train is the necessary thing, being seated is the common sense thing to do. Well, you say, that's what it says. Bless your soul, you mean you've got to explain it that way or that passage is going to contradict all the other scriptures Like Cornelius being baptized after he received the Holy Ghost, after he was actually saved. Very well. What next?

I think that's all, as far as that particular thing is concerned. By the way, that Baptist preacher, who said that I was defeated in this debate. My friend said that a Baptist preacher told him that last night. I've asked the name and address of that man. I don't say that he didn't say it. I wouldn't say that you told a falsehood, that would be ungentlemanly of me to do that. I suppose he did, but I want his name and address. I want it to go in the book But he didn't give it. Mighty bold over the radio when there's nobody there to answer him, but just as meek as a mouse with a fellow standing here to meet him. Yet, I don't dispute that somebody said it. Maybe they did. If so, I want his name. I'll publish it in the Orthodox Baptist Search Light, the name of the man who did it. I'll let the folks know whose down here that's untrue to the cause of our Lord, Jesus Christ. Meanest man I ever knew anything about was a Baptist Judas Iscariot. Sure—he betrayed the Lord.

Oh, thank you, thank you, "Mr. Bowie, Dallas, Texas." I'll keep that. Fair enough. Mr. Bowie, Dallas, Texas. I would like to know what church he is the pastor of, what kind of evangelist he is But it don't matter about that. You've given it to me and I thank you for it. Just neglected it awhile ago. I wanted this to go in the debate and will you permit me, when I find the initials of the brother, to put it into the book? Will

you allow that? Alright, we won't change the book, but we can put the initials in. I'll give it, initials and all, and find out about our good friend, Bowie, who ought to join the Campbellites, where he belongs. Yes sir, that's just what I think about it. Now, I don't say my friend is a Campbellite. Oh, no, I don't say that—not all all. He's young and powerful, and I can prove it by him.

Now, friends, we have been quoting scholars tonight, and that brings this up. Right here in Dallas, Texas, there is one of the greatest Greek scholars on earth—a teacher in the Methodist University, that ranks first class, or A-grade college—McIntosh, by name. He says that I am right on Acts 2:38, and gives the Greek for it. I wrote to him about it and the reason that it came about was that Joe Warlick and I had a debate on this and I said, Let's leave it to scholars, and one that we wrote to was McIntosh, and here are his exact words. He is living here in Dallas. He said this:

"Your letter of the 25th duly received. In reply will state first, the imperative is used in Greek in the third person and in all the numbers. Secondly, "to be baptized" is the third person, singular, imperative. "Repent," is the second person, plural, imperative They are connected by "and," but do not have the same subject. Repent has no expressed subject, but "ye" is contained in the personal ending of the verb. The word "baptized" has a subject expressed. The Greek reads "Let each of you be baptized." That is, the literal reading of the passage would be, "Repent ye, and let each be baptized." That is, grammatically, the two verbs do not have the same subject. Trusting that this contains the information that you desire, I am most sincerely, J. S. McIntosh. June 28th, 1917." Backed up by scholars living and dead, and by the plain, written word of God.

I thank you. My time is just about up. After we are dismissed, Brother Ballard will be over here with the papers and books. Come there for them or come to me up on the platform Thank you.

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PROPOSITION FOUR

THE POSSIBILITY OF APOSTASY

BEN M. BOGARD, *Affirmative*, First Speech

Gentlemen, Timekeepers, Ladies and Gentlemen: I am so glad to come to bring to you a joyful message if you are a child of God, for who does not want to be saved and secure, and who takes any pleasure in being in constant danger and peril? My position according to the Word of God is such abundant assurance of safety, and I'm affirming that it is impossible for one who has been saved—what I mean by child of God—one who has been born again to so far apostatize; that is, to do so bad that he will finally be lost in hell.

I do not affirm that a child of God does not sin for we all sin. I'm sure my opponent won't affirm that he lives a sinless life. If he does, then he will go back on all that he and his brethren have been preaching, for he has sinned, and his people have sinned, we all sin, and if committing sin causes us to "fall from Grace" as we commonly put it, lose our salvation then I doubt if there is a single one present tonight who is in a saved condition. For my Bible says, (1 John 1:8), "If we say we have not sinned, we make him a liar." Now I'm sure I'm not going to make God a liar by saying I have not sinned today. That would be saying I have not sinned. I confess my sins, and in that same place, that same chapter—If we confess our sins of which we are all guilty he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness. So, committing sins does not cause us to lose our salvation. If so, we've all lost it today, last one of you, unless you have lived a sinless life today—in word, thought, deed. That would be saying a great deal, if anybody can say it. Possibly there may be somebody present tonight who might be able to say it, but I'm sure you would take a great risk to assert, "I have not sinned today."

But if you suggest that it doesn't mean that if you just commit one sin that you lose your salvation. You apostatize so that if you were to die you would go to hell. Very well, then would two sins cause you to so apostatize that you would be lost in hell? Well, I should hardly think so. Well, would three sins cause you to apostatize so as to go to hell? Well, I'd say it's hard to say so. Well, how many? Since my friend will undoubtedly assert tonight that I'm wrong. When I say it's not possible for a child of God to so apostatize and be lost in hell since he would say this I want him to tell me where the limit is and I am sure you would like to know where the limit is so you would be sure to stop just a little bit before you get to that limit. Now, he ought to be able to tell just how much sin, how many sins it will take to cause one to so apostatize and be lost in hell. If just one, then he is down and so I am, hopelessly, unless we get it all back again.

Very well, another thing is, the thing is simplified tonight, very much simplified because my friend has advocated during this debate and his people advocate it all the time from the pulpit and from the press that nobody was saved, nobody was washed in the blood until the day of Pentecost. If nobody was saved until the day of Pentecost, then nobody could have lost it before Pentecost. So, that knocks out every case that might be suggested by my friend back of the day of Pentecost. All of the Old Testament characters for not one of them according to my friend's doctrine ever was saved, ever was washed in the blood until Pentecost. So, that being true, they couldn't lose what they didn't have, and hence nobody could have fallen from Grace, lost his salvation, except those who have lived this side of Pentecost. Of course, I don't believe that. We don't teach that but my friend and his people do teach that there never was anybody saved until the day of Pentecost.

For they say Christ had not shed his blood. Without shedding of blood there is no remission of sin, and Christ did not

shed his blood until he got to the cross and the blood was not effective until the day of Pentecost — the first gospel sermon was preached; then certainly nobody could have lost what he didn't have, and any going back of the day of Pentecost is superfluous and ridiculous from that standpoint.

Now right here, I want to make this observation—that the doctrine I am affirming does not license anybody to sin. For those of us who believe it is not possible to so far fall as to be lost in hell, along with that believe the statement found in I John 3:3, that "every man that hath this hope in him purifieth himself even as he is pure." How many? every man that hath this hope in him purifieth himself even as he is pure.

If there should be just one who failed to do that then my friend would gain a point. He would win the debate, and the Bible would be proved to be a falsifier, and this statement proved to be absolutely false. What statement? "Every man that hath this hope in him purifieth himself even as he is pure." How many? Nine hundred and ninety-nine out of a thousand purifies himself. No, sir, all except one in a million of those who have been saved purifies himself. No, sir, First John 3:3: "Every man that hath this hops in him purifies himself even as he is pure." That doesn't leave an exception.

Well, suppose he doesn't purify himself; then, the Bible told a falsehood. For it says so. Suppose I should turn out to be just as low-down mean as I could do and be. What about that? Well, the Bible would be telling a falsehood. It said every man that hath this hope in him purifies himself even as he is pure. I could stop right here and not go another step, close my speech and not say another word and my proposition is true. Very well, we teach right living.

The doctrines we teach encourage men to live right because they love God, and not because they are afraid of hell fire. We are not hell-scared, but we are love bound and the love of God constraineth us—not the fear of hell driving. Very well.

Romans 8:28 says, "We know that all things work together for good to them that love God, to them who are called according to his purpose." I love God, I'm perfectly conscious of it. And every child of God loves God. They are conscious of it. Here comes a statement that all things work together for good to them that love God, to them who are called according to his purpose. If all things work together for good to them that love God then certainly nothing could work in such a manner that they cause that one who loves God to fall from Grace and go to hell, for that would not be for his good.

That means that all there is in heaven works for our good. All there is on earth works for our good. All there is in the universe of God works for our good. Say you don't believe that, then you don't believe the Bible. For Paul said it, (Rom. 8:28). He didn't say we suppose, we guess, we hope that all things work together for good, but that we know. How do you know, Paul? Well, Paul was inspired of God. The words he spoke were God's words through him. We know that all things work together for good to them that love God, to them who are called according to his purpose. But somebody says suppose you steal something. Well, now if you do you've got to meet this statement. Suppose you lied, suppose you killed, suppose you committed adultery —he'll come with a whole lot of suppositions tonight, but he's supposing in the face of this plain passage of God's word which says we know that all things work together for good to them that love God. Suppose a man gets angry like my friend did last night and calls somebody a liar. What about that? Well, if he's a child of God I've got this positive statement in Psalms 27:10, "The wrath of man shall praise him and the remainder of wrath he will restrain."

So he won't let my friend go so far with that as to let his anger send him to hell, but an over-ruling providence of God looks after that, and we can excuse a man when we see a man going wrong and making mistakes and commit-

ting sins knowing that the flesh is weak, and I'm very charitable along that line. For I know if he is a child of God that God will over-rule it for good someday, somehow. For we know that all things work together for good to them that love God.

I'm very much pleased and displeased, both, concerning this thing of calling people liars. I'm displeased, I don't like to be called that but I'm pleased I've got good company for I'm not the only one that my friend has labeled as being a liar, misrepresenting and all that.

The brother who is minister to the largest congregation of the church of Christ in Dallas, Texas. My friend Flavil L. Colley, of Pearl and Bryan Church, Dallas, Texas, has been published in my friend's *Gospel Broadcast* and it was handed out last night, as a liar. That's mighty bad. According to that, then, Brother Colley is on the road to hell. All liars have their part in the lake that burneth with brimstone unless Brother Colley repents, of course. I never had a word from Colley, never spoke to him but once in my life—that was last night on the platform. I didn't know this was published. I didn't get a copy last night, but I know the friends of Colley don't like it very well and here is what my friend is branded as being. Friend Smith said that this fellow, brother minister, in this same city, called his name Flavil L. Colley, "had his misrepresentations uncovered and his 1-i-e-s revealed by recent publication. He has now resorted to the old time line of exponents of error, charging us with a change of position. We have in no way changed. In the last paragraph Brother Colley's blowing must be marked for what it is, just plain lies, that are told by him in his desperation to escape discussion of an issue on which he has taken a position." I've got good company, Mr. Colley and I have no connection whatever; he did not give me this paper; he did not talk to me about it; but I got this one. But what of it? Just this, my friend makes a habit of bandying those ugly words around against his own brethren as well as me, and

that's that. I don't believe there's one half of the members of the church of Christ in Dallas, Texas, who believe Mr. Colley lied. No.

I'd like to ask if the Right Rev. Bowie is present tonight, if so, will he please stand, I want to see him, anywhere. Well, he didn't come tonight, Bowie was the man who was supposed to have said that I have suffered great defeat in this debate; supposed to be a Baptist preacher. I didn't hear it, but I come now to affirm that Bowie does not live in Dallas and never did and there isn't any such a man, because the directory of Dallas, the Dallas City Directory was searched diligently and there is no such a man as a citizen of this city unless the directory missed him. I wonder if he's some colored brother who passed through on the way to one of his country appointments. I wonder. Let's drop that thought. Of course I wouldn't say that my friend lied, that's unparliamentary, but I'll let you decide for yourself what kind of talk that is. Just pass that on for what its worth.

Now, I come to some further arguments, the point to it all is that I'm not the only one that's rated as a pretty bad fellow. There's a continual stir in Dallas among the members of the church of Christ last night and today.... for this unwarranted and unreasonable attack made on Colley. What's Colley's crime? He has sons in the war and like every good American citizen wants to stand by his country in this awful time of peril. And my friend is a fifth columnist who does not want to help the war and opposes anybody who will help it. There's the row between him and Colley. I regret that such things can be expected, especially in a time of peril like we're living in now.

I'm proud to announce to you that my son, my only son, is an officer in the United States Navy under fire on the Atlantic Ocean and he may be in the bottom of the sea now, but I haven't heard if he is. I'm proud of his defending his country. I have two grand-sons in the Army, one in the aviation corp and the other in the plain army and I'm pro

of those boys. God knows if I could call back and be a very strong and powerful man like Smith has advertised himself to be, I'd sure go to it, for I believe in Uncle Sam and hi? flag. Defend our country, and I don't believe in jumping on a man and calling him liar because he stands by his country, his own blood, kith and kin. Now I'm afraid my friend, Smith, has fallen from Grace if there is such a thing as falling from Grace and I'll just leave that with him for him to decide for himself.

, In John 5:24 he said, "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 into life." There is a positive statement by Jesus. He that heareth my word (present tense), and believeth on him that sent me (present tense), hath everlasting life (present tense), and shall not come into condemnation, (future tense), but is passed from death unto life. Just as sure as a man hath heard and believed, that sure he has something, what is it, he hath everlasting life, a thing that's everlasting can't come to an end. If it ever does come to an end, it wasn't everlasting to start with. That's the biggest nonsense in the world to say a thing is everlasting and that it will come to an end. He that heareth my words, (present tense), believeth on him that sent me (present tense), hath everlasting life (present tense), and shall not come into condemnation (future tense), but is passed from death unto life. There's no way in the world to get around that unless you limit everlasting and all you need to do is to get you a cheap dictionary and look into that word everlasting and you'll find it means without end. So those who hear the Lord, believe on the Lord, have life, what kind of life? Everlasting life. Then a promise is attached to that, and shall never perish but is passed from death unto life. That makes it utterly impossible for one who has been born again and become a child of God to apostatize so as to be lost. No matter what he may do God will overrule it someway somehow. Gets mad, cusses out his brethren as my friend

Smith has done, but if he's really a child of God, God will whip him and bring him into line, someday. Overrule it; won't send him to hell. He won't send friend Smith to hell, if Smith's a child of God, he won't send him to hell, but he'll whip the hell out of him. Yes, sir, he will. I'll tell you right now, the Bible teaches that. Let me read it to you, both from the Old and New Testaments, in Psalms 89:29-31: "His seed will I make to endure forever, and his throne as the days of heaven." That's Jesus Christ, will have an everlasting throne, "if his children obey not my commands, forsake my law and walk not in my judgment, if they break my statutes and keep not my commandments," I will let them fall from Grace and go to hell. That's my friend's doctrine. No, sir, that's not in the Bible, "if they break my statutes and keep not my commandments, then will I visit their transgressions with a rod and their iniquity with stripes." That's the way God punishes his children, punishes them in the flesh for the sins of the flesh. And you can't sin any harder than God can whip. God doesn't send his children to hell for sinning, but he whips them, chastises them, lays on the rod and lays stripes upon them. Now that's in the book of Psalms.

Turn over and read in Hebrews 12, and here's what it says in the fifth verse, "For have ye forgotten the exhortation which speaks unto you as unto children, my son despise not the chastening of the Lord, nor faint when thou art reprov'd of him, for whom the Lord loveth he chasteneth and scourgeth every son whom he receiveth. If ye endure chastening, God deals with you as a son, for what son is he, whom the Father chasteneth not? But if ye be without chastisement where of all are partakers, then are ye bastards and not sons. Furthermore, we had fathers of the flesh and we gave them reverence, shall we not much rather be in subjection to the Father of Spirits and live, for they verily for a few days chasten after their pleasure but he for our profit that we might be partakers of his Holiness. Now, no chastening for the present seems to be joyous but grievous, never the less afterward

it yieldeth the fruit of righteousness to those who are exercised thereby."

How does God punish his children? By whipping them, chastening them, bringing them under the rod, so there's the Bible, my friend says he punishes his children by sending them to hell. I know God won't let them go unpunished, you can't sin and expect to get by with it. Baptists teach and I teach that we ought not to sin, and we should not sin and the love of God should constrain us to not sin, and we love God and try not to sin, but, in the weakness of the flesh sometimes, we lose ourselves like my friend did last night and say hard things about his neighbor like he did when he wrote those things deliberately like he did about Mr. Colley. Now is God going to send him to hell? Not if he's a child of God. But look out, young man, there's an awful whipping that God has laid up for you, if you're his child; and you can't sin any harder than God can whip. God punishes sin in the flesh and that certainly is not any inducement to sin.

When my friend gets up here, as he will, very likely in his last speech, when I have no reply, to say that Baptists teach you to lie, and to steal, and to cheat, and to get drunk and do everything else and go right straight on to heaven, you know we don't teach any such thing and if you hear him say it, you know he is speaking that which is not true. We teach men should live right, and love, but in the event he goes wrong like a child he'll be chastened like a child, for God deals with us as with sons and not with aliens. Aliens go to hell for their sins, Christians, children of God are punished in the flesh for their sins, so there's his word. That makes it impossible for a child of God to so apostatize as to be lost in hell. Thank you.

EUGENE S. SMITH, *Negative*, First Speech

Moderators, Ladies and Gentlemen: I am glad to come before you tonight to deny the proposition which has been read

in your hearing. It was read in your hearing and then was perverted in your hearing. Mr. Bogard is trying to make the proposition read other than it does. Did you hear him reasoning that there was never one saved before Pentecost? according to my friend Smith? Did you hear him reasoning that there was never one saved by the blood of Christ, according to my friend Smith? The proposition does not say "one saved by the blood of Christ", the proposition says a child of God, a child of God. Today the children of God are washed in the blood of Christ, and are saved by the blood of Christ, but there was a time, before the blood of Christ was shed when the children of God had salvation only in promise; they looked forward as he said himself, last night to the blood that should be shed and without the shedding of blood there was no remission of sins, but looking forward to that blood, they were children of God, and when that blood was shed upon the cross, it was for their sins which they had committed and for which they had made atonement and for the sins of the people who should live afterward, who would comply with the word of God.

Therefore anywhere, anytime, that I can find anything in the Bible about a child of God so sinning as to be finally lost I have disproved his proposition. It matters not whether that child be this side of Pentecost or the other side. He wants to get away from that Old Testament, I know that, because he knows that it will ruin him. But on top of that, the New Testament is going to ruin him as well, and he need not try to stand before this audience tonight and prejudice minds and bias the hearts of women and men against me, I think we'll be quite able to take care of the affairs in Dallas after he is gone. And there may be a warm time doing it, but I think we'll be able to stand on that which has been said, and prove it. He has much to say about someone getting called a liar. He has much to say about someone getting mad, and calling another a liar. Now I want to say, that I believe and I know, that one can call another a liar without

being mad, and even without sinning in so doing. I'm going to prove that to you and to him tonight. In the 8th chapter of the gospel of John, we have a statement from the lips of Christ himself, and Christ lived without sin. In the 8th chapter of John the 55th verse, Jesus said, "Ye have not known him, but I know him, and if I should say I know him not, I should be like unto you, a liar." Did Jesus sin? Was Jesus mad? Jesus said you have lied; if I were to say I knew him not, I would be like unto you, a liar. Did Jesus call them liars? You know that he did, Mr. Bogard knows that he did. Jesus did not sin; but when a person speaks that which is untrue, they lie. There is no use in trying to be polite and calling it prevarication. The apostle said, "if any man saith I know him and keepeth not his commandments, he is a liar and the truth is not in him. Did John sin? He went one step farther and said the truth is not in him. Now that's a little Bible along that line and I just want to place that before you, for when men will willfully pervert and wrest and misapply the words of others, the fellowman or a dog, that one by his representations and his perversions, lies, and there's no doubt about that. It's just that way and when anyone stands before you and says I said so and so, when I said something else, that's just a lie and the one who said it is a liar. And when I say that I say no more than my Lord, and so I am in good company when calling some people liars. Far better company than my friend Mr. Bogard, anyhow.

Well, he says that I'll get up here tonight and I'll say in my last speech when he has no chance to reply. Oh, no, . I'm not going to do that. That was his way last night, reading an entirely new argument and introducing an entirely new letter, a letter which he said he had received from a certain professor of S. M. U. introducing it in the last minute of his debate. Who introduces things in the last minutes of his speech when the opposition has no opportunity to reply? I'm not going to do that. I'm going to ask him some questions in my first speech, that he may have the opportunity

to answer them or to refuse, that's his privilege if he wants to refuse, that's his privilege. But he's in the affirmative and he said that I would say these things. Well, now I want to get them in now so that he can answer them, so he can give his attention to them—he had a lot of extra time, it seemed in his first speech. He talked about a lot of things that had nothing whatsoever to do with the proposition. Well, now, can children of God sin? Can they lie? Can they commit adultery? Can they murder? Can they steal? Can they even call their brother a fool? Can a child of God do that? And can they die in the act? As over in the 25th chapter of the Book of Numbers one of the children of Israel brought a Midianitish woman before a congregation of Israel and into the sacred place and there in the act of adultery was slain by the priest of God. Can a child of God still do that, and thus in impenitence and sin die in the act of sin as that man did, and if they so die, will they go to heaven? Your proposition says tonight they will go to heaven. The Bible says they have died in such acts of sin, therefore, the Baptist heaven to which he said they go is a heaven that is filled with those who lie and die in lying, impenitent, those who commit adultery and die in adultery, impenitent! those who commit murder and die in murder, impenitent; those who get drunk and die in drunkenness, impenitent; and going on in their sin; you have in the heaven which the Baptists talk about, every kind of scum that the devil ever thought of having in his hell. You can't find a bit of difference in it, the Baptist's heaven is a devil's hell and is filled with the same kind of characters and I defy him to disprove it tonight.

But his proposition is that a child of God cannot so apostatize, as to be finally lost and yet we have them dying in adultery, we have them dying in the very act of sin—he says that they go to heaven. It is not God's heaven for sin cannot enter there and that man or woman, that child of God who sins and he says that he can sin and dies in that sin, dies without having repented of that sin, that one cannot

enter into God's heaven and if he has a heaven where they can go, it's a Baptist heaven and not one of the Bible and according to the Bible that place is a devil's hell that burns with fire and brimstone, where the punishment of God is meted out to these sinful, poor souls for all eternity.

Yes, my friends, I want to get these questions in, and I want to call to his attention some other things at this time. That in the fifth chapter of the Book of Matthew, Jesus said —now it is the Lord Jesus Christ who said this. He said that whosoever shall call his brother a fool is in danger of the hell of fire, and that's Gehenna. Now, why did Jesus say that a man calling his brother a fool was in danger of the hell of fire if he can not so apostatize as to be finally lost?

In the second chapter of the Book of Jeremiah, the 12th verse, God said of his heritage, "I have hated them." in the 23rd chapter of Jeremiah, and the 63rd chapter of Isaiah, he said "I have forsaken my heritage, I have forsaken my house." What is he going to do about it? In II Chron. 15:2 he says, "If ye forsake me, I will forsake you." Talking to his children. Can a child of God not so sin as to be finally lost? He said, I preach the doctrine of safety and security tonight. Paul preached one of fear and trembling; as he wrote to the Philippians in Phil. 2:12, and said, "Work out your own salvation with fear and trembling." He thinks that we ought not to talk about a hell-scared religion, but that wise man, Solomon of old, said "Fear is the beginning of wisdom." Fear is the beginning of wisdom and Paul said work out your own salvation with fear and trembling. He said he had a doctrine of safety and security. That isn't so And Paul says in Gal. 1:8,9, "Though we or an angel from heaven," (and I think if he had been living today he would have said—"or Mr. Ben M. Bogard") "Preach any other gospel unto you than that which we have preached, then let him be accursed." And that is where he stands tonight. He has preached another gospel; he has preached the gospel of safety and security for the child of God where Paul preached

one of fear and trembling. Now he says, I do not affirm that a child of God does not sin, I know that. He says that they can sin and I agree with him that they can, but he says that does not cause us to lose our salvation. Though we can sin, pass into the bond of iniquity, fall into the gall of bitterness, and still he says that does not lose us our salvation. But in that sin we can live, and I challenge him tonight to say that they cannot die in that sin and I'll show where in the Bible they did die. Then he says that they can die in that sin and if he doesn't say it, I'll show that they can from the word of God and let God be true and every man a liar, as he said, if necessary. That's what Paul said; he didn't say if necessary, he just said, "Let God be true, every man a liar." And he added the word 'if necessary' the other night. Well, if he says that they cannot die in their sins, then I'll show him that Christ himself said if you die in your sins—and he was talking to the children of God—if you die in your sins, where I go you cannot come. Then a child of God can sin, a child of God can die in sin, and dying in sin, he cannot go where Christ is. Christ has gone to the Bible heaven and that, my friends, is not the Baptist heaven, where sinners who die in their sins, can go. It's an entirely different place, as the Baptist Church is not the church of the Bible. So the Baptist heaven is not the heaven of the Bible, but when we consider the kind of characters that they say can go there, we know that it is that place of fire and brimstone of which the Bible speaks.

Now, he says, "Where is the limit?" One sin, two sins, or how many sins? One sin—small or large—unrepented of, unforgiven by the Christ. One sin, unrepented of, will send an individual down to hell because sin cannot enter into heaven. No, sir, not little sins, no sins can enter into heaven. Not one sin. And if a child of God sins, and dies not having repented of that sin, into hell he goes. That's the hell of the Bible. Well now, we are coming right on down the line following his arguments as he gave them.

He says that he is going to knock out everyone back of Pentecost. Oh, no, he is not either. His proposition says a child of God, and will you remember that we proved to him the other night from the word of God and he hasn't denied it since that, that in Deuteronomy 14:1, Moses said, "Ye are the children of Jehovah your God." Those people back there were the children of God. Alright, why does he want to keep me out of the Old Testament? Why does he want to say that there are no children of God back there? Luke 3:38, "Adam, who was the Son of God." There were sons of God back there and we will have more to say about them in a moment. But now we come to notice that passage, First John 3:3: "Everyone that hath this hope set on him, purifieth himself, even as he is pure." Surely, that one who continues in hope. But what if he turns away? That one who walks by faith—surely—but what if he turns away? What if his hope perishes? What if his hope fails? What, my friends, if his faith is overthrown—what then is he going to do? Everyone with this hope set on him purifieth himself. I know that, but my friends, there are some who start the heavenly way; who start the way of faith and love and hope and then they turn aside from these things. Peter said that they are like unto a sow that is washed who has turned again to her wallowing in the mire. Their hope is drowned by the mire of the hog pen. What then of these, and by what shall they be purified? He says that the Baptist doctrine encourages purity, because it is not a hell-scared religion, but it is a love-bound one. I deny it. It is neither hell-scared, nor love-bound. They don't believe that sin will send them to hell, and they don't have enough love of God to obey his commands. And when God says a thing, they will stand up all night and argue that it doesn't matter whether you do it or not. And that there are millions of people who will go to heaven who have never obeyed the commandments of God and God says in his word this is the love of God that you keep his commandments. They don't have a hell-scared religion or a love-bound. They

don't have anything but maybe the kind that Mr. Bogard talks about in his *Orthodox Search Light* or has some of his writers talk about it—his good friend Mr. James McRell, of Little Rock, writing in the issue of March 10, 1942. We had just signed the proposition and I said "What a fine one to keep" when it came to my mail box. Here I saw in big black-face, twenty-four point type, the heading "Billy-Goat Religion is the Damnation of Baptists"—I didn't know one could be damned, did you? That's his paper—he edits it, he manages it, he had it mailed to me and it says that Billy-Goat Religion—and he charges a lot of Baptists with haying it—he said it is the damnation of Baptists. Now is he going to say that the Baptists are not children of God or that children of God can be damned? Is he going back on his paper and his good friend Macrell and what has been written and published, here by his authority, or is he going to give up his proposition tonight? They don't have anything love-bound or hell-scared—not a thing.

Well, then he comes to Romans 8:28 and I knew that he would come there. "We know that all things work together for good to them that love God." Nothing, he says, could so work as to cause the one who loves to fall for that would not be for good. Suppose you steal, he says; suppose you lie; suppose you commit adultery—why it's all for good—that's what he said. The book will show that that's what he said—it doesn't matter whether you lie, that's for good. If you love God. If you commit adultery, that's for good—that's what he said. Now friends, is that the right religion? Somebody is going out of here tonight like one did last night—and we can talk about these people, you know, and the great God up in heaven knows whether we lie about it or not—but I can't get to heaven if I tell lies. I believe that and I'm trying to keep away from it. Of course, a man who thinks telling lies is good and that works for good to him, why he might not be so careful about it and it might not matter much whether he told them or not. But a man might go out

of here tonight, like one did last night, and say "Well, if that is Baptist doctrine, I've been a Baptist my last day. I'm through." He delivered Mr. Bowie to the Campbellites whoever they are, last night, I don't know who. He said "Let them take him. We don't want him. We've got Baptists who cut my throat. Let him go to them." Oh, that reminds me of a story I heard one time of a man who told a certain tale and they voted him into the Baptist Church and when he got home his wife said, "John, you know you lied about that. You didn't see any such thing last night." And he got to feeling bad about it, so he went back to the meeting the next night and went up and told them. He said, "I lied about it." And he told them the truth and they voted him out of the church, that night. He said, "Before God, men, tell me what this is. I tell a lie and you vote me into your church; I tell the truth, and you vote me out." That man told the truth. Bogard said, "we will let the Campbellites have him. We don't want anybody here that tells the truth. Can't stay here if you do."

Well, he talked a great deal then about somebody getting married and about calling somebody a liar and about somebody having people or sons in the Army—you ought to get your facts straight, then you might be a better judge of the matter—ought to find out what it's all about—and not make a misrepresentation. As I said, we will settle all that in Dallas without any help from Little Rock and we will get along just fine, when we are settling it and when we are through, I'll invite Brother Colley out to the house to eat fried chicken and my wife can cook it well. Yes, sir, that's just the way it will be, but I don't care who it is, when . a thing is not true, it's false and that's a lie.

Well, he goes then to John 5:24. I'm following him right on down the line and he says "now, in John 5:24 we have the proof of the proposition for, here the Christ said—as he was speaking at that time, 'Verily, verily, I say unto you, he that heareth my words and believeth on him that sent me, hath eternal life and cometh not into judgment but hath

passed out of death into life." And do you know that verse doesn't say one solitary word about believing on Christ? Oh, you are wrong about that, Brother Smith. "He that heareth my word and believeth on him that sent me"—that's God. That isn't believing on Christ—"believeth on him that sent me —hath eternal life." They didn't have to believe on Christ in that day in which Christ was speaking, to have eternal life. They didn't have to believe on Christ then, to be saved. He got the wrong passage of scripture, but even let him apply it and let him make the believer in Christ—surely, the man or the woman that believes in Christ has eternal life. I'm not talking about him tonight. But a man can cease to believe. Christ, in Luke 22:32 said, "I have prayed for thee that thy faith may not fail." What about a man who had faith and then his faith failed and if it didn't matter, he'd go to heaven any how—why was Christ praying about the matter? Why did he look with sorrow upon Peter and pray that his faith might not fail? Surely the one that believes on Christ has a faith perfected in obedience as we learned last night, surely, that one is saved and will go to heaven. But what if his faith fails? Christ said a faith can fail or else he prayed in vain. Again Paul said (I Tim. 1:19), "Some had made shipwreck of the faith." He said in I Tim. 4:1 that some would fall away from the faith or depart from the faith. He said in I Tim. 5:8 that some had denied the faith and become worse than an infidel. Can a man who has become worse than an infidel go to heaven? He can go to the Baptist's heaven for that's his proposition tonight. But not into the Bible heaven—I want you to see that if you never see anything else in the world. And I'm going to press it right down to the last minute that I have tonight. The Baptist heaven, where men who are worse than infidels can go, is not the Bible heaven. You can deny the faith and become worse than an infidel—now you couldn't deny it—he was writing to the children of God, they couldn't deny it unless they had it. They couldn't have it shipwrecked unless they had it. They couldn't fall away, or depart from the faith, unless they were in it.

And then again, I Tim. 5:12, "Will cast off her faith." He may say that's talking about the wife casting off her husband. Alright, mark it out. It just says cast off her faith; and let it pass there. If he doesn't want that one there are plenty more. First Tim. 6:20, we read of those who erred concerning the faith. What about a man who erred concerning the faith? He's saved anyhow, says Mr. Bogard, for once you believe you have it and you can never lose it then. These things can happen to the faith of the individual and I'm affirming tonight that when these so happen you cannot be saved. If these things happen to your faith and you walk impenitent, and do not turn again to walk in the way of God and of Christ, you can not be saved. Read with me of some in the New Testament—he doesn't like the Old—Read with me of some in the New Testament—the sixth chapter of Hebrew, beginning with the fourth verse, "as touching those who were once enlightened, and tasted of the heavenly gifts, and were made partakers of the Holy Spirit and tasted the good word of God and the powers of the age to come and then fell away; it is impossible to renew." Now it isn't that they didn't come in for the first time. I heard one fellow say that they never were Christians. It is impossible to renew—renew, that means to make new again. They had been made new creatures once. "To renew them again." Paul just wanted to make it plain. He wanted to make it positive, he wanted to make it so that even a Baptist preacher could see it. Impossible to renew them again unto repentance And if you can't get them to repent, what will happen? They will be lost because they 'are in sin and if they die in their sins, where Christ is gone they can not come. What about that man that calls his brother a fool? He calls his brothers a fool—he is in danger_of a hell of fire. Mr. Bogard says, no. What about that tenth chapter of First Corinthians, where Paul calls the roll of unfaithfulness among the children of Israel—case after case and says "These things were examples to you. They did these things and they fell. I warned you by these examples that

you fall not after the same manner of unbelief. Let him that thinketh he standeth take heed, lest he fall." In Galatians 5:4 he said, "Ye that would be justified by the law ye are severed from Christ." They couldn't be severed from Christ unless they had been united with him. They must be some of those branches in the 15th chapter of John. "If any man abide not in me, he is cast forth as a branch and is withered; and men gather them, and bind them into bundles and they are burned." Is that a picture of a man going to heaven?

There we have it, my friends. They are cast forth. How does Christ cast them forth? Third chapter of Revelations. "When some became luke-warm, Christ said, "So because thou art lukewarm."... and he was writing to the church at Laodicea because thou art lukewarm and neither hot nor cold, I will spew you out of my mouth" They are cast forth as branches. Why? Because they are unfaithful and they die and go to hell because they are out of Christ where salvation is found.

And then one final thought tonight. One child of God that we find in the fires of hell. The 16th chapter of the Book of Luke, Mr. Bogard. "There was a certain rich man who died and in Hades he lifted up his eyes, being in torment, and seeing Lazarus afar off and in Abraham's bosom, he said, Father Abraham (the son of God by Abraham) Father Abraham***And Abraham said, Son, remember. .." He was an Israelite, for when he spoke of his five brethren back on earth, Abraham said, "They have Moses and the prophets, let them hear them." They were under the law. They were under the law, they were Israelites, this man was an Israelite, this man was a child of God. He so sinned that in Hades, in hell, he lifted up his eyes being in torment and said, "I'm in torment in this flame" and so shall everyone who dies in impenitence with sin upon his soul, for a child of God can so sin, and some of them have so sinned, as to be finally lost in Hades, so that at last they shall be cast into the lake of fire and brimstone which burneth forever and ever.

BEN M. BOGARD, *Affirmative*, Second Speech

Gentlemen, Timekeepers, Ladies and Gentlemen: While it is fresh on your mind, I will reply to what my friend said just as he was being seated. He guessed that the rich man in hell was a child of God, born again. Child of God—because he said "Father Abraham." In other words, every Jew, without exception, were children of God. That's his doctrine—that if a Jew went to hell, the child of God who fell from Grace, went to hell. That's the doctrine they preach everywhere. Then Jesus told a falsehood when he told that Jew Nicodemus, "Except a man be born again, he can not enter the Kingdom of God." He was talking to a Jew, and that Jew means every Jew, and Smith called him a child of God. He said you can't go to heaven without the new birth. My friend said all Jews went to heaven unless they fell from Grace. And hinted that the rich man was a child of God, because he said, Father Abraham. He was a Jew and Abraham was the father of the Jewish race. Natural Jews, descended from him. Then, therefore he was a child of Abraham, in that sense—in that sense only.

Now, pick up the speech in the order in which my friend delivered it, having noticed that first. He says, people were not saved before Pentecost. That's true. They only had salvation in promise. I would like to know how in the name of high heaven they can lose a thing they haven't got. If I promise Mr. Smith \$5, he can lose it before he gets it. Is that it? If he only had it promised, he didn't get it he being judge. So everyone he refers to back there, according to his doctrine, only had it in promise, and hence couldn't lose it. Anybody can see that that can see anything, and if you can't— why you will get in all right up yonder in heaven. God has arrangements made for people that can't see that, sure as you are born. They did not have it, and only had the promise of it—and yet can lose it. I had a man to promise me some money one time and I could lose it before I got it. Huh?

Well, well, well! But he read in Deuteronomy 1:21 where "ye are the children of God." Yes, sir, as a race — the Jewish race, that are still God's children. Every cut-throat among them, in a national sense, but individually, they have; to be born again, like Nicodemus had to be born again. That makes me think of it. He said Jesus was talking to children of God, to those Pharisees, he said ye shall die in your sins, where I am ye cannot come. Those Pharisees, children of God, when Jesus answered him and said, "Except your righteousness exceed the righteousness of the scribes and Pharisees, ye can in no case, enter in the Kingdom of Heaven." But he said they were children of God. Pharisees, wicked Pharisees, despising the Lord, children of God. And he went so far as to say that back there they didn't have to believe in Jesus Christ in order to be saved. Well, then Jesus told 8 falsehood in the third chapter of John where he said to Nicodemus "As Moses lifted up the serpent in the wilderness, even so must the Son of God be lifted up, that whosoever believeth in him, should not perish but have everlasting life." And in John 3:16, he said, "God so loved the world, that He gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." But my friend says they didn't have to believe in Jesus Christ, back there. Oh, can't I read in the 11th chapter of Hebrews in that honor roll of the saints where Moses "esteemed the reproach of Christ greater riches than the treasures of Egypt." He trusted in Christ—and so undoubtedly they trusted in Christ and believed in Christ back there. My friend said they didn't have to do anything of the kind. I don't believe that one member of the so-called church of Christ out of 50 in Dallas believe that statement. I don't believe they endorse that tom-foolery.

Very well, now, next, my friend has brought a Baptist history out here, that he is going to use in his last speech— and I won't get a chance to reply. Ha, ha. Boy, I am replying right now! But he brings up this book, he will read where

Armitage said if he brings it up, he may be afraid to bring it up— but Armitage says there is no such thing as Apostolic Church succession. He told the truth. And he said no church can trace apostolic line from Christ down to now. He told the truth. And bless your soul, I take the same position and in that pamphlet if you will get it, I will show that there have been Baptist Churches in every age, and if you will name the place, I mean the time—any time between now and Christ, I will give you the name of die Baptist Church that existed at that time on that day, and give you what would now be called its post office address. They didn't have post offices then, but what would now be called the post office address. All along through the ages, there have been Baptists, and this Book teaches it. If he reads out of it, he will read a perversion of it. And he has even got it marked here. Mr. Hines marked it for him. For Hines brought this book here to him —and it reads here "The attempt to show that any religious body has come down from the apostles unchanged is of itself an assumption of infallibility," and so say I. But that doesn't say there haven't been Baptist Churches in all ages and in all countries for the very first page—which they usually tear out, but Mr. Hines is a nice fellow, he didn't tear this out—the "History of the Baptists, traced by vital principles and practice from the time of our Lord and Savior, Jesus Christ, to 1886, by Thomas Armitage." That's what Armitage says he does, and any words he reads is a perversion, of what Armitage undertakes to teach. Now, read all day, if you want to when you get up here. I come mighty near knowing such books as Mr. Hines furnishes you by heart. And Hines ought to quit trying to stuff you. You can't stuff a fellow after he goes into debate. He ought to give you a little lecture before you got here. Very well. I saw that book there and he had no chance of bringing things up at the last speech, because I knew what he was going to do with it. And so I just shot the gun first. Help yourself to it. Very well.

Now again, he said he is excusable for calling people liars

because Jesus called people liars, and the Apostle John called people liars. But there is a big difference between Jesus, God's Son, infallible Son, and John the apostle, inspired of God, who knew what he was talking about, and my friend Smith, who doesn't know what he is talking about. If Jesus, inspired of God, says it, my friend thinks he can say it. If he knew as much as Jesus, and could look into the hearts of men like Jesus did, you could. But you presume to tell your brother he is a liar, and then get up here and say "Brother Colley." If Colley told a lie, as you say he did, and misrepresented, then Colley fell from Grace and is on the road to hell, you call him brother, so you are brother to a hell-cat. Help yourself to it, if you want it. Good night, he got up here and sent the whole outfit of the great college of Searcy—Harding College—sent the whole thing to hell—said they had apostatized, when they represent the largest number of the so-called church of Christ in America. The highest grade of learning among you in America, and I will throw it back at you right now, you had a man here last night to announce the Firm Foundation—that was all right. I think that man's a nice gentleman. Mr. Showalter, the editor of that paper, and I are personal friends, but when you consign Harding College and all that belongs to it to hell, as you did, said it apostatized—your brethren, who have been dipped in the water for the remission of sins the same as you, who take the Lord's Supper every Sunday the same as you, who do the best they know how, the same as you, you then consign Showalter and the man who stood here last night to hell for they are in perfect fellowship. And Mr. Armstrong and Benson announced the school in the Firm Foundation over and over again, and is recommended again and again, in the Firm Foundation. Now jump on that again. Smith is a modern Ishmaelite, whose hand is against every man, his own brethren as well as Baptists. I don't believe they are going to stand for it very long. These are nice, good people down here. They are tired of your antics, condemning all to hell—except your little coterie. You make me think of

the man who said that he and his wife, his son John and his wife, were the only ones that would get to heaven, all the rest were going to hell. A little handful.

Very well, now I come to the question, will always answer his question. Can a Christian sin? Yes. Can he lie? Yes. Can he commit adultery? Yes. Can he call his brother a fool? Yes. All of that is sin—might as well say can he sin? You say you sin—you say Colley lied—therefore Colley lied and is he a Christian? Yes! But can he so far lie and keep it up as to go to hell, that is the question. As a child of God; I read it and he paid no attention to it—Psalm 27:10 where it says, "The wrath of man shall praise him and the remainder of wrath he will restrain." God overlooks his children, and restrains them so they can't go so far, as to be lost in hell. He paid no attention to it, he may do it in his last speech if he wants to, but you will remember it. Very well.

Then, he read "But what if they should die, while sinning?" He said Jesus told children of God, the Pharisees, that they would die in their sins. Who said that the Pharisees were the children of God? Jesus denounced them. He said that except you are more righteous and do better than they do, you can't get to heaven. Smith said they were children of God, when John the Baptist preached to that great bunch of Jews that came out there from Jerusalem and around about, in the third chapter of Matthew, he said, "Oh, ye generation of vipers, who hath warned you to flee the wrath to come? Bring forth therefore fruits meet for repentance, for I say unto you that now the axe is laid unto the roots of the trees, and every tree that bringeth not forth fruits is hewn down, and cast into the fire." My friend said they are all children of God, every last one of them. John the Baptist said that each one of them stood on his own merits, so to speak. The Jews as a nation, God's nation, God's people, and there are great things for the Jews in the future. Indeed, they are still God's nation, but some of the low-downest, meanest devils that I ever knew are Jews as individuals. Sure, each individual

for himself is to be born again, but as a nation, as such, they were God's favorite people.

Then, he read over there in Jeremiah 28 and Isaiah 63 where God would forsake the Jews. Yes, sir, he forsook the nation. In fact, when they went into Babylon in captivity, but the individuals among them were not forsaken. Why Ezekiel and Daniel and the three Hebrew children found there in captivity the nation forsaken, the nation cast off, as a nation, but God deals with nations as well as individuals, but those individuals were not cast off. Else Daniel was cast off and the three Hebrew children were cast off. Sure, every time you read about God forsaking them, it is as a nation—Israel as a whole.

Well,—now, my friend said Bogard preaches the doctrine of assurance and safety. Yes, sir. In Hebrews 6:18,19, where it says that by "two immutable things, in which it is impossible for God to lie, we might have a strong assurance —strong consolation, who have fled for refuge to lay hold upon the hope set before us which hope we have as an anchor of the soul, both sure and stedfast." A thing that is sure is not uncertain. A thing that is sure, is not unstable. The idea of saying a thing is sure and yet not sure. I preach the doctrine of assurance, indeed I do. Why, he said, I preach, me and my people, Smith and his people preach the doctrine of scare. I knew it all the time. Hell-scare. Shotgun weddings. Came in because you were afraid you would go to hell, stay in because you are afraid you will go to hell —if you don't and not love-bound. Well hold on here. The Bible says that the fear of God is the beginning of wisdom. Amen. Every sinner must become alarmed at his sins, become afraid he will go to hell and in that fear he cries for mercy —when he obtains mercy and is born again then God sheds abroad his love in his heart, by the Holy Ghost and in I John 4:18 says, "The love of God casteth out fear." If you have the love of God in your heart, then you haven't got the fear of hell. If the fear of hell, then you haven't got the love of

God. This man doesn't know anything about the Bible—I have never seen a man so badly mixed up. He quotes passages that apply to sinners and makes them apply to Christians —and here is a passage where the fear of God is the beginning of wisdom—and he thinks that goes through life. After you get the love of God shed abroad in your heart, it casts out fear. Very well.

Now the next. I will take it up in the order that my friend delivered it. I asked him how many sins you would have to commit in order to fall from Grace. He said just one. All right, then. Then, the only way for a man to be saved finally, is to be sure that the very last hour and the last minute of that last hour, to be at himself and say, Lord, forgive me, Have mercy on my soul. Because we sin all the time. If we say we have no sin, we deceive ourselves, and the truth is not in us. Now, suppose you live right all day and commit one sin, and your auto is wrecked on the way home. You will go to hell. I don't believe a word of it. No assurance in it. And, bless your soul it is nothing but a doctrine of hell fire scare all the time. I would be the most miserable man on earth if I thought that I might go to sleep tonight and wake up in the morning in hell, because maybe I did something wrong today, unforgiven. Very well, I happen to know the scripture says, I John 1:8, "If we walk in the light as he is in the light that means Christian people walking in the light of God. "If we walk in the light as he is in the light, the blood of Jesus Christ his Son, cleanseth us from all sin." Not, will cleanse, if you happen to get down on your hands and knees and beg for pardon. We walk in the light, stumble in the light, we are God's children walking in the light, but the blood is over us all the time, and never takes a vacation, and so we are perfectly safe. Then if we are safe, "let's take our fill of sin." Yes, sir, every devil's child says that. If I thought I was safe like that, Mr. Bogard, I would take my fill. Would you? Then, that's because you love it. And if you love sin, you are of the devil and never have been born again. I am

talking to born-again children of God who have the love of God shed abroad in their hearts. And if they go wrong, while they walk in the light, and stumble and fall in the light. Psalms 37:23,24 says, "The steps of a good man are ordered by the Lord, and he delighteth in his way, and though he fall, he shall not be utterly cast down, for the Lord upholdeth him with his hand" I may fall—"Let him that thinketh he standeth take heed lest he fall." He quoted that, to be sure, every time you sin you fall. But you shall not be utterly cast down, for the Lord upholdeth him with his hand.

Well, he said Adam fell. Yes, but Adam didn't fall from Grace, Adam fell into Grace. Grace had not been promised when Adam fell. He was standing on his merits, and when he fell then Grace could reach him. He didn't need Grace before that. Grace was promised to him, after he fell in Genesis the third chapter, which was the first promise of Christ. Christ hadn't been promised until that time. Talk about Adam falling from Grace. When Adam fell where Grace could reach him. Very well.

Then he said, I John 3:3, "and every man that hath this hope in him purifieth himself, even as he is pure." I read that and commented on it. I said every man—not 999 out of 1000, but every man. Every man. Well, how many? Every man. But he said, suppose they turn out to lie, cheat and steal and get drunk, commit adultery? Then that passage lies. For if just one out of a thousand does it, not every one—then not every one will purify himself. Every man that has this hope in him, purifies himself, even as he is pure. Well, now, suppose he said—but suppose, yes suppose. Just suppose that statement is not true. Well, he said, hold on here, suppose you kill somebody. Uhuh! Suppose you lie and cheat? Yes sir. Suppose you just deliberately go and jump into hell. Yes sir. Well, what of it? Then the Bible has told a lie. Why? Because it said every man that hath this hope in him, purifieth himself even as he is pure. What are you going to do with that? If you say it is not so, then the Bible is false—when-

ever you prove the doctrine of falling from Grace, of one who has been born again, can so far fall as to be lost in hell, you have proved that passage to be false. And you are flatly contradicting God's word. Well, he said, like a sow that is washed and turns to her wallowing in the mire. Exactly, but she is a sow when she is washed and a sow after she is washed. She still had the sow nature and likes the wallowing in the mire, but if they had turned that sow into a sheep she wouldn't have wanted to wallow in the mire, like my friend Smith said he wasn't afraid of hell. A new birth changes the nature of that sow, and she won't like to wallow in the mud. Well, well, well!

Now, he read a passage in the Orthodox Baptist Searchlight. A mighty good paper, for I am editor of it. And I endorse everything my friend Macrell said about Billy-goat religion being the damnation of Baptists, but it isn't the damnation in hell. You have got hell on the brain, and unless you think you will go to hell, you won't do right. Let's hear the word damnation as it is translated in the revised version as we read from it awhile ago—means condemnation. When a man does wrong he is condemned—and these Billy-goat Baptists run around here cutting the throats of one another like Mr. Bowie, who don't exist. Oh, you can't dig up Bowie—he is not here—and he does not live in Dallas. But if he is, he is one of those Billy-goat Baptists, and I am condemning him and every other righteous man condemns him. You said Mr. Colley lied—well you condemned Colley—and put damnation on Colley—but that don't mean that he is going to hell. Every time you see damnation, you think hell. Oh, well. Pass on.

Romans 8:28: "We know that all things work together for good to them that love God, to them that are called according to his purpose." They didn't come back here and say suppose—you stop loving God. Well, if he does, then it just won't work for his good. I love God. Now supposing I stop loving God. Would that be for my good? No. But it can't

happen. Why? Because all things work together for good to them that love God. But you say, hold on, here, suppose you sin. You can't so sin, but what God will over rule it for your good. Why I read, Psalms 27:10, "The wrath of man shall praise God, and the remainder of wrath he will restrain." The wrath of man shall praise God. Smith getting mad and calling his brother a liar and all that. Why, that wrath of yours will praise God if you are a Christian, but God will give you a mighty spanking for doing it. Sure. How can he sin and work for God? Listen friends, listen, let me preach you a little sermon about a minute long. If it hadn't been for the work of the devil, I could not have been saved, neither could you. Why? Because I couldn't have been saved without Jesus Christ being crucified. Peter said upon the day of Pentecost that ye with wicked hands crucified the Lord. Very well, then wicked hands crucified him. Good hands wouldn't have done it. Then, that wickedness of those people was overruled for my good. When the devil had Jesus tempted in the wilderness, he failed. But he finally chased him down, so to speak, and had him crucified, he thought he won a victory —and no doubt chuckled. When he got him in Joseph's new tomb and sealed up with a Roman guard over him, no doubt all hell chuckled. I've got him now—I have the King of Glory in the grave. I've got him down. Wicked hands served me and I have the king in the grave. And if they could they hallalujahed in hell. But that very act of the devil and the work of wicked men, wrought the means of my salvation. God overruled him and so evil now will be overruled by the Almighty God. The wrath of man shall praise him and remainder of wrath will I restrain. Oh but suppose, suppose you put yourself against the plain word of God. Yes, certain ones fell from Grace like that one over there who was taken in adultery and killed in the act; you guess that that was a regenerated child of God when you just now told us that nobody had it back there—only in promise. That poor devil caught in the act of adultery didn't have salvation for you yourself say he only had the promise of it. How could he lose it? Well,

you say, "Hold on here—won't God punish them? Won't some people die in sin?" Well, I believe that even a preacher sometimes may be put to death on account of sin. Wasn't Moses put to death because he sinned? Yes, sir, God said, "You shan't enter into Palestine because you sinned." But Moses went to heaven—he was punished in the flesh for the sins of the flesh. In the ninth chapter of Mark we find Moses standing up there with Elijah, and Peter and James and John and he is up on the Mount of Transfiguration though he died in the wilderness on account of his sin. Uzza, one of God's men, touched the ark and was struck dead, but does he go to hell? Certainly not—God punishes in the flesh for the sins of the flesh and in I Corinthians 11:30, "For this cause some are weak and sickly among you and many sleep." In other words, people are punished in the flesh for the sins of the flesh—even sometimes causing them to die and cutting off a career that was not finished because of their sins, like it was in the case of Moses.

Very well, then my friend quoted about some make shipwreck of the Faith. I'll give him \$500.00 cold cash and draw it on the Bank of Little Rock if he will show that scripture in the Bible—it's not there! It says shipwreck *concerning* the Faith—not *of* it. Some misquote scripture and try to prove their position by it. Very well. Next "Did some deny the Faith?" The words "The Faith" mean system of doctrine, not that personal faith in Jesus. The faith, not his or her faith, but in other words a system of doctrine and some became heretical. Well, some erred concerning the faith, made mistakes concerning the faith—don't say they lost salvation. Hebrew six—"If they fell away after they once received the truth and tasted the good word of God and the power of the world to come, it is impossible to renew them again, unto repentance." That's a fact. If they fall away—but the ninth verse said following "But beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak." There were some who thought they could

fall from Grace and Paul said: "If you should fall away you never could get it back." That's all—like it is in the fifteenth chapter of I Corinthians, where it said that some said there is no resurrection. Paul said, "If there be no resurrection, your faith is vain." Did he mean to say that possibly there was no resurrection? Certainly not, but he took them at their own word and if you are right about this thing of there being no resurrection, then there is nothing in our religion at all, so if you are right about your idea of falling away from Grace, and you couldn't get it back again — but, beloved, we are persuaded better things of you and things that accompany salvation though we thus speak.

John fifteen: The vine and the branches: "If a vine bring not forth fruit it is taken away." Yes, sir, it is, if it doesn't bring forth fruit. There is another supposed case, but in the second verse. "Every branch in me that bears fruit he purgeth it, that it may bring forth more fruit," and every branch at first does bring fruit—the fruit of love, and everyone has the promise of being purged to bring forth more fruit. Of course, if, if, if, if Christ be not raised, ye are still lost, and all that—our faith is vain, and all that, if, if, he puts his 'If's' in. Instead of taking the plain emphatic word of God which says that we know that all things work together for good for them that love God, for them that are called according to his purpose. Yes, we know that whoever has this hope in him purifieth himself even as he is pure, everyone, everyone, everyone—you can put all your 'ifs' in, all your guesses and your suppositions, bring in those debatable items and questions, where there is no doubt about A and put them right square up against the plain word of God. Now whatever my friend says, my mouth will be closed for I have no reply. If he gets up here and says that Baptists advocate stealing and lying and cussing and adultery and all that you will know that he is telling what is not true and misrepresenting his opponent. I thank you.

EUGENE S. SMITH, *Negative*, Second Speech

It is with a great deal of happiness that I come before you for this last speech and this last refutation of the error that is the doctrine of men. And when this speech is concluded may I take one moment to ask that everyone please remain in their seats for just about two minutes, for we want a picture of this splendid audience to go in the book. I'm sure that Mr. Bogard agrees with me in that. We don't want a one to leave and it will only take about two minutes. We have a photographer coming—he will be back stage just ready to move right out here and take the picture. So stay in your seats.

Mr. Bogard says he just wouldn't take a pretty for that. He wants to publish it in his paper and so we are agreed and we are both asking you, as we come and talk with you, that you all remain for the picture.

And now to the speech that he has just made and to the doctrine that he has set forth. And in this thirty minutes its going to get pretty warm but stay in your seats—because we want the picture after while—and he wants it too: He wants you to stay, for the picture, if not for the talk. He stopped where he began—went right around in a circle and came back to where to started. First, John 3:3, he says: "Every man that has this hope set on him, purifieth himself." Well, that is true, as I said in the first speech, but what about those who hope and then cease to hope? What about the twenty-fourth chapter of Luke, where some said, "We had hoped." They had hoped about a thing one time, but that hope stopped. What about First Peter 1:3, "Blessed be the God and Father of our Lord Jesus Christ, who according to his great mercy begat us again, unto a living hope." Yes, they had had a hope and that hope had failed and that hope had been cast off or they had turned from it. He begat us again, to a living hope—that was the second time. Now, if this new hope, this living hope, this hope which we have as an anchor for

the soul both sure and steadfast, if we turn from that, and if it gets into the past tense, what then—will we live by? It doesn't mean that the word of God is false, if a child of God is lost, it just means that he has hoped but that he turned away from that. And then again, in John the fifteenth chapter and as the Bible says: "The last shall be first and the first shall be last." I'm going to go right through this speech from the last argument that he made right back to the first, because those last ones are fresh on your mind and you will remember just how he said it and the book will show it too. Now in the fifteenth chapter of John he reads: "Every branch in me—" Well, no he didn't read that either—he read something else again. Let me get what he read—he read something else. "Every branch that beareth fruit—" that's the one he read. He started in the middle of the line again. If you could just get these fellows to recognize where a sentence begins and where it ends, then that would be something. But he started in the middle of the line: "every branch that beareth fruit he cleanseth, that it may bear more fruit." "Surely, that's true, but the first half of that sentence says: "Every branch in *me*." Now that's in Christ and what is a branch? It's a man—ye are the branches. And if a man abide in me —what is a branch? It's a man—in me. Every branch in me. What kind of a man? This is a man in Christ. And that's the child of God if you ever saw one, washed by the blood of Christ and saved and regenerated by the power of God. "Every branch in me that beareth not fruit, he taketh it away." He didn't read that one. He read about the branch that bears fruit—surely, but the one that doesn't bear fruit —that's the one I'm talking about tonight. He says there isn't such a thing. Well, Christ, you just wasted your words according to Baptist doctrine in talking about a branch that doesn't bear fruit, because that's impossible. Why, he says that all love—that's the first fruit—and so they all bear fruit when they love God. Why, then, did Christ talk about a branch that bears not fruit—that he takes it away. Why

did he say: "He that abideth in me and I in him—the same beareth fruit, for apart from me ye can do nothing." But then in the next verse: "If a man abide not in me he is cast forth as a branch and is withered and they gather them and cast them into the fire and they are burned." Christ taught that a man abides in him—in Christ, saved, and regenerated and born again and washed in the blood of Christ—a man in him who would bear no fruit would be cast forth. Its like some of those over in Revelations the third chapter: "They became unfruitful"—they became lukewarm. They are like those in the eighth chapter of Luke: A man believed for a while but then fell away—there it is—they cease to bear fruit and Christ said: "So because thou art lukewarm and neither hot nor cold, I will spew thee out of my mouth." And Mr. Bogard did not mention it and the book will show it. That's what he stayed away from—that's one that you can't get them to take hold of. A man in Christ, the whole church, if you please. And Christ recognized them as a church and spoke of them as a church and said I'll spew you out of my mouth. Why, because you are lukewarm, you're not bearing fruit. And when anyone ceases to bear fruit, then he is to be cast forth as a branch and they are to be spewed out of the mouth of Christ. I do wish that those who have believed this doctrine all these years would stay to hear about it. I wish they would have that much respect for the speaker and just stay in their seats until they hear about it. I know it's hurting when you see the thing going down in defeat, but you just think about Mr. Bogard and Mr. Ballard, they have to sit up here on the platform and they can't get away. Now stay with them. You are supporting them, you wear the name they wear, you are supposed to be members of the same church, now stay with them—they have to stay and take it. Stay with them; don't get up and walk out; we don't want you leaving; Mr. Bogard wants your picture, so that he can run it in the paper anyhow. So stay with him.

Now, Christ said: "Every branch that beareth not fruit

he takes away." And he told how it would be done because he said when they become lukewarm I'll spew them out. That's the end of that. The Bible doesn't teach his proposition and he knows it. No wonder that he went all around, up and down, and round about and came back to where he started from. And then he did notice the sixth chapter of Hebrews and let's see how he noticed it and you know, I'm very careful about these things, because I know that the book is going to show it to be there in black and white—that little Dictaphone is just running back there and from this microphone is taking just what he said and just how I answer it. I know it's getting every word that he said. The sixth chapter of the Book of Hebrews, beginning with the fourth verse: I read some things of people who had tasted of the heavenly gift, who were enlightened and made partakers of the Holy Spirit and had tasted the good word of God, and then fell away. He came up here and read his version, and if they fell away. Well, that's the King James version, I know that, and he ought to know that there are some versions that say in First Timothy 1:19 "Shipwreck of the Faith." I know that one says if they fall away, but the revised version says "And they fell away." Now he drops down to the ninth verse and says, "But, beloved, we are persuaded better things of you." So he says they are not going to fall away. Well, but some did fall away—there are two crowds there. Paul is telling them about one crowd who had tasted the heavenly gift, been made partakers of the Holy Spirit, and tasted the word of God and the powers of the world to come and then fell away. That's one crowd and here is another one to whom he is writing and says "We are persuaded better things of you."—that you will not do as they did. They fell away but we are persuaded what? Persuaded that God will keep you so that you can't fall? *No*. We are persuaded better things of you, that you will remain strong and faithful and that you won't fall away as these did. But the very fact that these did fall away, shows that his proposition is not true and can never be sustained by the Bible. Well, now that's about enough along that line.

He comes then to Romans 8:28 again said if I lie its good, if I steal its good, if I commit adultery its good because all things work together for good. You ought to stay and hear this too, it will do you good. Well, if you leave now I can't say much—he's gone. (Bogard walks from stage).

Now, get this. He said it doesn't matter what you do— Romans 8:28 says its for your good and if you lie that's for your good; if you commit adultery, that's for your good; well, that depends on whether you're living in the flesh or in the spirit, I suppose. That's what that would depend on but notice this. First John 5:23 says "This is the love of God that you keep his commandments." Now if we love God, surely, but if we don't keep his commandments we don't love him. If we don't keep his commandments we don't love him. All things work together for good for them that love God, but if we don't keep his commandments we don't love him.

He's coming over to my side of the fence (as Mr. Bogard returned to stage and sat down by Mr. Hines).

All things work together for good for them that love God. If we love him we will keep his commandments— that's what Christ said. And this is the love of God that you keep his commandments. If you start out here lying when Christ said do not lie, you are not keeping his commandments. You don't love God and therefore all things do not work together for the good for you and you will die and go to hell in that sin if you sin and don't repent of it. That's what the Bible says about the thing. Well, he says, she remained a sow. I wonder how he is going to change the nature of a sow. Usually it's the sheep and goats but now it's a sow for that's a representative of a person. That's all that that is—you are not going to change a sow to a sheep but he is talking about a sow that is washed and now he uses that as an illustration, and says that a person who turns back to the beggarly things of the world is like that—like that. There he is—dirty and black and filthy and then washed and made clean and then goes right back down in the filth again and Bogard says they

will go to heaven anyhow. They've been washed, been made clean, doesn't matter how deep they get into that mire again they will go to heaven anyhow—that's what he says about it. Now everyone that has this hope set on him, purifieth himself, yes. But when the hope leaves and it is said of him that he had hoped as of those others, what then? Well, he said, "Adam fell into Grace," instead of out of Grace. Well, Paul had an idea about that too. He said, "For as in Adam all die." Is Grace death? Is Grace death? Does Grace bring death? "For as in Adam all die—so also in Christ shall all be made alive." I didn't say that Adam fell from Grace, I said that he was a child of God, that's what I said. And that, my friends I used only for this purpose, to show that there were children of God in the Old Testament and I didn't say anything about Adam falling from Grace or falling into Grace and the book will show that. I simply said that Adam was a child of God for the Bible says so in Luke 3:38. That's all. And a child of God can fall and Adam did fall and he didn't fall into Grace either. Not when he fell; he fell from Grace afterward but he didn't fall into it either.

Well, then he talked about that "hell-scared religion." I don't know what he would have talked about last night and tonight if he hadn't found that. "Hell-scared religion" and a "Shot-gun wedding." Well, do you know—do you know that children born into the family after a shot-gun wedding are legitimate and I'd rather have a shot-gun wedding than no wedding at all, like the Baptist Church. They are not married to Christ. Of course they're not. They are married to the friend of the bridegroom if they are married at all. They have taken his name and wearing that use it as a cloak. He says we love John better than Christ. We wear the name Baptist rather than the name Christian. Then he says that: "A love bound religion is eternal and secure." Jude said in Jude 1:21 "Keep yourselves in the love of God." What if they don't? Why did Jude tell them to keep themselves in the love of God, if they couldn't get out of the love of God?

If once they were in the love of God they could never get out, why did Jude say, keep yourselves in the love of God? And again, over in the second chapter of the Book of Revelations the fourth verse, I hear Christ saying, "Thou didst leave thy first love." Now, was that a love-bound religion? Surely, a love bound religion, but they left their first love. Now, what are they bound by? Maybe if they got a little hell fire in there it would scare them for a little while, so that they will once more come to the scriptures and will walk according to the word of God and keep themselves in the love of God. He says "Love casteth out fear." The Bible says, "Perfect love casteth out fear." Do we have perfect love yet? That's something to prove.

But now when he comes to talk of the Jew, he says they are not the children of God. The Bible says, (Deut. 14:1), "Ye are the children of God." That's just the way it puts it and I'm going to leave it that way. He says, "The Nation." Well, God didn't say that, it took Mr. Bogard to find that out and put it in. I have my fears and doubts about a man who is always coming along and having to explain God's word and put in a word and say that the Jews "As a nation" were the children of God. Well, now God just said "Ye are my children" and I'm going to leave it there and if it is "the nation" what is a nation? Isn't a nation made up of men and women? Isn't that the nation? If the nation is the children of God, aren't the citizens of the nation the children of God, then? And thus they were the children of God, and he knows that, but he has to get away from that doctrine that is taught in the Bible, that he may be able to sustain his doctrine which he teaches in his Baptist Way Book, and other such places. He had much to say about Armitage; if I had anything to say about Armitage, I'd have said it during my first speech. He read Armitage, he read what Armitage said, I had no intention of bringing it into this speech, but I just know this, he says "I agree with Armitage;" Armitage says, "No chain of succession, no apostolic succession." He traces it back

over here and sells it to you for a dime—a dime for something that he says he doesn't believe himself, because there is not a man living on this earth and I told him this last night; and he got up here and perverted my question and he brought it in again tonight, and said that "you can find Baptist Churches any place, any time, just name the time and I'll give the place, I'll find them for you in every age." I said last night, and I'll say again, and I want it to go into that book and want it to stay in there and I'll see that it does, that for almost sixteen hundred years after Christ was born, you can not find any man, God or devil, that ever wrote or spoke the name, "Baptist Church." It's not in the Bible, nor is it in any book that was written for sixteen hundred years by either God, man, or devil. You can't find it in the Bible, you can't find it in any book, written for the first sixteen hundred years after Christ. And he got up last night and perverted that question and said that I asked for a history that said there was a Baptist Church before that time. I didn't ask that, I didn't ask that. I asked for a book written before that time that said it, or for anything spoken before that time that said it, by God, man or devil, and it can not be produced. Of course, a Baptist preacher, who wrote the Armitage history, would talk like Mr. Bogard and say that they were back there— —sure that they were, just all along and they called themselves everything in the world but Baptists, and he couldn't find a one that was called Baptist back there—they were called everything and they taught so many different things that when you go to investigating that chain, I'll tell you it makes a pretty picture before you get through. But we haven't time to rattle that chain all the way back tonight We just haven't time to go into that. We will have to pay attention to some of these other things that he said for he is in the affirmative and I'm going to take every scripture that he used away from him and sustain the negative here tonight, because the negative is the truth and the proposition that a child of God can not so sin as to be finally lost, is not taught in the word of God.

Now he said about calling your brother a fool—sure you can call him a fool, but you can not do it so as to be lost. What did Jesus warn them about hell for then? Why did he say that he that calls his brother a fool is in danger of the hell of fire? What did he say that for? Why did he warn them? What danger is there? How are they in danger if they can not sin? Was Jesus just using an "oriental exaggeration," do you suppose, to try to impress something on their minds that wasn't so? Do you suppose that that was the thing that he was doing? He said: "He that calls his brother a fool is in danger of the hell of fire." Bogard says, "No, he isn't in danger; he sinned, but not so as to be lost and he is in no danger of hell, no matter what he does. He can't go to hell—that just couldn't be."

And then he had more to say about things local and about Harding College. I wonder why he has brought it in for the last two nights now about Harding College. I think I know; he wants to get them right up in his arms. Well, they will join in with him; they will tell him that he can win this debate; that he can overthrow the truth. These Premillennialists, and we have some of them in Dallas, too, among the churches of Christ, wearing the name, but they are not of us. They went out from us, because they were not of us. We have some of them here and they will join in with him. They will say, "Bogard will win." They would rather take Baptist doctrine than the truth on the millennium question. Harding College and Mr. Bogard and all of them that join up together And that my friends is just the way it goes. He said that I sent them to hell. Oh no, I didn't send them to hell, God does that ,if they go there. When they sin and don't repent of it, then they will die and go to hell. And then he got up and twisted the language again and left out part of it, quoted only a part, and said that I said that one sin would send a man to hell. I said one sin unrepented—one sin that we did not repent of, would send a man to hell. Get it now—we can repent, we can pray the forgiveness of God and he will par-

don, for if we confess our sins, he is faithful and just to forgive us of our sins. But what if we don't confess them? What if we go on in willful, open disobedience, stealing, getting drunk or whatever we may want to do, and don't confess our sins? What then? If we confess our sins, he will forgive them. But what if we don't confess them? He says that Moses trusted in Christ way back yonder in the Old Testament. Well, he is going to establish the things that I said were true, back in the Old Testament there were children of God. He's helping me establish my proposition and the one the other night is going to stand on the Bible that was put in that. He said that Moses trusted in Christ; therefore, Moses was a child of God and Moses died in disobedience. That's what he said— how are you going to get it together? And if Moses was a child of God back there and trusted in Christ then there are other children of God and that rich man that died in his sins, and in hell lifted up his eyes, being in torment, he was a child of God. "Oh," he said, "Those scribes and those Pharisees— except your righteousness exceed theirs, you will not enter the Kingdom of Heaven." That's right. They had apostatized and they had apostatized so they were going to be finally and completely lost. And if we don't do better than they were doing we will be lost. But they were children of God through Abraham and by that covenant that God had made with them, and he had called them a 'holy nation' and his people and his children and then they had so sinned that God held them up as an example and said, "Here are children of God that have sinned and if you don't do better than they you will be lost." Well, then they will be lost, won't they? They will be lost, and you will be lost, too, if you don't do better than they. Of course, we have to exceed the righteousness of the scribes and the Pharisees.

And then his weak answer to the statement I made that during the personal ministry of Christ, they did not have to believe in him to be saved. His weak answer to that was John 3:16 and John 3:18, "Christ must be lifted up and whosoever

believeth on him shall not perish." Yes, but those conditions my friend, did not become in effect until Pentecost, when that covenant of the Lord came into power and by the Holy Spirit and the blood of Christ, became of effect and force; made of force and power by the blood of the death of Christ and revealed and brought to the remembrance of the apostles by the Holy Spirit and during the personal ministry of Christ they lived under the law and Christ himself taught them to keep the law and said whatever the scribes command, that you do. And when he healed them he sent them then to the priests and said offer the sacrifice.

Oh, he says, God will chasten "and," he says "God will reprove and use the rod of correction." Yes, but my friends, if the child doesn't repent, if he is willful, and stubborn and disobedient, and the chastening of God and that love that God uses on him will not bring him to repentance, and it is impossible to renew that one to repentance, even though God uses the rod of chastening on him; then that one, not being renewed to repentance will be lost and will be cast into hell, as that rich man was. So I think you can see tonight, that he has failed to sustain the proposition.

'Faith can fail and faith can be denied—he didn't talk much about that one. And deny the faith—worse than an infidel—you can cast off the faith—I mean you can fall away from the faith and depart from the faith. He didn't talk much about those particular ones. He didn't talk much about Luke the eighth chapter, which says, "Some believed for awhile, and then fell away." He doesn't talk about those because those just won't fit in with his doctrine in any way. He didn't talk about that Laodicean church in the third chapter of the Book of Revelation; he didn't talk much about that rich man in hell; he didn't want to talk much about these things, because they are proof in the most absolute sense that God will so cast off his child that he will be finally and completely lost. As I noted awhile ago, in the twentieth chapter of the Book of Ezekiel and the fifteenth verse; I introduced this, in my

first speech and he touched it lightly, but not very much. Get it—"Moreover, also I swear unto them in the wilderness that I would bring them into the land which I had given them." now, there God said that he was going to do something. He had given them the land, flowing with milk and honey, and then because of their disobedience, he turned about and said, "I'll not take them into that land." Though there are some today that start the heavenly way, they by their disobedience and their rebellion turn their back upon God, bring the wrath of God upon themselves, take themselves out of the love of God, by failing to keep his commandments and thus all things work no longer for good; but they fall away; they are severed from Christ; they are cast forth as branches and when we come at last to the end of the world, Christ says that he shall send forth his angels and gather out of this kingdom all them that have sinned and do iniquity. What's that, but the gathering up of the branches that are cast forth, that they may be cast into the fire and burned? And that, my friends, is the doctrine of the Bible. It has been sustained, I am sure, tonight. And the proposition which Mr. Bogard has affirmed tonight has been proven false. We must obey God in order to become his children and we must obey him in order to remain his children. And if we do not obey him, if we do not continue to walk in love, in obedience to his commandments, we will be cast off as unfruitful branches. And thus having removed ourselves from the love of God, having failed to keep ourselves in his love, we are cast forth as unfruitful branches to be gathered and cast into the fire and burned. We are spewed out by the Christ and as life is in Christ, as forgiveness of sins is in Christ, as eternal life is in Christ, "and this is the witness that God has given us—eternal life, and this life is in his son"—I John 5:11, "This life is in his son, eternal life." When we are cast forth as a branch that is withered and men gather them and cast them into the fire and burn. When Christ spews us out of his mouth, then we are outside of Christ, and there can be no hope of salvation

unless we repent. The eighth chapter of the Book of Acts the Apostle Peter, to a child of God who had sinned, gave the law of pardon to the erring Christian, saying, "Repent, therefore, of this thy wickedness and pray God if perhaps the thought of thine heart may be forgiven thee." And thus we have the way of forgiveness, if we confess our sins, we repent of them, we ask his forgiveness, through our advocate even Jesus Christ, we shall be saved if we walk in the light, his blood cleanses us from every sin. But if we turn aside from the light, and walk outside the light, we can not be saved. And thus the proposition is disproved, and this discussion comes to an end tonight before this great audience.