

# **GAGE – KESNER DEBATE**

**ON**

**" THE PLAN OF SALVATION "**

**A DISCUSSION BETWEEN**

**RALPH D. GAGE**

**J. W. KESNER, SR.**

**and**

**Fort Smith, Ark.**

**Fort Smith, Ark.**

**CONDUCTED IN THE CENTRAL BAPTIST CHURCH**

**So. Jenny Lind Road, Fort Smith, Arkansas**

**MODERATORS:**

**JOHN LITTLEJOHN**

**L. CHESTER GUINN**

**Fort Smith, Ark.**

**Fort Smith, Ark.**

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## F O R E W O R D

The Gage—Kesner Debate was conducted in Fort Smith, Arkansas, for four nights—March 29 through April 2, 1954, with Brother Ralph D. Gage, Fort Smith, Arkansas, representing the Churches of Christ, and J. W. Kesner, Sr., of Fort Smith, Arkansas, representing the Central Missionary Baptist Church of that city. Both men are known well in this area and elsewhere, and each is held in high esteem by his respective brethren.

Each session of this discussion was conducted in the Central Baptist Church, where Mr. Kesner is pastor, and we, as members of the church of Christ, wish to express appreciation to the Central Baptist Church for their accommodation in letting their building be used for the discussion. It afforded ample space for the several thousand people who heard the discussion. It afforded a great opportunity to present the word of God in its purity and in its simplicity. The debate grew out of some statements made by Mr. Kesner over the radio broadcasts (KWHN), and Brother Gage challenged him for discussion.

The conduct manifested by all who attended the discussion was excellent. Both disputants conducted themselves as gentlemen, and such debates will accomplish good. Let's have more of them! Several states were represented by visitors. Many preachers from both the Church of Christ and the Baptist Church attended. The entire discussion was recorded by tape so that it might be put in book form. Good will come from debates of this kind,

—PAUL S. KNIGHT.

Brother Ralph D. Gage was born July 23, 1915, at Heallton, Oklahoma, son of Brother and Sister C. P. (rage, who for many years lived near Colbert, Oklahoma. His childhood and 'teen age years were spent on the farm. At an early age he became greatly interested in the field of vocal music, and has done an outstanding work in that field. On December 23, 1940, he was married to Sister Reva Walker of Elk City, Oklahoma. For a time they made their home near Colbert, Oklahoma, then moved to Fort Smith, Arkansas, where they have resided for a number of years, and are now living at 4220 Tilles Avenue, in this city. The brethren and sisters in Christ here and elsewhere hold him and his good family in very high esteem.



Brother Gage has been preaching for ten years, and as the years have passed, he has taken advantage of the opportunities afforded, and has done an excellent work in this vicinity and elsewhere in preaching the gospel of Christ. It has been his to carry the glad tidings of the gospel into a number of states—Arkansas, Texas, Oklahoma, New Mexico, Louisiana, Indiana, Arizona and California.

This debate with J. W. Kesner, Sr. is his first with the Baptists. We feel that he ably presented the truth as it is in Christ, and are glad to see this book going out to all who will read it. Read it with an unbiased, unprejudiced mind, and you will be greatly benefited. The truth of God, though sometimes it may seem ready to fall, always shines forth through error brighter and brighter, as it is unfolded to the human heart. Read this debate carefully and prayerfully. Check the scriptures used by each man. weigh them and the arguments made by each, carefully, and if you are not a member of the church which Jesus purchased with his own precious blood, at your very first opportunity obey the gospel of Jesus Christ.

DR. M. H. SCOTT,  
2012 Dodson Avenue, Fort Smith, Arkansas,

Dr. J. W. Kesner, Sr. has been the efficient pastor of the Central Baptist Church in Fort Smith, Arkansas, for twenty-three years. Under his leadership, the church has moved forward in a great way. The most recent accomplishment being that of erecting one of the most spacious and beautiful church plants in the entire city. It is located on Jenny Lind Road, and in a very vital part of a growing and thriving city.



Dr. Kesner is an editor and author whose ability is seldom surpassed. He is one of the owners and editors of a monthly publication known as *The Sword and Trowel*. He is also author of several books. Among them is one which is outstanding in its field, *Campbellism Exposed*. It has had wide circulation among both friend and foe of Bible truth.

Dr. Kesner has proven his ability to present and defend Baptist doctrine on a number of occasions when its truth has been challenged. He stands always as a foe to evil and a champion for decency, morality and clean living. He constantly carries on a militant campaign against modern evils. May the God of heaven continue to smile upon him with good health, and give him many more years to fight the "good fight" of faith.

—L. CHESTER GUINN.

## COMMENT

This book was published by Ralph D. Gage. It was printed by The Church Messenger, Bonneville, Arkansas, Brother Gage bearing the expense of the publication. Each disputant has been responsible for correction of his manuscript.

—PUBLISHER.

I wish to express my sincere appreciation to Brother John Littlejohn for his help in moderating during the discussion.

Also I wish to express my sincere appreciation to all who have made it possible for me to place this discussion in print. I am grateful to Sister John Littlejohn of Bonanza, Arkansas, for her fine help in transcribing the discussion from the tape recorder.

I am grateful also to Brother Garland Lipe of Havana, Ark., who operated the tape recorder during the discussion. May great blessings come to many through the publication of this debate. Debating on religious issues is almost a thing of the past. May the day come when more men who are leaders of the people, and who are looked' to as religious guides, will be willing to discuss these matters before the public. Every time we can have such a discussion, many will see the truth as it is in Christ.

Sincerely,

RALPH D. GAGE,

4220 Tilles Ave., Fort Smith, Arkansas.

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## PROPOSITIONS DISCUSSED

March 29—April 2, 1954

"The Scriptures teach that the sinner is saved by grace through faith without works and before water baptism."

J. W. Kesner, Sr. affirms.

Ralph D. Gage denies.

"The Scriptures teach that the alien sinner must be baptized in water for his sins to be forgiven."

Ralph D. Gage affirms.

J. K. Kesner, Sr. denies.

## KESNER'S FIRST AFFIRMATIVE

Gentlemen moderators, honorable opponent, ladies and gentlemen, as pastor of this church, I assure you that you are heartily welcome. I say amen to what Brother Guinn has said. I trust that each one of us has come here with honest, sincere hearts. I trust that each one will lay aside all prejudice, if you have any, and listen attentively. We all know that debate, with many people, has become a thing of ill repute; it shouldn't be, but it is. A debate should be nothing more than a good Bible school, a Bible study, and it should be conducted in the spirit of such, and I want to say again, with Brother Guinn, and I am sure that my opponent will say the same to you when he gets up—please let him and me do the debating, will you?

Of course, I am going to press my arguments, and he is going to pi-ess his, we expect that, and you do, too. But, while we do that, we expect to be friends when we get through, and we are friends now. I feel that I have a genteel gentleman to meet; that's the way I feel about it. I have known him a long time and I have known him long enough that he has my confidence of being a fine man to meet, and I don't believe he will let me down. And certainly if I don't act like a gentleman, I want my moderator to make me be one. I want this to be high, high-tone, honorable, and don't sit in your seat and try to debate, because there is somebody sitting by you, or near by, that is liable to resent your comments, and that will throw a wrong spirit in the crowd. When you are dismissed, get out in your cars and then debate it all you please.

I shall define my proposition. Now, I trust I shall have your undivided attention, because what is said is to be based upon the definition of the proposition. If properly defined, you will understand far better. Again, the proposition, as my moderator has read, is: "The Scriptures teach that the sinner is saved by grace, through faith, without works, and before water baptism." By the Scriptures, I mean the Bible as written by inspired writers and a correct translation of the same. By the term "teach", I mean that the Scriptures either declare or set forth the doctrine in such clear language as to make the conclusion unmistakable. By the expression "sinner" I mean one who is condemned before God, a sinner who is lost and on his road to hell. I don't know how to make that any clearer. By "being saved, one saved from his sins", I mean . . . to be forgiven of his sins, born of the Spirit, one who has passed from death into life, becomes a child of

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God, and possesses salvation. To be "saved by grace", I mean the opposite of works, or to be saved apart from any righteous acts which the sinner does. When I say that it is "through faith", I mean that one must trust in, or depend upon, the Lord Jesus Christ, as expressed in Proverbs 29, verse 25, "Whoso trusteth in the Lord shall be saved." When I say that salvation comes before water baptism, I mean that one is saved the moment he believes in the Lord Jesus Christ. Since faith precedes baptism, he must be saved before he is baptized, and therefore is, without it and apart from it.

I think that I have clarified in a definition what I believe about my proposition. That is what I believe and that is what I have signed and agreed to defend. Now my opponent, of course, is going to have quite a bit to say about obedience, but I want to say in the beginning that all of the scriptures that he may bring on obedience are accepted ahead of time. But the question between him and me, is not obedience particularly, it is at what point of obedience. I contend at the point of faith, and my obligation is to try to prove that. Of course, it is my opponent's obligation to take the scriptures and the arguments, one by one, that I lay down in this affirmative, and tomorrow night, show you that they do not teach what I say they teach. That is his job, then it will be mine to take care of his when he gets up.

Argument number one—and may I say before I begin this argument, I want to ask my opponent one question just here. I would like to have an answer when he first gets up, or at least in his next speech—was the law of pardon, given before or after Pentecost according to his conviction? Now then, argument number one. The fast argument is on I Jno. 5:1, "Whosoever believeth that Jesus is the Christ is born of God", and as I proceed to make these arguments, I want you to understand that I intend to try to be slow, definite and clear. I want what I say to go home. My habit through my life's ministry is, that I have preached and talked too fast. I have found people don't get it when you talk too fast. So you may not agree with me but when I am through you will believe I believe what I am talking about. "He that believeth that Jesus is the Christ is born of God." Here is a plain statement from the word of God. Now it isn't hard to understand it. He that believeth is (present tense), he that believeth (present tense) and is born is (also present tense). He that believeth is born—now—the moment that you believe (present tense). It is either so, or it is not so. All I am asking my opponent to do is to show you that it isn't so because I have signed up to prove it is so—two horns of a dilemma, is it so



or is it not? Now since faith precedes baptism, and I am sure my opponent is not going to deny that, I feel sure he won't, and since he that believeth is born, it follows that the new birth which brings salvation and everlasting life comes before and without baptism.

Argument number two. This argument is based on John 3:36, "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him." I want to point out here now, my friends, that "believeth" and "hath" are in exactly the same tense (present tense) as the preceding argument and scripture. The believer hath something (present tense), the believer possesses something (present tense), and the thing that he possesses, the scripture saith, is everlasting life. You, therefore, cannot separate faith and life as to time" element. If we can, I am sure that my opponent will show us how to do it. Faith and life (present tense), if you have one you have the other, they are co-existent. So then, it is plain that faith is the dividing line between death and life of the soul. Faith is the dividing line.

Argument number three, based on John 3:18, "He that believeth on the Son is not condemned: but he that believeth not is condemned already, because he has not believed in the name of the only begotten Son of God." Here the Son of God said he that believeth is not condemned. Is that statement true or false? I want to know, this waiting audience wants to know. "He that believeth is not condemned, but he that believeth not is condemned already." Now, if language means anything at all, this passage means that faith in Christ is the dividing point between condemnation and justification. Note the tense of the verb in this passage too, and I am asking my opponent to give these special attention please. The believer is not condemned, the unbeliever is condemned. I ask my opponent this question, does he baptize a believer in Christ? I trust he will remember and answer that one. Does he baptize a believer in Christ? If so, does he baptize a believer that is condemned, or one that is not condemned? Which one does he baptize? Now these are vital questions, vital points to bring this thing out in the open. Let's get down to studying it seriously. Now then as to time elements. There are three scriptures that I want to introduce now and state my position on them and see what my opponent will say about them. Acts 16:31, I will hang this up here just so it will be a sign of reminder constantly and you won't forget. As to time element, as I said in the beginning, we are agreed that we all believe in obedience but at what point are we saved? First, "Believe on the Lord Jesus Christ,

and thou shalt be saved." Acts 16:30. Second, "He that believeth and is baptized shall be saved." Mark 16:16. Third, "He that shall endure to the end, the same shall be saved." Matt. 24:13. Now there are three scriptures there, noting these three passages of scripture and each one of them states a different time element. Now then, the question, do we have three different kinds of salvation? No, sir, no, sir, we do not. Well, what do we have? We just have one kind of salvation. What is it? This is my position as to time element and I am perfectly willing for my opponent to tear it all to pieces if he can, that is his job. Notice, the believer is saved, "Believe on the Lord Jesus Christ and thou shalt be saved." The believer is saved, and then the next scripture the believer that is baptized" is still saved. And the next scripture, the believer that is baptized and endures to the end is still saved. Now I believe all three of those. First, the believer is saved, the believer is baptized, and the believer will be saved in the end. I am going to say to begin with my opponent won't go all the way with me on that statement. I will wait and see. I believe that the believer that is baptized is saved in the end in heaven. I don't believe he will admit it, we will wait and see. I believe all three of them. Now then, faith then precedes baptism and baptism precedes the end, so then the believer is saved when he believes and that is what the scriptures say. I gave you in the present tense, "He that believeth is born."

Now then, friends, by the argument that my opponent may put as the beginning of salvation by baptism and he carries it on through to the end, by the same argument I will find faith. If he wants to take me to task, O. K. So everything that a man can find in the Bible that pertains to the salvation of his soul which a man has at baptism; I will show that he has it at faith. That is a pretty big statement, but we will just wait, and see. Now, we might have some fun, O.K.

Argument number four. I want to bring up in this fourth argument some examples of folk saved without baptism. In Matthew 9:2, "And Jesus seeing their faith said unto the sick of palsy; son, be of good cheer; thy sins be forgiven thee. And, behold, certain of the scribes said within themselves, This man blasphemeth. And Jesus knowing their thoughts said, Why think you evil in your hearts? For whether is easier to say, Thy sins be forgiven thee; or to say, Arise, and walk? But that ye may know that the Son of man hath power on earth to forgive sins, Arise, take up thy bed, and go unto thine house." Here is a palsied man, an invalid, that believed on the Lord Jesus Christ and was saved in the present tense as John 3:36, John 3:18, I John 5:1 say,

The blind man of Jericho, Luke 18:42, "And he cried, saying, Jesus, thou Son of David, have mercy on me. And Jesus stood, and commanded him to be brought unto him; and when he was come near, he asked him, Saying, What wilt thou that I shall do to thee? . . . And Jesus said unto him, Receive thy sight: thy faith hath saved thee (present tense). And immediately he received his sight, and following him, and glorifying God: and all the people, when they saw it gave praises unto God."

Another example, a sinful woman, Luke 7:47 and 50. Here in Luke we have the lesson of the sinful woman, a very sinful character, but she came to Jesus weeping and Jesus said unto her, "thy sins are forgiven", verse 47, "thy faith hath saved thee", verse 50. Now then, what did Jesus say had saved her? Now we can call up authorities, all in the world if we want to, and we have plenty of them, and I am loaded with authorities, and presume he is, not necessary to use them as long as we stick to the scriptures, there's enough here. But Jesus is the greatest authority. I'd rather have His testimony than anyone's. "Thy faith hath saved thee."

We come to Zacchaeus, the publican, the tax collector, in Luke 19:8-9. You know the story of Zacchaeus, how he ran ahead of the Lord and climbed up in the sycamore tree to see Jesus. Jesus came along and he called to him, "Zacchaeus, come down," and when he came down, he said, "this day is salvation come to this house." Now, right now (present tense). And Zacchaeus said, "If I owe any man anything I will restore it four fold." He became very serious about the matter immediately. There is another example that was not baptized. These examples I am giving you, my opponent is going to do a lot of playing on some things about baptism, but we will wait until he does the playing and we will do the following. Brother, I stand here to say, I am giving out some cold facts that I know no living mortal can answer, I know that.

The Pharisee and the Publican, Luke 18: verse 14. The Pharisee and the publican went up to the temple to pray and the Pharisee stood up and thanked God that he was not like other men and particularly he had reference to that publican, I will point to Guinn, the publican, said I thank thee I am not like him, I pay tithes of all of my income, etc. etc. and so on, and I am a pretty good kind of a fellow. But the publican, the scripture says, "not so much as lifted his eyes to heaven, but smote himself on the breast and said, Lord be merciful to me a sinner." And the scripture says, "he went up justified rather than the other." Folk, all I want is just take the

word, that's enough, isn't it?

The thief on the cross in Luke 23:42. Jesus was crucified between thieves, and one of them in the dying hour, called upon him and said, "Lord, remember me when thou comest into thy kingdom. And Jesus said unto him... To day shalt thou be with me in paradise." I believe he was, as sure as you live.

Cornelius, Acts 10:34-44. Here we find that while Peter was yet speaking, that is, speaking these words, "the Holy Spirit fell on all them which heard the word." Now then Cornelius received the Spirit, the Spirit fell on him before he was baptized. That is there, can't get around that, is there, that is just as plain as it can be. And listen, to show you that he was saved before he was baptized, in John 14:17, "the Spirit of truth whom the world cannot receive," so then if Cornelius is unsaved, unbaptized, and yet the Spirit fell on him, it contradicts the statement here of our Lord. The apostle Paul says, Romans 8:14, "For as many as are led by the Spirit of God, they are the sons of God." Now the scripture says the Spirit fell on Cornelius and his household. They were baptized later.

Paul's conversion. In I Cor. 15:8, Paul said, I think he is about the best authority we can find, "Last of all he was seen of me also, as one born out of due time". Now then, Paul says he was born when he saw the Lord. I quoted *it* to you. Now where did he see the Lord? There is not one single word in the Bible about him' seeing the Lord down there at his baptism. He saw the Lord on the road to Damascus when he was smitten blind off his beast.

Argument number five. Galatians 5:6, Paul says, "Circumcision availeth nothing, neither uncircumcision, but faith which worketh by love." I want to ask my opponent when he was baptized, was his "faith working by love?" I want to hear that answered. If it was, then the scripture says, I Jno. 3:14, "We know we have passed from death unto life, because we love the brethren." Again John says, "He that loveth is born of God and knoweth God." Now we notice that circumcision availeth nothing, nor uncircumcision. You can lay baptism and everything else right there in the lap of circumcision, nothing availeth anything but "faith that worketh by love." That is what Paul said, I didn't say it. "Faith worketh by love." So then we must have the love of God shed abroad in our hearts, as Paul has said in Romans 5:1-5. "The love of God is shed abroad in our hearts by the Holy Ghost which is given unto us," and that comes about the moment we believe. We believe on th3 Lord Jesus Christ and instantly, by his divine creative Spirit, we are created a new crea-

ture in Christ Jesus, then and there, and we are baptized to picture symbolically, outwardly what has happened inside, to be identified as a child of God is the scriptural purpose of baptism.

May God bless you and every one that's here as you listen to my opponent. Only 15 seconds, and I will not start another argument.

### GAGE'S FIRST NEGATIVE

A fellow certainly wouldn't want to start an argument with his wife if he just had 15 seconds to go.

Ladies and gentlemen, brethren, moderators, honorable opponent, first of all, before I reply to the arguments of Elder Kesner, I wish to thank the people of the Central Baptist Church for offering these ample facilities for this discussion. We appreciate it greatly, and we will do our best to show our appreciation during this discussion.

As I come to pay my compliments to the remarks of my opponent, I want it to be understood by every one in this assembly this evening that I am fully conscious of the fact that I can be wrong on any point. I have never set myself up as one that was infallible, correct on every statement that I make and cannot be wrong. I know that I can be wrong. I wish to say in the beginning that I fully believe everything that I intend to say, but my believing it will not necessarily make it right. So I ask each and every one of you to bring your Bible, and bring your pencil and bring your paper with you to this discussion and let's reason these things out in the light of God's word. Jesus said, "Ye shall know the truth and the truth shall make you free." My prayer for this discussion is that the truth that Jesus Christ had reference to that would bring freedom, that that truth will be promoted through this discussion.

Now, as I come to the proposition. Let me have that proposition there, Johnie, please sir. My opponent read his proposition and he made a few remarks about it. The scriptures teach that the sinner is saved by grace, through faith, without works and before water baptism. Now his line of argumentation has been this—he reads a passage from God's word, he sets forth one premise, and draws his conclusion from one premise, and I have never known of any reasoning being done like that that was correct. He reads in the Bible that a man is saved by faith and so he draws his conclusion from that—that the very moment that man's mental concept, or his conceptions concerning Jesus Christ, is that he is the

Son of the Virgin Mary, that he performed his miracles, that he walked along the shore of Galilee, and over the hills of Judea, and climbed his lonely cross and expired, that the very moment, at the very point that a man believes this, that he is saved. That's the argument that he has been advancing. Now, then he says, in definition of his proposition, the scriptures, the inspired scriptures, so far as they are correctly translated, and he says he means by "teach", that it sets forth in clear, unmistakable language.

Now, then, as we come down to his argumentation. First of all, he asked me a question—Was the law of pardon given before or after Pentecost? Well, the apostle Paul said in Hebrews, the second chapter, that while Jesus Christ was here on earth that he began to speak the great salvation and he further stated that it was confirmed unto us by them that heard him. But, now then, the fact that Jesus spoke the great salvation while he was here in person, does that necessarily mean that his will and testament went into force before he died? I ask my opponent, Is the gospel of Jesus Christ his final will and testament? Is it? Now, I want an answer to that.

I will give an answer to the question that he has asked, and I give it from God's word. I will let the scripture answer my opponent. I turn to Hebrews, the 9th chapter, verses 16 and 17, and there I learn that a testament is of force after men are dead; otherwise it is of no force at all while the testator liveth. Well, that's as clear as I know how to answer that.

Now, we get down to some of the arguments. "He that believeth is born of God." Now then, there he sets forth one premise. Where is the other premise? Can you draw a conclusion from one premise? The man that searches through God's word and finds one premise and crystallizes around that, that man will certainly find himself in error if he isn't careful. Well, certainly, the believer is born of God. But let me read you something else, and I turn to the Bible to do it. He said he had a lot of authorities; well, I have a few. I don't know as I have too many, but I have a few. Here is I John, the second chapter, verse 29, "If ye know that he is righteous, ye know that every one that doeth righteousness is born of him." All right, now watch it. . . "every one that doeth righteousness is born of God." Why, certainly, he that believeth is born of God, and he "that doeth righteousness is born of God." I read in another place where the apostle Peter said, "Of a truth", or the brethren said as he rehearsed the things that happened at the household of Cornelius, "Then hath God also to the Gentiles granted repentance unto life." When

he said that repentance was unto life, did he mean in the direction of life, or did he mean into life, when that statement was made? I ask my opponent is repentance unto life, in the direction of, or is repentance unto life, or into life? Now, let's have an answer on that, and then we will begin to get down to some points here.

His next one, John 3:36, "He that believeth on the Son hath everlasting life." Why, certainly, believers are saved. Why, Elder Kesner, I will make that a little stronger, I will say that none but believers are saved. Heb. 11:6, "Without faith it is impossible to please God." I am here to affirm tonight, brethren, and friends, that I don't care what passage he introduces that states that the believer is saved. I believe that, I endorse that, I can preach that, I do preach that and shall continue to do so, but does Elder Kesner preach some scriptures? Will he preach some scriptures just like the Bible? I preach that "he that believeth on the Son hath, everlasting life." Will Elder Kesner preach, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins?" No, he will have to give an explanation of that. He can't preach that like it is. I tell you what he has set forth. He comes up here and he says, "Now, the difference between us is at what point", amen! that is the difference. In man's obedience, at what point is he saved from alien sins, at what point is the tinner saved? that is the question. In his proof of that, he has proven one thing, and I want you to get it, and I don't want you to forget it. He has proven that the man must believe before he can be saved. I will just agree with him right here and new that a man must believe, believers are saved, nothing but believers are saved. But now, from that major premise, let us establish a minor premise and let us reason this thing out—not from one premise, but two. Only certain kinds of believers are saved. You say, how do you know that? Because there is another premise in there. All believers are not saved—Jno. 12:42, "Among the chief rulers also many believed on him; but because of the Pharisees they did not confess him, lest they should be put out of the synagogue: For they loved the praise of men more than the praise of God." Were these believers saved? Hence only a certain kind of believer is saved. What kind of a believer is that? It is a believer that doeth righteousness! On page 17 of "Campbellism Exposed", Elder Kesner goes on record of saying that the penitent believer is saved. Now, where does he learn that? Where does he learn that the penitent believer is saved? Well, let us go back to the scriptures, "He that believeth is born of God." Is that a penitent believer? Well, it doesn't say anything about it. Kesner says, "I know that can't be a baptized believer because

it does not say one word about baptism." Well, does it say anything about repentance? You said penitent believers were saved, John 3:36, I know that can't be a baptized believer. Well, can it be a penitent believer? It doesn't say one word about repentance there.

Now, he wants to know, do I baptize a believer in Christ? I baptize persons who have come to know the Lord Jesus Christ through the scriptures, to the extent that they rebel against Satan and pledge allegiance to Jesus Christ. *The scriptures* teach me that all such should be immersed in the name of the Father, and of the Son and of the Holy Spirit.

Now, John 3:18, "He that believeth is not condemned". Well, what kind of a believer? A baptized believer? A penitent believer? Why, it does not say. Just a believer. And my opponent comes up and his line of reasoning is this—when I find believer, it means penitent believer, but it does not mean baptized believer.

Now, we come over to his chart. "At what point in man's obedience does God save him? "Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16:31). Let us just turn over there now and read that. You know he can't find but one verse there, just one little verse is all he can find in that whole chapter. "He that believeth on the Son hath everlasting life", he read over there, so he comes to this, "And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house. And they spake unto him the word of the Lord, and to all that were in his house." Why did they speak unto him the word of the Lord? Because Paul said, "Hew shall they believe in him of whom they have not heard?" They had to hear of him so they spake unto him the words of the Lord Jesus, and what did those words include? What did the words that they spake unto him include? I know one thing they included. You say, Well, how do you know? Well, I know by the things he did. Let's watch it. "And they spake unto him the word of the Lord, and to all that were in his house, and he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, straightway. And when he had brought them into his house, he set meat before them and rejoiced, believing in God with all his house." He set meat before them and rejoiced. He rejoiced after baptism, not before. And it is stated that believing in God with all of his house, he did this rejoicing. Now, how did baptism get into this?

We come down to the next one, "He that believeth and is baptized shall be saved." Elder Kesner said, "I know that faith precedes salvation." All right, if faith precedes sal-



vation, why not baptism? "He that believeth and is baptized shall be saved". Why he places both faith and baptism before salvation. Now, I can preach that. I preach that both faith and baptism precede salvation. I can preach that scripture there. Elder Kesner can't preach it in the clear unmistakable language in which it is written. He won't tell you that baptism precedes salvation as the order is here. Yet the inspired writer gives us this order—baptism and then salvation, but Kesner says salvation and then baptism. He cannot find the order of the Holy Spirit. He cannot preach it.

Now, the last one. "He that shall endure to the end the same shall be saved" (Matthew 24:13). Why, certainly. We do not disagree with that. He hasn't given a scripture that we disagree with. Some of his exegeses we might disagree with. All right, what about it? He says that he believes that the believer is saved, and he believes that even after he is baptized he still believes and that he is still saved, and after he endures to the end he is still saved. I am not going to call that in question too much just yet; we will let him press it just a little further if he wants to, be glad that he would.

These examples of salvation without baptism are rather, I won't say amusing, I had rather say astonishing. A man with the learning of my opponent and go back there and try to find baptism in the name of the Father and of the Son and of the Holy Spirit before it was given, back there in the personal ministry of Christ, before Christ had ordered men to go into all the world and preach the gospel to every creature, and he that believeth and is baptized shall be saved—back there before he had ordered men to be baptized in the name of the Father and of the Son and of the Holy Spirit. He goes back there to try to find that baptism. Elder, tell us, do you baptize in the name of the Father, Son, and Holy Spirit? A testament is of force after men are dead.

His argument number four were these examples. Matthew 9:6, he said to the sick of the palsy, "that you might know that the Son of man hath power on earth to forgive sins." I don't disagree with that. While he was here in person he said, "The Father hath given these things unto me"... and "when the Holy Spirit, the Comforter, is come he shall take of mine and shall show it unto you." .... "all things that the Father hath belong to me." While He was here, it belonged to him, and while He was living, he could dispense with it as he saw fit and as the occasion demanded. But when he died and his blood sealed and ratified the New Testament, his final will, it cannot be changed any more. Hence a testament is of force after men are dead.

All of these others—Luke 18:32, Luke 7:47 and 50, Luke 19:8 through 9, and Luke 18:14—all of these fall into the same category. All of these were during the personal ministry of our Lord, before he died, before he sealed the testament with his blood. As we turn over there, though he intimated rather strongly, about Luke the 18th chapter and 14th verse, I want to cad attention to just one thing about that. "I tell you (this is talking about the Pharisee and the publican) that this man went down to his house justified rather than the other." Get that, he went down rather. In other words, he takes two different types of people here and shows the haughty, egotistical attitude of the Pharisee. And he picks out the publican, the most despised among the Jews, and he said unto that group that he is teaching that this man went down rather, in other words, rather than the Pharisee, his attitude is better than the Pharisee's. Now, then I want to point out that both of these were of the tribe of Israel and see what he has to say about that.

Luke 23:42—he is already getting to the thief on the cross. Do you think you can be saved like the thief on the cross? To be saved like the thief on the cross you would have to be crucified by the side of our Lord. How many would want to do that?

In I Corinthians, the 15th chapter and verse 8, he intimated there that the apostle Paul is talking about his birth into Jesus Christ. The apostle Paul is talking about seeing the Lord after his resurrection. And he said that, "He was seen of the apostles, then he was seen of other brethren, and last of all he was seen of me as one born out of due season." He didn't say he was one born out of due season but he said, "He was seen of me as one born out of due season." But Paul, in talking about that said, "I am not one whit behind the very chiefest of apostles."

Then he brings up Cornelius' case (Acts 10:43, 44). Well, what about Cornelius' case? Why, Elder Kesner, I believe you have no right to use Cornelius' case. You say, Well, why not? I will tell you why not. Because of what you believe and because of what you preach, because of what you have already told us here tonight. Cornelius was praying to God and God said to Cornelius, "Cornelius, thy prayer has come up as a memorial." "Thy prayer is heard", it says in another place. Now, this man is affirming tonight that the very moment a man believes he is saved. Hence, Cornelius was saved when he prayed, and he didn't need Peter as the record says, according to this man's doctrine, for he says that at the very point of faith man is saved. You say, Well, how do you know? Well, his prayer was heard, wasn't it? Will God hear a prayer

that is not in faith? Will he? You see, this man leaves no place for prayer before a man is saved. The Baptist doctrine will not allow prayer that will avail anything before a man is saved because the very moment that you believe, right then you are saved. You are saved then at the precise point and you know that a prayer that is not in faith wouldn't avail anything. Why you talk about my brethren not allowing sinners to pray. I would tonight that all men everywhere were, as the apostle Paul, praying men. But I am saying that this man's doctrine will not allow sinners to pray because he is saved—he may not know it, he may be saved and does not know it.

Argument number 5, Galatians 5 and 6, "In Christ Jesus neither circumcision availeth anything, nor uncircumcision; but faith which worketh by love." Now, then, he wants to know, was I baptized on a living faith or a dead faith? Well, that is about the same question he asked over there at the beginning, but I will answer it again. I was baptized on a faith in my Lord and Savior, Jesus Christ, as the Son of God, until I was willing to rebel against Satan and renounce the hidden things of the world and dishonesty and deceit, and pledge allegiance unto Jesus Christ as Lawgiver and King. I was baptized upon such a faith as that—a rebellion against Satan and a pledging of allegiance unto Jesus Christ, just as was the eunuch. He said, "See, here is water; what doth hinder me to be baptized?.... If thou believest with all thy heart thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God."

How many minutes do I have? Four and one-half minutes, In those four and one-half minutes I want to take you back to Jerusalem on the day of Pentecost. I want to take you back there to a memorable discourse preached by the apostle Peter. He spake as the Spirit gave him utterance, and as he spake, what did he speak about? Being under the power of the Holy Spirit, he is going to glorify Jesus Christ because that is what the Spirit came for. And on the day of Pentecost he preached Christ in prophecy, Christ in fact, verse 22, a miracle worker, approved of God by signs and wonders, that you are all aware of. And he preached Christ, not only in prophecy and in fact, but he preached Christ crucified, he preached Christ resurrected, and he preached Christ as having shed forth this that you now see and hear. Now, when they heard this, they were pierced, they were pricked, they believed the things that Peter spake concerning Jesus. When they believed it, what did they do? They cried out and said, "Men and brethren, what shall we do?" Go back there to the time of Pentecost and Peter's preaching. He, declared the

facts of Christ's life and the atoning of his blood. They say, "What shall we do?" Peter says repent. I want to know now, I ask this audience a question, and I ask it in all sincerity—Were these people saved precisely at the very moment that they believed and cried out, "What shall we do?" Were they saved then? I know they were not. You say, How do you know, Brother Gage? Because Jesus said, "Except you repent, you shall all likewise perish," and Peter said you have not repented. "Repent and be baptized, every one of you." They are not saved yet. All right, we go on down through the text. He says, ". . . for the remission of sins, and ye shall receive the gift of the Holy Ghost. 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. And with many other words did he testify and exhort, saying, Save yourselves." Here they are already showing that they believed in Jesus Christ. He says, "save yourselves", verse 41—"they that gladly received his word were baptized." What was his word? Christ in prophecy, Christ in fact, Christ the miracle worker, approved of God, crucified, resurrected, ascended on high. They that gladly received that were baptized and they were added. That is the first intimation that we have of any salvation concerning these brethren on the day of Pentecost. They were baptized, they were added, and from that time on the record shows conclusively that these are saved men. Verse 42 says, "They continued steadfastly in the apostles' doctrine, in fellowship", why I know they are saved now, they are in fellowship. "In breaking of bread", I know they are saved now. "I appoint unto you a kingdom, even as my Father has appointed unto me a kingdom, that you may eat and drink at my table in my kingdom." Yes, they are saved, but you go back to the point before baptism and find one thing, I want my opponent to come up here and show us one intimation that these were saved before it mentions baptism. Let him bring it out of the context. He talks about getting down in here and bringing things out. I just want one intimation that they were in the kingdom, that they were saved before baptism.

One-half minute, Brother Gage. (Bro. Littlejohn speaking). A man that hasn't got more than half a minute just as well sit down. I thank you very much.

#### KESNER'S SECOND AFFIRMATIVE

Honorable opponent, moderators, ladies and gentlemen, I assure you that it is with the greatest of pleasure to come back and just tear it all to pieces. I hate to do it but here it goes, that is what we agreed to do.

## GAGE—KESNER DEBATE

The first thing is the law of pardon. I asked for it. By listening carefully until he got through, I came to a conclusion that he couldn't honorably deny it, but he sure did hate to answer it and if he didn't hate to he can answer it from his seat and I will wait. He answered it, but I had to watch carefully to get it. Boy, he twisted and he squirmed. He saw the handwriting on the wall. Don't forget until the four nights are over, will you? You put that down in your notebook right now, I didn't ask that for nothing. Oh, things are shaping up for some good times, ch, boy! warming up. Folk, we just as well have a good time out of it as anything else. Laugh a little. I don't want you to get out of order, but you know just a little good laughing is better than medicine, and I believe we are going to get a lot of medicine through this thing.

Now, he comes back and he expostulates and expostulates and expostulates that the elder only had one premise and only one conclusion and that is faith, and I say I surely agree, it is faith. Thank you, for acknowledging it. It is faith and that shall I stand on.

He asked me a question trying to counteract the first one I asked him. Is the gospel the final will and testament of our Lord? Certainly, it is the will and testament. God gave it and Christ's death is the death of the testator, but wait a minute, something else goes along with that. My dear friend opponent, I tell you what I am going to do, if I miss him in Christ, I will hit him in Adam, I am going to call him "Brother" Gage. Come on, what do you say, Brother Gage? Now, Brother Gage and his people seem to not realize that a man while he lives has all the authority he needs to execute his own will. When he dies, then it has to be executed by another, and he took care of that while he was living.

He comes to I John 5:1. He read it and said, "Yes, I believe that", but he did not come on out and answer it. It says, "He that believeth that Jesus is the Christ is born of God" (present tense). Now, I know enough about my opponent to know that he does know something about grammar. I think I knew it, and I know that he knows, if he does know, and everybody else knows, that present tense does not give you any time for something else to take place, it happens right there—"he that believeth is born."

I never thought he would have said it at all, but he comes to answer my argument by telling me that repentance is unto life. He didn't give me the scripture but I will give it to him, It is Acts 11:18. Elder, it is, "repentance is unto

life." Now, Elder, I am going to stand on that and if you want to push it too hard, we will get down to grappling. Repentance is unto life. Men a lot smarter than you and I ever dared to be says it is unto life. Now, when a man repents he has life.

Then he comes to John 3:36. "Yes," he says, "the believer is saved, and I am here to affirm so and so." No, Elder, you are mistaken, you are not affirming tonight, I am. You are here to answer so and so. Now, I made up my mind that in this debate I am going to do the affirming the first two nights and then I am going to follow you the second two. So you are not affirming and you are not supposed to affirm, and I am not going to let you run off out there affirming when you run out of something to say. You are going to follow me. You answer my arguments, that is all you have to do. And I hope every scripture in the Testament that you try to use for baptismal salvation you will put them to me when I get in behind you. I want them.

Then he comes to Acts 2:38, and said, Will Elder Kesner preach Acts 2:38? He left the emphasis that I won't. Yes, sir, I sure will, and before this is over the fur is going to fly on Acts 2:33. We will tend to that when the time comes and he knows it is coming, ble's his heart. I dread it for him. I would hate to be in his shoes. Don't get too loud now, you let us do the talking, but you laugh down in your shoes. Now, I wane you to understand this thing, I can't help it because I am funny. Lecturing at the seminary here some-time ago, we have a time in our seminary, and last time I lectured there some of the brethren got up and said, You know if we could just get Brother Kesner on the television we would have it fixed. Gracious, I don't know what I would do, it would scare me to death if I was. So you just listen. I have my own peculiarities and Elder Gage has his. But I am going to make you see it whether you believe it or not. Yes, sir, I will preach all there is about Acts 2:38 and you will believe that I will before this is over. He has proven only one thing, nothing but believe and be saved, believe and be saved, that is right, and, brother, I proved it, and it will stand when the worlds are on fire.

He talks about major premise and the minor premise. I am going to let that stop right there thus far. I am going to wait on my friend. If he wants major and minor premises for breakfast, dinner, and supper, before these four nights are over he can have them for I have them on the plate. I am going to let that lay right there. Let's see how much of it he liken, You watch that, please.

It says in John 12:42 that many believed but failed to acknowledge fearing somebody. That didn't say a thing in the world about baptism saving you. And there are a lot of people that believe by profession that do not possess. You turn and read, I believe it is the 39th verse of the 10th chapter of Hebrews, "We are not of those that draw back to perdition, but we are of those that believe unto the saving of the soul." That is who I am affirming.

He comes to John 3:18. He did that like he did verse 36 and I John 5:1. He still left the tenses alone. I am asking the elder when he comes back to please pay his respects to the tenses that I have given in my argument. That is one of my outstanding arguments. I want him to notice it. Now, if it is present tense, then there was no time for baptism, to put it off until we go to the baptistry (present tense), he that believeth is.

In Acts 16:31, he made quite a play on that, right here you see on Acts 16:31, "Believe on the Lord Jesus Christ and thou shalt be saved". Now in doing that he tried to show you that those people were not saved until after they were baptized, that baptism was essential. That is not what the apostle said, "Believe on the Lord Jesus Christ and thou shalt be saved." But if the act of baptism must be so essential, I want to ask the Elder, was washing the stripes of their body with water essential too? That is something that took place, too, down there. No, it was just simply a genteel good effort to dodge the fact of the time element. "Believe on the Lord Jesus Christ and thou shalt be saved", saved when you believe, still saved when you are baptized (Mark 16:16), and the believer that is baptized is saved in the end. And don't you remember that I said that my opponent would not agree with me? I presume he won't because he kept as silent as the tomb. He never said a word about whether he would agree with me, that he that believeth is saved, and that he that is baptized is saved, and the believer that is baptized is saved in the end. He didn't say whether he would accept it or not. We will just let that ride, he probably overlooked that. I don't know whether he let this slip, whether he meant to say it or not, maybe he did. If he did, then I will answer it, and if he didn't intend to, all right. He says that I was arguing and preaching that faith precedes salvation, faith exercised in the Lord Jesus Christ produces salvation. Certainly, but you must believe on Him, and the moment that real genuine faith is operative, salvation takes place, created in Christ Jesus unto good works.

Quite a bit has been said to try to show that baptism took place over here in Acts 16:31, that baptism took place

on all of these examples. I want to call my opponent's attention to John, the 4th chapter, verse 1. This will be pretty good to think on. "Jesus made and baptized more disciples than John, (Though Jesus himself baptized not, but his disciples)." That Jesus made disciples first and then baptized them—who said so? The scripture right here in John. Jesus made disciples. That is exactly what I have been arguing all the evening. When we are begotten, born again by the power of the Spirit of God, at the moment we believe in him, we are made a disciple. That disciple then is to be baptized.

Now, he comes to the examples I believe that I gave here—the palsied man and the blind man of Jericho. He runs over those in this way, he gives you references to them and tells us that these were cases back before the death of Christ and therefore the law of pardon—that is the way I got it. That is the way I got his answer to my first question and watch him how he answered this. I detected that way that he really meant it, and oh, my! my! my! All right, that is established now so far as his argument is concerned, but you, the hearers, you are the jury.

I want to call your attention to the fact of these examples. I want to reiterate them to you, plain as it can be, Jesus said, "Thy faith hath saved thee." To the thief, "This day shalt thou be with me in paradise." And how did he answer that? He said, Now, if you want to be saved like the thief, you will have to be crucified like the thief. Now, folks, isn't that pitiful, sincerely now, honestly, I am not trying to be ugly, I am trying to be really serious, isn't that pitiful, sincerely isn't it? Now, the thief recognized the fact that he was a thief, he recognized that he was a thief dying justly, and he rebuked the other thief who railed on Jesus and reminded him that they were dying justly. "This man hath done nothing", he believed that Jesus was able to take care of him and he called upon him, and, of course, Jesus did take care of him. So, then, these examples will stand. . . . until the world is on fire. I ask him, give him another chance, he has another opportunity when I sit down. I still ask him to please take these examples I have given, one by one, which he brushed off lightly. I want to ask him again, Did Jesus mean it when he said, "Thy faith hath saved thee"? Now, then, if there were no law of pardon back there, what in the world did Jesus mean when he said, "Thy faith hath saved thee", what does he mean by it?

In Luke 18:14, the Pharisee and the publican. He says that I just failed to notice it carefully, that he went down



rather than the other, that is, he was just not as bad as the other, but he left the emphasis that they were just both of the same kind, but that he went down rather, but wait a minute, Elder, what else did it say? Wait a minute. He didn't read all of it, did he? He went down justified, that takes care of it. He went down justified rather than the other. The other-one was not justified, but this one was justified. Is he, or is he not? The scripture says that he was.

I Cor. 15:8, Paul said he was, as one born out of due time. Now, my opponent emphasizes here that he was as one born out of time but that it didn't say he was born. Paul said he was, "As one born out of due time." Now, then, isn't it a fact, I ask my opponent to answer it if he wants to, since the spiritual birth taught by Jesus to Nicodemus is typified in the natural birth, isn't it a fact that there are a lot of people born out of due time naturally? Are there, or are there not? Now, then Paul was born, but he was born again, born anew, born of God, but it was "as one born out of due time." I will not go farther with that unless he presses it and wants it, but if so then we will take care of it. But Paul says that he was. In Acts 10:43-44. Let's turn just a little while to Acts 10:43-44, listen here, "To him gave all the prophets witness, that through his name that whosoever believeth in him shall receive remission of sins. While Peter yet spake these words, 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. . . .". When? After they had received the gift of the Holy Ghost, after they had believed the preaching of Peter. Then Peter said, "Can any man forbid water that these should not be baptized, which have received the Holy Ghost as well as we?" Elder, honestly, you know that is there and everybody else knows it is there. Now, why get up here and try to put baptism before that? Why would anybody dare to try to do that? It is there by the inspired writer; no man can move it.

Talking about praying, bless your heart, here is old Cornelius praying before Peter got there, and God sent a gospel preacher down there to preach to him, and while he was speaking these words, they that heard these words believed, and the Holy Ghost fell on them and then the baptizing took place afterward, just like an old time Missionary Baptist revival. That's right. Now, folks, this is the reason I enjoy debating, it is just so easy to take the, word of God and stand on it, no trouble,

## GAGE—KESNER DEBATE

The last four and one-half minutes (he asked for the time), and then he fired away to preaching on Pentecost. Elder, if you had only answered the things that I asked you, you would not have had time to preach on Pentecost.

He comes to my last argument, Galatians 5:6, "Circumcision availeth nothing, neither uncircumcision, but faith which worketh by love." He knew when I asked that question that it was a hot place to stick a foot. Did you see him dodge it, did you? I knew he would. I am going to try him again. Elder, when you come up here will you tell us, come on, in good old plain English, when you were going to the baptistry to be baptized, it might have been the river, I don't know, bull anyway wherever it was, you say you had faith, was it working by love? He knows when he says that it was working by love he sinks, "For he that loveth is born of God and knoweth God"; "And we know we have passed from death unto life because we love the brethren." So, I will ask him another question. I won't have time to answer him tonight but I will have a chance tomorrow night if he needs it. Was your faith, as you were going to the baptistry, a living faith or a dead faith? Which one was it, Elder?

Five minutes, thank you so very much. Now, then, friends, just a few moments I want to give you a few more Scriptural arguments before we pass on any farther. In the proposition, "Salvation is by grace through faith, without works and before water baptism." I signed that proposition to defend it. My opponent denies it. His signature is to it, I didn't ask him to do it, he asked me, he came to me, I didn't go to him. In Ephesians 2:8 and 10, Paul says, "For by grace are ye saved through faith and that not of yourselves, it is the gift of God, not of works lest any man should boast." Paul says, that it is not of works, but my opponent's signature says that it isn't so. Now, he is going to twist and squirm but his signature is there just the same. But my proposition reads, "Saved by grace, through faith, without works and before water baptism," and baptism, as he knows and understands, is a work of righteousness. It is a righteous work, and that is why I am showing these things. So, then, whom are we to believe, whom are we to accept? I choose the old apostle Paul who spoke by divine inspiration.

Then, I turn to II Timothy 1:9, "Who hath saved us, and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began." Isn't that plain? Plain as it can be, friends. Now, the scripture says, "not of works", now then I know the time is coming between now and the closing of tomorrow night that there is going to be

a lot of fur flying around here over this obedience and works, so forth and so on. I know that it is coming, or I think it is, and I want you, the listening audience, the jury, to pen this down in your notebook, and I ask my opponent to set me down on it if I am not right. I am sure he will, I don't have to ask him to. There are only two works, or laws of righteousness, that is man's own righteousness, and God's righteousness. There are only two. Now, then, with those two things in our mind, we use them as the springboard, the basis, and the foundation to proceed to establish this proposition that salvation is by grace through faith without works and before water baptism, and of course if you establish it before works, certainly it is before water baptism because baptism is a work of righteousness. In Titus 3:5, "Not by works of righteousness which we have done, but according to his mercy he saved us." Not by the works of righteousness which we have done but according to His mercy. It is His mercy, it is gratis, it is grace, it is not upon my righteousness, no good deed that I have done—nothing that you can do—but gratis, it is free, it is free grace, without anything, without any cost whatsoever in the individual. "But he that believeth is born of God and knoweth God for God is love." Thank you.

### GAGE'S SECOND NEGATIVE

Honorable opponent, gentlemen moderators, ladies and gentlemen, it gives me a great deal of pleasure to come before you to reply to the speech of my opponent. You know the first thing he said, he complained about my wanting to affirm. I have no desire to affirm now, but I do wish my opponent would affirm—come up and put out a little something. As I stated before, he comes back and goes over the same thing. He says that the believer is saved and I agree, I say amen the believer is saved. He said, "You didn't say anything about my is." Yes, the believer is saved. But Elder Kesner, whose definition are we going to take for believer, yours or mine? Whom is the audience willing to take? Do you want to take my definition of the believer, or do you want to take his? Why, you don't want either one. I know an intelligent audience like this will take neither of our definitions. You want the Bible definition of a saved believer and I showed you that the Bible speaks of both saved believers and unsaved believers. Elder Kesner would have you believe that all believers are saved, yet the Bible does not set forth any such idea. Yes, I am willing for him to affirm and I hope, and I trust, that he will do a better job tomorrow night than he has tonight. I thought he was going to warm up once but it didn't last long. I want him to warm up and come up and affirm this. He said he would.

He said he signed his name to it. Well, good, what's he going to do with it?

He said I didn't say anything about John 5:1, is born of God. You remember what I gave, I gave I John 2:29, "He that doeth righteousness is born of God." Did you forget that? Yes, that is what I gave—"He that doeth righteousness is born of God." He forgot something. I don't know whose forgetter is the best. Now, then, here's one, he said, "Just let him press that, I hope he does." He said, I will tell you where it is found. Thank you. Acts 11:18, repentance is unto life, I said, "Is it into?"; he said, "Yes, repentance is into." I tell you when a fellow gets off on a false doctrine, he better watch himself. Elder Kesner said, page 35 of Campbellism Exposed, that repentance precedes faith and now he goes on record to say that repentance is into life—saved and didn't know it, before faith. Saved and didn't know it according to this man's doctrine. Yes, if you are going to crystallize around everything in God's word, why it depends entirely upon the standpoint from which you view anything as to the term descriptive which you apply to it. Why, I might say of some man, here you ask me a question about that man, I say that man is a Republican. I have applied a term to him. Another may ask me a question about that same man. Why I say that fellow is a farmer, and another fellow asks me a question about that same person and I say he is a white man, and so it is with salvation that is promised to the alien sinner. One time repentance is emphasized and it is an inclusive term and not exclusive—Acts 11:18, inclusive, exclusive, you have got until tomorrow night to find out. If it includes faith, how do you know it does not include baptism? That is just one of his predicaments.

He said he will preach Acts 2:38. Will he preach Acts 2:38? He said, "Yes, I will preach it." Will you preach the order? Will you preach the order that the Holy Spirit gave? Will you preach baptism and then remission of sins? Will you do that, you promised to? I hope he will do that, I would be glad to take him and baptize him when he will do it, scripturally, be glad to do that. If he will only preach what he promised to. He said, "I will." I said I preach John 3:36, that the believer is saved. Will you preach Acts 2:38? He promised to, folks. Elder, I hope you will.

He said I said he had proven one thing. Yes, Elder, I grant that—that faith precedes salvation or remission of sins. We will agree on that. Yes, I believe that. I preach

that. I also preach that repentance precedes it, and I also preach that confession precedes remission of sins, and I also preach that baptism precedes it. Why do I do it? Because the same inspired men that said faith preceded it said baptism preceded it; and that said repentance preceded it said baptism preceded; and that confession preceded it said that baptism preceded it. Will you stay with the Holy Spirit's order? I can, all the way through—on faith, on repentance, on confession, on baptism, and he talked about that squirming this way and that, when he comes down to that baptism, you watch him squirm this way and that. He won't preach baptism before remission of sins, and yet every time, Elder, I ask you, tell this audience in your first speech tomorrow night:—you want to affirm, you don't want me to affirm anything, so I want you to affirm — you tell this audience tomorrow night — every time that the scripture speaks of baptism and remission of sins, *or* similar terms, in the same verse of scripture, is not the order every time first baptism and then remission of sins? Will you find me one time where the two are mentioned in the same verse of scripture where you have salvation and then baptism in that same verse of scripture? Yes, I can stay with the Holy Spirit's order.

He said, Now listen, I want him to get off that major and minor stuff. If he doesn't he promised to really give it to us tomorrow night. Elder, we will be glad to see it, bring it on, anything you've got, don't hold it back, just bring it on, all those authorities if you want to, because if I don't have the truth, the Lord knows I need the truth. Jesus said, "Ye shall know the truth and the truth shall make you free." Don't get up here and threaten and say, "I am going to bring it up"; you bring it out, get it out of the corner and let's look at it. It might be like some of this stuff you have been shooting here tonight, it might prove just like that.

I want to ask him a question, he said in Acts 16:31, the believer is saved. I understood him to say that baptism is a work of righteousness. Now, did you say that? I want that clear tomorrow night.

He said that faith exercised brings salvation. I want to know how a man has to exercise his faith to bring salvation. I say, amen, to that, faith exercised. I know of no blessing promised in God's word by faith but of what that blessing before it was received, that man's faith had to exercise itself. Do you know why? Exercise, yes, it is necessary because works make faith perfect. I want to know when a man exercises that faith, is he working? He said now that

faith exercised brings salvation. That is what he said and we will have it on the tape, maybe he didn't mean to say in that way. If he doesn't mean it that way, then tomorrow night we will straighten it all up. That is what he said. If it was a slip of the tongue, all right, but otherwise, I want him to explain himself. I want to know what that exercise is.

John 4:1, "Jesus made and baptized more disciples than did John." Why, certainly, everyone that is baptized today is baptized of Jesus. Jesus didn't baptize himself back there but his disciples. So today when I was immersed in the name of the Father and of the Son and of the Holy Spirit, it was the same as being baptized by Jesus Christ because it is a fact that we all are aware of that a duly authorized person can act as an agent for another, and then it is spoken of as the man who gave the authority, "All authority has been given unto me both in heaven and in earth", and it is that man who is said to have done it. Hence, Jesus made and baptized more disciples than John, yet Jesus baptized not. Now, what was he trying to make on that? I don't know whether you got it or not. I did. Why he said Jesus made them disciples and when he made them disciples they were saved. Why, Elder Kesner, disciples many times just means a learner.

He talks about some things that I know, and there are some things that I believe he knows. I am not going to say assuredly that he does, but I believe he does. Jesus said, "If ye continue in my word, then are ye my disciples indeed", but Kesner says you are his disciples, it doesn't make any difference what you do, you are his disciple. You cannot be anything else, once in grace always in grace. But Jesus said, "If ye continue in my word", and there is the word "if", we might talk about that some as we go along.

Examples of salvation again he comes to. He made the statement—I don't know whether he meant to do this or not, but he made the statement—that I said that these persons were baptized, or he seemed to think I assumed that. Why, Elder Kesner, I didn't say whether they were baptized or not. I didn't know it was my place to affirm. I thought you were the one who was supposed to tell us about these fellows. Were they baptized or were they not? You tell us tomorrow night. Were these baptized or not? You come up here and you read believer and you assume they were unbaptized. Now, you tell us tomorrow night and let's bring this thing out here where these people can see it. Were these examples that you mentioned, were they baptized or were they not? You are the man that is in the af-

firmative; you are the man that said a man is saved before water baptism. And when he makes that statement, according to his doctrine, he excludes water baptism. He will try to make you think he doesn't exclude it but yet he does because once a man is saved he is always saved and hence when he is saved before baptism he is always saved, so baptism isn't worth a thing in the world as far as salvation is concerned, according to this man's argumentation.

Now, he said that I said there was no law of pardon before Pentecost. Why, Elder Kesner, if I made such a statement it was certainly a slip of the tongue. I said that Jesus' will and final testament and the great commission of Mark 10:15-16, and Matt. 28, and Luke 24, I said that that commission and the law of Jesus Christ, his gospel, came into force, according to the apostle Paul, Hebrews 9:10-17, after his death. Why certainly there was a law back there and I stated specifically that while Christ was here in person the Father had given everything into his hands and he could; dispense with it as he saw fit.

Now, he wants to talk about Saul's conversion, said I didn't say anything about I Cor. 15 where he mentioned "as" one born out of due season, except to just say that when Paul said "as" he didn't mean he was actually born. I want to know, does that have reference to Paul's spiritual birth? You tell us tomorrow night.

Let's notice just a little bit about Saul's conversion. You know Saul of Tarsus was on the road from Jerusalem. He was going down with letters of authority to bind and persecute Christians and Elder Kesner intimated tonight that the moment the apostle Paul saw the Lord Jesus Christ right then and there he was born, when he saw him. That is what his proof text proves if it proves anything; I don't know if it proves anything or not. Paul said, "Who art thou, Lord?" He said, "I am Jesus of Nazareth, whom thou persecutest." He said, "What shall I do Lord?" "You go into the city and it will be told you what you must do." The Elder said you can't tell any man what he must do. When he sees the Lord, he is saved and that is it, and when Paul saw the Lord he argues that he was born out of due season. I demand proof of that. He said he was as one born out of due time. He wasn't like the other apostles, the other apostles were eye witnesses, were with Him during His personal ministry. The context shows what Paul is talking about. He is showing his rights as a minister of the gospel of Jesus Christ. In order to be a witness to the Gentiles, he had to see Him, He appeared unto him.

Now, he comes back to Cornelius' case. I believe, as he said, we are going to have a lot of fun and it may get serious before this is over. I am afraid it will. On Cornelius, I still maintain, I notice he didn't deny it and said nothing about it, that Baptist doctrine leaves no place for sinners to pray. He has tried to saddle that on my brethren for years, and I am putting it on his shoulders. And I am going to make it stick there during this debate, and I am going to show you that we would tonight that all men were as Saul of Tarsus, praying men, of that attitude. But Kesner says they cannot pray acceptably because the very moment they believe they are saved right then and there. Where would the sinner pray? Now, friends, I want you to consider that. Where is the place that a sinner can pray? A prayer that is not of faith, what is it worth? A man must believe in order for his prayer to be heard. If he believes, he is saved, that is what this man says. That is just another one of the many dilemmas that this fellow is getting into.

He complains about my preaching about Pentecost. Why he said there along toward the last, you notice he didn't say anything about it, why he said he had to get over there and preach on Pentecost. Why Peter preached on Pentecost and he preached Christ crucified, resurrected, and ascended and sending forth the Holy Spirit. If I preach what Peter preached on Pentecost and tell people to repent and be baptized for the remission of sins in the name of Jesus Christ and receive the Holy Ghost, haven't I a right to do that? What right does he have to complain about my preaching about Pentecost?

He says that he wants to let you know how this debate, came about. Now, friends, I didn't intend to mention this, tho Elder mentioned it. "Oh", he said, "he came down and he brought them to me." I will admit that, but I want you to know exactly how this came about, and I won't hold back one fact in the case and I know that this man will agree with me because I have all the confidence in the world in him as a gentleman. The Elder J. Harold Smith of this city made a statement on his television program, and I want you people to hear it, I wouldn't have told this had he not brought it up. He made this statement and I happened to be listening and watching. It was quite a demonstration. He said all who teach that baptism precedes remission of sins are enemies of the Cross of Christ. I don't know whether any of his members are here tonight or not, but if you are I want you to know just what kind of a fellow he is. I called him up and I asked him if I misunderstood him and he said, No. I asked him if he made the statement and he said, Yes. I said, "Do you believe it?" He said, "Yes". I said, "Will you debate it?" He said, "No, I am not going to enter into any foolish debate



with any fellow." I said, "I will admit that if you are going to try to prove that by the Bible it is foolish." I think you who are here tonight can see how foolish it is. And then Elder Kesner quoted what he said. He told me later he didn't know exactly what he said. I know what he said, I heard him make the statement. And he, on his radio program that comes, right before mine, as you know, he said, "I say amen to Brother Harold." And then when I called him up and asked him about it, he said, "Well, I didn't hear it exactly, but he understood what he said." And then when I began to press him on it, he said, "Well, I don't know as I exactly meant it that way, I meant all that deny the blood of Christ were enemies of the Cross of Christ." Well, of course, we are agreed on that. So, I said, "Well, Elder Kesner, since you quoted him you ought to make some amends on your program." He said he didn't take backwater from anybody. So we are in the debate. I signed that proposition. Why, certainly. I wouldn't have brought that up had he not brought it up, but since he did, I just wanted to clarify matters. He is trying to shoulder all the responsibility on me and the Lord knows I don't care for accepting it, but I want you to know the truth.

Now, we come down to this new material, Ephesians 2: 8-9. He said his proposition said that a man is saved by faith, without works, and before water baptism. That is right, but do you know what he would do with this proposition? He would do with this proposition exactly as he does with the word of the Lord. He would take the first part of the proposition and crystallize around that and forget about the last phrase, that is a qualifying phrase to the whole, hence he cuts out a part of the proposition just like he takes certain portions from God's word and crystallizes around them and will not consider what the Lord has said on other subjects. Yes, I deny the proposition. Had there not been the last part of it I couldn't have denied it. He turns over there and begins to read from Ephesians 2:8-9, "For by grace are ye saved through faith and that not of yourselves: it is the gift of God: Not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Yes, he says, that a man is saved now by grace, through faith without works, and when he comes to that statement he would exclude all works and say that a man's salvation is not by any work at all. But I call his attention to John 6:28-29, "They said, What may we do that we may work the works of God?" and the 29th verse said, "This is the work of God, that ye believe on him whom he hath sent." I want to know if the exclusion of works in Ephesians 9 excludes all works? Now, if it doesn't, maybe tomorrow night you would be better off

if you put forth two premises and draw your conclusion and showed what kind of works is excluded and what kind of works is included.

And the same with faith, and the same with baptism. Why, I can read passages in God's word where it says that baptism saves, but supposing I should crystallize around that and failed to notice other passages that say that faith saves, and that repentance saves, and that confession saves, why I would be crystallizing around one phrase, setting forth one premise, standing upon that and my conclusion would certainly be wrong. His assumption is this—every time he finds God talking about a believer that is saved, he assumes that he is not baptized, and it is purely assumption and I know you people are wanting something besides assumptions. You are wanting the truth. Jesus said, "Ye shall know the truth and the truth shall make you free."

Yes, I know that there are some works of righteousness that a man must do in being born of God, because in I John 2:29, "He that doeth righteousness is born of God." Just what kind of works does that include and what kind does it exclude? I am telling you if I were in the affirmative, I would let you know and if my opponent does not do it tomorrow night, I am going to. I am just going to turn to the scriptures. I am going to give you the Scriptural definition of a saving faith and I am going to give you a Scriptural definition of the works that are included and the works that are excluded and I am not going to go and pick out a lot of authorities. I am going to give you what the word of the Lord says. He said, the scripture as it speaks in clear simple language and is correctly translated. That is his definition. I ask him—Is Acts 2:38 correctly translated? Is Acts 2:38 in plain, simple language? I ask him—Is this one right here, "He that believeth and is baptized shall be saved", is that correctly translated? I ask him—Is that one in clear, simple language? Let him tell us tomorrow night. I trust that he will; he said that he wanted to give this in clear, simple language from the scriptures. Well, is that clear and simple, is it correctly translated? I am wondering.

Now, I want to thank you for your kind attention. I want to admonish each and every one of you to study your Bible. I don't want you to take what I say. As I said in the beginning, I know I can be wrong, but I want you to read for yourselves, and make up your mind. I believe the things that I have said, but my believing them does not make them so. Jesus said, "Ye shall know the truth and the truth shall make

you free." So, won't you study, won't you make up your mind according to truth, won't you obey the gospel of Jesus Christ and go home to heaven? I thank you very much.

### KESNER'S THIRD AFFIRMATIVE

Honorable opponent, gentlemen moderators, ladies and gentlemen, I assure you that it is with pleasure that I come back to continue my affirmative in this discussion. The proposition has been read, "A sinner is saved by grace, through faith, without works, and before water baptism."

Now, before I shall take up my new affirmative arguments, I shall pay attention to some of the remarks my opponent made last evening. He said, in respect to my arguments I laid down last evening, "Yes, I believe that the believer is saved," but he said, "whose definition?" He said he would take the Bible definition. That is exactly what I gave last night—the Bible definition. "He that believeth is born of God," present tense. And he has not, until this hour, said a word about the present tense, and he that believeth is born. He said, "Yes, I believe that the believer is saved." But is this believer born, present tense, as I said? I will wait for an answer. He says there are saved believers and unsaved believers. No, no, there are no true believers unsaved. There are some who profess to believe, who are not true believers. I gave you that scripture last night where Paul said in Heb. 10:39, "But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul." Then I John 5:1, "is born of God", and he answers that in this way by calling attention to I John 2:29, "He that doeth righteousness is born of God." Why, certainly, we agree with that. Every one that "is born of God doeth righteousness." That is the evidence that you are born of God. Certainly. We will have lots to say about that before the night is over.

Then he comes to Acts 11:18. Elder, I am sure you played the tape today, and if you are ready to acknowledge your error, I won't say any more, but you misrepresented me last night. He said, "I asked him, Is repentance into life, and he said, Yes." No, I did not, and it is not on the tape. I played it to see, today. I played it to see and it is not there. I said, Repentance is unto life—not into it. I don't repent into it. Repentance is unto life. Now, you said last night, and told this crowd, and emphasized, "I asked him, isn't repentance into life, and he said, Yes." No, I didn't! It isn't there, no sir! I said that men much smarter than you and I said it was unto life. I still stand on it. I said I would stand on it, and I am still on it—"Repentance is unto life"—Acts 11:18, and

the apostle who was inspired of the Spirit of God wrote that thing. Then he said, Is repentance inclusive or exclusive? Repentance excludes, so far as salvation is concerned, baptism for salvation. That is emphatic; we have two more nights to wallow with that. When you repent of your sins, you repent unto life. If you have life, you have it before baptism.

Then he spoke about the Republican, the white man and the farmer. You may speak of a man in all three of those cases—you might do that in the natural realm, but in salvation, there is only one salvation. That is all—one time, one way, there are not two.

Then Acts 16:31, he said, "Did you say that baptism is a work of righteousness?" I sure did, yes, sir, that is right. "How can faith exercise itself?" Faith is of the soul and not bodily exercise like deeds of righteousness, but faith exercises itself because it is alive. Exercising faith in God, is a work of God. It is not the work of man, it is the work of God. Faith is the only thing that we can do without doing anything to be saved.

John 4:1, Jesus made and baptized disciples. He said, "Jesus baptized me, that is he authorized it done." That still didn't answer the question. He said, "Didn't you know that disciples are learners?" Sometimes it is the case, certainly, but are we talking about just learners, or are we talking about disciples for baptism? Jesus made disciples, and then baptized them. Now, were they disciples when he baptized them? It says he made them. I know that it is hard to get around, but it is true.

Now, he brings up the security of the believer. We are not debating the security of the believer. That wasn't signed up. We might do that later if you want it very bad.

Now, these examples of baptism. These examples I gave last night; he says, "were they baptized?" That is for you to tell us. I told you last night that they were not. I thought that was on the tape recorder. Sure, I am arguing that they were not baptized in order to be saved, they were baptized after they were saved, not in order to be saved.

"No law of pardon before Pentecost?" He said, "I didn't Bay that; if I did, it was a slip of the tongue." O. K., we have it on record now that there was a law of pardon before Pentecost. Now, then, is there a different law of pardon after Pentecost? I know that my dear opponent has his foot in a trap. He has hung himself, and I can't help it,

Mark 16:16 and John 3:5 are two of their main scriptures they use to try to prove salvation by baptism. If the law of pardon changed at Pentecost, then John 3:5 and Mark 16:16 are no good to him at all, no use to bring them up because they are no good, can't use them now, they were before Pentecost. If he is going to bring them up and use them, then we must do something about those examples I gave last night.

I Cor. 15:8, Paul born out of due time. He didn't make any argument. He just dodged that. I am ready to take it on when he does.

And then Cornelius, now he is really twisting, isn't he? I just picked up my Bible last night and quietly read in the Bible and you witnessed, how that Cornelius received the Holy Spirit before he was baptized. He is making a lot of play on praying. Now, Cornelius prayed before Peter got there. It doesn't make any difference in this proposition about the prayer business, we are not debating prayer now, whether sinners shall pray. Maybe he wants to tale that on later. But let's debate this proposition, this one thing, and it is the truth. I read it in the scripture that they received the Holy Spirit before they were baptized. Now, that is on the record. I don't have to worry with it, that is there, saved before baptized. The point is, whether we are saved before baptism. Then Ephesians 2:8-9 he said, "So he takes up the first part of the proposition, and leaves off the last." That is, he means my proposition which is works. No, I haven't been leaving off the last. I have been showing in every argument that we are saved before baptism. That pretty well covers the points that he made last night, and now then I shall take up, for the next twenty minutes, some new arguments.

Argument Number 1. In my new affirmative tonight, I John 1:7, "The blood of Jesus Christ His Son cleanseth us from all sin—" A L L — capitalized as big as the sun— all sin. Now. there are three theories in religion concerning when you contact the blood. One is that you contact the blood after baptism: another is you contact the blood in baptism; and another is that you contact the blood before baptism. Let's examine these for a moment. First, the theory that you contact the blood after baptism—we will say that we are to be baptized and then after baptism you contact the blood. I John 1:7 says that "the blood of Jesus Christ His Son cleanseth us from all sin"; therefore, there wasn't any for the water to wash away. Another theory is that you contact the blood in baptism, in the water, but since I John 1:7 says that "the blood cleanses from all sins," then there is none left for the water to cleanse, while you are in the

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water. But since the blood cleanses from all sin, and that is the position I take, then you contact the blood before baptism. If you have to have some of your sins washed in the water, then let's get I John 1:7 straightened out. Let's clarify that. All I am asking is just some straightforward examining of these scriptures and not dodge them as last evening.

The second argument. In I Cor. 4:15, Paul says, "In Christ Jesus I have begotten you through the gospel." But in I Cor. 1:17, Paul says, "Christ sent me not to baptize, but to preach the gospel." Now, then, "I have begotten you through the gospel, but Christ sent me not to baptize but to preach the gospel." What is the gospel? The death, burial and resurrection of our Lord, and his sacrifice for sins, and he that believeth is born of God.

**JNO. 20:31, ". . . BELIEVING YE MAY HAVE LIFE IN HIS NAME."**

1. He that hath LIFE in Jesus' name IS SAVED;
2. But the BELIEVER hath LIFE in his name;
- ∴ Therefore the BELIEVER is SAVED.
1. Every one that BELIEVETH in Jesus HATH life in his name.
2. But ALL fit subjects for baptism BELIEVE in Jesus;
3. Therefore ALL fit subjects for baptism HAVE life in Jesus' name.

My next argument, John 20:31, "Believing you have life in his name." First, he that hath life in Jesus' name is saved. Second, the believer hath life in His name, therefore the conclusion is the believer is saved. My opponent tried last night to make the impression on you that I only had one premise, that is all I had. Well, we are finding some conclusions there now. Now, we are coming to some conclusions. He that has life in His name is saved, so says the scripture, I didn't say it. That is what it says. The believer has life in His name, that is who it is that has life; therefore, the believer is saved. And, again, every one that believeth in Jesus hath life in His name. Second, but all fit subjects for baptism believe in Jesus' name. Therefore, all fit subjects for baptism have life in His name. There is your conclusion. There are your premises, major, minor and conclusion, based upon the text, John 20:31, "Believing you may have life in his name."

**ACTS 14:27, ". . . HOW HE HAD OPENED THE DOOR OF FAITH INTO THE GENTILES."**

1. The DOOR opene~~d~~ to the GENTILES was the ONLY WAY of salvation,
2. But the DOOR opened was the door of FAITH;
- ∴ Therefore the DOOR OF FAITH is the ONLY WAY OF SALVATION.
1. He who ENTERS the DOOR of faith is SAVED;
2. All believers ENTER the DOOR of faith;
- ∴ Therefore all BELIEVERS are saved.
1. All FIT subjects for baptism ENTER the door of FAITH.
2. But ALL who enter the DOOR of faith are SAVED;
3. Therefore ALL fit subjects for baptism are SAVED.

Next, Acts 14:27. and notice this one carefully, this is very important, how he had opened the door of faith unto the Gentiles, speaking of Paul. First, the door opened to the Gentiles was the only way of salvation. That is taught in the scripture. Second, but the door opened, what was it? It was the door of faith. Who said so? The apostle. Therefore, the door of faith is the only way of salvation based upon that text, and there is the conclusion. Again, first, he who enters the door of faith is saved. Second, all believers enter the door of faith. Conclusion, therefore all believers are saved. And that goes back to my unanswered arguments of last night, "He that believeth is born," present tense. I am not going to let that present tense up until the four nights are over, unless it is answered. Again, all fit subjects for baptism enter the door of faith. Second, all who enter the door of faith are saved. Conclusion, therefore all fit subjects for baptism are saved. If these premises are wrong, worded wrong, and won't fit the text, I am sure my opponent can show us how to fix them.

GAL. 3:22, ". . . THAT THE PROMISE BY FAITH IN JESUS BE GIVEN TO THOSE THAT BELIEVE."

1. Those in POSSESSION of the promise of God are SAVED.
2. But those that RELIEVE are in POSSESSION of the promise of God;
3. Therefore ALL who RELIEVE in Jesus are SAVED.
1. ALL FIT subjects for baptism BELIEVE in Jesus.
2. But ill who RELIEVE in Jesus are in POSSESSION of the promises of God;
3. Therefore all FIT subjects for baptism are in POSSESSION of the promises of God.

We turn to Galatians 3:22, "that the promise by faith of Jesus Christ might be given to them that believe." And he that believeth is born of God. First, those in possession of the promises of God are saved. Who said so? The apostles. But those that believe are in possession of the promises of God. Therefore, all who believe in Jesus are saved. Again, all fit subjects for baptism believe in Jesus. Second, all who believe in Jesus are in possession of the promises of God. Therefore, all fit subjects for baptism are in possession of the promises of God. Who said so? The apostles. Perfectly clear.

JOHN 11:28, ". . . BELIEVETH IN ME SHALL NEVER DIE."

1. Whosoever is INSURED against spiritual death MATH eternal life.
2. But he that BELIEVETH (EIS) into Jesus Christ is INSURED against spiritual death;
3. Therefore, a RELIEVER in Christ has eternal LIFE.
1. That which PROCURES eternal life SAVES from FIRE;
2. But RELIEVING into Jesus PROCURES eternal life;
- ∴ Therefore RELIEVING into Jesus SAVES from sin.
1. All FIT subjects for baptism RELIEVE into Jesus;
2. But ALL who RELIEVE into Jesus Christ HAVE eternal LIFE;
3. Therefore ALL fit subjects for baptism HAVE eternal LIFE.

In John 11:26, another argument, "believeth in me shall never die." We run right square, head-on, again to the present tense. Believeth is present tense. There are lots of believers mentioned of the believer, present tense. Now, "believeth in me shall never die." First, whosoever is insured against spiritual death hath, and that is present tense, eternal life. Second, but he that believeth (EIS) into Jesus Christ is secured against spiritual death. Conclusion, therefore a believer in Christ has eternal life. First, that which procures eternal life saves from sin. Second, but believing in Jesus procures eternal life. Therefore, believing in Jesus saves from sin. Again, all fit subjects for baptism believe into Jesus. Second, all who believe into Jesus have eternal life. Therefore, all fit subjects for baptism have eternal life. That is the conclusion of the apostle's scripture.

ROM. 5:3, ". . . THROUGH WHOM WE HAVE ACCESS BY FAITH INTO THIS GRACE . . ."

1. That which gives ACCESS into the GRACE of God SAVES from sin;
2. FAITH in Christ GIVES one ACCESS into the GRACE of God;
3. Therefore FAITH in Christ SAVES from sin.
1. No FURTHER ACT than THAT which gives one ACCESS into the GRACE of God is NECESSARY to salvation.
2. But FAITH in Christ gives one ACCESS into the grace of God;
3. Therefore NO FURTHER act than FAITH in Christ is NECESSARY to salvation.
1. ALL FIT subjects for baptism have FAITH in Christ.
2. But ALL who have FAITH in Christ have ACCESS into the GRACE of God;
3. Therefore ALL fit subjects for baptism have ACCESS into the GRACE of God.

Next argument, Romans 5:2, "through whom we have access by faith into this grace wherein we stand." Notice, "through whom," of course the antecedent of whom is Christ, through whom we have access. How? Not by baptism, not by work? of righteousness, not by doing good and joining churches, but access by faith into this grace. First premise, that which gives access into the grace of God saves from sin. Second, faith in Christ gives one access into the grace of God. Therefore, faith in Christ saves from sin, the conclusion. Another statement, no further acts, get it, no further acts, because I was charged last night that I had net teen reaching the last clause in the proposition. (I have been but I want you to know it whether he does or not.) I am contending that faith in Christ is before baptism, that is what I signed up to do, and £0 then, no further acts, and that means baptism as well as everything else, which gives one access into this grace in God, is necessary to salvation. Second, but faith in Christ gives one access into the grace of God. Who said £0? The apostles, Therefore, no further act than



faith in Christ is necessary to salvation. Who said so? The apostles. That is the conclusion. Again, all fit subjects for baptism have faith in Christ. Second, but, all who have faith in Christ have access into the grace of God. And the conclusion, therefore, all fit subjects for baptism have access into the grace of God.

#### PERSONS TO BE BAPTIZED

I. JOHN: ". . . Generation of vipers . . . fleeing wrath . . . bring fruits meet for repentance . . ." (Matt. 3:7).

- (1) Sinner wants baptism; (2) Preacher refused; (3) Demands fruits.

#### WHAT KIND OF FRUIT?

Matt. 7:18, ". . . CORRUPT TREE cannot bring forth good fruit."  
 Matt. 12:33, ". . . Make the TREE GOOD AND FRUIT WILL BE GOOD."

John 15:4, ". . . CANNOT bear fruit unless in the vine."

II. JESUS made and baptized disciples (John 1:1-3).

Luke 11:33 Must FORSAKE ALL to be a disciple.

Matt. 19:29, He who FORSAKES all INHERITS LIFE.

#### STATEMENT

1. Forsake ALL to be a disciple.
2. Forsaking ALL we have LIFE.  
 Become DISCIPLES before baptism.
1. Therefore have LIFE BEFORE BAPTISM.

Now, then, just a moment. Persons to be baptized, next argument. Matthew 3:7, John said, "O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits meet for repentance." Notice, the sinners want to be baptized. Second, the preacher refused to baptize them, and that was John the Baptist. And, third, he demanded fruit and that is exactly like an old-time Missionary Baptist preacher today. Give us some evidence that you have believed and are born again, for "he that believeth is born." What kind of fruit? In Matthew 7:17, "A corrupt tree cannot bring forth good fruit." That is why John wouldn't baptize them. In Matthew 12:33, "Make the tree good and the fruit will be good." And John 15:4, "cannot bear fruit unless in the vine." So then there must be some fruit as evidence before baptism.

He that believeth is born; then, Jesus made and baptized disciples. We have gone over that time and again. I want to add a little argument to that tonight that I didn't make last night. Luke 14:33 says we must forsake all to be a disciple. In Matthew 19:29, he who forsakes all inherits life. Now, then, Jesus made and baptized more disciples than John. Jesus made disciples. What was a disciple? A disciple was one who would forsake all, and forsaking all inherits life, and that was the individual Jesus baptized, so says the scripture. That is the kind we believe in baptizing. So then, speaking of that, first, forsake all and be a disciple. Second, forsaking all we have life. Third, become a disciple before baptism; and fourth, therefore have life before baptism.

III. BELIEVERS. Acts 8:36-37, ". . . If thou believest, thou mayest."  
Acts 18:8, ". . . Corinthians believed, and were baptized."

CHILD OF

THE DEVIL	CHILD OF GOD
1. Is CONDEMNED.	Is NOT condemned (Jno. 3:18).
2. Is DEAD.	HAS everlasting life (Jno. 3:36).
3. Has NOT the Spirit.	HAS the witness (I Jno. 5:10).
4. NOT born of God.	IS born of God (I Jno. 5:1).
5. NOT justified.	IS justified (Rom. 5:1).
6. Is NOT saved.	Thy faith SAVED thee (Lk. 7:17).
7. God and Christ not in him.	God and Christ ARE in him (I Jno. 1:15).
8. Sins NOT forgiven.	Sins ARE forgiven (Lk. 7:17).
9. NOT an heir.	He IS an heir (Gal. 3:29).
10. NO peace with God.	HAS peace (Rom. 5:1).
WILL YOU BAPTIZE THIS?	or WILL YOU BAPTIZE THIS?

### WHOSE CHILD DO YOU BAPTIZE?

Acts 8:36-37, "If thou believest thou mayest." Now, emphasis is on the believing. And in 18:8, the Corinthians believed and were baptized, and the believer is born of God. Now, then, we have a child of the devil and a child of God. Let's notice here, a child of the devil is condemned; a child of God is not condemned (John 3:18). Child of the devil is dead; the child of God has everlasting life (John 3:36). The child of the devil has not the Spirit; the child of God has the witness (I John 5:1). The child of the devil is not born of God; the child of God is born of God (I John 5:1). Child of the devil is not justified; the child of God is justified (Romans 5:1). Child of the devil is not saved; child of God, "thy faith hath saved thee" (Luke 7:50). Child of the devil, God and Christ are not in him; child of God, God and Christ are in him (I John 4:15). Child of the devil, sins are not forgiven; child of God, sins are forgiven (Luke 7:45). Child of the devil is not an heir; child of God is an heir (Galatians 3:29). Child of the devil has no peace with God; child of God has peace with God (Romans 5:1). I want my opponent to please clarify this debate so we will understand where we are. Now, he has to baptize this one; or he has to baptize this one (points to "child of God" on chart). There is no middle ground to get on, to get baptized. Now, then, it is only fair for him to tell us which one of these will he baptize. I will baptize this one. Will he? If so, then we will shake hands and go home and it will be over. Will he baptize this one? If he is going to baptize this one, then I want to say that a lot of his brethren have come out lately in debates and signed up and said they would baptize this one (points to "child of the devil" on chart). I don't know whether he will or not. Many of them will baptize this one right here. So then, my friends, let us remember the contest is on who is to be baptized. When are they saved, before baptism or after baptism? Are they saved by believing on the Lord Jesus Christ before baptism, or are they saved after they are baptized? Well, our position is that they are saved the moment that they believe, for "he that be-

lieveth is born of God"!

Last night I pressed a question all through the discussion, and I still want to press it tonight. I hope my opponent will honor us enough to answer it. When he was baptized, was his faith working by love? Was it dead or alive? That is not hard to answer, because he believes one of the two. Mine was alive; it was working by love. I don't mind saying how mine was. I want to know how his was. We will know exactly where we are when we get an answer to that—that will clarify it. Was his faith working by love, or was it dead or alive? Just so he answers that. Thank you, and God bless you. Give my opponent your best attention.

### GAGE'S THIRD NEGATIVE

Honorable opponent, gentlemen moderators, ladies and gentlemen, it gives me a great deal of pleasure to come before you in answer to the speech you have just heard. You know the Elder told us last night that he was giving us cold facts. Well, he is warming them up a bit tonight. I don't know whether they are facts or not, but he is warming up a little bit.

Now, in regard to the question—You know I am sorry that I cannot answer his questions like he wants me to answer them. You know they are all alike, along the same line. I leave it with this intelligent audience. Did I not tell the Elder last night, no less than three times, the kind of a faith that I had? And it will answer that last chart he had uncovered there, and this epistle he has got up, it will answer that too—whose child will you baptize? I told the Elder last night in explaining the faith that I was baptized upon—that I had a faith that had rebelled against Satan. You can't serve two masters, the Bible teaches that. My faith rebelled against Satan and my faith pledged allegiance in Jesus Christ. That is the kind of faith I had. And when I said, "Thou art the Christ, the Son of God," confessing with the mouth, that is the same as pledging allegiance. "I will walk under Your laws." "I will do what You say." Now, that is the kind of a faith that I was baptized upon. There are some questions you don't answer with yes or no. If the Elder thinks he can answer any questions that I ask by yes or no, let him say so, and I will ask some and see if he can. I am explaining unto you the kind of faith that I had, and I know this audience knows that I answered that last night no less than two or three times. Now, if it doesn't suit him, I can't help that. He will just have to go ahead and complain about that like he has about the tenses. It seems that my debating doesn't suit my opponent in the least. He is just not satisfied with what I do, and I cannot satisfy him.

## GAGE\_KESNER DEBATE

I don't know as I will try. You know, the apostle Paul said if we seek to please man. we are not going to please God. I don't know as I will try to do that. I want to please God.

We want to go back and talk about some things my opponent said last night. When it comes to that present tense, why, Elder, I agree with you on that present tense. There is no disagreement between us on the tenses—what does he keep talking about that for? I have been pressing him, and I want you to know that proposition. You know the Elder told us what he means about the scriptures. He told us what he meant about peace, he told us this and he told us that about his proposition, but he didn't define the main two characters in his proposition—that faith and works. He has never told us the kind of faith that will save. He has never given us the Bible definition of saving faith, and he has never told us what kind of works are excluded by Paul in Ephesians 2:8-9. Will he do it? Will he come out and use the Bible to interpret its own language? Will he do that? We will see.

He said last evening that to be identified as a child of God is the Scriptural purpose of baptism. Amen, I say amen to that, to be identified as a child of God. that is the scriptural purpose. To become a child of God, to be identified as a child of God. By whom? By God himself. Now, let him say something on that.

I want to show you, he talks about the trap that I had my foot in, well, it is net hurting much; but I tell you the Elder has got his foot in some traps, and I am afraid the squeeze is going to begin to get pretty tight because the Elder has gone contrary to the word of God. Let me show you a few of them this evening. I don't know how many times he will do that tonight but here's one—the scriptures teach that a testament is of force after men are dead (Hebrews 9:16-17). The Elder tells us the testament was in force before Jesus Christ died. That is just the little difference between the Elder and the Bible, that is just one. "A testament is of force after men are dead, otherwise it is of no force at all while the testator liveth."

What is a penitent believer? Will you tell us that? Elder Kesner says that a man has to be a penitent believer before he is saved. I want to know what a penitent believer is!

Do you baptize in the name of the Father, of the Son, and of the Holy Spirit? I asked that last night, Elder. I am not going to complain if you don't want to answer it. I never will complain. I will just keep asking it of you. You answer it if you want to. Do you baptize in the name of the Father,

of the Son, and of the Holy Spirit? Is that the baptism of your proposition?

I asked him last night, you know he complained last night about my preaching on Pentecost, I asked him to point out one intimation from the word of God that those people on the day of Pentecost were saved before baptism. Just turn there to the context and do it. Well, he hasn't done it yet, maybe he forgot it and he will remember it this time.

I want you to get this. He said that faith exercised produces salvation. Just when do you mean that a man is saved? You told us last night that a man was saved at the precise point of faith and now you come back and you tell us that a man's faith has to exercise itself in producing salvation. Now, just what does that faith do? I want you to give us some of the exercises. Tell us what faith does when it exercises itself and then produces salvation.

Then, he came back to the thief on the cross last night. The thief called on the Lord, Kesner said. Well, I want to know which came first. Did he believe first, or did he call on the Lord first?

Now, we come down to some things that he has had to say tonight. He said there were no believers who were not saved. Elder, the Bible sets forth some believers and these believers did not confess him. They loved the praise of men more than the praise of God. Could these believers of John 12:42 have been saved, you say that all believers were saved?

Acts 11:18, unto and into, he comes back on that. If I misquote him, I am sorry. I don't want to misquote the man. Unto and into of Acts 11:18—he says, "I will tell you one thing about repentance, it excludes baptism." Do you know that, Elder Kesner? And if it excludes baptism, how do you know it doesn't exclude faith? How can you tell just exactly what's excluded there? You say, "I know it excludes baptism." Well, how do you know it does not exclude faith? It doesn't say a word in the world about faith. You might turn back up there to the context and say that you can prove that all of these fellows back there believed. Well, I can turn back there and prove they were baptized. You say, "Oh! I know now that that statement excludes baptism." Well, how do you know it doesn't exclude faith? Faith is of the soul, what does it do then when it exercises itself? You tell us how the soul exercises itself. That is what we want to know.

He said that his examples were not baptized and he said it is my business to prove that they were. I want to know who it was *last* night that was complaining about my trying to affirm. Now, he wants me to affirm. I can't please

this fellow. Last night I made a statement that I would stoutly affirm' something, not meaning that I was going into the affirmative, and he came up and said, "He is trying to take the affirmative, and I am going to see that you don't do that."

He comes back and says, "Brother Gage, I want you to take my cases and I want you to prove my proposition by my cases." Well, I can't do it, Elder Kesner, I just can't do it. You prove to us that these examples of yours were not baptized. You assume they were not. Do you have any proof? They are your cases.

He comes back to the law of pardon. He thanks me that there was a law of pardon before Pentecost. God has had a law for man since the beginning of time. I pointed out to you that law of pardon that you and I are living under. In Hebrews 7:1-4, Paul there speaks of Moses' law. And then Paul talks about the law of Jesus Christ, and he argues thusly: How shall we escape if we neglect the great salvation first spoken by the Lord and then confirmed unto us by them that heard him. This law of Jesus Christ, according to Paul, became operative after his death. A testament is of no force at all while the testator liveth. He spoke the great salvation while he was here. It was then confirmed by the apostles. When it was sealed by the blood of Jesus Christ and confirmed by the apostles, hence we now have it today in the Bible.

Was Paul's birth of I Corinthians 15, a spiritual birth or something else? I asked him that last night. He said. "If he wants to keep pressing these, let him press." He didn't tell me, I asked him that question last night, was it a spiritual birth or was it something else? You tell us and then we will have something else to say.

He says we are not debating "once in grace always in grace," we are not debating prayer, but he said "we will if the Elder wants to." Well, so far as I am concerned, we will just go right along with this debate. We have a pretty good audience. The audience might quit us after a while but we will stay with it as long as we can. I don't know how much of this these people will put up with.

Now, then, he brings up Cornelius' case once again. You know, I like that case of Cornelius. I have shown from that case that according to Baptist doctrine that Cornelius was saved when he prayed, and I have shown that Baptists exclude sinners from prayer. They have tried to saddle that on us. They say, "Oh, you brethren, you won't let a sinner pray." I am telling you, Elder, yours is the doctrine that

won't let the sinner pray because the very moment he believes he is saved right then and if he prays without faith—why a prayer without faith is no good at all. There is no place for the sinner to pray in this man's doctrine. I would tonight that every sinner in this congregation were as the apostle Paul, of that attitude. Don't ever say my brethren leave no place for the sinner to pray. We do. Here's the man who is guilty of that: here's the man that says you are saved at the precise point and, therefore, a sinner cannot pray because a prayer without faith would be nothing. He talks about the Holy Spirit falling and he said the Holy Spirit fell on them before they were baptized. I want to ask the Elder. Did it fail on them before they had faith? Let him tell us that.

Now, new material, John 20:31—"believing you may have life through his name." There is Jesus talking to His disciples, and John makes this statement, "Many other signs truly did Jesus in the presence of his disciples, which are not written in this book, but these are written that you might have life and have it more abundantly." Notice what he says, "He that has life in Jesus' name is saved, but the believer has life in His name, therefore the believer is saved." Well, I never have denied that the believer was saved. I have been trying to get this man to tell us what kind of a believer is saved. I am still maintaining that we must depend on the Bible to tell us what is meant by saving faith. Every one that believeth in Jesus hath life in His name and all fit subjects for baptism believe in Jesus' name, therefore all fit subjects for baptism have life in Jesus' name. Do you mean before or after baptism? If you say that all fit subjects for baptism have life in Jesus' name before baptism, I demand the proof. I have many, many scriptures that say otherwise and we will get to them after while.

He has to have a stick to put this over (referring to chart) but I don't—just reach up and put her over. Why he would have to climb a sycamore tree to get them over there. Acts 14:27—it speaks there concerning opening the door of faith to the Gentiles. The door opened to the Gentiles was the only way of salvation. Why, certainly, it was for the Jews and Gentiles alike. But the door opened was the door of faith, why, certainly. Therefore, the door of faith is the only way of salvation. Why, certainly. He who enters the door of faith is saved. Very true, if he is the right kind of believer, if he is the kind of believer that the Bible sets forth as being saved, and we are going to have a lot to say about that. All believers enter the door of faith. Well, now will you stay with that? I have a case over here that I have proved over and over again and they are believers.

Why the devils believed. Did they enter the door of faith? I say they did. I say that all believers enter the door of faith. Will you stay with it, Elder? Therefore, he says, all believers are saved. All fit subjects for baptism enter the door of faith and all who enter the door of faith are saved; therefore, all fit subjects for baptism are saved, after they are baptized. We have a good laugh on him now and we will fix it up after a little.

Galatians 2:22, that the promise of faith in Jesus be given to those that believe. Those in possession of the promises of God are saved. There might be a little difference in us there. Those that believe are in possession of the promises of God, therefore all who believe in Jesus are saved. I have pointed out over and over again, I can stick John 12:42 on every one of his that he has up here and I have shown him believers and I have asked him to tell us whether or not they are saved. Are they all saved? Are all who believe in Jesus' name saved? He says they are, I say not so. All fit subjects for baptism believe in Jesus and all who believe in Jesus are in possession of the promises of God. Are they? What about John 12:42? What about the devils who believed and trembled? Do you know what this man's trying to prove by these? He is trying to prove the doctrine of faith only, he is trying to prove the doctrine of salvation by faith. But I want to know—must this faith exercise itself? And if it does exercise itself, tell us what it does when it exercises and then we can understand your syllogisms. All fit subjects for baptism are in possession of the promises of God, said Kesner. If that be true, why be baptized? What do you want to get wet for? I wouldn't. I want about ten minutes' notice here.

About nine minutes here, will you look at this one? It is about the same thing, they are ail just alike. Believe in me shall never die, he that believeth in me shall never die. Well, what kind of believer is contemplated? That is what I want this man to tell us. Every one of his scriptures I accept. The believer is saved, nothing but believers are saved. Yet I pointed out that all believers are not saved. I will get to the rest of his chart a little later on, it is the same stuff.

But now let's notice some things on this side of the board—Salvation is: Hearers are saved, John 6:45, "It is

SALVATION IS . . . .

BY HEARING

Hearers<sup>8</sup> are saved (Jno. 0:45).

All hearers not saved (Matt. 7:2ti).

Only hearers that "DOETH" are saved (Matl. 7:24).

BY FAITH

Believers are saved (Jno. 3:36).

All believers not saved (Jno. 12:12).

Only believers whose faith "WORKETH" saved (Gal. 5:6).



## BY CALLING

Callers are saved (Acts 2:21).

All callers are not saved (Luke 6:46).

Callers that "DOETH" saved (.Matt. 7:21; Acts 22:16).

written in the prophets, and they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me." Will you deny that hearers are saved? All hearers are not saved (Matt. 7:26), what does he say there? He is telling about those who hear his word but will not do his word. He says, "Whosoever heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand." Hearers are saved, yet all hearers are not saved. Only hearers that doeth the word of God are saved. Matthew 7:24—"whosoever heareth these sayings of mine and doeth them—" that is the kind of hearers that are saved. Why I can't crystallize around that, and I can't build argument after argument around the fact that hearers are saved. Does that mean that they are saved at the precise point of hearing? Notice this—believers are saved—John 3:36, "He that believeth on the Son hath everlasting life." Nothing but believers are saved. All believers are not saved (John 12:42). I have pointed that out over and over again, they didn't confess him. They loved the praise of men more than the praise of God, yet they believed, and he used the word (EIS), I will use it too, they believed EIS Christ, John 12:42, he introduced it and there it is. Only believers whose faith worketh by love are saved (Galatians 5:6); that is what I have said all the time—a believer whose faith works by love.

We are saved by calling. Now, the Elder said, "No, a man is saved at the precise point of faith." yet we are saved by calling. Callers are saved—Acts 2:21, "And it shall come to pass that whosoever shall call on the name of the Lord shall be saved." All callers are not saved—Luke 6:46, "Why call ye me, Lord, Lord, and do not the things which I say?" Then, only certain kinds of callers are saved. Those that doeth are saved—Matthew 7:21, listen to this, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father in heaven" (Acts 22:16).

He has called up Saul's case time and again to prove to us that Saul was saved before baptism. But, Elder, you have never even mentioned the fact that he was even baptized. Yet I read over there in Acts 22:16, Ananias came to him and said, "Brother Saul, why tarriest thou, arise, and be baptized, and wash away thy sins, calling on the name of the Lord." There is the calling. I want to know, does faith precede calling? The scripture says that a man is saved by calling just the same as it says he is saved by faith. Does faith precede calling? Listen to Romans, the tenth chapter,

"How shall they call on him in whom they have not believed?" Why did he tell them to call; they were already saved? They had to believe before they could call, yet he said that callers are saved.

Let's put that other chart up here. In this last five minutes I want to get just a little more into this. Now, he will come back and say, Brother Gage is taking the affirmative. No, Brother Gage is just simply explaining some things that he has left unexplained. He has never told us the Bible definition of saving faith. (That is not it, that is the last part of it. This is a sequel, it just goes on and on. It is kind of like this epistle over here, only mine won't flip over like that one will, I can just hang mine up one at a time.) Let's notice this saved believer over here. That blackboard is nearly as crippled as I am. The saved believer—he has

THE SAVED BELIEVER

1. Salvation Promised Believer  
Jno. 3:16; 3:26; 5:24; Rom. 5:1.
2. Which Believer SAVED?  
Paul Beat Believers (Acts 22:19).  
Did Evil to Saints (Acts 9:13).  
Threatened Disciples (Acts 9:1-2).  
These Believers, Saints, Disciples

WERE THE CHURCH (Acts 8:2-3).

THE CHURCH IS A BODY OF BAPTIZED BELIEVERS

"Campbellism Exposed: (J. W. K., page 41).

The Believer Referred to is a BAPTIZED BELIEVER since  
He was in the CHURCH.

labored all the way through shewing us that the believer is saved. He has quoted John 3:16; 3:36; 5:24, Romans 5:1, and similar passages. Which believer is saved? That is the question. I have shown from the Bible that there is more than one kind of believer spoken of. I want to show you something—Paul beat believers (Acts 22:19); believers are the Saints (Acts 9:13); threatened the disciples (Acts 9:1-2). These believers, saints, disciples, were the church, because I read in Acts 8:2-3 that Paul breathing out threatenings and slaughter made havoc of the church. Now, who are these believers over here? Why they are the same ones the Elder has on his chart over here. What kind of believers are they? They are believers whose faith expresses itself in evet action. Why according to the Elder himself, listen to who these believers are. The church is a body of baptized believers. Who said that?—Elder Kesner, page 41 of Campbellism Exposed. Yes, the Bible speaks of them, does it mention baptism? Why, certainly not, yet they are baptized. Elder, that is what I want you to get the difference between. There are different kinds of believers mentioned in the Bible. Now, give us the Bible definition. The believers referred to in this case are baptized believers since it is the church, persecuted, threatened by the apostle Paul.

That is the kind of believer that is promised salvation, a believer that will do the will of God. The Elder says there is nothing you can do, oh, there is one thing, faith is something you can do without doing anything. But Jesus Christ said in Matthew 7:21, "Not every one that saith unto me, Lord, Lord, shall enter the kingdom of heaven, but he that doeth the will of my Father which is in heaven," that is the man that is going to be saved. All of these believers that he has named here, every one of them was a believer, and I agree with the Elder—whose faith exercises itself, that is the procuring of salvation, that is the faith that will save, the faith that exercises itself. And he has admitted as much. I didn't think he would do it, he told us the first night that a man is saved at the precise point of faith and then he turned right around and said that that faith must exercise itself to produce salvation. Elder, I want you when you come back to tell us how the soul exercises itself in procuring salvation, and after that faith comes because you said that exercise takes place after faith, and he has already moved it back just a little bit. And you also tell us, Elder, does calling precede faith? If so, does calling save people, or did the apostle just not know what he was talking about when he said callers were saved? These are things we want you to clarify and be sure to tell us, Is the baptism of your proposition in the name of the Father, of the Son and of the Holy Spirit? Is that the kind of baptism that your proposition calls for? We want to know these things in your next affirmative.

You know, I am so happy to see so many people bringing their Bibles with them tonight. It shows that you are going at this in the right way. You take every scripture that is given and study it in the quiet of your home. Don't you take what I say about it and don't you take what Elder Kesner says about it. I believe he will agree with me in this that you study it out yourselves. And always keep this in mind, that every time believer is mentioned in God's word it is not talking about saved believer, therefore, you must turn to the Bible and find out what kind of believer is saved.

#### KESNER'S FOURTH AFFIRMATIVE

Honorable opponent, gentlemen moderators, ladies and gentlemen, I assure you that it is with pleasure I come back to answer my opponent's speech. Well, he anticipated it, didn't he? He tried to make amends for it before I got here. Yes, he has turned and is trying his best, I believe he thinks I need help to affirm salvation by faith, so he quit trying to answer my arguments and began spurring it for me, trying to help me to get it over, but yet perverting it, perverting my points.

Faith exercised produced salvation, I understood him to say. ("Your statement was that faith exercises itself in producing salvation.") I didn't say that it produced it, I said faith exercised in Christ Jesus is a living faith, and anything that is alive has exercise. It is the soul exercised. And what is faith? "This is the work of God that you believe on me", and this is the only thing you can do without doing anything, and you believe on him. Now there is no use in "palavering" over that any farther, that's plain as it can be.

Now, the different kinds of baptism, or different kinds of believers—beg pardon. I know he has made a lot of "palavering" on that, but he that believeth is born, and that is the one to be baptized, and that is the only one, and I showed that on my chart. Listen, now, I showed that on my chart and proved it and yet he comes back at me, but he didn't have time to answer for going over there affirming awhile for me. Now, he is going to have two nights tomorrow night to get in here and produce a lot of scriptures. If he runs out of my arguments and gets all I have answered and then has time, he has the liberty to talk on something else. But why didn't he answer me first? Let him go on through the rest of this chart.

I asked him, "Did your faith work by love, was it a dead or a living faith?" He still won't answer it. I am predicting that we will close day after tomorrow night and he will still leave it unanswered. He knows that thing is red hot, but I won't let him forget, and so we will just rub that under his nose until it gets hot.

Another argument that he made, and it was my second argument to begin with, and he overlooked it, in fact, both of my first arguments, he overlooked them. I John 1:7, "the blood of Jesus Christ his Son cleanseth us from A L L sin," and I fixed it with emphasis so no one would forget it. And that there were three positions in religion concerning the contact of the blood—one says after baptism; another says in the baptism; another says before baptism; but since the blood cleanses from ALL sin then what's left for the water to wash off?

And the next argument I gave was I Cor. 4:15 where Paul says, "I have begotten you through the gospel," and then I Cor. 1:17, Paul states that, "Christ sent me not to baptize, but to preach the gospel." He stayed clear of both of them.

Now, this chart here—Salvation is by hearing, the hearers are saved—well, of course, faith cometh by hearing and hearing by the word of God. All hearers are not saved. Well,

certainly some who will refuse to hear—having ears to hear that hear not, see? And then only hearers that doeth His will are saved. Well, there is no argument there. It is all agreed upon, And by faith believers are saved (John 3:36). That was my argument in the affirmative last night and I showed the tenses, is born. Thank you, my dear opponent. He is stepping nicely, coming slowly, but surely, and finally, half-way through, I got him to admit the tenses. One more step I want him to go with me in the next round on the argument last night, and when he does then we will have the thing all fixed—one more step. He that believeth is born. He said, "Yes, I accept the tenses." All right then, the tense, do you accept the fact which said is born? If it is present tense, then the believer is saved, for it is present tense.

Now, then, only believers whose faith worketh. Yes, sir. But why didn't he answer my question I have been giving him all through this debate on Gal. 5:6? Certainly, faith worketh by love. Now, then, since he has come to help me affirm, I am going to ask him again, Elder, did your faith work by love when you went to be baptized? Was it a living faith or a dead faith? Now, then, we will just agree fine if you will just come on, that is working fine. Sure it worketh by love, and mine works by love, and anyone's who does not work by love is not the right kind of baptism. Saved by calling, callers are saved, all callers are not saved. Callers that doeth saved (abbreviated, of course).

Matthew 7:21, Acts 22:16, introduce Paul. Well, I tell you, we have been worrying about Paul. I have been taking care of my side of Paul but we are sure going to have it around and around, with Paul, as we proceed on down the line. I have already got my opponent going on Paul (I. Cor. 15:8) where Paul said he was born when he saw the Lord. He asked me, Is that a spiritual birth? Yes, sir. What else could it be, because he is only a man and there are only two kinds of birth, that is spiritual and natural, and he couldn't enter his mother's womb at that time and be born, so it couldn't be anything else but a spiritual birth. Certainly not.

Then passes over to this chart. (Pointing to Gage's chart.) Notice here, these believers he has introduced here were those he says were in the church, baptized believers. Well, certainly, but they were saved when they believed, they were not made Christians by being baptized. That's his job to prove that tomorrow night and the next night. We will wait until he proves that they were made believers by baptism. We will have plenty of time to take care of that part of it then. The church is a body of baptized believers. To be sure. Campbellism Exposed, the believer referred to is a

baptized believer since he was in the church. They were certainly baptized believers, but they were not baptized to make them believers. I have a whole host of membership right here in this church now, who are baptized believers of Central Baptist Church, and I have had the privilege of baptizing most of them myself. But we baptize them after they have shown forth fruits meet for repentance. And I have shown on my chart awhile ago, which he moved over here to help me affirm and left it alone. Now, then, you know, although I am supposed to have a 10-minute rebuttal. I don't give a snap whether I have it or not, but, nevertheless, he asked for it and I granted kindly. I am not complaining, but he ought to have answered this chart and all my arguments in fair play to me because this is my last 30-minute speech. And he has left enough undone that I won't be able to tend to all of it if he comes back and mentions it after I sit down. I am going to be frank with you, though, I am going to give him all the play he wants to answer everything I said whether I ever get to it in my 10-minute rebuttal or not. I am going to grant that much, ask him to do it if he wants to. I have laid it down there and therefore we want to be perfectly fair about this thing.

Now, trying to prove salvation by faith. Trying! why, brother, I have abundantly proved salvation by faith, not trying it. I have accomplished my purpose with the word of God. Salvation by faith in the shed blood of Jesus Christ that cleanseth from all sin, the blood cleanses.

He makes a reference here to devils believing. I was in hopes he wouldn't bother with that now, but I am not going to bother it much unless he presses it and if he does then we will tend to it. Because I know that he knows, that he knows that I know, that we know that you know, that that has nothing to do with salvation at all, those devils. Now, why introduce material like that?

Cornelius, he brings him up again. I don't like to just have to keep spending our time on things that have been well tended to, but since I have to do it, and, no doubt, there are new hearers here tonight, let's turn to Acts, the tenth chapter, just a moment and listen to it again in Acts 10:43, "To him give all the prophets witness, that through him name whosoever believeth in him shall receive remission of sins. While Peter yet spake these words, the Holy Ghost fell on all them which heard the word." "So then faith cometh by hearing, and hearing by the word of God" (Romans 10:17). "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?" Now, then. Cornelius received the baptism of the Holy Ghost before baptism. That is the argument, that is the proposition, that is what we signed up to do, this is the thing we are proving, and I am proving it. Since my opponent has made such a play on the sinner praying, I want to ask him, When does a sinner pray? One thing about it, Cornelius prayed before Peter came and preached Christ to them, and they heard him and the Holy Ghost fell on them, and afterward they were baptized, and Jesus said, "the world cannot receive the Spirit of God," and Paul says, "If any man have not the Spirit of Christ he is none of his." I made that argument last night—it has not been touched. I made it in both speeches—it has not been touched. Friends, I tell you, let's just get down to these things and answer them. That is what we want to know, know all about it.

Now, he came to my charts, John 20:31. Do you think I am just going to back off here because he came up here and said, "Yes, I believe that, and I believe that, I believe that but"—he finally said "but"? I believe it but. That "but" is the reason why we have been butting our heads together around here. That is the reason why we are still "chawing" the rag over this question. This proves one thing but it does not prove what he has been debating, positively does not do it.

JNO. 20:31, ". . . BELIEVING YE MAY HAVE LIFE IN HIS NAME."

1. He that hath LIFE in Jesus' name is SAVED;
2. But the BELIEVER hath LIFE in his name;
3. Therefore the BELIEVER is SAVED.

1. Every one that BELIEVETH in Jesus HATH life in his name.
2. But ALL fit subjects for baptism BELIEVE in Jesus:
3. Therefore ALL fit subjects for baptism HAVE life in Jesus' urine,

John 20:31, "believing ye may have life in his name." You have life when, you believe in His name. And there are the syllogisms—he that has life in Jesus' name is saved. But the believer has life in His name. He came right on down the line and says, "Yes, I believe that but I believe in a Bible believer, well the only kind of a believer there is, is the kind the scriptures spoke of. As I gave you last night, "he that believeth is born of God." Is he, or is he not? Is the believer born of God? Oh, listen, friends, if time sufficeth, it will not, but if time sufficeth, I know he knows that I can, and most of you know, that I can bring up not only dozens, but I can bring hundreds of scriptures, that back up faith believing in Christ. He knows I can, so then I am going to stand on the scriptures, regardless.

Acts 14:27, how he opened the door of faith unto the

Gentiles. Didn't say a thing in the world about opening the door of baptism for salvation. Opened the door of faith unto the Gentiles. The door opened to the Gentiles was the only way of salvation. Well, he has accepted, but he says they have to be baptized. Now, then one thing is definitely sure, that those scriptures say saved by faith. Now, I want to turn just for a moment, since this is my last speech, turn with me all of you who have Bibles to Romans, the fourth chapter, Paul's letter to the Roman brethren. Let's notice something, let's do a little studying right here. Beginning with the third chapter, verses 22 and 24, "Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference." The righteousness of God which is by faith—not by baptism. Verse 21, "Being justified freely by his grace through the redemption that is in Christ Jesus." The word freely there simply means without cause. Then, turning to the fourth chapter, verse 3, "For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness." Now, then, God accounted faith to him for righteousness. Now, when? Verse 10, "How was it then reckoned? When he was in circumcision, or in uncircumcision?" Paul answers it, "Not in circumcision, but in uncircumcision." Verse 11, "And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also." Verse 16, "Therefore it is of faith that it might be by grace." Chapter 5, verse 1, here's the climax and the conclusion, "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: By whom also we have access by faith into this grace wherein we stand." I showed him awhile ago on this very chart, this is what I rave, Romans 5:2, "By whom we have access by faith into this grace wherein we stand", not access by baptism, but access by faith into this grace. That is what the scriptures say. I am not to be worried a bit in the world about you. the jury, this audience: what I must be sure of and that is what I have done, is to lay down to you the word of God, and, brother, I believe that you have wisdom enough to see what the scriptures say. It makes no difference what I believe, or what you believe, or what we say, what does the scripture say? And, therefore, through whom? Christ. We have access by faith into this grace wherein we stand, so then that which gives access into the grace of God saves from sin. That is absolutely true: faith in Christ gives one access into the grace of God, that is the way we get into it. How do you get into this grace? By faith. And the conclusion therefore is, faith in Christ saves from sin. Definite conclusion. No



further act than that which gives one access into this grace is necessary to salvation, but faith in Christ gives one access into this grace, therefore no further act than faith in Christ is necessary unto salvation. Now, who said that? The apostle Paul.

Now, we notice John 11:26, "believeth in me shall never die." Now, believeth is present tense. Now, my friends, there is no way in the world to get around it, present tense means presently. My opponent has accepted present tense, but I want him to come on and acknowledge that the birth is all right. "He that believeth is born." Now, "he that believeth in me shall never die." First, whosoever is insured against spiritual death hath eternal life. First, that which procures eternal life saves from sin. Second, but believing into Jesus procures eternal life. Third, therefore, believing into Jesus saves from sin. Somebody will say, Brother Kesner, why did you go over that again? Because the majority don't know what I said the first time is exactly why I go over it again. Every teacher, I may not be qualified as a teacher, but every teacher knows that repetition is the best method to get things over to people, tell them about it. So, then, next, all fit subjects for baptism believeth into Jesus. Second, but all who believe into Jesus Christ have eternal life: therefore, all fit subjects for baptism are saved from sin.

Now, just a few moments in conclusion. I have already-mentioned some of the arguments my opponent missed and I wish he had answered them while he was up here so I could have had more liberty to pay attention to them, but nevertheless we will have a few moments. Persons to be baptized — I still ask him when he comes up, though I only have ten minutes' rebuttal, I ask him to give special attention to the people who came and demanded baptism of John, and John called them a bunch of snakes. "O generation of vipers, who hath warned you to flee from the wrath to come? bring forth therefore fruits meet for repentance." Show evidence. Now, what kind of fruit? I want him to pay close attention to this and explain to us, for the Master said this. "A corrupt tree cannot bring forth good fruit," and Matthew 12:33, "Make the tree good, and the fruit will be good." So, then, that is the kind of people that John baptized. He baptized the one that had good fruits and therefore brought forth fruits meet for repentance. "Cannot bear fruit unless in the vine." So then if it is a fruit-bearing tree, John says he will baptize him. Let's get that thing right.

And then Jesus made and baptized disciples. I still come on back; please, will he answer it. "Must forsake all to be a disciple"? That is what the Master said. And in Matthew 19:29, "He who forsakes all inherits eternal life." A disciple

forsakes all and a disciple inherits eternal life. And that is what John said Jesus made. He is saved, he made and baptized more disciples than John. Well, that is exactly the kind that I baptize—those that are made disciples. I preach and teach and make disciples and then when they are made disciples and they bring forth fruits meet for repentance, then we baptize them. I do the same thing that John did. I hope he will come on down to his knitting. It won't hurt him at all. I think I told him last night, now, I want him to come on and be plain because a lot of folks don't know what he is trying to tell you. He is getting around it if he can. Come on, it is not hard. He can say, "Yes, my opponent, I will baptize this one. or. No, my opponent, I will baptize this one." Anybody can say which one, and I want him to say which one. I have the signatures of some thirty odd number of his brethren who signed the statement to say they will baptize a child of the devil. I wonder if he will join them. So all I am asking is a plain, clear cut answer whether he will or he won't because there are only two kinds of people you can baptize. You can either baptize a child of God or a child of the devil, one of the two, and I baptize a child of God, one who brings forth fruits meet for repentance. John demanded that, we demand that, everybody should demand it, and that is the only kind of a believer that should be baptized, one who brings forth fruits meet for repentance, and I want to ask him again, please don't forget it. He might get to it the very first thing when he comes up in a few moments, Was his faith working by love when he was baptized? Was it? Now, that is scripture, he has already given it on his chart, not only did I affirm it, but he has brought it up here, Gal. 5:6, so he surely doesn't mind my using it now since he has it on his chart. Faith worketh by love, yes, sir, that is right, faith worketh. But what is it that works by love? Were you loving God when you were saved? Did you love the brethren when you were saved? And that is faith exercised. We have that settled. Now, that is faith exercised. Faith works by love, the love of God shed abroad in our heart by the Holy Ghost. "And this is the work of God that you believe on me."

So, now, friends, God help us to think soberly and sincerely. Listen to my opponent, give him good attention. Weigh his scriptural arguments, weigh mine, you are the jury, and may God bless you.

#### GAGE'S FOURTH NEGATIVE

Honorable opponent, gentlemen moderators, brethren, and friends, well, I just can't please Elder Kesner in my debating. He is just going to complain all the time, I suppose. I don't care how he debates. You know tonight he has

used an old debater's trick and that is all right with me. I am not complaining about it. I am glad he has. I may want to use the same trick on him and I will feel free to do so. He comes up here and puts up chart after chart that he has gone over and over in his study and he has them all memorized, and he wants me to wade through all that material and answer every one of them when every one of them is based on the same idea. I have already agreed with him that believers are saved and I hang up two little old measly charts over here—well, they are made out of bed sheets, but they are not that large—and he complains about my hanging up two little old charts and said, "If he hadn't spent all of his time on this he would have had time." Well, when was it written into the laws of debating that the one who was in the negative could not introduce negative arguments? What has he been trying to prove? Why he has been trying to prove that the believer is saved, and I agreed with him on that. I have been trying to bring up the difference between us. I have been trying to show from the scriptures that there are believers and then there are believers. In the Bible there is more than one kind of believer. In order to get this clear, these are negative arguments, these are not affirmative arguments. Wait until tomorrow night and then we are going to have some affirmative arguments and we may have chart after chart and we will see what he does with ail of those charts.

Now, he complains and says, "I won't have but ten minutes to answer him now." What are you trying to do, Elder, are you trying to make this audience think that you are a lot more fair than I am? I tell you I am just not going to let you do that. I am not going to do it, so I am not going to answer anything that I haven't already touched until tomorrow night, and then I will answer it. I am going right back over what I have been over this time. You don't want me to answer anything else because you only have ten minutes. And, by the way, he made some new arguments here in his last speech. But I want you people to know that I am just as fair as Elder Kesner and I will not wade on through but I will give him an opportunity tomorrow night when I answer the last of his syllogisms.

He comes back to that statement, faith exercises itself in producing. He said he didn't say that the exercise produced, but he said that faith exercises itself in producing. Now, that is clear, isn't it? Now, that's exactly what I believe. You know the Elder would like to get away from that statement. I tell you one way he can get away from it, by coming up here and telling you that he does not believe if any longer, otherwise, we are going to hold on to it. I have taken his statement verbatim. If he calls it in ques-

tion, we will just turn back and play it. He told you that faith saved at the point at first and then he comes back and he says that faith exercises itself in producing. Now, can faith exercise before it exists? That's a question, isn't it? Can faith exercise itself before it exists? Or does it exercise itself in existing? Let him make himself clear on this.

Now, he complains about my not answering this question—Whose child will you baptize? And he wants me to point to his chart and tell him. He said, "Oh, he didn't show me over here. He told you but I am afraid you people don't understand." Let me show you, I point over here and I say the same thing, I am explaining the answer that I give, I will baptize a child of the devil who has rebelled against him and pledged allegiance to Jesus Christ. Now, that is the kind I will baptize. Elder, don't come back and tell these people I haven't answered that, that is the fifteenth time, oh, not that many, but nearly that many. Can you understand plain English? I will baptize a child of the devil that has rebelled against Satan and has pledged allegiance to Jesus Christ. Because you cannot serve two masters, can't do it, the Bible teaches that. Now, Elder, you tell us which one you will baptize. He wants me to answer without making any explanation. You knew, I heard the Elder use this himself. He asked Brother Hogland, "Hogland, have you quit whipping your wife?" Now, you tell us that, answer with yes or no, that is what you did to him. You don't give any explanation now, just answer the question. Now, when I answered his question, I gave an explanation. It doesn't suit him, well, let him answer that question without giving an explanation if he wants to; it really doesn't matter whether he does or not.

I John, "the blood of Jesus Christ cleanses us from all sin." But now the question is, how do we contact that blood? Why, certainly, the blood of Jesus Christ cleanses us from all sin. As I told you last night, there is a preacher in this town that said all who taught baptism preceding remission of sins deny the blood of Christ, are enemies of his cross, they deny it. Will the Elder say that? Will he make that statement that every one that teaches that baptism precedes remission of sins are enemies of the cross of Christ? He intimated to me by telephone that he didn't exactly believe it that way. Now, he gets up here and begins to argue and, I don't know, I am beginning to wonder.

Now, then, when do we contact the blood? Turn with me to the sixth chapter of Romans, "Ye have obeyed from the heart that form of doctrine which was delivered you. Being then made free from sin, ye became the servants of righteousness." Elder, what is that form of doctrine? That form

of doctrine, the doctrine itself is the death, burial and resurrection of Jesus Christ. Paul said, you have obeyed from the heart the form of that doctrine. What did they do? Why they were dead to sin. He said, "How shall we, that are dead to sin, live any longer therein?" and they were buried with Jesus Christ, baptized into Jesus Christ, baptized into his death. "For as many of you as have been baptized into Christ have put on Christ", and then, as "Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life." There is the form of it—dead to sin, buried in baptism into Jesus Christ, into his death, he shed his blood in his death—resurrected, Christ was resurrected, even we also should walk in newness of life, life.

He comes to the tenses and he said, "He has agreed with me that "is" is present tense, is saved." Yes. Now, I want to know what the tenses are in this one—in Matthew 26:28, "For this is my blood of the new testament, which is shed for many for the remission of sins."

He says that that is a spiritual birth that the apostle Paul had in I Cor. 15; well, I want to turn now to Acts 26:15 and let's just see. And then Kesner says that when the apostle Paul saw the Lord Jesus Christ, he experienced a spiritual birth right then, he was born. Well, what does the inspired writer say? Turning to verse 15, "And I said, Who art thou, Lord? And he said, I am Jesus whom thou persecutest. But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee." I want to know if he experienced one every time Christ appeared unto him? "Delivering thee from the people, and from the Gentiles, unto whom now I send thee. To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me." Now, the apostle Paul himself says as he tells here what happened, that the Lord appeared unto him for the purpose of making him a witness, of making him a minister of all these things. Kesner said he appeared to him to save his soul; well, can he read that in the word of the Lord? No, that is another one of his assumptions. The word of the Lord said he appeared unto him to make him a minister, and to make him a witness and to send him to the Gentiles. Now, that cannot be a spiritual birth over there, then he didn't appear unto him to save his soul. Let the Elder find the verse that says that—appeared unto him to save his soul. I have given you the word

of the Lord, and the word of the Lord says, "I have appeared unto you for this purpose." Elder Kesner says, No, I have left out something, there is something else that goes in there, he appeared unto him to save his soul. No, "I (the Lord) have appeared unto you for this purpose, to make you a minister and a witness, to send you to the Gentiles." Now, that is what the apostle Paul had reference to when he said, "I was as one born out of due time." He wasn't with the Lord when He selected his apostles, but he was called at a later date to a special ministry, to carry the gospel to the Gentiles.

He said all of these believers over here. He said, "Certainly all these believers were saved, but I want to know were they all members of the church, that is the question." Why, certainly, they were all members of the church. All of these believers were members of the church, every one of them. Paul beat believers, he did evil to Saints, he threatened disciples. These believers and Saints were the church (Acts 8:2-3). The church is a body of baptized believers. Now, I want to know since they referred to them many times as baptized believers, how is Elder Kesner going to tell when they are baptized believers and when they were not. There are different believers spoken of in God's word.

Now, he said the devils believed, and he said he hoped I wouldn't have anything to say about that. He said the devils acknowledged Jesus Christ. Why did I introduce that? Because he had been going along here on the assumption that everyone that believed is saved. Why, I found devils that acknowledged Jesus Christ, and I have found people that acknowledge Jesus Christ so far as faith in Him is concerned, and they believe into or unto him (EIS)—he used the word, he didn't say anything about it this last time. John 12:42, "They believed into Christ yet they would not confess him, they loved the praise of men more than the praise of God."

Acts 10, he brings up the case of Cornelius again, and he asked the question, "When does a sinner pray?" Well, I want to ask you now, Did the Holy Spirit fall on Cornelius? He said it did before baptism. Well, I asked him, Did it fall on them before faith? I failed to get that; if he said it, I didn't catch it. Did the Holy Spirit fall on them before faith? That is what I want him to tell us. I am not denying that the Holy Spirit fell on them before baptism, did it fall on them before faith? That is the question.

In Romans 4, he goes there and makes an argument. It is a new argument, but I suppose it will be all right for me to answer it since he hadn't made it before this last speech. Romans 4—he argues on Abraham's case. What is Paul talk-

ing about? Elder, are you trying to tell us here that since the apostle Paul said that we are not saved by the works of the law any longer that that means we are absolutely without law today? Why, the apostle Paul said in I Cor. 9:21, "To the Jew, I became a Jew, to them that are without law as without law (being not without law to God, but under the law to Christ)." But the Elder reads something over there and he assumes that Paul meant that all law is done away. Yet, the apostle Paul is showing that Moses' law is no longer valid, but that we are now under law to Jesus Christ, and we are still under that law. And in the fifth chapter, verse 1, "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ", and the second verse tells us that by this faith we have access into his grace. Elder, that won't fit your case. No, we don't have access, the very moment that we have faith we are in the grace, according to you. The very moment faith puts you in the grace. Paul didn't say that; Paul said that faith gives access, but Kesner says faith puts you in there. Why, what is access?—means of admittance, approach to. Why, certainly, I agree with that access. Let us look at the case itself. This is Paul speaking, Paul said, "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." The same faith that justifies brings peace with God. Let's notice the case. Who is making the statement? Turn with me to the case of Saul of Tarsus. He is on the road from Jerusalem down to Damascus with letters of authority to bind and persecute Christians. Hear what the apostle Paul is on the road to do—he is on there to bind, to beat, to do evil to saints, to threaten disciples. What for? To put them in prison because of their belief in Jesus Christ. But, as he goes down the way, suddenly there is a light shining round about him. He is struck to the ground, and he said, "Lord, what wilt thou have me to do?" He said, "Go into the city, and it will be told thee what thou must do." Why, Kesner said right then and there he was born of the Spirit, a spiritual birth, and yet Jesus said, "Go into the city and it will be told thee what thou must do." We find the apostle Paul going down to the city, and there he is for three days and nights, and the record says, "And he was three days without sight, and neither did eat nor drink."—"Behold, he prayeth." Here's a man whose soul is so anxious, he remembers all the hideous things he has done to the disciples—persecuting them often in every city and even in a strange city—and his soul is in anguish. Does he have peace with God the very moment that Jesus Christ appears to him? Why, that is the moment his anxiety began. Yes, faith that justifies gives peace with God, but Saul of Tarsus has no peace with God, and since he is so anxious about his soul he prays, "behold, he prayeth," and the preacher ap-

pears unto him and says, "And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord." After that, do you find this man any longer in anxiety? No. He received meat; he is strengthened. When? After he is baptized, after his anxiety is over. "Their sins and their iniquities will I remember against them no more forever." What is he doing? He was baptized, calling on the name of the Lord. The Elder forgot to tell us again whether or not a man is called before or after faith. What does it mean to call on the name of the Lord? Why, Paul was baptized, calling on the name of the Lord.

Now, the faith that justifies is the faith that gives peace with God. The faith that justifies is the faith that gives access, but it does not put you into the grace, it gives access into it. So when Paul used that faith that was produced in his heart in the Lord Jesus Christ when he appeared unto him, then that faith gave him access. "Not every one that saith unto me, Lord, Lord"—"Who art thou, Lord?" Did he do it then? "But he that doeth the will of my Father in heaven." Now, the twenty-second chapter, verse 18, "Arise, be baptized, wash away thy sins." Elder Kesner cannot preach, as he emphasized the other night, the order of the Holy Spirit. He never said one word about that. The Holy Spirit every time first says baptism and then salvation every time the two are mentioned in the same passage, yet he has left that strictly alone. And I assure you that he will continue to try to do that very thing. He said, "He that believeth is born of God." I have agreed with him over and over and over on that, but I have pointed out unto him I John 2:29, that "he that doeth righteousness is born of God." Can a man be born over and over again? Is a man born when he believes and then born over again when he does righteousness? He said he is interested in these tenses. I am too.

He comes back to that argument on disciples, John 4:1, "Jesus made and baptized more disciples than did John." Why, certainly, and I pointed out the other night, and he has left that strictly alone, that Jesus baptized not—but that every person that was baptized by the disciples of Jesus Christ were said by the inspired writers to have been baptized by Jesus Christ himself. And tonight every person that has baptism administered in a scriptural way unto his or her soul, has been baptized by Jesus Christ even though Jesus Christ did not perform the act himself. Because it is a known fact that a duly authorized agent may act for another.

We come back here now to some things—persons to be baptized (Matthew 3:7). Did those persons that he is talk-



ing about, who came and demanded baptism. I want to know, if they believed when they demanded baptism of John? Now, he said, "Bring forth fruits meet for repentance." Well, I want to know what caused them to want to be baptized in the first place? "Bring forth fruits meet for repentance." Now, they wanted to be baptized, but he said, "No, you have got to bring forth fruits meet for repentance." Well, had they already repented? Repentance precedes faith. If they had not repented, they could not have had faith, could they? What caused these persons to want to be baptized? I want to know when it comes to repentance, must the fruits of repentance be preceded by faith? Now, you say that repentance precedes faith. I want to know if the fruits of repentance precede faith, and I want to know what it was that caused those to want to be baptized.

There is that question again—Whose child will you baptize? I don't think it will be necessary for me to answer that again; it is written all through here.

He wants to know when I was baptized, was my faith working by love? There is the same question over and over and over. We go over these same questions. Now, when it comes to all of these things that he has here on the board about believers being saved, about faith being the entrance to the kingdom of heaven, I accept every one of them. They are mine. There is no use in our arguing about them. I have told him over and over and over again that I can preach every scripture that he preaches about believers being saved. But I pointed out to you, and I think you got the point, that Elder Kesner cannot preach the order of baptism and then salvation that the Holy Spirit sets forth every time the two are mentioned in the same passage. He can't do it. He doesn't do it. Why, if I wanted to put it here on the board, which I will not do, and sign my name under that, Elder Kesner would not sign his name under it. I will not do it tonight. I might tomorrow night, I don't know. We will see if he will sign his name under it.

Now, coming back over here—hearers are saved, all  
(Refers to chart on Salvation.)

hearers are not saved. The hearer that is saved is the hearer that doeth the will of God. I asked the Elder the other night if he knew of a case of faith that gave a man any blessing without that faith expressing itself in some overt action, and so far he hasn't given me one Scriptural example where that a man's faith, where he received a blessing on that faith, without that faith expressing itself in some overt action. Well, is there? Just like up here the hearer that doeth is the hearer that is saved. Why, when it comes to faith the believers are.

saved, all believers are not saved. Only believers whose faith worketh are saved. Why Kesner says faith saves him before he ever works. He says a man is saved by faith before that faith works. Is that what Galatians 5:6 says? He says that is a faith which worketh by love. What does that working? It is the faith, that is the thing that does it.

We are saved by calling—callers are saved, all callers are not saved. Callers that doeth are saved (Acts 22:16). I pointed out to you last evening that many, many times one point is emphasized. What is emphasized here? The hearing of the gospel, and you can't be saved without it. What's emphasized here? The faith that is produced by hearing. You can't be saved without it. What's emphasized here? The calling on the name of the Lord, and certainly baptism is included in that, for Saul of Tarsus was told to "arise, and be baptized, and wash away thy sins, calling on the name of the Lord." "How can they call on him of whom they have not believed, and how can they believe in him of whom they have not heard?" I want to know, can a man call before he believes? And if he calls after his belief, is he doing anything to save himself? See? You tell us. My friends, I want you to seriously consider these things. This issue is vital to the soul's salvation of every one of us. "Not every one that saith unto me, Lord, Lord, shall enter the kingdom of heaven, but he that doeth the will of my Father in heaven." Many honest, good, sincere people are going to be lost because they haven't obeyed the truth. Will it be me? It will if I don't have the truth. That is the reason why I agreed to enter into this discussion to find out wherein I stand. I know that the truth of God is the only thing that will save your soul.

I am glad to see so many of you with your Bible. I want you to check these things, I want you to note carefully and well, the Holy Spirit's order every time that baptism and remission of sins are spoken of in the same verse of scripture. If a man follows that order, and says that salvation comes after baptism, as the Holy Spirit sets forth, if he is wrong who has misled him? Is it not the Holy Spirit that used that order every time? But Elder Kesner reverses the order, and Elder Kesner says that when a man believes he is saved and then he may be baptized if he wants to be. That is not the order of the Holy Spirit. The Holy Spirit's order every time is first faith and then baptism, and then remission of sins—baptism every time before remission of sins, that the two are mentioned in the same verse of scripture. Why not teach that? Peter said, "If any man speak, let him speak as the oracles of God." Can a man speak as the oracles of God when he says that faith and then salvation and then baptism, when he can't

find the three in that order in any verse of scripture in all of God's word? And yet he can find every time this order—first of all baptism and then salvation. My friends, this is vital, the question, or the difference between us is at what point. I have agreed with my opponent that the point is when faith exercises in producing salvation. I thank you kindly.

### KESNER'S TEN-MINUTE REBUTTAL

Gentlemen moderators, and ladies and gentlemen, if you will be patient just a few moments, just ten minutes of this, and we will soon let you go.

My opponent has entirely neglected again to pay any attention at all to one of my outstanding arguments. Now, I have made it, and I made it my second argument in the beginning and twice he didn't touch it. I don't know, I can't impugn his motive, I won't do that, but he didn't. In I Cor. 4:15 Paul says, "I have begotten you through the gospel", and I Cor. 1:17 Paul said, "Christ sent me not to baptize but to preach the gospel." Now, that seems to be setting this thing clearly and save a whole lot of the expostulation about the believer is saved but, but he is saved but. No, he is saved—not but, he is just saved. The believer is born of God. Now, that is what the scriptures say. "He that loveth is born of God"; "He that believeth is born of God." Well, maybe he forgot it.

He comes to Matthew 3:7 concerning John's preaching. He says, "These people came out there to be baptized, what did they want to be baptized for?" The Bible does not say, you can't tell me either. I guess it would appear because it was popular. You know the regions around about Judea were, flowing out there and maybe they just wanted to be popular. I think there are a lot of people who join all of our churches to be popular. You know it is good business to be a member of a church. A lot of folk profess to believe, that have not believed to the saving of their souls. They do not believe Him as their personal Savior. That has been made clear often. But John did demand fruits meet for repentance—some evidence that he had been saved, therefore "faith worketh by love."

It is amusing to me, I just get the biggest kick out of watching it. "I agree faith worketh by love", as he pointed over here, but he didn't answer it. I thought sure this is the time I am going to get the answer, but he didn't. I missed it. No, sir. Faith worketh by love! Is it a dead faith, or a living faith? I asked him was his "faith working by love" when he went to be baptized? Now, that is the question I have been asking all the time, and that is the one that he hasn't answer-

ed yet. Was it a dead faith or a living faith? Now, if it was working by love, when he was baptized, it was a living faith. If it wasn't working by love, when he went to the baptistry, it was a dead faith. So, now, that is his predicament, not mine. I have been proving in all of these arguments, exactly how to have a living faith when you are baptized. So that is all I want, just come on and tell me, was it a dead faith or a living faith? This is vital.

I know it is growing a little late. I wish, you folk, if you can, would be quiet. I mean, if you can help it. Of course, now don't misunderstand me if you have to go, but we would like to have your attention just a few moments.

Now, then, "He can't preach the order of the Holy Spirit" (Acts 2:38). Why, my dear brother, I don't know of a single order in the Bible that I can't preach freely and with all liberty. I don't care what scripture it is about. No, that is just a mischarge. I am not afraid at all. Now, we may not agree on what the order is, but I am not afraid to preach it, not at all.

Well, he brought up Acts 22:16, made a long argument on Paul's conversion. Since I am going to have to leave some of this thirty minutes' argument for tomorrow night, we will tend to that tomorrow night.

Paul prays, talking about Paul praying, I want to mention this, I will get to the main argument tomorrow night. I want to ask this question—While Paul was praying, what did he get? What did he receive? We might have an answer on that tomorrow night. He was praying, but what did he receive? He got something, what did he get? Now, as to whether or not he was saved when he was baptized, I have proved that he was saved, or born, when he met the Lord. But there will be lots more on old Paul later on. Bless his heart, we will tend to him later.

How was Abraham saved? Now, my dear brother, I didn't say a thing in the world about a law. I didn't. I never said a word about the law. I just simply picked up Romans 4:3-5, and I read exactly how Abraham was saved. I never mentioned law. I read it out of the Book, "Abraham believed God, and it was accounted unto him for righteousness", that is what I read and that is what I have been proving all the way through this debate. "He that believeth is born of God." "Abraham believed God, and it was accounted unto him for righteousness." And then the conclusion I made, Romans 5:1, "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: By whom also we have access by faith into this grace wherein we stand." What was your access into this

building, Elder? Was it the door? I dare say you wouldn't have made it if it hadn't been. The door was your access, you couldn't get in except by the door. And I showed where faith is the door—Paul said he "opened the door of faith unto the Gentiles." Now, Paul said, "By faith we have access into this grace." Now, there must be a way of getting in, and Paul says the way is by faith, access by faith. Why, certainly, anybody knows you can't get in except by access. I come into my house. I have access by the door. I go through the door to get into my home. Now, how do I get into Christ, into this salvation? Paul said it; I didn't say it. Paul said "access by faith into this grace wherein we stand."

Now, he comes again with John 12:42, that those who would not confess him—he says they were believers, but they were not saved. Well, I tell you what I want him to do tomorrow night, the first thing for him to do is bring me the chapter and verse that they were not saved and then we will have something to argue about. I am not saying that they were or were not, but I am asking him if he is going to take the position they were not saved, then I just want the chapter and verse and then we will be able to settle that matter all right, because we have signed up, agreed, that "the scriptures teach", see? That is the proposition—the scriptures teach—and so let's do that, will you?

He comes back to Cornelius again. Well, I don't understand why he wants to continually use your time on Cornelius when I have read it out of the Bible that Cornelius was saved, received the Holy Spirit before he was baptized. He came back again and says, "Was Cornelius saved when he received the Holy Spirit?" Don't you people remember that three or four or five times in the two nights that I preached that he was? I gave it to him the first night. Jesus said, "....the Spirit whom the world cannot receive." Has he answered it? He has never paid any attention in the world to that scripture. And Paul said, "If any man have not the Spirit of Christ, he is none of his." Has he paid any attention to that scripture? Not one time has he paid any attention to that scripture. He has used lots of his time to bring up other arguments to try to help me affirm, but why didn't he come on and get all of my scriptures first, and answer them? Thank you, for your kind attention.

## GAGE'S FIRST AFFIRMATIVE

Ladies and gentlemen, I am indeed happy to come before you in the affirmation of the proposition that has been read in your hearing. Before we go into that, there are a few unanswered things left over from last night that I want to get in this proposition. Of course, we closed that proposition last night but there are some unanswered things here that I want to get and then, of course, there are some things that he has that I want to answer, and also I have some things that he didn't answer in the other proposition, and I want to see if he will do it in this proposition. First of all, this—the scriptures say that a testament is of force after men are dead, Hebrews 9:16-17, that is what the scriptures say; Kesner says that it was in force before Jesus Christ died. Now, he made no explanation of that. I read it to him last night, he made no explanation whatsoever, maybe he will give us some explanation tonight. Do you believe that it was in force before he died? The apostle Paul said it was in force after he died. What do you believe about that?

Here is an unanswered question—you know the Elder continually complained about my not answering a question, or two or three questions that were along the same line—and I answered them over and over and the truth of the matter was, I just didn't answer them like he wanted me to answer them. I am not telling him' how to answer this question, let him answer it any way he wants to but let him answer, let's get it in this proposition. What is a penitent believer?

Now, then here's another question that is left over. I don't know why he hesitates to answer this, well, I believe I do, too. Were you baptized in the name of the Father, Son and Holy Spirit? Why, he hasn't answered that yet, and he gets up here and complains, "Why, he won't answer my question." He has never told me whether the baptism that he says a man is saved before is in the name of the Father, Son, and the Holy Spirit. Let's put that in this proposition too, see if he will answer it on this one.

Now, I asked him over and over again—you know he complained about my preaching on Acts 2, and that is all that he ever said about it. Now, I want to get it in this one. I want to bring this thing out. I want him to point out one intimation from the word of the Lord that those Pentecostians were saved before they were baptized. Now, Elder, get right down into the context and come out with it—just one intimation. He left that strictly alone and he likely will do the same this time.

Now, we come to the affirmation, and I hope each and every one of you will be like the Bereans of old (Acts 17:11), and search the scriptures and see whether or not the things I present unto you are the truth of God. Now, then, in definition of my proposition—by scriptures I mean the old and the new testaments, the inspired word of God; by teach I mean declare in so many words, or the logical conclusion derived from a single passage, or a coalescence of a number of passages in the word of God; by baptize—I want you to note my opponent left out the definition of faith in his proposition and that was his main element, salvation by faith, he never did define it. Now, my proposition demands me to find salvation coming after baptism. I do not hesitate to define baptism for you, the Elder never did define faith for us. He never did define the works for us that are excluded by Paul. What do I mean by baptism? I mean immersion in water in the name of the Father, of the Son, and of the Holy Spirit, as per Matthew 28: 19. When I say, being saved from sins, I mean alien sins, I mean sins committed before one becomes a Christian. All right, the design of baptism is not the forgiveness of sins which have not been committed at the time that baptism is performed, it is my contention that in the process of being saved from sin that salvation from past sins is preceded by baptism and that is what I am going to do my best to prove unto you.

And my first case that I want to prove unto you— and you say now we don't want too much of that repetition—well, I want to take into this proposition as my proof text one that Kesner has already used and I want to show you how he went in and brought just one verse of scripture and crystallized around that and he never has given us the whole case as yet. And he has charged me time and again to come up and deal with that case and I have dealt with only a part of it. But tonight I am not afraid to set forth the case for you and it is the case of Cornelius. The particular text that he has quoted is found in Acts, the tenth chapter, verse 43, and that is the one that he has crystallized around and he can't seem to see anything else in the context. Now, even this verse sets forth two things, and I want you to get it. It sets forth two indispensable things— one is the virtue of the name of Christ, the saving virtue of Christ's name, and the other is faith. I want to point out to you all in this account that connects Cornelius with the name brings him into or under the power and virtue of Christ's name. And hence my contention is then that down in Acts 10, and verse 47, where Peter said, "Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we", he commanded them to be baptized in the name of the Lord. Even his proof text has two indispensable elements—in the first,

the name of the Lord with all of its virtue and power, and, second, is faith in that name, and certainly baptism connects one with the name and hence baptism is a part of that saving and who will deny it? Elder, I take verse 43, I can preach it, I can also preach verse 47. When he will come down and take both verses, then we can agree on this. When we go to that case of Cornelius, let's look at it. Cornelius was a man that feared God but he is uninstructed so far as Jesus Christ is concerned and so the angel of the Lord appeared to him and that is the first miracle in the case. And the angel of the Lord said unto him, "Send down to Joppa for one Simon whose surname is Peter", and so he sent down there but while the men he sent down there were coming Peter has a vision. There is the second miracle in this case. And there is the sheet let down from heaven and all manner of four-footed beasts and creeping things and said, "Arise, Peter, kill and eat", and this was shown unto Peter that he would understand now that he was to go to the Gentiles. Two miracles—to convince Cornelius what he should do, and to convince Peter what he should do, and so the apostle Peter went with them. Now, we read here that Peter went with these men for the purpose of preaching Jesus unto them, but he took six other Jewish brethren with him. Now, both Peter and Cornelius are convinced of what they should do, but these six Jewish brethren who go with him are not convinced. So we go from the time Peter came and preached unto them, "Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons: But in every nation he that feareth him, and worketh righteousness, is accepted with him." And while Peter yet spake over here in Acts 10, it is stated that the Holy Spirit fell on them. My opponent has contended all the way through that because the Holy Spirit came upon them that that was proof that they were saved. But, as we turn over to chapter 11 and begin reading there, we find Peter rehearsing this matter. Now, Luke gave us the facts in the case, but Luke did not give them in the order in which they occurred. But whenever we come to this eleventh chapter, I want you to note some things. "And the apostles and brethren that were in Judea heard that the Gentiles had also received the word of God. And when Peter was come up to Jerusalem, they that were of the circumcision contended with him, Saying, Thou wentest in to men uncircumcised, and didst eat with them. But Peter rehearsed the matter from the beginning, and expounded it by order." Peter "expounded it by order." I want you to get that. Luke gave the facts in chapter 10, but Peter, when he rehearsed it before the Jewish brethren, expounded it by order. Now, we can get the order of the thing here. Now, from the text he has been using, you couldn't tell whether the Holy Spirit fell *on* them at the beginning, in the middle



or at the end. Well, I am here to affirm tonight that the Holy Spirit fell on them as Peter began to speak, for that is the order Peter said, and Peter expounded it unto them by order. And so Peter said, "As I began to speak." What did he go down there for? To tell them words whereby Cornelius and his house could be saved. But as he begins to speak—not in the middle as Elder Kesner would have you believe, not at the closed—but as he began to speak those words of salvation. Why, Cornelius and his household could not have had any faith at the time the Holy Spirit came because it came as Peter began to speak, and verse 4 of Acts 11, Peter expounded it by order. Hence the proof text proves nothing as the Elder has tried to use it, nothing whatsoever. Why, the fact that a miraculous pouring out of the Holy Spirit is come upon an individual never did spell his salvation. Why, it never has, and I can show you that it hasn't. Turn with me to Numbers 22:28, and you will find Balaam's ass spake. It was God speaking through the ass, and Balaam's ass was not a member of the Baptist church or any other church; he was not a child of God. Now, turn with me to John 11:50—old Caiphas, the high priest, he prophesied, he said that one should die for the nation and that the whole nation should not perish. He prophesied, and yet old Caiphas, when he stood before Jesus, he said, "Away with this fellow, crucify him", old Caiphas was not saved. And so we can go on and on and show you by other cases that the Spirit of the Lord speaking through a man did not necessarily signify salvation.

He turns over there to the measure of God's Spirit, the common measure that is given to all Christians, and he said the world cannot receive that, and it has reference to the message, to this thing and that thing but not the thing that is under consideration here. You say, Well, why this out-pouring? I told you in the beginning of this case there are two miracles already happened. Peter is convinced; Cornelius is convinced. What about the other six Jewish brethren? They are not convinced, hence a miracle is performed, and miracles of this nature were never for the benefit of the individual who received that portion of the Holy Spirit in its miraculous form but was for others. "They spake in tongues, they glorified God." Tongues (I Cor. 14) are not a sign for the believers but for the unbelievers. Who are the unbelievers? Why, Peter knows he is to go to Cornelius, and so does Cornelius know he is to send for Peter. This other miracle, the out-pouring of the Holy Spirit, was for the purpose of convincing these Jewish brethren that they should go with Peter and the Gentiles and when they come back down into Jerusalem and expounded the matter by order these witnesses come in handy. And they said, "Of a truth God has granted unto the Gentiles re-

penitance unto life." Now, there is your case. Oh, Elder Kesner reads a part of it and said, "Oh, I have proven it." Well, whom did you prove it by? By himself, he assumed, he assumes everything, everything this man brings is assumption. He assumed that because a portion of the Holy Spirit came upon a certain group of people that they were saved, yet I have shown the scriptures do not teach any such thing. He is always telling you, "Oh, I have proven it and I just hate to take this man's speech and tear it up." Do you hate to do that? What did you sign up for? Wasn't that what you signed up to do? Now, I don't care for you tearing that up. And I certainly would not hesitate or have one bit of compunction about tearing up any speech that you put up here, that is what I came here for. If I don't have the truth, I want it. If you have got it, I want you to give it to me, and don't hesitate to tear down anything that I might set before you.

I have here on the board, I don't know what the Elder will want to do about this but it is from the apostle Paul, Romans 10:17, "Ye have obeyed from the heart that form of doctrine which was delivered you, being then made free from sin ye became the servants of righteousness." Elder, watch your tenses, watch them, let's watch these tenses. "Being then made free from sin. When? When they "obeyed from the heart that form of doctrine." I believe that. Paul said it. I put my name under it. Elder Kesner can put his name under it if he wants to, it doesn't make any difference to me. Lett him put his name under it if he wants to put it under it. "Having obeyed from the heart that form of doctrine."

Elder, I have asked you no less than two or three times, can you give me one case in God's word where anyone is said to have received a blessing by faith without that blessing having come after that faith had expressed itself in some overt action? Now, that is right directly on the proposition. Will the Elder tell us, give us the case? I am looking for it. If it is in there, I don't know where to find it. I am in darkness if this man is right. Won't he please give me some light on this? Where is the case?

I have a few charts here and we want to get into this. I made them up on your order here. Did you throw your stick away? No, here it is. I want to use that stick. This is built on Ephesians 2:8-9. He used that to prove his proposition—he thought. He got through and he said, "I have proven it." He never did tell us what kind of works were excluded and what kind were included. This entire debate, the only difference between us is this, what is the difference? Why, the difference is in the definition of works that save and works that condemn; faith that saves and faith that condemns. There

are different works in the Bible and there are different faiths in the Bible. And that is what I have tried to hold out to you good people, and I believe you can see it. I don't know that you can. I am not like the Elder. I don't have as much confidence as he has, but I hope you can see it. The Lord knows, I don't claim to be right on every point. I don't claim to be infallible. But I am here to affirm that I believe everything that I say and until I am shown differently I will continue to preach it with all the fervor of my being.

## SALVATION (EPH. 2 :8-9)

GOD'S GRACE		MAN'S FAITH
	Tit. 2:11-13	
	Rom. 5:1-2	
	Gal. 5:6	
	Abel Offered Sacrifice	
	Heb. 11:1: 1 Jno. 3:12	
	Noah Prepared an Ark	
	Heb. 11:7	
Abraham	Obeyed and Went Out	
	Heb. 11:8	
The Walls	of Jericho Fell Down	
	Heb. 11:30	
Naaman	Dipped in River Jordan	
	II. Kings 5	
Baptism in Water	in Name of Jesus	
	Mark 16:15-10	

OBEDIENCE NULLIFIES NEITHER GRACE NOR FAITH  
BUT UNITES THEM

Here it is—Ephesians 2:8-9. Now, then, over here on this side I have God's grace and over here on this side I have man's faith. And I want to find out how I can get into God's grace, that is the thing I want to know. In Titus 2:11-12. "For the grace of God that bringeth salvation hath appeared to all men, Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world." In Romans 5:1-2, we have this, "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." By whom? By what? Faith. Through this faith we have access into the grace—access into that grace. Galatians 5:6, "For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love." Turn with me to Hebrews, the eleventh chapter. In Hebrews 11:4 I read this, I read that God's grace had made known unto Abel that Abel should offer a sacrifice and he offered that sacrifice by faith (Hebrews 11:4; 1 John 3:12). The understanding of the apostle concerning this matter was that Abel engaged in righteous works in being saved, in being accepted, where he said, Cain's works were evil and his brother's works were righteous (1 John 3:12). Yes, Abel engaged in righteous works. That is not what I think about it,

friends; that is what the Bible says about it. You who have, your Bibles with you, turn and read I John 3:12. This man said, "Oh, no, no, man is saved without any works whatsoever." I am saying there are works that are included and works that are excluded, and I am going to do my best to show you the difference as I affirm this proposition to you; I am not going to put up a lot of assumptions. I am not going to find a passage of scripture over here that speaks about baptism and salvation where it does not mention anything else, just baptized and saved, and I am not going to draw from just one thing, but more than one.

Notice here, Noah prepared an ark (Hebrews 11:7); he moved with fear; he prepared an ark to the saving of his soul. What did he do? Why, he engaged in righteous work. This is the grace of God; it made known unto him how he could be saved and then his faith expressed itself in overt action. What did these works do? These works united God's grace and man's faith and that is the way we are saved.

Abraham obeyed and went out (Hebrews 11:8). He obeyed and went out. Oh, yes, and that was even back there before he was circumcised too. He had faith back there; he obeyed before circumcision.

The walls of Jericho fell down. When? When they were compassed about. Why God's grace said for the children of Israel to march around the city. You can call it a marching religion, or anything that you want to, but the truth of the matter is that they marched around the city. What happened? When they did that, it united God's grace and their faith. I am showing you this, that faith is made perfect by works just like James said in James, the second chapter.

Naaman dipped in the river Jordan. You know my opponent said last night concerning what I said about Saul of Tarsus being baptized, "Why, water can't wash away sin." Naaman argued the same way here in 2nd Kings, the fifth chapter. Why, he thought water could not do it but what happened when he went down there? When he obeyed, his leprosy was relieved, and not until.

Baptize in the name of Jesus Christ, Mark 16:15-16, "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved." "He that believeth and is baptized shall *be* saved." What kind of a "he" is saved? He that will receive God's grace. What is His grace? Well, baptism is a part of it and that unites God's grace and man's faith. Now, I want the Elder to tell us what obedience here nullifies grace? Obedience nullifies neither

grace nor faith, but obedience unites the two, and that is what I am trying to get you people to see; when a man is baptized in the name of the Father, of the Son, and of the Holy Spirit, my proposition demands that I find that, and I have found it right here, and I have given you a lot of cases showing that all of their faith expressed itself in overt action. Why, faith that won't work' is dead, that is what James said about it. Faith has to express itself. You know, I went by an old railroad track one time. I saw an old engine standing out there on the track and the boiler was rolling, the fire was hot, the steam gauge was to the top, and yet that old engine was standing perfectly still; but when the engineer stepped up and opened up the throttle and the steam that was powerful, there is no doubt about steam being powerful, when that steam came out through the cylinders then that power that was in the steam was converted into energy. The same is true here. There is power in faith. No doubt about that, but it must be converted into energy. It is not enough for a man to go over here and find that believers are saved. I accept that, I believe that, I endorse it whole-heartedly.

I want to get to some of the things that he said last night, some unanswered arguments. I want to notice some of his syllogisms that I didn't get to. You know he had his chart up here. It is a good chart, but a little dim. Looks as if it has been used a lot. It's a little hard to read. Too, he went over it in quite a hurry. I couldn't get to it. I have no apologies to make to that. I just want you to understand it, but I am going to tell you this, I am going to pay my compliments to every one of them. Let's notice what he had to

(Refers to Kesner's chart on page 32.)

say here on Acts, the fourteenth chapter, and verse 27, "He who enters the door of faith is saved. All believers enter the door of faith." Well, now I wonder about that. Therefore, he said, all believers are saved. I turn over to Luke 8:13, and I find that "stony ground" Christian there and I find that that man believed for a while. I want to know if he was saved? Tell us that. He believed for a while Luke said in Luke 8:13. And in John 12:42 I find believers there who did not love God, who loved the praise of men more than the praise of God. He said, "You prove to us those believers were not saved." All I have to do is to turn over to Matthew 10:32, Jesus said, "But whosoever shall deny me before men him will I also deny before my Father which is in heaven." So then these believers were not saved. All fit subjects for baptism enter the door of faith. Now, I want you to notice what the Elder has done here. He said that all fit subjects for baptism enter the door of faith. Yes, but he tells us that a fit subject is saved, but a fit subject for baptism enters

the door of faith. Look at his syllogism. He has got him paved before he gets to faith. That is the predicament you get in every time when you fool with syllogisms if you don't know the ground whereon you stand. Fit subjects for baptism, why, they are saved. Remember that, Elder? But you say those fit subjects enter the door of faith. What is that door of faith now? Therefore, all fit subjects for baptism are saved, says the Elder.

His next one is based on Galatians 3:22, those in possession of the promises of God are saved. Those that believe are in possession of the promises of God. All who believe in Jesus are saved. That is the conclusion he reached and yet I come right back to his own passage, Heb. 13:39, "We are not of those that draw back to perdition." There are some that went and they drew back. Now, he said every believer is saved, every one of them. Here are some who must have believed or they could not have drawn back. Also there is Luke 8:13 and John 12:42, I have pointed out over and over that these believers were not saved. All believers are not saved. His syllogisms are not correct. All fit subjects for baptism are believers. All who believe in Jesus are in possession of the promises of God, therefore, all, fit subjects for baptism are in possession of the promises of God.

And the next one built on John 11:26, whosoever is insured against spiritual death shall never die. He that believeth (EIS) into Jesus Christ is insured against spiritual death. That is what he said. Elder, I want you to find me the passage in God's word that says we believe into Jesus Christ.

He has used that over and over that we believe into Jesus-Christ. You know, I asked him on Acts 11:18 if unto meant **into**, and the Elder came back and said, "I said unto, unto." All right, you show us the passage now that says a man believes **into** Jesus Christ. You have all the time in the world. You find it for me. I want it if it is in there. I don't say it isn't in there. If it is in there, I don't know where to find it. Therefore, a believer in Christ has eternal life. All these are assumptions. Where are your chapter and verse? Who said that a man believes **into** eternal life? J. W. Kesner, that's your man. He said a man believes into eternal life? Who said all of this? Where is your scripture behind your syllogisms? Here on my syllogisms, I want you to note behind every one of them there is a verse of scripture.

I thank you very much. Give your attention to my opponent.

## KESNER'S FIRST NEGATIVE

Honorable opponent, ladies and gentlemen, gentlemen moderators, it is indeed a pleasure to come back before you and have this grand and noble privilege to just take his points away from him one by one just like I have been doing for two nights past. Now, we are headed for some good times, two more nights.

Beginning his affirmative, he took up some things that were left last night. So now I am behind him and I will have to answer what he has said and that is my job, to answer him. He says there are some unanswered things I want him to answer. He said in the New Testament, Hebrews 9:17, that he hasn't answered that. Well, Elder, it all depends on what a fellow calls an answer. I did answer it and I am going to answer it again like I did answer, and if you ask it again, we will spend the other two nights answering it, but I did answer it, and here it comes. If this crowd wants to listen to it, I will repeat it every time you ask for it. I said that during the life of the Lord he had his own personal privilege and right to execute his own will. Now, Elder, the will of no man can be changed after he is dead. He has his will before he dies, and you can't change it; it is unlawful to change it. Now, then, Jesus carried out his own will in person, and then when he died, he left his will. Do you have a will? I don't know whether you do or not, but most men do, and if you have a will, and: when you die, do you want them to change it? No, sir, you don't. Well, there will not be any will for your family if you don't leave it before you die. You will have to make it first. Jesus had his will before He died, but He executed His own will, and when He died He left it for others to execute.

What is a penitent believer? One who repents of his sins and exercises faith in the Lord Jesus Christ is a penitent believer, and as you will, no doubt, come back on the exercise again, I will help you out with it again. Now, on your own chart right here, Galatians 5:6, "Faith worketh by love", so then faith is exercising when it goes to the baptistry. I asked you time and again, so here it comes again—Was your faith working by love when you went to the baptistry? Was your faith a living faith or a dead faith?

Now, then he stood here and "champed his bits" and crowed about how many questions I have failed to answer. I haven't intentionally left any of them off, and as fast as he calls my attention to them I will answer them. Now, then I want the Elder to come on and answer this one so that we can get on down to business. It will help to clarify things a lot.

Do you baptize in the Trinity? Matthew 28:18-20, "All power (or authority) is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world." I wouldn't be baptizing right if I didn't. I know what you have got up your sleeve, but we will tend to you when you do that. I know all about it. Yes, sir, just like this here. I thought he would press me to sign it, but he didn't, but I will gladly do it anyway. All my brethren will sign it if necessary; it will be all right.

Acts 2:38, show one intimation where any one was saved before baptism based on that. Well, now, he asked me for it, and we will just do that right quick. Acts 2:38, that's it. I don't blame you for twisting and squirming. I am here until doom's day; it is good. "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins." Now, then, repent and be baptized, ye repent—there repent is a plural verb—be baptized is a singular verb. And there is no grammar under the sun, bring up all you please, I am ready, no grammar under the sun that will join singular and plural verbs together and second and third persons with a conjunction (and) to obtain the same results. Now, then, that is well answered, Elder, and you know it, and it is answered from now on, that is positive. Well, how is it? Ye, plural verb repent, all of you repent, that's what Peter is calling for. That is the Greek grammatical construction of that. And that construction there, that diagram, was diagrammed by Dr. Pettit of Kentucky, one of the greatest Greek scholars of the land. Dr. J. N. Hall, whom your people say is the greatest debater that ever breathed, died and Dr. Ben M. Bogard carried it on, those two men for 75 years have used Dr. Pettit's diagram and Dr. N. B. Hardeman, I have in in writing, says that it is correct. Dr. Hardeman in debate, and I moderated half of that debate, says, yes that diagram is correct, he says you can use it against me or any one else when you want to when you see that good can be done. Now, regardless of the sputtering that may be made, you never can change it. I am no authority; I don't claim to be. Positively, I am no authority. But I sure do know what authorities have said about a few things. These folk Peter's preaching to, he demands all of them to repent, then, who to be baptized? One, singular, ye, plural—each one who repents be baptized. And then back to Acts 11:18, "Repentance is unto life." And Dr. Robertson, the author of one of the greatest Greek grammars that the world has ever known since the language became a dead language, you folk use it



in your colleges I am sure, he says repentance is unto life and upon that basis of life each should be baptized—perfectly in harmony with this construction here, ye repent, plural, each one be baptized.

Now, then, we are getting ready for the fur to fly. I did not define my faith. Well, I confess that I haven't been able to make him see it yet for he hasn't even answered my arguments and I can't afford to go over all of my arguments again but he has just given them a genteel good brushing off. All of my syllogisms, he went over them, he said, Oh! yes; yes; I believe all of them, that's right, but, but, I believe them but. Well, that but is what we are discussing about. That is the very thing we are trying to get in the minds of the people tonight. "But if they are baptized, it is all right." No, no, no, no, every one repent, but only one be baptized, each one that repents.

Now, then, he says that in the process of being saved—the process, the process. O. K. then, in the process was your faith working? You said it was. Was it working by love? The only process of working of faith is loving God, and we go to the baptistry because we do love God.

Now, he is back on Cornelius again. I am sure going to hang on to my Bible just as long as he wants to romp or; Cornelius—here we go. Turn now to Acts 10:43, "To him gave all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins. While Peter yet spake these words, 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." The antecedent of they is who? Well, these brethren who came down with Peter and were astonished. Do you know why they were astonished? Because the Jew's had the idea it was all to the Jews. And Peter had to have a vision of a bunch of beasts in a sheet on the house top and hear God say, "Peter, what I have called clean call not common or unclean." And the Lord convinced Peter and he came there and said, "Now I am convinced that God is no respecter of persons." That's what dumbfounded them, when they saw the same thing happen unto the Gentiles that had happened at Jerusalem. But there is one inevitable, iron-clad conclusion—regardless of the preaching of a sermon or epistle, or whatever it is on Cornelius—the dear man cannot change these facts—that no man can be baptized who is not saved and the fact that Cornelius received the Holy Spirit, and as I have given him each night, Jesus said, listen now, Jesus

said, "Him, the Spirit, whom the world cannot receive." Now, the world cannot receive the Spirit. And then Paul in Romans says, "If any man have not the Spirit, he is none of his." Therefore, these people here do have the Spirit and they had it before baptism. Now, if he wants to keep on with Cornelius, let him show that he baptized him before he got the baptism of the Holy Spirit. He hasn't done that yet, and he can't do that with the tenth chapter of Acts. That is positive that he can't do that. If he wants to keep spending our time on that, fine.

Then Numbers 22:28, Balaam's ass. Shame on you, preacher. Shame. Is that how hard put you are to try to answer a plain, clear-cut scripture, "and the Holy Ghost fell on them?" Are you going to deny that these people were baptized with the Holy Spirit? Are you? Come on up and tell us. Are you going to do it? Certainly Balaam's ass spoke, nobody will deny that, but are we going to use such tactics to try to deny the plain clear-cut divine revelation of Acts 10:43 through 48? Referred to the high priest on the same thing. I will not spend any time with it. And then I want to remind him of another thing while I am on Acts, please find me one scripture where unbelievers spoke with tongues, where it says they heard them speak with tongues and magnify God.

Repentance is unto life. Well, we have answered that. Well, he comes back and says, "He assumes, he assumes." In other words, my whole; entire arguments of two nights which have been abundantly right to the point, so far as he is concerned he said, I have "assumed." Why, no, dear Elder, I haven't assumed, I read it. I read it out of the scriptures, "He that believeth is born of God"; He that believeth is born, and he that loveth is born of God and knoweth God. And faith worketh by love (Galatians 5:6). Was your faith working by love when you were on the way to the baptistry? Well, he pointed out the tenses here. I referred to them because he missed them. O. K., I will sign it, we will just leave it like it is; that is fine, I will sign it. (Signs name.)

(Refers to Gage's chart on page 42.)

We come over here now to his chart on salvation, Ephesians 2:8-9, listen: "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast." That takes it all out, "lest any man should boast." And that's what people do when they boast they have to do something to be saved, it is a boast. And then going farther, "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Now, there is not a thing in the world there that would do my dear man any good. We are

created in Christ Jesus, the creation is his creation. He does the begetting. Why I never had a thing in the world to do with my being begotten as a man. I was just as passive and as helpless as I could be, but I am a man and I am born. We are begotten of God. It is by His divine Spirit, power, he begets us, makes us a new creature in Christ, creates us, and what for? Created in Christ Jesus unto (not by); there is a difference in being unto and by. Now, then, in Romans 5: 1-2, well, I have given that in my affirmative in Galatians 5: 6 all along, "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ, by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God." What is the access?—the Elder asked me. Well, what was the access into this house tonight? It was the door. You had access to this house by the door. And I showed you last night that the door of faith was opened to the Gentiles. Faith, access unto God. We have access by faith so then that takes care of that.

Now, Abel's offering. Now, then, by divine revelation God revealed unto Abel his purpose, Abel believed it by faith and then he offered the acceptable sacrifice. Impossible, Elder, to make Abel's salvation take place while he was sacrificing. He first believed God's revelation, and then he offered his sacrifice. And then Noah prepared the ark. But Noah had faith in God and was a preacher of righteousness when God appeared unto him and revealed to him to prepare the ark. Abraham believed and went out. Why, certainly he did, he certainly did. But Abraham believed God. I read it to you last night out of the fourth chapter of Romans. Abraham believed God, and it was accounted; it was put to his account, for righteousness. Abraham believed God; it was placed in his account; then he was saved by faith. The walls of Jericho fell down (Hebrews 11:30). Sure they fell down, but by faith, and the process is told here, how they did it by faith, they believed God would verify it. But remember that faith that was expressed that you have said here that is your proposition, that Abraham obeyed God and went out—that obedience there doesn't mean that when he went out he was saved but he obeyed God. Certainly by faith he obeyed God. Every day, all these things I am doing, I am right here in this debate by faith obeying God. I am obeying God by defending the truth. Now, the point is, and let's not get away from the original argument here, at what point in man's obedience? That is the thing we want to know, at what point?

"Believe on the Lord Jesus Christ and thou shalt be saved." Yes, the believer is saved, but in Mark 10:16 the believer that

is saved is baptized and is still saved. Certainly so, and the believer that is baptized endures to the end, shall be saved, (Matthew 24:13). If this one is essential to salvation, Mark 1(5:16, what in the world will he do with that one? That has already been shown on the chart but he asked for it again; he brought it up, Mark 16:16, in this study.

He brings up Naaman's dipping in the river Jordan (II Kings 5). Certainly old Naaman dipped in the river Jordan, but what did he wash away? His leprosy. We are not talking about leprosy; we are talking about sin, and furthermore there was a divine miracle wrought there. Is he going to put baptism back there in the Old Testament? Is that what he is going to do? He knows that baptism is not even mentioned in the Old Testament, not at all. It was a miracle and he washed his leprosy away.

How can I get in God's grace? I just answered that; I will not repeat. Baptism in water in the name of Jesus (Mark 16:15-16). Certainly baptism is in water, is in the name of, by the name of, by the authority of. Certainly, every one of us is baptized by the authority of Christ. He has already admitted that, no use for us to discuss that. He said that he was baptized by the authority of Jesus. Jesus made and baptized more disciples than John, that was John 4:1, made and baptized more disciples than John, though Jesus baptized not but his disciples, that is by the authority. Certainly, that is right, so then in the name means by the authority of. But then until he makes further argument about that, we will leave it right there.

Obedience nullifies neither grace nor faith, but the point is about it, where are we saved? Certainly obedience, I began in the beginning, I said all the scriptures the man will bring on obedience were already accepted. But wait a minute though, just at what point of obedience? When a man believes? Or is he saved when he is baptized, or is he saved when he endures unto the end?

He has been a good reminder of some things I forgot. There are a lot of things that he has forgotten and I want to remind him of them. My time is too nearly gone to remind him of all of them. I am just answering him tonight. Here's one he forgot. I said I would accept all three of those scriptures; that I will accept the fact a man is saved when he believes; I will accept the fact of Mark 16:16 that he was saved when he *was* baptized, and I will accept the other passage here that he who endures to the end the same is still saved (Matthew 24:13), that he will be saved in heaven. I ask my brother, will

you accept it? Will you accept that this man here will be saved in the end? He hasn't answered that yet. He will. Thank you, so much.

Now, then, I want to ask my brother, please, when he comes back, to show me one scripture wherein that baptism is scripturally placed in the grace as a favor. Now, we are saved by grace through faith. Now, show us the scripture where baptism is grace; where it is favor?

Now, the engine on the track, full of steam and full of power, and the conductor gets on the train and he pulls the throttle back and is ready to go, that is exactly right but that still didn't prove salvation by baptism, certainly that steam engine will move. Certainly the people down at Cornelius' house, when they received the Holy Ghost, they spake with tongues, and they were ready to go but they were baptized afterward.

He comes and refers to my syllogisms (Acts 14:27). But before I give these syllogisms, just one question only hurriedly, because I have been referring to them already—the door of faith. And that is this, I ask my brother one more question, When you baptize one who by your own teaching, confesses, believes and repents and is baptized and is saved, then when he sins and falls away and is lost, as you claim, then why don't you baptize him again when you bring him back? That will be a good one, that will help to clarify this thing mighty fine. Will you tell this congregation why you do not baptize him again? We want to know about that.

ACTS 14:27, ". . . HOW HE HAD OPENED THE DOOR OF FAITH INTO THE GENTILES."

1. The DOOR opened to the GENTILES was the ONLY WAY of salvation.
  2. But the DOOR opened was the door of FAITH;
  3. Therefore the DOOR OF FAITH is the ONLY WAY OF SALVATION.
- 
1. He who ENTERS the DOOR of faith is SAVED;
  2. All believers ENTER the DOOR of faith;
  - ∴. Therefore all BELIEVERS are saved.
- 
1. All FIT subjects for baptism ENTER the door of FAITH.
  2. Rut ARE who enter the DOOR of faith are SAVER;
  3. Therefore ALL fit subjects for baptism are SAVED.

So then Acts 14:27—the door of faith opened unto the Gentiles. I referred to it a moment ago but here he has brought it in again. Faith. How? By faith opening the door of faith unto the Gentiles. Now, then, he says my syllogisms are wrong. Well, why in the world didn't the man say that last night while I was in the affirmative? I am following him now and I have to answer what he says. Now, if I had time, I could go back and repeat them, but, honorably, I can't go back and re-

peat mine until I have answered him and left everything done up, everything that he has left undone for me anyway. So my time won't let me go now, maybe I will get it later on, maybe he will run out of soap after while and I can get it, but if not, O. K. But listen, friends, why didn't he show my syllogisms? No, he couldn't, he knew not, he couldn't; those syllogisms will stand and so we will let them go.

John 12:42, referred to again. Now he makes these people to be unbelievers. I didn't say they were saved; I just asked him to prove his position, if he were going to take the position they were saved, to prove it. I am not saying whether they are saved or unsaved. But I will say this, my honest conviction is that they were not saved people, absolutely. I gave the proof text, Hebrews 10:39, "We are not of those who draw back to perdition but we are of those who believe unto the saving of the soul."

JOHN 11:26, ". . . BELIEVETH IN ME SHALL NEVER DIE."

1. Whosoever is INSURED against spiritual death HATH eternal life.
  2. But he that BELIEVETH (EIS) into Jesus Christ is INSURED against spiritual death;
  3. Therefore, a BELIEVER in Christ has eternal LIFE.
1. That which PROCURES eternal life SAVES from sin,
  2. But BELIEVING into Jesus PROCURES eternal life;
  3. Therefore BELIEVING into Jesus SAVES from sin.
1. All FIT subjects for baptism BELIEVE into Jesus;
  2. But ALL who BELIEVE into Jesus Christ HAVE eternal LIFE;
  - Therefore ALL fit subjects for baptism HAVE eternal LIFE.

And then in the next syllogism, John 11:26, there is believing into, "He that believeth in me", but didn't I put "EIS in me" there, "and believeth in me EIS", of course, "believeth in me"—that is what I said, I haven't backed up on that—"shall never die." So, my friends, "He that liveth and believeth in me shall never die", and that syllogism will stand until the world is on fire. It is good and solid and wholesome and firm. Give my opponent your best attention.

### GAGE'S SECOND AFFIRMATIVE

Honorable opponent, gentlemen moderators, brethren, and friends, first of all I want to answer his question, "If you baptize one who has confessed, why do you not baptize him again when he falls away?" Well, he pointed out the other night we were not debating apostasy, but that is all right, I will answer his question and I will tell you why I do not—for the same reason Elder Kesner was born into his family only one time. And, Elder, I have never taken the position that baptism was a work that Christian people do. I am trying to hold up before you, and my proposition calls for me to hold

up before you, the fact that baptism stands between the Christian and Christian works. That is my position. I hope it is clear.

Now, then, I asked him, on this passage about believing into, I will admit he used EIS there one time but he went all through those syllogisms and he has got believing into, oh, just time and again, no passage at all. But *now* the Elder must be going to back up on what he said about repentance being granted unto them unto life, because repentance was granted EIS life, EIS life granted unto them, granted EIS them life. Are you going to back up on that, Elder, what about that? Does a man have life when he repents? Why, if he takes that position, look where he is. Why he said in this book here that repentance precedes faith. You know he talked last night about me coming along nicely, well, the Elder is coming along. He is coming right along.

(Refers to chart on pages 42 and 43)

Now, here is something I want to call his attention to. First of all, I want to call attention to this over here, "Salvation is by hearing"; "Salvation is by faith", "Salvation is by calling." Now, then, in Romans 10:13-14, the apostle Paul argues thusly: "How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard?" You know, I have asked him over and over to tell me whether faith precedes calling or which preceded which? He never has. Now, let me show you why that he hasn't. And I want to turn to his book here—Campbellism Exposed, page 27, I believe it is, and note what the Elder had to say, see what he had to say about love. He said that, baptism is an act of obedience to the command of Jesus Christ. Hence it cannot be acceptably performed by one who does not love him, but no lover of Jesus Christ is still in his sins. He goes on to say that baptism or any act of obedience that is performed without love to God is sinful and can be of no avail. I want you to get that now. Now, notice here, I am going to put "calling" right in there where he has put "baptism". Elder, was your faith working by love when you called on the Lord? Now, the apostle Paul said, how could you call before you believe? He said that he that loveth is born of God. Amen, he is born of God. Well, how can a man call upon him in whom he has not believed? Now, then, if he calls before he loves God, the act is sinful. If he calls after he loves God, what about that? Does he do this calling before, or does he do it afterward? Give us some light on that. Note what he said now. He said calling is an act of obedience to the command of Jesus Christ. I am asking you, is that right? Can a man be saved without calling on the Lord? All right, then, calling

cannot be acceptably performed without loving. Now, the very moment that a man loves God, that very moment he is saved. I want to know, just when is he saved up here? You give us some light on that. The love of God saves men. Now, baptism without love to God is sinful, he says. Well, what about calling without love to God? "How shall they call on him of whom they have not heard?"

Now, then, I want to get to some other matters here before I come to what he has had to say. Some additional material. I pressed the Elder for several nights and told him that he could not preach the order that the Holy Spirit set forth—the order of baptism and then salvation. And I have shown him time after time that this is always the order of the Holy Spirit when the two are mentioned together in the same verse of scripture. Note Mark 16:16, "He that believeth and is baptized shall be saved." Notice your tense, Elder—Shall be saved. What kind of a he is going to be saved? A he that believeth and is baptized. "No," Elder Kesner says, "He that believeth is already saved whether he is ever baptized or not." That is not the order of the Holy Spirit; here is what the Holy Spirit said, "He that believeth and is baptized shall be saved" (and, a copulative conjunction connecting these two, believeth and baptized, to produce the same end—remission of sins or salvation). A he that believeth and is baptized shall be saved. I am not picking up passages that say absolutely nothing about baptism. I am not getting a passage over here and a passage over there and drawing a conclusion from one premise, but; I am dealing with passages where what I am supposed to find is in the verse—baptism preceding remission of sins, that is what my proposition calls for and there it is.

Notice another one, Acts 2:38. He came over and he gave us this. Elder, I don't know. How are we going to know? He said, Dr. Pettit said that was right. Well, I am not going to call it in question. You know we have a fellow over here that just cannot be satisfied it seems with translations of the Bible—ch, he has fought this one, he has fought that one. I wonder if he is going to repudiate the old King James now? What about it? Where is the translation that teaches on Acts 2:38 that people are baptized because their sins have already been remitted? Where is the translation? Maybe he will bring it and we will look at it and see by how many it has been accepted when he does. I want to go back to my argument on Acts 2. He said now right here that. I pulled out something that showed they were not saved. Well, let's go back and I want to take you back to Pentecost again, and I want to go back there with you and I want to look with the eye of faith, and I want you to come right along with me. Peter stands up



and Peter preaches; he preaches Christ in prophecy; he preaches Christ resurrected, ascended on high and "hath shed, forth this which you now see and hear." Now, at the conclusion of his speech, these men believed. Elder Kesner has never told" you that they didn't, and yet I know by the context that they were not saved, because of what Peter said. Peter said, "Repent." Jesus said, "Except ye repent ye shall all likewise perish." Why they haven't even repented. This man would have you believe that you are saved at the precise point of faith. Why, here is a group that has not even repented and yet the context shows clearly that they do believe in Christ in prophecy, Christ in fact, Christ crucified, resurrected, ascended on high and sending forth the Comforter. "Why, that is not the context; they are not saved", so he said. Repent and be baptized. Oh, he comes over here and said, "Ye repent is second person plural"; well, I am not going to call that in question. Then he said that the next one there, "every one of you that repents", is third person singular. I didn't call that in question but what does it get the Elder?—Every one of you be baptized in the name of Jesus Christ for the remission of sins.

I showed you in the case of Cornelius, and he did absolutely nothing with it, that in the name, baptism is connected with the name, and so they are baptized in the name of Jesus Christ for the remission of sins. Will you deny it? Were they baptized for the remission of sins? Are you going to repudiate your favorite old translation here? What are you going to do about it, Elder? Come up and tell us. All right, they are not saved. He said repent. They are still not saved. Watch the context, watch it closely, "The promises are unto you and your children and all that are afar off, even as many as the Lord our God shall call. And with many other words did he testify and exhort saying, Save yourselves!"—"Save yourselves!"—still not saved—"from this untoward generation." Where has he found an intimation there that these people were saved prior to this? Save yourselves. "Then they that gladly received his word", what was the word? Christ in prophecy, Christ in fact, "were baptized and there were added unto them that day." Added when? After baptism. Where are they now? I have followed them up to this point, you have followed along with me well, and you have seen from the context that they were unsaved prior to baptism, and then after baptism, the context after baptism continually points the divine finger to the fact that they are saved. What did it say? "They continued steadfastly in the apostles' doctrine." Fellowship. "What fellowship hath light with darkness?" The breaking of bread. "I have appointed unto you a kingdom even as my Father hath appointed unto me a kingdom that ye may eat and drink at

my table in my kingdom." Why, you friends, can see that; I know you can; I believe you can. He hasn't found any intimation yet that they were saved. Oh, he comes up here and begins to point out this and that but "every one of you be baptized", he said, "for the remission of sins."

Acts 22:16, Saul of Tarsus. There it is again in the same verse of scripture. What is the order? First, baptism, then remission of sins. He said, "Arise, be baptized, wash away your sins." Romans 6:3, "Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death?"—"buried with him by baptism", buried into Christ, into Christ, into Christ. Galatians 3:27, "baptized into Christ have put on Christ." Every time the order is the same. What is the order? First, baptism, and then remission of sins. First, baptism, and then salvation.

I Peter 3:21, "The like figure, whereunto baptism doth also now save us." The Elder says baptism doth not also now save us. He puts in another word just like he does on faith. He needs to find a scripture that says that a man is saved by faith only. He can't find it. He can find "faith only" one time. "See how that a man is saved by works and not by faith only." He finds it once. All right, watch the order, belief, bap-

THE BIBLE IS RIGHT  
BAPTISM

Mark 16:16 relieve—Baptized—Saved.

Acts 2:38 Repent—Baptized—Remission of sins.

Acts 22:16 Arise—Baptized—Wash away Sins.

Rom. 6:3 Baptized—Buried—Into Christ.

Gal. 3:27 Baptized—Into Christ—Put on Christ.

I Pet. 3:21 "Baptism doth also now save us."

tism, saved; repentance, baptism, remission of sins; arise, be baptized, wash away sins; baptism, buried into Christ. Why, all spiritual blessings are in Christ. Baptized into Christ—put on Christ. "Baptism doth now also save us, not the putting away of the filth of the flesh but the answer of a good conscience toward God by the resurrection of Jesus Christ from the dead." Yes, there is the order. Will the Elder preach it? Will he preach that baptism precedes remission of sins? Now, I can preach every proof text that he has given. I say that he that believeth on Jesus Christ hath everlasting life. I preach that but I go to the Bible to find out what kind of a believer is saved. And since these inspired men have placed baptism securely in front of the Christian, hence I preach that the believer that has repented, confessed and been baptized into

Jesus Christ is saved. That is the believer that is saved.

He comes over here and he makes an attempt to answer this and he says as he quotes this, "Well, what has he got there?" It is what the apostle Paul said, Paul excluded some kind of works, and then after excluding some kind of works, what did he do? Well, he showed that some kind of works is necessary. What kind of works is he talking about there? Let's notice some different works in the New Testament, I want to get this before the Elder—there are different works in the New Testament just like there are different faiths like the New Testament, and just like there are different measures of the Spirit. You know he made a statement here last night that I want to call your attention to. I said that the term that you apply to any individual, person or thing, depended entirely upon the standpoint from which you view it. The Elder called it in question. He said that might apply to material things but it will not apply to spiritual. Will you stay with that? Watch it and see if he will. In the Bible we read of the kingdom; in the Bible we read of the church; in the Bible we read of the body. All right, I want to know—material or spiritual? I want to know. There are three different terms applied to the same institution. When it is being viewed from the standpoint of a kingdom, it is being looked at as Christ as King. When it is being viewed as the church, it is being viewed from the standpoint of its relationship to the world. And when it is called the body, it is being viewed from the standpoint of an organization. Yes, there are even different phases in the kingdom work and different terms are applied. Yes, sir, and when it comes to the measure of the Holy Spirit, there are different measures, and when it comes to works there are different works. Let's look farther. Different works in the New Testament—there are works of God

#### SALVATION A WORKS

##### Different Works in New Testament.

1. Works of God (Jno. H:29).
2. Works of faith (1 Thess. 1:3).
3. Works of righteousness, God's righteousness  
(Acts 10:35; I Jno. 2:29; 3:7; 3:10; Rom. 1:17; 10:3).
4. Good works (Titus 3:8-14).
5. Works of Moses' Law (Rom. 3:28; Gal. 2:16).
6. Works of our own righteousness (Rom. 10:3; Tit. 3:5).

WHICH WORK CONFLICTS WITH GRACE? FAITH?

BAPTISM? CLASSIFY BAPTISM.

(John G:29); there are the works of faith (1 Thess. 1:3); there are the works of righteousness, God's righteousness. What is God's righteousness, he asked? In Acts 10:35, 'In every nation, he that worketh righteousness is accepted with him.' Who is accepted? He that worketh righteousness. I John 2:29, "He that doeth righteousness is born of God."

We come down to some points. Romans 1:17. Tell us about your righteousness. He said in the 16th verse, listen, "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first and also to the Greek. For therein is the righteousness of God revealed from faith to faith; as it is written, The just shall live by faith." Everything that Jesus Christ declared is a part of God's grace, every bit of it. And it is contained in the scriptures, in Psalms 119:172, "All of thy commandments are righteousness." He said that baptism is a work of righteousness. Hence it is a command of God. I want to ask him, get this question—Elder, over here on Mark 16:16, if a man knows what is said there about he that believeth and is baptized and refuses to do that, will he be saved, or will he be lost? Now, he knows that he should do that but he just simply refuses to do it. He knows it is there and he will not obey it. Why, this is a command of God.

Now, there are different works. Works that the Christians do, Titus 3:8; Titus 3:14, "Be careful to maintain good works, teach elders to maintain good works." There are works of Moses' law, Romans 3:28; Galatians 2:16. We are not justified by the works of Moses' law but we are justified by the faith of Jesus Christ. How? When we believe in him. There are two kinds of faith, or believers, mentioned there. There is the faith of Jesus Christ which Paul declared to the Gentiles and opened the door of faith. That is the door of faith. And then there is the mental conception of the individual. You will find that both of them are in Galatians 2:16. Now, then, there are works of our own righteousness (Romans 10:3). There are the Israelites, "They being ignorant of God's righteousness, have not submitted themselves unto the righteousness of God." No, they were ignorant of God's righteousness and went about to do their own righteousness—self-righteousness.

Titus 3:5. What about Titus 3:5? That is a good passage of scripture. He talks about washing and regeneration and I want my opponent to tell me something about that washing and the washing of regeneration. "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost."

Now, then, here are all of these works set forth. The works of God, the works of faith, the works of righteousness, good works, the works of Moses, and works of our own righteousness. Which of these works conflict with grace? Which conflict with faith? Which conflict with baptism? Classify

baptism for us. Now, we are getting this thing down to where we can see the kind of works that are included and that an excluded when we get an answer to this chart.

"Ye have obeyed from the heart that form of doctrine which was delivered you, being then...." When, Elder? After you obeyed from the heart that form of doctrine? What is that form of doctrine? I showed you the doctrine and I showed you the form. The doctrine is the death, burial, and resurrection of Christ (I Cor. 15:1-4). What is the form of it? Go back there co Rom. 6, the first part of it. What does he say there? He said. "Shall we continue in sin that grace may abound? How shall we that are dead to sin live any longer therein? Know ye not that so many of us as were baptized into Jesus Christ have' been baptized into his death. Therefore, we are buried with him by baptism, that like as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life." Christ died for our sins; Christ was buried; Christ was resurrected. We die to sin; we are buried; we rise to walk in newness of life, new creatures in Christ Jesus. I am affirming that is the form and if it is not I want my opponent to come up and attack this and show us what that form is. Let him tell us about the form of doctrine. How much time do I have, please? Five and one-half minutes.

I want to get back to some of these other arguments here on his syllogisms. Now, you have all the time you want, Elder. If it takes all next week, it will be all right, if you want to continue the debate like you said.

Romans 5:2, here are some more of his syllogisms. "That (Refers to Kesner's chart on page 34) which gives access into this grace saves from sin. Now, he said that that which gives the access into the grace save- from sin. Well, faith gives the access. Since faith gives th; access, could faith be the access itself? Why Kesner's position is this— when a man believes, he is already in the grace, the very moment. Why, you have him saved outside of the grace. The faith only gives access. Like he said in John 1:12, "A; many as received him, to them gave he power to become the sons of God, even to them that believe on his name." Those that believe on his name had the power to become. It didn't say when you believe on his name you are already sons. It said there that even those that believe on his name to them gave he the power.

All right, then, faith gives access. I want to turn and read that Galatians 2 for you and I believe you can see what is meant when he said that faith gives the access. As we turn

over to Galatians 2:16, "Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ." There is the faith that gives access. That is the door of faith that Paul preached to the Gentiles. Even we have believed in Jesus Christ. There is the faith of the individual. The faith of Jesus Christ is the faith once delivered to the saints. It is the gospel of Jesus Christ. It is the righteousness of God, and it gives access into God's grace. Because Paul said in Acts 20, "To testify the gospel of the grace of God." He wants to know about the grace. Why, the gospel is God's grace. Paul said to testify the gospel. Well, now, are you going to divorce part of the gospel from the gospel? You said that when a will was in force, you couldn't take from it nor add to it. All right, the faith of Jesus Christ, the faith of the individual. Faith in Christ gives one access into the grace of God.

All fit subjects for baptism have faith in Christ. All fit subjects for baptism have access into the grace of God. Why, he is saved when he is a fit subject. He is already in the grace according to you people. This won't stand up.

Acts 22:16, "Arise, and be baptized, and wash away thy sins, calling on the name of the Lord."

All right, persons to be baptized—Matthew 3:11. What about persons to be baptized? Why, he said they must bring forth fruits meet for repentance. He made quite a demonstration on that. He went so far as to say this is just like a good old Missionary Baptist meeting. In that case every one needs to be baptized. Why, I turn over to Acts, the nineteenth chapter, verses 1 through 6, and I find certain disciples and Paul coming to Ephesus. He said, "Unto what then were ye baptized? And they said, Unto John's baptism. Then said Paul. John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus. When they heard this, they were baptized in the name of the Lord Jesus." They were re-baptized people who had received John's baptism. I want to point out one thing to you. He said, "Have you received the Holy Ghost?" They said, "We have not so much as heard whether there be one." Why, certainly, if they had nothing but John's baptism, they hadn't. Why? Simply because John's baptism was not in the name of the Father, of the Son, and of the Holy Spirit. It had not been given back there. You said that the baptism of your proposition that salvation precedes. Why, your cases are every one divorced from you, every one of them, taken completely out of the way. This is like a Missionary Baptist meeting he said. They knew only John's baptism, they had never heard of the Holy Ghost

so they needed to be re-baptized and they were baptized in the name of the Lord, by the authority of the Lord; he says, amen, by the authority of the Lord.

Now, I have attended to every one of his syllogisms, every argument that he has made. I want to, in my one minute that remains, admonish each and every one of you in my closing speech of the evening—study your Bibles, don't take what I say. Jesus said, "You shall know the truth and the truth shall make you free." Do not rely on what I tell you. Study your Bible. But I want you to note there the order of the Holy Spirit so far as baptism and salvation is concerned. You note it well, you read every passage, you make up your mind according to truth. "If a man strive for masteries, yet is he not crowned unless he strive lawfully." I want to strive lawfully; you want to strive lawfully. Read your Bible, lovingly obey it, and you will go home to heaven.

#### KESNER'S SECOND NEGATIVE

Honorable opponent, gentlemen moderators, ladies and gentlemen, my! my! how pleased I am to come back and take them away from him one by one. But before I begin, I just want to remind my opponent—he keeps harping when I overlook something. Of course, I have to keep him reminded when he overlooks something. See? I am still wondering why he overlooks it. Now, he rode me two nights here over the covenant of Hebrews 9. Well, I answered it awhile ago, but, boy, after I answered it, he left it alone. Now, I want to know why he won't answer my second argument last night. I ask him every time I come up. I am asking it again now. I want it thrashed out tonight or tomorrow night one.

I Cor. 4:15, Paul says, "I have begotten you through the gospel", but I Cor. 1:17 says, "Christ sent me not to baptize but to preach the gospel." Now, then, if Paul be correct there, then why all of this expostulation concerning different kinds of work that the brother has brought here? I said in the beginning, all scriptures on obedience were accepted to begin with. The question is still at what point of obedience. I am holding my brother's foot to the fire. At what point? Did he answer this? Has he come up and accepted my scripture? Does he believe that "he that endureth to the end the same shall be saved?" that is, the believer that is baptized endures to the end will be saved. I believe that he will be saved. Do you know why he won't accept it? Because, he has the works of

(Refers to Gage's chart on page 85.)

God, the works of faith, works of righteousness, works of Moses, good works and the works of Moses' law, all mixed

up here, works of our own righteousness, which works conflict with grace, etc., and a lot of different kinds of works. Now, every one of those works as he has given in their place I will sign my name to. If he will put them on the beard like he did there, I will sign my name to it. I won't deny any scripture he puts up there but signing my name to it doesn't mean that I accept his interpretation of what he says that it means. I accept the scriptures, they are all right. Every one of them work, certainly, but remember this is the work of God. We have had that up time and again. "This is the work of God that you believe on him." And I said this is the only work you can do, the only thing a man can do is to believe on Him without doing anything. This is the work of God. And then I have shown you time and again, of course (that's all right, I am not fussing about him covering it up because he can't keep it open all the time), I will just refer to it. Galatians 5:6, I still remind him and here we come again, let me see, 1, 2, 3, 4, 5, and this is the sixth speech, no the seventh with my ten-minute rebuttal. Seventh speech, and I am still pleading, my dear friend, was your faith working by love when you went to be baptized? Was it dead or alive? Now, folk, you see I have him down on that, don't you? And he sees it; he saw it. when I first asked it, and when he will come on and say that his faith was working by love, and that is exactly what Galatians 5:6 says, faith worketh by love, and when he acknowledges it, then we can shake hands and I will take him down to the baptistry and we will settle it with him and I will make him my assistant pastor. If I can just get him to say it, we have got the thing settled. I haven't made it yet, I don't know whether I am big enough to do it or not, maybe I am too little. I know I am not big, I am like Zacchaeus, he proved me that the other night I was like Zacchaeus, I couldn't reach up high, I had to use the stick. Well, anyway, a good laugh is good for us. Now, I do want him to come on and answer that question for me, please, and then the question I asked him about baptizing one again. I grant we are not debating the security of the believer, but he brought the security up first, he knows that we are not debating that but I just asked a question to clarify things. But now then if I had him on the security of the believer, we would have a hot time on that because he has acknowledged. He says, "For the same reason I can't be born of my mother the second time", or I believe that was his answer; if I am wrong he can correct me. Any time I misquote him I want him to correct me because before God I don't want to misquote him. I never felt bad at him the other night when I corrected him and he made it right. We are here to be friends, gentlemen, Christian gentlemen together. We are just pressing what we believe.



He is standing for what he believes. I am not sure altogether just what all he believes from the way he is dodging and twisting but I am trying my best to find out what he believes. But I do kindly believe that he believes that you have to be baptized to be saved. And I think he kindly believes that I believe that you don't have to be baptized to be saved. I believe he believes that so then will he please answer my question I am still holding up there.

Now, then, repentance unto life. He brings that in again. Well, there is no use to debate it. I simply quoted Acts 11:18. I believe it—that repentance is unto life. So there it is, I accept it, I am ready to put my name there. Where is the chalk? There it is. I just accepted it. If he wants to, I will not press him either, if he wants to sign it and then we will have that out of the way. We will be through fussing about that one, won't we? Now, then, does one have life when he repents? Well, I just now signed my name to it. Repentance is unto life, he says. All right then, if that is the case then you are not saved by faith as he has been preaching. He knows and every one else knows that repentance toward God and faith in Jesus Christ are inseparable graces, like the cannon ball. Shoot the ball through the wall, which comes through the wall first, the cannon ball or the hole? Come on. A real, genuine repentance that reaches life, believes it and you can't tell which one gets through first.

He comes again to Campbellism Exposed. Now, I am proud he is giving you Campbellism Exposed. I would like for all of you to buy a copy. I think I have enough to let every body have one before we leave, \$1.00 a copy. I am not ashamed, nor fear, nor tremble in the least of anything I have in Campbellism Exposed. That will stand. Campbellism Exposed may hurt bad; I will stand by it, so that is perfectly all right. Campbellism Exposed does not contradict any position of salvation by grace through faith which I contend for and preach. I will stand by it, and my proposition.

Romans 10:8-17, well, he has gone at length with that so I will pick up my Bible, and turn to Romans 10:8, "But what saith it? The word is nigh thee, even in thy mouth, and, in thy heart: that is the word of faith, which we preach; that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved." Well, I accept it. When we believe, he that believeth is born of God. "For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. For the scripture saith, Whosoever believeth on him shall not be ashamed. For there is no difference

between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him." And all men every where are told of God to call on him. We are all commanded to do it. Now, I believe he asked me a question—Can any body be saved that does not call on him? In the scriptural sense in which all are to call upon him, certainly not.

We have been having a time with old Cornelius and Paul, but last night he made a desperate effort to try to disprove Paul's conversion in I Cor. 15:8, that he did not have a spiritual birth down there. Well, he carries him down there to where he was praying and I asked him what did he get when he prayed. Now, that was one of my last questions. Did he answer it? Now, I bring that up because he went back to get some of these unanswered things, and therefore that is still unanswered. What did he get? He received his sight. But remember he said much about sinners praying. If Paul was saved, as he believes, when he was baptized, then he was not saved until he was baptized and he has a sinner praying. That's just with him about that. Of course, Paul was not saved down there; he was saved when he saw the Lord. Verses 16 and 17, but they had not obeyed the gospel. I refer to this because he is bringing in so many works and obedience, etc. Let's just see what kind of obedience. At what point of obedience? That is what that chart is up there for and it must stay there until this is over. At what point of obedience are we talking about here. Esais sayeth, "Lord who hath believed our report? So then faith cometh by hearing and hearing cometh by the word of God." Obedience of faith. Faith believeth God and faith worketh by love. I want to ask him now, to answer a little farther on the obedience question, that is the emphasis of all his charts and the works that you demonstrate, the emphasis of my opponent are that one has to obey God to be saved, yet he says one has to have faith before he is baptized. Now, he said that and I am trying my best to clear it up. Was that faith a working faith? was it working by love, was it dead or alive? Now, we only have two kinds of faith. He talks about a lot of faiths. There are only two kinds. There are only two kinds of righteousness. With all the different kinds of works that he puts there, they are all accepted, but the whole entire thing falls into two categories. And I mentioned that I believe the first night and he has not yet denied it. He has the opportunity to deny it if he wishes to. There are only two kinds of righteousness, only two. Now, put it down, I want the chapter and verse where I am wrong, just two kinds of righteousness, one is God's righteousness, the other is our own righteousness. Now, then, when we are saved, we are saved by the faith of the Son of God. It is

love working and it is the righteousness of God imputed to us as God imputed it to Abraham. (15 minutes, thank you, now, then, hurry along).

In Mark 16:16, well, we have discussed that enough. If I have overlooked anything here, he will call my attention to it. Oh, yes, Mark 16:16, I see what it is. Just a minute, let's turn to Mark 16:16. He asked me something about this, "he" that was baptized, "He that believeth and is baptized shall be saved." I will tell you who he is. He is the believer that shall never perish (John 3:14-15). He is a believer that is not condemned (John 3:18). He is a believer that has everlasting life (John 3:36). One that has passed from death into life (John 5:24). One that is justified by faith (Romans 5:1). One whose soul is saved, the believer's soul is saved (I Peter 1:9). And one who is born of God (I John 5:1). Now, that is who is baptized of Mark 16:16. That believer who will not perish; who is not condemned; who has everlasting life; who has passed from death into life; who is justified; whose soul is saved; who is born of God. Now, that is the one that is baptized of Mark 16:16. "He that believeth and is baptized shall be saved." But wait a minute, let's stop for a moment. There is a negative and I have given that in my argument, "He that believeth not shall be damned." And, again, Jesus said, "He that believeth not shall not see life." But I am now calling on my dear opponent to put on the board, or on his chart, or read it, or quote it, anyway in the world, anywhere in the scriptures, that it says that he that is baptized not shall be damned. He won't be able to find that one.

Acts 22:16, let's turn to the scripture again. Acts 22:15, and we will examine that. Here we are in the twenty-second chapter, and the 13th verse, well, I will begin with the tenth verse, "And I said, What shall I do, Lord? And the Lord said unto me, Arise, and go into Damascus; and there it shall be told thee of all things which are appointed for thee to do." Now, turning also to a similar account of his conversion in the twenty-sixth chapter, and listen as he stood there and spoke before the king at midday, "And I said, Who art thou, Lord? And he said, I am Jesus, whom thou persecutest. But rise, and stand upon thy feet; for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee; delivering thee from the people, and from the Gentiles, unto whom now I send thee, to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by

faith that is in me." Now, then, since my opponent did not like my Epistle of charts with syllogisms all over it, (that's lots easier for him to handle for he can see it and don't have to keep too many notes, he knows where they are), but now here comes some syllogisms that are not on a chart. In the case of Paul's conversion, that Paul was sent to the Gentiles. And may I say this, last night when he tried to answer me on the spiritual birth of I Cor. 15:8, he left it that Paul was called to his ministry and therefore, bless your heart, I never heard of a man before who was called to the ministry before he was saved. And that's what he did as surely as you live, but that isn't it, let's notice here. Paul said he was horn when he saw the Lord. Now, Paul was sent to the Gentiles, No. 1, to open their eyes; No. 2, to turn them from darkness to light; No. 3, from the power of Satan unto God. Why? No. 1, so that they might receive the forgiveness of sins; No. 2, an inheritance among them sanctified by faith in me. Then in I Cor. 1:17, and I asked that last night in my second argument, and he hasn't touched it yet, Paul said, "He sent me not to baptize but to preach the gospel." Now, then, my syllogism. A major premise, first, Paul was sent to open the eyes of the Gentiles and turn them from darkness to light. My minor premise, but he was not sent to baptize. The conclusion, therefore the eyes of the Gentiles could be opened without baptism. Next premise, first, he was sent to turn them from the power of Satan unto God, and second, but he was not sent to baptize, third, conclusion, therefore the lost could be turned from the power of Satan unto God without baptism. Another—first, he was sent that they might receive the forgiveness of their sins. Second, but he was not sent to baptize. Third, therefore the lost can receive the forgiveness of sins without baptism. Again—he was sent that the lost sinners might receive an inheritance among them that are sanctified by faith in Christ. Second, he was not sent to baptize, he said he wasn't. Therefore, the lost can receive the inheritance without baptism. Now, then, get your notebooks out right quick, every one of you, put it down, don't you forget it. When he answers that, I will have him answered on I Cor. 1:17. Now, then, therefore Paul was not sent to baptize, but he was sent to open the eyes of the blind, turn them from darkness to light, from the power of Satan to God, that they may receive the forgiveness of their sins.

I don't want to forget this. We come over here and he made (7 minutes left) a play on this. He said, "Ye plural, certainly I won't deny it. Repent, one, singular, certainly I won't deny it." Now, then, here, if that be the case then, Elder, let's go, what do you say? Come on, if you accept that,

brother, that will finish all the arguments you have. If you accept that, that has finished it. Well, if not, listen, if he accepts it and then goes on and tries to prove to the contrary to that with other scriptures, then he does exactly the wrong thing by trying to make the Bible contradict itself. If this be true, and he has not repudiated the authorities that I gave. He tried to make it appear that I wasn't satisfied with the King James translation. I never said a word in the world about the King James translation. I am arguing on the basis of the King James translation. That is what he said, but of course, this diagram is by a Greek scholar. I am not a Greek scholar and his own brothers of authority and scholars say it is correct. And therefore if it is correct, brother, then it will stand. Repent ye, plural verb. Ye repent. Who? Every one of you repent. Everybody is called to repentance—plural. But who be baptized? Each one who repents. The individual who repents is to be baptized. That coincides with Matthew 3:11 where John the Baptist says, "Ye generation of vipers; who hath warned you to flee the wrath to come? Bring forth fruits meet for repentance." Now, then, John the Baptist demanded fruit before he would baptize, and that is in perfect harmony with this thing right here. So, my friends, this has stood, it stands, it will continue to stand. I watched Dr. Ben M. Bogard use that. Dr. N. B. Hardeman wrote in a letter and he said, "Dr. Bogard, you may use this against me or anybody you please if good can come of it." And so then the time came and Dr. Bogard said, "I think the time has come when good can be done", and he used it against Dr. Hardeman. And Dr. Hardeman didn't try to come back and repudiate it after he had said it, he let it stand. And so, my friends, the thing I can't understand to save my life—if a man honestly, sincerely accepts that grammatical basic fact there that only those who repent of their sins are to be baptized, therefore this does not teach that you have to be baptized, to be saved, it teaches the opposite. That will stand and keep on standing.

Galatians 3:27, just a moment please, Galatians 3:26 says, "For ye are all the children of God by faith in Christ Jesus." Hear it. "For ye 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." Now, then, Elder, we will have all night tomorrow night and you will have a ten-minute rebuttal to answer this. Please don't miss this one. Now, if you don't ever answer the one I have begged all three nights—is your faith working by love—please answer this tomorrow night early in your speech or even tonight if you would, answer it tonight. No, this is the last, isn't it? I thought he had a rebuttal tonight. Please answer it tomorrow night. Does

baptism save really, literally, or formally? I mean by formally, symbolically. That won't be hard to answer because we have our convictions. Does it save literally, really save, or formally save? Now, if we can get a good, clean, clear-cut answer to that—he says, "Oh, there are some things you can't answer with yes or no"—I know it. I have been trying my best to get him to answer one but just can't. Was your faith working by love? Now, I want to know, does baptism save literally, really, or formally? Now, then, Jesus was baptized that he may be made manifest to Israel. Baptism is symbolic. Now, then, I am baptized for the remission of my sins, symbolically, formally. Now, I will shake hands with you on that if you are ready and we won't have to come back tomorrow night. No, we want to come back. O. K., fine. All right. "For you 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." You have donned Christ, like a soldier donning a uniform to be identified. I want to know if he means, last night he said baptism identifies you as a Christian, I thought he was going to leave it and I thought I had the thing all set but he spoiled it before he quit it. He said, "identified, oh, saved." I want to know, baptism identifies symbolically, manifests our salvation, or does it literally, really? Now, the position you have already taken from I John 1:7, you have taken the position it really saves but I John 1:7 says, "For the blood of Jesus Christ, his Son, cleanses us from all sin", and if it cleanses from all sin, what sin will the water wash away? Now, is it literal or formal baptism?

Thank you very much, appreciate your good conduct. Thank you.

### GAGE'S THIRD AFFIRMATIVE

Elder Kesner, gentlemen moderators, ladies and gentlemen, it gives me a great deal of pleasure to come before you once again this fourth night of this discussion, on the subject of baptism. Does it come before salvation, or does one receive salvation before he is baptized? That is the issue. Now, as I come before you tonight, I want to first of all call attention to some things that Elder Kesner has forgotten to give any answer to. First of all, if a man knows what it says in Mark 10:16 and refuses to do what it says, will he be saved or will he be lost? Now the second question—give one case where a person is said in the scriptures to have been blessed by faith without that believer's faith having expressed itself in some overt action. There are two questions that are right on the issue. We would be glad to have an answer to them.

Now, then, last evening Elder Kesner, I am sure he didn't do it intentionally, but he misquoted me. He said that I asked him what kind of a "he" was to be baptized in Mark 16:16; and I played it back, I didn't reply to that last night, I thought I might have made a slip of the tongue, but I played it back today and my question was this—what kind of a "he" is saved in Mark 16:16? That is what I want to know, what kind of a "he" is saved in Mark 16:16?

Now, he comes back to the question, I let it rest last night, but he comes back to it and refers to it two or three times—"Were you baptized on a living faith or a dead faith?" Well, it would be all right, I suppose, to coin a phrase, from the Elder, here's what he said concerning the covenant, he said, "Well, Elder, you say I haven't answered it, it depends on what a fellow calls an answer." Well, the same is true here. This audience is aware of the fact that I have told you over and over again the kind of a faith that I had when I was baptized. I had a faith that had rebelled against Satan and pledged allegiance to Jesus Christ. That is the kind of a faith that I had. Now, if he wants to continue to ask this, I will answer it over and over, so if he wants to just get the same thing over and over, why just continue to ask. I want to ask some questions—did you love God when you called on His name? You didn't get around to that last night. Did you love God when you believed? Did you love God when you repented?

Now, then, I want to call attention to his chart. He said, "Well, he has never paid any attention to my chart." The first night I came over here and even touched it. "At what point of man's obedience is he saved?" "Believe on the Lord Jesus Christ and thou shalt be saved." Why, that's scripture, I accept all scripture. I accept every scripture on faith. I told the Elder that ever and over again. "He that believeth and is baptized shall be saved." I accept that; that's scripture. I would sign my name to it any place. "He that shall endure to the end, the same shall be saved." That's scripture, I will sign my name to that any place. Now, the Elder comes down through here and here's his conclusion to all of this, and it is nothing more than assumption. He says that the believer is saved, then he comes down here and said that the believer who is baptized is still saved. Well, Elder, where dees the Bible say that he is still saved? You see he is putting a little in there that the scriptures do not give. Where does the scripture say that he is still saved when he is baptized? It says that concerning a person that is baptized just like it dees about a person that believes. A person that believeth

and is baptized shall be (watch your tense! future tense!) paved. Just like "thou shalt be saved", future tense all the way through in every case, watch your tense! He comes down here, "He that shall endure to the end the same shall be saved." Why, he said he that endures to the end is still saved. Why, Elder Kesner, according to your doctrine he isn't still saved, why he is saved whether he endures or not. Notice what it says, "He that endures to the end shall be saved." So he puts "still" in there. Why, he has nothing there. I don't know why he keeps harping on that little old piece of bed sheet up there, nothing much on it. Now, I asked him last night if he was going to repudiate the old King James translation. He said, "No, Elder, I won't do that", he turns right around and repudiates it. What did he try to do? Why he came up here with grammatical construction and he says, "Now then second person plural, third person singular, cannot be joined by 'and' to receive the same blessing or the same end accomplished." Not impossible grammar, the 47 scholars that are better than you or me either one placed it that way. "He that believeth and is baptized shall be saved", said Jesus. All right, how did Peter give that? "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins." Now, if you aren't trying to repudiate the old King James version of scripture, why call that in question? We will have more to say about that later on when the Elder makes his first speech.

Now, he said last night and he said over and over again, "I am no authority, I do not claim to be an authority, but I know what the authorities say." Well, now, Elder, if you are not careful, you are going to set yourself up as an authority of authorities, or on authorities. You know what an authority is. You know when an authority speaks. Well, what about these authorities here, what about the apostle Peter on Pentecost? That's a pretty good authority, isn't it? Why he knows what the authorities say and he says, "Why, Dr. Pettit, that is the best, he is one of the best." And this man is an authority on authorities.

Where is baptism placed in God's grace? I don't know whether I got that question correct or not. In other words, it seems to me that Elder Kesner is trying to say that baptism is no part of the gospel of Jesus Christ. Well, I called his attention last night to Acts, the twentieth chapter, and verse 24, where the apostle speaks of his ministry and he says it was to testify the gospel of the grace of God. Why this gospel is the grace of God, every bit of it. I told him last night he tried to divorce a part of the gospel from the gospel. That is ex-



actly what he is trying to do, the gospel of the grace of God.

Now, I asked him last night, "What is the washing of regeneration?" We are still wanting to hear about that.

Now, then, I come to some other things. You know the Elder changed his tactics last night. When we started out here, he came up and he said, "Oh, how I hate to take this away from him." And then last night he came up and he said, "It gives me a pleasure to come up and take this away from him." Well, I am glad he is beginning to get some fun out of this discussion. But did you notice how he takes things away from me? Had you ever noticed that? He ran over here to my chart on works (it is not out here right now), he said, "Oh, he has a lot of works messed up here, well that takes care of that, that's the way to answer all of that." And he runs over here to another chart and he says, "Look here what he has got, well, that takes care of that, that's got it." Why, if you could take things away like that, it would be just like taking candy away from a baby.

All right, he said, "If I had him on the security of the believer, I would really have him." Well, it won't be hard to get me on that, Elder, you know that, it surely won't be hard to get me on it, it would be mighty easy.

Now, he comes to repentance. Repentance and faith, and now the Elder said they come at the same time, simultaneously. First, he said one thing, then he said another. Now, he has got them coming at the same time, repentance and faith. Why he said here in his book, *Campbellism Exposed*, page 34, the order of faith and repentance, he said, "Campbellites (I don't know who that is) always reverse the order." Campbellites always reverse the order. Well, what is their order? "And claim that the scriptural order is faith and then repentance." Well, if they reverse it then Elder Kesner must have repentance and then faith and yet he comes up here last night and he said they come together, they are inseparable graces. Elder, when did you tell the truth on this? Just which time?

I made an argument last night on Romans, the tenth chapter, and the Elder grabbed his Bible and he said, "We will just turn over here and we will just see exactly what it says." You know he did. he got that Bible and he went over there and he began to read and he started in with the eighth verse of the tenth chapter of Romans, and he read down to the tenth verse and he stopped and skipped away down. Maybe it wasn't intentional, but it just so happened he skipped every verse that I had said one word about. Why he read down here and

he said, "I accept all of that." But notice what I have been pressing him on. In Romans, the tenth chapter, what is he talking about there? The fourteenth verse, "How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?" Now, then, I want to know, If repentance precedes faith, and he says in Campbellism Exposed, page 27, that any act of obedience without love to God is a sinful act. All right, according to that he has even back-passed the old primitive ground. He has here now a man saved even before he repents—must be according to his doctrine, because if he doesn't love God when he repents it is a sinful act when he repents. Is repentance an act of obedience to God? The Elder says, "He that loveth is born of God", so he has a man saved before he even repents. Hence he has a man saved even before he repents. That is just one of the many dilemmas that this man is in.

Now, he comes and says, "What did Paul get when he prayed?" He said, "Well, he got his eyesight." I don't know that that is what he prayed for. Does the Elder know that? I will admit that Ananias restored his eyesight but that is another assumption. How does he know that is what he prayed for?

Now, he says there are two kinds of righteousness—man's righteousness and God's righteousness. Amen! And I read in Remans 10:1-4 of a class of people there who had not submitted themselves to the righteousness of God but were seeking to be saved by their own righteousness. Now, everything in the gospel is the righteousness of God, for in the gospel the righteousness of God is declared. Now, the Elder said there are two kinds—one kind saves you, that is God's righteousness, and when a man tries to be saved by his own righteousness he can't do it. But he has already said that baptism was God's righteousness. All right. Now, he charges me, he wants me to find a passage of scripture that says that he that is baptized not shall be damned. I don't know if I could find that in so many words. I doubt that the Elder could find that "he that prayeth not shall be damned." But I tell you I can come pretty close to that first one. I will let him be the judge. In Luke, the seventh chapter, verses 29 and 30, there are a group of people that received John's baptism, and there is another group of people, the Pharisees and the lawyers, they rejected John's baptism and in rejecting John's baptism they rejected the counsel of God against themselves. Now, can a man be saved rejecting the counsel of God? Why, how did they reject it? In rejecting baptism.

Now, he comes down here to some syllogisms again. You

know he starts to reply to one of my scriptures, Acts 22:1(5), and he starts reading up above that and you know before he gets to that verse he forgets and jumps over to Acts 20 again. And then what happens? Well, he says, "Now the Lord appeared unto Saul for this purpose." Well, that is what I have been telling him all through the debate—for the purpose of doing what? For the purpose of opening the eyes of the Gentiles, to turn them from darkness to light; from the power of Satan to the power of God. Why? That they might receive forgiveness of sins, an inheritance among those that are sanctified. Then he starts his syllogisms and every one of them has a false premise in it as I shall show you here tonight. I will just read the first one, there is no need reading all of them for every one of them has the same premise and it is false, every one of them. "Paul was sent to open the eyes of the Gentiles; to turn them from darkness to light." That is all right. "But he was not sent to baptize." There is your weakness. "The eyes of the Gentiles were opened without baptism." All right, his conclusion is bound to be wrong. Why? Because his premise is false, the second one. Now, then, I am not going to do like Elder Kesner and say, "Well, now that is false", and just leave it there. I am going to turn to the word of the Lord and prove to you by this man's own reasoning, and prove that it is false and now then I want to give you a parallel argument. Turn with me to I Cor., the fourth chapter and verse 20, "For the kingdom of God is not in word, but in power." Now, the Elder's second premise, his minor premise as he calls it, is not a premise at all. The Elder's minor premise is based on I Cor. 1:17, "The Lord sent me not to baptize but to preach the gospel." Now, according to the Elder's reasoning, then it wouldn't do Paul any good to preach the gospel because when we turn ever here to this parallel passage it says, "For the kingdom of God is not in word." Does that mean there is no word at all connected with the kingdom of God? Why, we read over in Luke 8 that the word is the seed of the kingdom. "But it is in power", what is the meaning of this? In both of these verses both imply what is not specifically expressed. Now, we call this in grammar "ellipsis". What is it that is implied? Why, here it is meaning not only in word but also in power and meaning not only to baptize but also to preach the gospel. Why, when we turn to other scriptures we can prove that beyond a shadow of a doubt and when I take this away from him don't let him come up here and say that I haven't replied to I Cor. 4:15 any more. I Cor. 4:15, "Though ye have ten thousand instructors in Christ Jesus, yet have ye not many fathers for in Christ Jesus I have begotten you by the gospel." Now, he

assumes here, built upon a false premise, that Paul was not to baptize, that baptism is no part of the gospel that Paul preached, that these were begotten without baptism. Let's see if they are. The apostle Paul said in 1 Cor 1:16 that he baptized the household of Stephanas, Crispus and Gains, and he said, "If I baptized any other I know not." Three families there, and maybe others, did Paul do wrong in baptizing all of these? And not only that but when the apostle Paul went forth, he preached baptism and he said, "As many of us as have been baptized into Jesus Christ (Romans 6:3) have, been baptized into his death." Galatians 3:27, "As many of us as have been baptized into Christ have put on Christ." So Paul preached baptism. Why the Elder comes up here on a false premise and said that baptism was no part of Paul's gospel. Why, he is forcing an inference. The truth of the matter is this, that there was more to this than just baptizing; there was the preaching of the gospel and certainly baptism is a very small part of the preaching of the gospel. And the same is true over here in this other one. "The kingdom of God is not in word but in power", that is, the preaching of the word is not all of it, but there is a power there also.

Now, then, I want to go back to Acts 2. You know the Elder has never yet, he hasn't shown us that these people were saved before they were baptized. I have asked him to bring out just one intimation that they were. He goes back up here to this one. (Refers to Kesner's chart on Acts 2:38.) Why, this is where Peter is telling them to repent. And after; he comes from that in verse 40 he said, "save yourselves" and it was verse 41 where they were baptized. Let him bring out if he can, that which shows they were saved before they were baptized.

Now, I want to turn to Galatians 3:26-27. He had something to say about that last night. I want to have something to say about it tonight. Galatians, the third chapter, now I want you to watch your tenses, Elder, you watch this, "For ye are all the children of God by faith in Christ Jesus." "All are", present tense. "He is writing to a group of people. He says, "You people, you are all children of God." How? By faith. But, now I want you to notice what kind of a faith they had. The next verse tells you, "For as many of you as have been baptized", why, he is talking to baptized believers, "as many of you as have already been baptized", he is talking to people that have already been baptized, and I have shown Elder Kesner over and over and over again that many, many times in God's word it can be shown conclusively that when it is speaking of believers it means baptized believers. And I am here to affirm now that every time it speaks of a saved

believer in the final will and testament of Jesus Christ it has under consideration baptized believers, that is the kind that is contemplated.

I want to get to some other things here in my last ten minutes. Now, then, I have here "The Bible vs. Kesner." I want you to get this, Elder. "And were all baptized of him in the river Jordan confessing their sins" (Mark 1:5). Baptists say, "And were all baptized of him confessing they had no sins." The Bible says, "The Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him" (Luke 7:30). The Baptists say, "A man does not reject the counsel of God, being not baptized of him." Now, the Bible says, "He that believeth and is baptized shall be saved" (Mark 16:16). The Baptists say, "He that believeth and is saved ought to be baptized, if the church votes him in." The Bible says, "Repent, and be baptized, every one of you in the name of Jesus Christ for the remission of sins" (Acts 2:38). Baptists say, "Repent, and be baptized because of the remission of sins." The Bible says, "Arise, and be baptized and wash away thy sins, calling on the name of the Lord" (Acts 22:16). The Baptists say, "Arise, and be baptized, because you have no sins to be washed away." The Bible says, "The like figure whereunto baptism doth also now save us" (I Peter 3:21). Baptists say, "Baptism does not now also save us." The Bible says, "As many of us as have been baptized into Christ have, put on Christ" (Gal. 3:27). But Baptists say, "Baptized into the Baptist church." Hence, it is easier to get into Christ, according to their doctrine, than it is the Baptist church. The Bible says, "Therefore, we are buried with him into death" (Romans 6:4). Baptists say, "We get into the death of Christ without baptism." The Bible says, "Except a man is born of the water and of the Spirit he cannot enter into the kingdom of God" (John 3:5). But Baptists say, "We enter the kingdom without being born of water." The Bible says, "According to his mercy he saved us by the washing of regeneration and the renewing of the Holy Spirit" (Titus 3:5). But Baptists say, "He saved us without the washing of regeneration." Now, then, listen to Christ, "He that climbeth up some other way, the same is a thief and a robber."

BIBLE	versus	J. W. KESNER
BIBLE		KESNER
•Belief plus Baptism equals		Belief minus Baptism equals
Salvation		Salvation
Mark 16:16		J. W. Kesner
Repentance plus Baptism		Repentance minus Baptism
equals Remission		equals Remission
Acts 2:38		J. W. Kesner

Now, I have some other things over here on the chart, that I want to get to. Now, here are some slight differences

between Elder Kesner and the Bible. What does the Bible say? Mark 16:16, Belief, plus baptism, equals salvation, that is what Jesus said. That is what I believe. What does Elder Kesner say? He said, Belief minus baptism, equals salvation. There is all the difference in the world in a plus and a minus. Now, "plus baptism" and "minus baptism", that is the difference in us. Now, who is with the Bible? Now, watch it over here, repentance, plus baptism, equals remission of sins—Acts 2:38, "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins." Yes, repentance for remission of sins, but baptized for remission of sins. "Repent, minus baptism equals remission of sins." Who said this over here? Why, Elder Kesner and his authorities, and he says he is loaded with them. Well, I only have a few, but over here I would rather have Jesus, and I would rather have the apostle Peter than all of the authorities he can pile up.

## THE GREAT SALVATION (Heb. 2:1-4)

SPOKEN	BY	LORD	CONFIRMED	BY	APOSTLES
Jno. 8:2	1	FAITH	Rom.		10:10
Luke 13:1	—	REPENTANCE	—	Acta	2:38
Matt. 10:32	—	CONFESSION	—	Rom.	10:10
Mark 10:16	—	BAPTISM	—	1. Pet.	3:21

Now, I want to call his attention to one other thing. This is based (I don't know whether it is or not, I am beginning to wonder), it is based on Hebrews 2:1-4. Paul says, concerning the great salvation, which at the first was spoken by the Lord and confirmed unto us by them that heard Him. Did the Lord speak while he was here? John 8:24, "Except ye believe in me ye shall die in your sins." Luke 13:3, "Except ye repent ye shall likewise perish." Matthew 10:32, "If you confess me before men, I will confess you before my Father in heaven." Mark 16:16, "He that believeth and is baptized shall be saved." That is what Jesus spoke during His personal ministry. How shall we escape if we neglect it? Elder Kesner, which on?, if you are going to remove one, since they are all spoken by the Lord, tell us which one you will assume the responsibility of removing. Will you remove this one, faith? Will you remove this one? Will you remove confession? Or, are you going to take away baptism? Well, his proposition forces him to take away baptism and he would do it if Jesus Christ hadn't spoken it. But, notice over here, "confirmed unto us by them that heard him." "With the heart man believeth unto righteousness" (Remans 10:10). And again in Acts 2:38, "Repent", Peter said, "Repent". Why, look, they are confirmed by the inspired apostles. Now, watch it over here, Romans 10:10, "With the mouth confession is made un-

to salvation." Watch it down here—I Pet. 3:21, "The like figure, whereunto baptism doth now also save us, not in the putting away of the filth of the flesh, but the answer of a good conscience toward God, by the resurrection of Jesus Christ." Now, Elder, which are you going to assume the responsibility of removing? How are you going to do it? You can't find any translation of the Bible that will stand with you on removing them. Paul argues against you. He said in Hebrews, the second chapter, verses 1-4, "Therefore, we ought to give the more earnest heed to the things that we have heard, lest at any time we should let them slip." Listen, Elder, "For if the word spoken by angels was stedfast, and every transgression and disobedience received a just recompense of reward, how shall we escape?" Why you can't escape Moses' law. "If we neglect so great salvation which at the first began to be spoken by the Lord and was confirmed unto us by them that heard him." Which one will you assume the responsibility of removing?

Now, I want to get back to some arguments that I didn't get around to awhile ago. Does baptism save us really, literally?formally? Well, Baptists say that we are saved formally. I say that according to Mark 16:16, "He that believeth and is baptized shall be saved", just like it states there. But now the Baptists say that we are saved formally. Let's notice something about this. The passage does not teach their doctrine. Until the word "formal" is put in, you can't get their doctrine at all, but they add the word "formal". But it teaches the truth just like it is there without any addition, and I accept it just like it is. Now Kesner can never see, it seems to me, how much damage his interpolation has to do in their case and how much harm it does their case. By "formal" he means "declarative", that is what he means—"sins have already been remitted." That is what he means by "formal", that the remission of sins, or salvation, has already been received before baptism, that baptism only declares it. Now, notice this calls for another recording and another translation other than any we have so far of the great commission. "He that believeth and is baptized" declares that he has been saved. That is the way it has to read for them, "He that believeth and is baptized declares that he has been saved." What changes have they made? To make the commission teach Baptist doctrine, one word must be added and the tense of the verb changed. Notice something else in the commission. Notice here that the salvation so far as faith is concerned is "really", but when it comes to baptism it is "declarative". Now, what does it say? "He that believeth and is baptized is really and declaratively saved." Hence they added words. They changed the)

tense. The word saved here, where it occurs only once, is made to bear two distinct significations. What are they? They have to say that in one case we are really saved, and in the other case we are declaratively saved. But the word "saved" is only in there one time and it means two different things; when it comes to faith it means "really", when it comes to baptism it means "declaratively", it means "formally", but when it comes to faith it is "really". Now, Elder, how can you get into so many predicaments as this? I thank you very much.

### KESNER'S THIRD NEGATIVE

Gentlemen, moderators, honorable opponent, ladies and gentlemen, I can still say that it is with much pleasure to be back with you and answer my opponent's arguments. I believe I shall begin from the back, at least for a moment, while it is fresh on my mind.

You remember a few nights ago, I mentioned that authorities know more than I do, and I quoted the apostle Paul (Acts 11:18), and I never threatened to bring an authority, but he said, "You threatened to bring an authority." And he said, "Bring them on, we want them out of the corner", so I brought some last night. And now he has asked if I have a translation that will exclude everything except salvation by faith. In other words, take all these others out (pointing to Gage's chart), he has used them all to make salvation. Now, you heard him ask for it, didn't you? O. K., we shall accommodate the brother. As I bring this translation on Acts 2:38, which I have already given here by Dr. Pettit of Kentucky, now this time I am going to bring a translation of Acts 2:38 that is in perfect harmony with that, that happens to be one of his own scholars, his scholars, his Greek scholar, who translated, in the past, the New Testament twice out of the Greek. So, I presume he would not repudiate his own scholar—one H. T. Anderson, who translated the New Testament twice out of the Greek. I quote him, "Let us have heart and body distinguished, then we shall see how each is affected. In the epistle to the Hebrews we read thus, literally: Sprinkling, as to our hearts from an evil conscience, and wished as to our bodies with pure water. The heart, then, is cleansed by the blood of Christ; the body is washed with water. Hence, the proposition, 'baptism in water is for remission of sins', can never be strained; for water affects only the body. But the blood affects the heart, as seen in the words quoted above, and it can affect the heart only through faith. We must apprehend Him (Christ), lay hold on him by faith, and be bap-



tized in water as a symbol of our being baptized into Him in Spirit. By faith in Him we are made righteous before God and not by our works. On this ground the truly intelligent Christian has always stood and will always stand.

"What is the sense of the words 'eis aphenis'? Pardon me, for saying that the form of words, 'baptism for remission of sins' is essentially Romish. Now 'eis aposin' does not belong to 'be baptized', Acts 2:38, but to Jesus Christ. I will give you proof of this that will satisfy you. Go to any Hebrew scholar in your city and request him to look into the Hebrew of Leviticus 16:26, the word that is translated 'scapegoat' is 'azazel'. Then take the Septuagint, and read the same verse, 26, and you will find that the 70 have translated the Hebrew 'azazel', which means scapegoat, by the words 'eis aphenis', the very words found in Acts 2:38. Now, if 70 rendered the Hebrew 'azazel', which means 'scapegoat', by the words 'eis aphenis', then Peter must have known this and he could never have intended to make baptism the 'scapegoat' that takes away sin. This mistake has been made by the church, it was not in Peter" — H. T. Anderson, that is his scholar, not mine — Baptist Scholars and Others Vindicated (pages 18-21).

But we have another testimony. I ask him to come on cut on this question — does baptism really or formally cleanse from sin? Well, he had a lot to say about what Baptists think about formal cleansing. Well, that is right, but he didn't say what he thought about it, he has just steered away from it. He didn't answer my question, he knew that was loaded with dynamite. Now, then, this is not a translator, this is the testimony of another one of his brethren, and since he has brought in the Baptist church, I didn't, I stayed just as clear until he brought it in, he even brought in outside books by referring to Campbellism Exposed. I didn't start this first. Now, then, I ask you to listen to the testimony of one of his own brethren, Alexander Campbell. Listen to what Alexander says about it. I read Alexander Campbell's Debate with McCullough, page 135. Quote, "Now we confess that the blood of Jesus Christ alone cleanses us from all sins. Even this, however, is a metaphorical expression. The efficacy of his blood springs from his own dignity, and from the appointment of his Father. The blood of Christ, then, really cleanses us who believe from all sin. Behold the goodness of God in giving us the formal proof and token of it, by the ordinance of baptism expressly, for the remission of sins! The water of baptism, then, formally washes away our sins. The blood of Christ really washes away our sins.

Paul's sins were really pardoned when he believed, yet he had no solemn pledge of the fact, no formal acquittal, no formal purgation of his sins, until he washed them away in the water of baptism."—Alexander Campbell.

Now, talking about authorities. Elder, you ought to be able to find these authorities, too. No, I am not an authority, but you can find them, and I am still not nearly through with them, but I am not going to use any more unless it is necessary. I think this is sufficient. Now, folk, I have been giving you what scholars say on the translation. He is trying to make it appear because I have presented this grammatical diagram by scholars who know how to translate into our language, the Greek language into the English, and that is all we have in translations, that I am repudiating the King James. No, I have not repudiated it at all; I didn't start out to repudiate it. I started out to prove what it said, accepting it as it is. "Repent, and be baptized and wash away thy sins, calling on the name of the Lord." Therefore, all of these things here he has given (pointing to Gage's charts), he has given them to try to prove that they are all necessary in the salvation of the individual.

Now, then, I am coming back again to that question I gave him last night on Mark 16:16, "He that believeth and is baptized shall be saved, he that believeth not shall *ha* damned." I asked him to give me one scripture to prove where that one who is baptized not shall be damned. Did he do that? No, he didn't. He acknowledged that he couldn't do it. No, he can't do it. I can show where he that believeth not is damned; he that believeth not shall not see life. I can find scriptures like that but you cannot find one that says "baptized not shall be damned". Why? Because it isn't there. So, then, the salvation is upon the believer. I have abundantly proven that all through this debate.

Now, then, we shall turn back here. I will have to take up just a few things that he had on the lesson last night. I didn't get around to them. I want to notice them hurriedly before I pick up all of his affirmative. I Cor. 1:17 and I Cor. 4:15, now, then, during his talks he partly got around to it, but he has done it like a lot of others—he shies. I still ask him to please harmonize these two scriptures. Paul says, "I have begotten you through the gospel", and I Cor. 1:17 says that, "Christ sent me not to baptize but to preach the gospel." Well, to be sure, he baptized a few, certainly, but he said, "He sent me not to baptize but to preach the gospel." Then, he says, that Elder Kesner says that baptism is no

part of the gospel. Elder, all the part that it is, it is a picture of the gospel, formal. Brother Alexander and I agree on that point, that it is just formal and the blood really cleanses. Now, with all the discussing and argument, there is the primary difference — does it really save or formally save? Now, the blood really saves, and I put it to him the other night, he has not fully answered it, that I John 1:7, "The blood of Jesus Christ cleanses from all sin," then, if so, what's left for baptism to cleanse?

Acts 19:1-6, last night, he brought it up again tonight, about these 12 disciples who came down here and said they had not even heard so much as whether there be any Holy Ghost or not. And the apostle Paul commanded them to be baptized in the name of the Lord Jesus. There is just one thing the matter with it, it says they were baptized unto John's baptism and they had heard of John's baptism, had been baptized unto John's baptism but were ignorant of all that John preached. They knew not, nor understood that John spoke about the Spirit to come. And then when they learned the truth, afterward they were baptized.

He came back to Acts 2:38, we go over and over that but this is one of the outstanding arguments. I want that impressed on your minds, strong, please, Acts 2:38, one of the outstanding arguments. There is a law in grammar that you cannot join second person plural, third person singular, with a conjunction "and" to obtain the same results. Put that down, SAME, in capital letters, and put it there because there is the argument that answers everything the man has tried. If Acts 2:38 (the grammatical construction), if it stands, and yet if you can come and bring up scriptures and prove that you can still be saved by baptism, then you have made the apostle Peter cross himself and contradict whoever says it. Now, Elder, that will stand. And he referred to some of the men I mentioned but he didn't mention Dr. Hardeman. You won't repudiate Dr. Hardeman, will you? I am sure you won't.

I Peter 3:21, "Baptism doth now save us." He mentioned that baptism doth now save us again last night, I didn't get to it last night, I will just bring it up. "The like figure, whereunto baptism doth now save us." Now, then, here are two pictures snapped at the same time, two prints of the same snapping, that are just exactly alike. They are a figure of the old church house (points to chart). "Eight souls were saved by water", the like figure, "baptism doth

also now save us." Now, the like figure, baptism is a figure, "Not the putting away of the filth of the flesh but an answer of a good conscience toward God." Therefore, instead of Peter teaching that you are to be baptized to be saved, he is teaching to the contrary. Now, you can grin, folk, but I will step back to the scholars if you demand it of me. I have quoted men who know the language better than you and I on the grammatical construction. The like figure—now, if the sun were shining and I were in the sun, can't get a shadow here, yes, there is a little one here, sure is. All right, there is a shadow, it is dim, of course, on the floor, of me. That is a figure of me, that is not me. You can't make a figure a reality. A figure is never the reality. It is contrary to the laws of language to make a figure a reality; it is impossible. Now, then, I am anticipating if he should come back and try to say being baptized was washing the body, washing away the filth of the body, I have a gun loaded.

Now, Romans 6:36, there Paul is presenting the marvelous, glorious symbol of baptism. And, Elder, if we will just dig right down to the facts, scholars acknowledge that it is a symbol, just go down after it.

John 3:5-8, he never has introduced it. It has got to where you can hardly get to debate that with them any more, John 3:5-8, oh, I know why, beg your pardon, I know why. They will soon quit Mark 16:16, I guess. Why? Because both of them were before Pentecost. I have him on record that we have a different law of pardon now than before Pentecost. Yes, sir. So, then, Elder, whatever you can prove by Mark 16:16, if you could prove it, that was before Pentecost, and if that was then before Pentecost, then pray tell me why didn't you answer my examples that were saved before Pentecost, "thy faith hath saved thee?" Oh, boy! talking about warming up, that's right.

Galatians 5:6, he mentions again the living faith and the dead faith. I thought sure I was going to get it this time again and I missed it. He came up and he started discussing the living faith and the dead faith, and I thought:—well, now then, tonight is the time. Now, folk, one more speech is all I will have, then he gets a rebuttal, and all these four nights I have plead earnestly with him to please tell me, and he even used it on his chart right there—only believers whose faith worketh (I will quote the rest) by love (Galatians 5:6). I have plead with him and I ask him to do it now. In fact, I will just take a few moments off my time if he will just get up and answer it. Elder, was your faith

working by love when you went to the baptistry? Well, was it a dead faith or a living faith? Oh, he says a man can't pray without faith and yet Paul was praying before he said he was saved. And he mentions that you can't be baptized without faith, you have got to have faith to be baptized but yet you can't be saved until you get in the water.

Let's turn now, will you turn with me a minute to Acts, Acts 10, I want to look at something here just a moment. He brought it up last night. Acts 10:35, "He that worketh righteousness is accepted of him." I am afraid that is going to back-fire, Elder. Did you do any kind of righteous work before you were baptized? If so, was that righteous work of your own, or was it of God? Was it working by love? before you were baptized? Now, listen, here are two horns of a dilemma. I don't care which way he goes, just answer it. If you were doing any righteous work before you were baptized, you were saved before baptism. Faith worketh by love. If you say, "No, I didn't", then there was no good thing whatsoever you were doing that was pleasing to God on your own scripture you gave me (Acts 10:35). Now, two horns of a dilemma, makes no difference which way.

I asked this question last night, and the Elder seemed to overlook it; I am not accusing him, he just probably overlooked it, I overlook some; I am not complaining, I just want 5t answered if he can tonight. I appreciate the fine spirit that we have had in this discussion. I think it is one of the cleanest and one of the finest, and all of you in the congregation, I believe, have been as courteous as I ever saw. Brother Gage and I, we are pressing each other, but we are friends, always have been. Now, then, here was the question I asked last night. Can a child obey its parents before it is born? That is loaded with TNT, no, that's hydrogen, hydrogen. Can a child obey its parents before it is born? Now, faith worketh by love, so then if that child is going to obey God in baptism, he must have the love of God in his heart before baptism.

And last night I asked him the question and he answered it, thank you, "If one is saved, as you say, confession, faith, repentance, be baptized, and he falls away and is lost, as you claim, why don't you baptize him again to save him?" He said, For the same reason Elder Kesner cannot be born again in his father's family. I believe that was the quotation he gave; if I missed it, I will gladly correct it, but that was the substance. Well, bless your heart, Elder, if a poor **eld** sinner, dead in sin and lost, if he can come back the

second time, and be saved without baptism, why all of this cavorting? Don't you know the power of God can save him the first time without it? I knew that had dynamite in it.

Now, folk, the Elder hopped up here tonight, I saw his tactics, he knew there was some dynamite loaded here. He knew a gun was going to boom heavy, and he got up here and he tried his dead-level best to just quote so many scriptures, chapter and verse, so fast that he will come back and tell you that I didn't near answer his arguments. Let him say what he pleases, he lacks a long shot yet answering the fundamental points I have laid down. He has made a stab at them but he has certainly done a good job of veering around. He has not made one single point and one single scripture that I will deny. I am denying his interpretation that you are to be baptized to be saved. That is what I am denying. I will sign my name to anything he has got here, every scripture he has got down, just put it up and I will sign my name to it. I will sign my name to Mark 16:16, not afraid to at all, for "He that believeth not shall be damned, but he that is baptized not"——oh, I missed it, nothing there. Listen, he that getteth on a train and taketh a seat shall go to Little Rock, but he that getteth on a train shall go to Little Rock whether he takes a seat or not. Another one, he that dieth and is buried shall be dead. He that dieth shall be dead whether he is buried or not. He that believeth and is baptized shall be saved, he that believeth not shall be damned. The seat on the train was there for his convenience. The burial of the dead was for the public's convenience, but not the necessity of his being dead; not the necessity of getting to Little Rock. Therefore, on baptism, not the necessity of his salvation but a formal. Thank you, Brother Alexander Campbell, formal. Blood really saves; baptism formally saves.

O. K., listen, here is a question he asked me last night, and he asked it again tonight. Show me one case where any one received faith without expressing itself in some overt act. The thief on the cross. Find where he did anything except believe. Faith worketh by love. Did your faith work by love, Elder? As I started to say awhile ago, I only have one more speech. If he waits until his ten-minute rebuttal to get up here and make some stab of trying to answer "faith worketh by love"—well, I just know he won't do it. He has been as fair as any man has ever been; he just won't do that way. No, I will take it back, it wouldn't be honorable to do it, but if he wants to do it, crack the whip. But if he makes a stab at it then I won't have a chance to come back

and answer him. I predict he is not going to say, "Yes, Elder Kesner, my faith was working by love when I went to the baptistry." If he will just say it now, we will save that last hour and we will close it right now, that will settle it. This is where the thing hinges. Baptism is formal, a picture, the like figure, the like figure. Peter says, "Not the putting away of the filth of the flesh but the answer of a good conscience toward God."

I come again to the chart, but I have already answered it. I come again to Acts 2:38, I believe I have answered that. Baptism no part of the gospel—I will refer to it again before I shall close. Paul said, I Cor. 1:17, "Christ sent me not to baptize but to preach the gospel." Yet in I Cor. 4:15, he says, "I have begotten you through the gospel." Now, listen, if Paul begot those people through the gospel and yet said, "Christ sent me not to baptize but to preach the gospel", then, you can see certainly that Paul was not saving them by baptism. That is as clear as it can be, absolutely so. What is baptism? It is a picture. Now, folk, here is one inevitable—if we are really, literally saved, really saved by baptism, then it is an absolute contradiction of the passage, I John 1:7, "The blood of Jesus Christ, his Son, cleanses us from all sin." If it cleanses from all sin, then there is nothing left for the water. And so if water has to do the cleansing, then there is none for the blood. Now, that is what produced this debate. We have respect; he brought it up; I didn't. I am not wanting to bring this up, but that's what produced this debate. Is it by water or by blood, which one? Baptism or by the blood of Christ? You say, "Oh, I believe it is the blood of Christ". Well, all was forgiven in the blood, then, and there is none left for baptism. Thank you.

#### GAGE'S FOURTH AFFIRMATIVE

Gentlemen moderators, brethren, and friends, you know the Elder is trying awfully hard to keep from repudiating the old King James Version, but he is going to do it in spite of himself. He just can't keep from it; he is not going to have the grammatical construction. I want him to get all this down. I don't want him to say he didn't have time to write it down.

He brings a lot of authorities here, H. T. Anderson. You know, I told him to bring his translations, well, he brought up one. I never heard of Anderson myself. He says he is one of my brethren. Well, maybe he is. I am not a very learned man; I never heard of the fellow. I never heard of his translation. I never did see it. I have 38 translations here on Acts

2:38—I have Baylor University, I have the Short Baptist College at Rome, Georgia: why, I have Baptist after Baptist on this—and you know every one of them translates that same way, just exactly as the King James, "in order to", "with a view to", "unto", "for", not one has said "because of". Why, he brings up a translation I never heard of, and he quotes from Alexander Campbell. You know, people say "Alexander Campbell this and that", you know I have read, I think, one of his books. I didn't get what I preach from Alexander Campbell. I got it from the Bible, right here, this is where I got it. I don't know anything about Alexander Campbell's works. Why, if I had had to rely on men like Alexander Campbell when I came into this debate, Kesner, I wouldn't have been here, wouldn't have been here. And if I had had to rely on fellows like H. T. Anderson, I surely wouldn't have been here because I don't know the man, never did even hear of him. Now, there are his authorities. Yes, he really produced some authorities, didn't he?

He says I brought up the name, Baptist Church. Well, Elder, I know that your people are not ashamed of the name, Baptist. You have it on your church buildings, and since you wear that name there is no reason to be ashamed of it. Stand by it. I didn't bring up that name to ridicule you in any way. I merely was trying to clarify the issue between Baptists and Christians. That is what I was trying to do. I do not want in any way to cast reflections. And I don't mean by that that I don't think Elder Kesner and his group, I know they think they are Christians, I believe he is sincere; I don't doubt his motives; I believe him to be a gentleman; and yet, according to the Bible, I just cannot think he is a Christian, because he has not been baptized in the name of the Father, of the Son, and of the Holy Spirit, for remission of sins (Acts 2:38, Galatians 3:27).

He brings up that Acts 2:38 again and said, "Yes, we will have a lot of Acts 2:38." Well, Elder, I am willing to go tin it from now on. and still "repent and be baptized". Who? Why, the Elder said, "One." Who. one? Why, every one, every one that repents, be baptized. What for, Elder? For the remission of sins, unto the remission of sins, with a view to remission of sins, in order to remission of sins. I do not care how many authorities he brings up bore, the translators are agreed; every recognized authority, that has been received by people, gives it that way. Every authoritative translation, I mean; I don't mean by that any translation he might pick up. Now, I didn't say, I didn't mean to cast any reflection on him about his being able to pick authorities.



I said he was. I can pick a few; I can pick these as authorities; and those others—I don't know so much about them.

He that is baptized not shall be damned. He brings up that question again. What's the verse? You know, he didn't say one thing about the verse of scripture that I gave him. I gave him Luke 7:29-30, that they rejected the counsel of God, being not baptized of John. I gave him that and I asked him why he didn't say one word about that. And I ask him now, You find for me one scripture where it says, that "he that prayeth not shall be damned." Can a man be saved and never pray?

He comes back to I Cor. 4:15; I Cor. 1:17. He harps on that all the time. If I didn't take that away from him! You brethren know that I did. I gave him a parallel passage, and what was it about? Why, it was about the word of the kingdom—that it was not in word only, but that it was in power also. According to this man's exegesis on I Cor. 1:17, it would have been wrong for the apostle Paul to have baptized, for he comes out and says, "The Lord sent me not to baptize." Well, if the Lord sent him not to do a thing and he does that thing, is it right or wrong? Now, there goes that one he has harped on so much here. Why, Elder, you have got to come back and do it just like I do. "The kingdom of God is not in word but in power." That means what? That there is preaching of the word but there is power also, there is something else. All right, the Lord sent me not to baptize yet I did baptize the household of Stephenas, the household of Crispus and Gaius, and perhaps others, I know net. Yes, he baptized; he taught baptism; he said he was baptized (Acts 22:16); it was to wash away his sins.

Now, then, he said, what is baptism? Why, baptism here it is, it is a picture of either the gospel or a part of the gospel, I don't know which he said. And you have it, a picture of the gospel. Well, the gospel is God's power to save. I am just using his own arguments here.

The blood of Christ cleanses us from all sin, he said. I have never denied that.

But, now, I want to get to something else here. You know, the Elder forgets, he signs his name down here (refers to board) and forgets all about it. "Ye have obeyed from the heart that form of doctrine which was delivered you, being then made free from sin ye became the servants of righteousness." That is what Paul said. I put my name under it; Kesner put his under it. All right, watch your tense, they

were then saved. When? When they obeyed from the heart that form of doctrine, that is when they were saved. When they obeyed from the heart that form of "doctrine, they were then made free from sin. Well, what is the doctrine?—the death, burial, resurrection of Jesus Christ. What is the form? I asked him over and over. You talk about a man complaining about not answering questions, I asked the Elder that—he hasn't answered what the form is. He comes up here and complains about a question I have answered over and over and over. And I asked him one and he says not one word—he just signs his name here and does not make one reply. Now, he comes back and makes his argument new, and I have no time to reply to it except a ten-minute rebuttal. But it is all right, go ahead and make it; I am just as fair as you are; make anything you can out of it.

All right, now I want you to watch. What is the doctrine? The death, burial, and resurrection of Jesus Christ. But Paul said, "You obeyed from the heart the form of it." Well, what is the form of it? Go back with me to Romans 6:1, "What shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein? Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." All right, Christ died for our sins; he was buried, he arose. We die to sin; we are buried in baptism; and we rise to walk in newness of life. "If any man be in Christ Jesus, he is a new creature." That is the form of doctrine. I gave it here the other night; the Elder has never called it in question. Now, I have no time to reply to him except in a ten-minute rebuttal when I can introduce no new material. Let him make whatever argument he wants to on it, though; it will be perfectly all right, because he is so far behind now that he wouldn't catch up until next week if I never put up another thing. Chart after chart he has failed to get to. I want to get some of these charts down. You know he complained the other night. What about? Why he complained about my introducing some material before I had gotten to all of his arguments. Why, he had got to hardly any of mine there, and he comes introducing more material. That is all right; it didn't help his case any.

Ephesians 2:8-9, God's grace, man's faith. (Refers to chart on page 69.) Abel offered a sacrifice and by that sac-

rifice—what about that sacrifice? Well, when he offered that sacrifice that was the witness that showed that he was saved by faith. Turn to Hebrews 11:1 and read it. Then in I John 3:12, the apostle John agrees with Paul. All of these things here were accomplished by faith. These were all accomplishments of faith, every one of them, but by a faith that expresses itself in overt action.

Now, he comes to the thief on the cross and said there is your case where that a man received a blessing by faith. Did you note the question? I said give me one case where it is stated in the scriptures, in the Bible, in the word of God, that a man is blessed by faith without that person's faith expressing itself in overt action. It wasn't said of the thief on the cross that he was saved by faith, maybe he was. How does the Elder know? Is he assuming that? The scripture does not say that he was saved by faith. I am not here to argue whether or not he was.

Now, then, I want to give you what the Elder said. The Elder told me the other night, it is on the recorder, that the thief called upon the Lord. Now, was there any overt action in calling on the Lord? Elder, by the way, when you called on the Lord, was your faith working by love? I have asked him that over and over again. When you called on the Lord—you said that we have to call—you know, he left that alone, again—was your faith working by love? Why, the Elder knows that there is a certain element of love in everything we do in obedience to God's word. Now, Elder, don't come back and say that I have never answered this here. I have told you over and over again, and this audience knows, and I don't know why you will continue to ask a question that I have answered over and over—that my faith was a faith that had rebelled against Satan and that it was a faith that pledged allegiance to Jesus Christ. Why, certainly, there was a certain element of love in it. And the Elder is going to have to say there was a certain element of love in his faith when he called on the Lord, according to his own doctrine. Yea, he is in a worse predicament than that, he is going to have to say that there was love of God in his heart at the time he believed. If there was not, then his faith was a sin itself, for any act of obedience without love, says the Elder on page 27 of *Campbellism Exposed*, any act of obedience without love, is sinful. What about repentance? Repentance, then if he didn't have love before he repented, why the very act of repentance was sinful. Who is in the mud on Galatians 5:6? Someone tell me. Am I in the mud, or is the Elder? Elder, come up and grapple with it if you can.

Tell us something about this love that you had. That is what we want to know about. Oh, he has talked about, "He that loveth is born of God"; he has pressed me. I repeatedly have answered his question; I put question after question to this fellow, and he has never attempted to answer some of them. I think he will yet; I believe he will come up and say there was an element of love in every act of obedience to God.

Now, then, here we have it — God's grace and man's faith. All of these faiths expressed themselves in overt action. Every one of them, without the exception of one. Now, he wants me to give one act of righteousness that a man can do before he is baptized. Well, you know it comes right back on his shoulder again, I guess he can take it, right back on his head. Yes, tell me one act of obedience that you did before you called on the name of the Lord? Is loving God an act of obedience?

I want to get to some other things here. Notice this, he left this strictly alone. He says, "I agree with all of that." All right, there it is, the great salvation (refers to chart on page 104.) first spoken by the Lord and confirmed unto us by them that heard him. You brethren can see that. Believe or die in your sins. Repent or perish. Confess me and I will confess you. Be baptized to be saved. Confirmed over here. No, the Elder won't come up with anything like that. Oh, he certainly does deal with my charts, doesn't he? Well, what did he do? Here's one he didn't even get to. I don't know why. Bible vs. Kesner. (Refers to chart on page 103.) Belief plus baptism equals salvation, Mark 16:16. Belief minus baptism equals salvation, that is what Kesner says about it. I had rather stay over here. Repentance plus baptism equals remission. Repentance minus baptism equals remission. I believe the Bible is right. What do you think about it? That little chart over there will haunt him from now on. There is a lot of difference in plus and minus. Yes, there are just a number of things that he has never got to as yet. And he gave up his syllogisms. He has no right to come back to them now. I pointed out the weaknesses of his syllogisms and he never said one thing about it. He never called in question my saying that they were erroneous, because he knows that middle syllogism there will not stand. He is bound to or he would have had something to say about it. Surely he didn't miss getting around to all of them.

Now, he begins to tell what I am going to do when I get back up here. Well, Elder, you know I told you the other night when you put one little old bedsheet up here and argued

on it all the first night and then came up here at the end of the proposition and dumped all this Epistle, I told you then I would feel at liberty to do the same thing. But how did I do it? I leave it with this audience. I want to be as fair as this man. All through this discussion he has continuously said, "I know this man is fair. He is as fair as can be." He will turn light around then and say, "Well, look what he has done here." Now, Elder, I am not trying to do you that way, and I don't care for your doing it if you want to. I don't feel hard about you for doing it, but I want to show you now what you did. You said, "Why, he came up here and covered me up light at the last." At the very first of my affirmative I set these charts out. I didn't wait. Why, I put two of them up when I was in the negative. And all of them except two little old charts have been up all the time. And the Elder can't find time to get around to them.

And he said, Now, why is it that we don't debate John 3:5-8 any more? You had two nights to introduce that, Elder. Why, I would have been perfectly willing to debate that with you. Do you know what he does? Everything this man does is a bluff. Ever since we started this discussion, he comes up and he says, "Now, I will get to that tomorrow night. I will get to this tomorrow night. Oh, I am loaded for him. I have a gun and the pistol's cocked." But it hasn't gone off yet. Now, he says, "I am going to let her go now." I don't have anything but a ten-minute rebuttal and he said, "Now, I am going to let the big gun go."

I have another chart that I want to call your attention to. This is one he has left strictly alone—the order of baptism and remission of sins, or salvation. (Refers to chart on page 84.) The Elder can't find time to pay his respects to this. Why not? You talk about something being loaded with atomic energy, here it is. Yes, this is it. What is the order

THE BIBLE IS RIGHT  
BAPTISM

Mark 16:16 Believe—Baptized—Saved.  
Arts 2:38 Repent—Baptized—Remission of sins.  
Acts 22:10 Arise—Baptized—Wash Away Sins.  
ROM. 6:3 Baptized—Buried—Into Christ.  
Gal. 3:27 Baptized—Into Christ—Put on Christ.  
1. Pet. 3:21 "Baptism doth also now save us."

of the Holy Spirit as it spake through inspired men? First, believe, then baptism, then saved. What is the order as it spake through the apostles? First, repentance, then baptism, then remission of sins. That is directly out of God's word. That is not what Alexander Campbell said; that is not what H. T. Anderson said; nor is it what Willmeth said. That is

what Peter, Paul, James and Jesus Christ said. Yes, sir.

Acts 22:16, "Arise, be baptized, wash away thy sins." You know, I am glad the Elder is warming up. It gives me an opportunity to do that. Romans 6:3, "baptized, buried into Christ." All right, watch it. Galatians 3:27, "baptized into Christ, put on Christ." All right, watch it. "Baptism doth also now save us."

Let's notice this here. Here is his chart on Peter's explanation, "Wherein a few, that is, eight souls were saved by water." All right, then Elder Kesner does not even believe that these eight souls were saved by water. I have it in his book that they were really saved by the Ark, and were just figuratively saved by the water. Yes, he gets a figure everywhere he goes. That is the reason that he has to read Mark 16:16, "He that believeth and is baptized is really and declaratively saved." He fires it back over here, really and declaratively. Repent, and be baptized every one of you because your sins have been washed away. Who was the man who was crying tense, was crying tense, was crying tense, all the way through this? Oh, he said, "I am going to hold his feet to the fire on these tenses." Well, has he done it? Every passage that he picks up of mine, he won't even take the tense there, but he takes it and changes it. When it is future tense, he changes it to past. You know, there is as much difference in that as there is in plus an J minus. Why, he doesn't think anything about that. Why, no He is not an authority, but he will take what the authorities say and go contrary to these authorities here. That is what the Elder has been doing all through this debate, taking what some other authorities said. Why don't you leave Dr. Pettit alone? Why don't you take this? Why don't you forget about Alexander Campbell and get your head down in God's word, and forget about what N. B. Hardeman says? I don't know N. B. Hardeman, never met him, have no reason to call in question or either to endorse what he says. I have all the authority I need right here, every bit of it. And you just call up every man like that you want to, I believe I have enough to off-set them.

Now, he comes on down here to baptism. He can't always determine just exactly what water is going to mean, one place it means the Ark, and in another place it means the Spirit. Yes, one time it means one thing and one the other. But we have got to have a man like this to tell us what it means. It might mean buttermilk or something else, but according to him, it never means water. When it says water, don't take it that way; the Bible just doesn't mean

water when it says water. No, it doesn't do that. My friends, take what the Bible says; read your Bible; study your Bible.

What does the Bible say here? The Bible shows us beyond a shadow of a doubt the kind of a believer that is saved. Notice these syllogisms. He hasn't paid his respects. He has camped right here, after I answered over and over and over one thing. Has he ever got into my syllogisms and tried to disprove them? How did I deal with his syllogisms? I took them up. I showed the false premises, that is what I did, and I showed they couldn't stand. Notice this one. Hearers are saved (John 6:45). All hearers are not saved (Matt. 7:26). Only hearers that doeth are saved (Matt. 7:24). (Refers to chart on page 42.) Why, Elder Kesner says no, they don't have to do anything because faith is the one thing they can do without doing anything, that is the kind of reasoning this fellow does. Believers are saved (John 3:36). All believers are not saved (John 12:42). Only a believer whoso faith worketh by love is saved (Galatians 5:6). There is the word "worketh" again. Now, Elder, I have admitted, and I want you to do with it what you will, that there is an element of love in every obedience to God, and that includes calling. By calling, here we are, what has he done with calling? Did he turn over there and even read Romans 10:14 that time? You know he can't find that passage. You know what I am going to do? I am going to turn over to that. Elder, I am going to leave this book open right here. Now, down here, after you read 8, 9, 10, you come on down here to verse 14 and get on down there and read that. "How shall they call on him in whom they have not believed, and how shall they believe in him of whom they have not heard?" Yes, callers are saved. All callers are not saved. Has he ever called that in question? No, sir. Well, what kind of a caller? A caller who will do what? A caller that will do His will. Matt. 7:21, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father in heaven."

Now, I want to get here and notice Acts 22:16. What about Acts 22:16? "Arise, and be baptized, and wash away thy sins, calling on the name of the Lord." I want to know, did the apostle Paul, in being baptized, call on the Lord before or after baptism, or simultaneously with it?

I want to take you back again to Pentecost. He has pointed out one thing on that, but he has never got down to the real point. As we go back with the eye of faith, we find Peter preaching, and what does he preach? Christ crucified, Christ resurrected, and they believed that. He has never

questioned that they believed that when Peter concluded his sermon, he is afraid to. Oh, yes, he can get to a lot of things now since I have no time to reply, but he couldn't do it all this time. Yes, he was afraid to. Now, I know they were not saved because Peter said, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins . . . 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. And many other words did he testify and exhort, saying, Save yourselves", yes, still unsaved, "save yourselves from this untoward generation. Then they that gladly received his word were baptized." Now, I have asked the Elder over and over to find one intimation, just one, that they were saved before they were baptized. He comes up here and calls in question the grammatical construction of Acts 2:38, and he calls in H. T. Anderson, Alexander Campbell, and somebody else. Ail right, but now watch it after they were baptized. After they were baptized, they continued steadfastly in the apostles' doctrine—fellowship, "what fellowship hath light with darkness?"; breaking of bread, "And I appoint unto you a kingdom, as my Father hath appointed unto me; That ye may eat and drink at my table in my kingdom." There is not one intimation after their baptism that they were unsaved. They are in the kingdom; they are saved now. Prior to this, he has not found one intimation, not one, of their being saved, even though he hasn't called in question what I said about their believing at the close of Peter's discourse.

Now, friends, I want to beg and beseech each and every one of you, don't take what I say about this. I put these charts up here, a number of you have copied them down, I want you to go home and read them and make up your minds—not according to me, not according to Kesner, not according to H. T. Anderson, not according to Campbell, not according to N. B. Hardeman, or any other man—but according to the inspired Peter, the inspired Paul, the inspired Jesus Christ, meek and lowly, crucified for your sins, shedding His blood that you might have remission of sins through obedience, and He is the "author of eternal salvation unto all them that obey him." Hence, you must do, you must work, you must do; there is overt action, it must be expressed. Read your Bible, lovingly obey the Bible, and heaven will be your home one day. And I thank you.

#### KESNER'S FOURTH NEGATIVE

Honorable opponent, gentlemen moderators, ladies and gentlemen: It affords me much pleasure in this concluding



speech to come back and answer my opponent. Now, he said in conclusion, lest I forget it—you must work, you must do—he emphasized that in his last statement. And he made several statements during the time, whether he intended to or not, he left the emphasis that I don't have the right now to answer anything he has said. Certainly, I don't have a chance to reply, but he does. That's why, I presume, that he asked for the ten-minute rebuttal. It makes no difference about his having it. But now he has a chance to reply. Yes, under the laws and rules we are working under, I have a right to answer anything that he has said if I want to, that he has laid down; that is right. He won't deny that.

Now, then, the Elder has complained much about me and the King James Version. I hardly think that is fair. He and I are going to stay good friends, but I don't mind telling him when he is unfair on a thing. He told me so. I think it is entirely unfair to charge a thing upon a man (that is among rules we agreed to verbally before our moderators, according to the rules of order) that it wouldn't be charged on a man unless he has acknowledged it. I haven't acknowledged that I am trying to get rid of the King James Version, not at all. I haven't even intimated that. I just have the man's feet to the fire is all. I just have the man's feet to the fire on that grammatical construction. That is just exactly the way Acts 2:38 reads, "Repent, and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins." And that is what he has been preaching and preaching and preaching. That is the King James. I haven't repudiated the King James. I demand you to find it on any of the tapes if I have; but I have brought up what scholars say on the grammatical construction. And he certainly didn't deny the grammatical construction. He knew better to. He had that much good judgment and wisdom. And, therefore, that is why I say I have the man answered on everything.

Now, he has played the same trick a lot of folk have played—to put up a whole lot of scriptures. He said I didn't answer them. I did answer them. Now, listen, until he produces an argument that is contrary to what I believe, and I accept it, that settles it. I believe every scripture he has put up there and that is enough, but I do not believe his interpretation of them, and I have proved that I don't by the arguments that I have laid down, I have shown. He is trying to prove that you are saved by hearing, and faith, and working, and calling, and baptism. Elder, if that is your position, I deny that. These scriptures you have quoted here do not teach that you are saved by baptism, nor saved by any of these, but neither are you saved by works, "not by works of

righteousness which we have done." The scriptures are in abundance, teaching that we are not saved by works. We are saved by the grace of God through faith, that which Jesus accomplished upon the cross of Calvary. I want you to know that that stands in the conclusion of this debate unanswered. Now, get it, get it, I don't have to follow him around on a thousand tilings that don't pertain directly to the proposition. I determine we are going to scrap over baptismal salvation, or saved by faith. That is true, and I am sticking to it, and I deny that one can be saved by these scriptures (referring to Gage's chart)—by faith, and calling, and hearing, and baptism. You are saved at the point of faith! I have argued that all the way through. What point? You are saved at the point of faith! I have begged the man the four nights we have been here to just please tell me at what point of faith. You know he hasn't done it. Bless your heart, I am not afraid of these charts, not a bit in the world.

There is Kesner and the Bible. (Refers to Gage's chart on page 103.) Well, well, who said that was Kesner? Belief, baptism, salvation. Belief minus baptism equals salvation. I never made any such statement as that. I said, "Salvation by faith." That was his presumption; you know he assumes things. I said, "Salvation by faith, before baptism." That is what I discussed. Repentance minus baptism equals remission. Now, that is what he says. I said that repentance is unto life (Acts 11:18). And that stands; it has stood; it will continue to stand. You have life, and when you receive life, life received, be baptized. Any more charts around here? (Yes, lots of them.) Oh, I like to finger through them.

Then, we come to these four. (Refers to Gage's chart on "The Great Salvation"—page 104.) Faith (Romans 10:10). Repentance, well, I have attended to that. Confession. Baptism. Every one of them, you say I haven't answered them? Listen, I have answered them over and over, one by one; I don't have to come right here and just stand here and go over and over them individually. I have answered Acts 2:38; Romans 10:10; I Peter 3:21. And I answered I Peter 3:21 awhile ago. What did he say when he came back awhile ago? Silent as a tomb.

Now, then, sir, well, he has lots to say. He doesn't know about Alexander Campbell. I have a lot of confidence in the old boy, but I believe he knows something about him, I really do, but I am going to leave it there. He says, "I don't know anything about him", but I believe he does, don't you? I think so. And about H. T. Anderson. I will not hold his feet to the fire as to whether he knows the man. I don't know

whether he does or not. H. T. Anderson lived years before he or I either one were born. I know about him and I have read about him. but anyway that is all right. They are scholars; you are talking about what scholars say who understand Greek grammar. Dr. Robertson and others I have mentioned understand Greek grammar. And so here is the Greek, here is the translation, "Ye repent", all of you repent, and each one be baptized, each one who repents be baptized." And since repentance is unto life, then, we baptize a live person.

And, oh, lest I forget it down the line, right now—he comes back and warms up just as warm as he can to my question for four nights, but he shuns away from it. But that is red hot, he can't stay too close. If he answer's that thing, it won't do. "Why, Elder, don't you know there is just a little bit of an element of loving in everything that you do in obeying God?" O. K. Elder, did you have a little bit of faith working by love then when you were baptized? Just a little bit, Elder? I ask you, did you? Did you? Will you acknowledge it? And I have begged him for four nights—were you baptized on a living faith or a dead faith? Why, friends, just a clarification of these questions would have saved all of his trouble of going off somewhere and building those long charts. Yes, sir. Was it a dead or a live faith? That would settle it. We can get that all fixed in a hurry. Was your faith working by love? Was it dead or alive?

I Cor. 1:17; 4:15. He says, I have answered that, and I have answered that, and if he wants to come back I will answer it again. Well, here I come back, because you haven't answered it. You did your dead-level best to dodge it. But answer it! Paul says, "I have begotten you through the gospel." All right, what is the gospel? Is the gospel baptism? That is what you signed your proposition to in a sense—that you cannot be saved until you are baptized. Therefore, the baptism is the gospel, but the gospel is (yes, sir, I will agree with him if he will stick to it) the death, the burial, and the resurrection. It is the good news. The gospel, qualified by the definite article "the", the gospel of the Lord Jesus Christ. That is the good news of the death, burial and resurrection of Jesus Christ. And Paul says, "I have begotten you through the good news, that Jesus died for our sins, according to the scriptures, was buried and rose again, according to the scriptures. I have begotten you through the gospel." But I Cor. 1:17, "He sent me not to baptize." Sent me not to baptize—oh, he said, "Now, then, of course, why, surely, the Lord probably sent Paul not to baptize, but certainly that is

all right, anyway, certainly." Wait a minute, what good in the world is Paul's preaching if he was sent out on a mission "not" to baptize? Folk, what in the world would he have accomplished anyway, if it is going to take the baptism to save them, what good will he do? That is just good old dodging, that is all. Talk about I am a dodger and run and won't answer but run, and so on and so on, well, brother, he is a pretty good dodger, too. Why doesn't he walk up to these scriptures here, the plain, clear-cut facts? We signed up to debate that baptism forgives sins. We want the scripture where it says, where is the scripture? I ask for it again even though I am concluding, I ask for it again. Please tell this audience when I am done, if you will, where is the scripture that says, "He that is baptized not shall be damned?" The moon shall be turned to blood, and the stars shall fall from heaven, and the fire shall roll from pole to pole, and time shall be no longer, before he will ever find it in the scriptures. It does not say it. But the scriptures do say that "He that believeth not shall be damned." "He that believeth not shall not see life."

He made a reference to my syllogisms. Bless your heart, I put those syllogisms over clearly. It was Mr. Gage that said they wouldn't stand up. But Mr. Gage dees not know; chose syllogisms will stand up. They are plain, clear-cut statements of the scriptures to which they were applied, and I am perfectly willing to risk them. And that isn't all—a lot of you may be particularly interested (I am not taking the advantage here, but since he brings it up here, I want to mention it) (you just go right ahead), all those syllogisms are in here, right there in the Kesner-Hogland Debate, every one of them. And I am happy that they are in print. I intentionally, when I was in the debate with Elder Hogland, I intentionally placed them in there because I knew I was going to print it, and therefore I wanted them in there. And so, if you want to study the syllogisms, they are there. I am certainly glad they are there. And since the Elder has advertised it so well, I would be glad to get your dollar for Campbellism Exposed. He did me a good deed here advertising the book. Thank you. Thank you, so much.

He says, "Now the way that he answered I Cor. 1:17—that the gospel came not in word only but in power." Now, then, he has left the emphasis, the way I caught it, maybe I am just too dumb to understand, that you are going to have to be baptized before you can ever get to it. Now, my friends, the power of God—listen to me, Romans 1:16, "For I am not ashamed of the gospel of Christ for it is the power of

God, through faith, unto salvation." There is your power—the power of God through faith. i

Now, on Acts 22:16. My, my, my, but he surely is trying to sweat under that, isn't he? Acts 22:16 just for a moment. Let's go over there and see just a minute. There where he gave Acts 22:16, I had no intention of running from a thing. There is not a thing in Acts 22:16. There is another account of it in Acts 26 where I went over to show what Paul was told to do when he was born yonder on the road to Damascus (I Cor. 15:8), when Paul says he was as one born out of due time, and there where he was told to go "to Damascus and it will be told thee what thou shall do." And my dear opponent here emphasized the fact last night that Paul received his call to the ministry down there instead of being born again. And I referred to the fact that he had a call to the ministry before salvation if his position is true. He never did try to answer me on that. So, my friends, let's notice here just a moment. Since he has insisted that I pay attention to this, in the ten-minutes he has, he has the opportunity to answer, because here is a new scripture that I haven't used on this, because he has called for it. So, Eider, I want to be fair to you, it is Mark 1:40-44, you may have the opportunity there. Now, here in Acts 22:10-16 where it says there, "Wash away thy sins, calling on the name of the Lord", here is an analogy of this as seen in the cleansing of the leper in Leviticus 14:1-8. The priest was to go forth put of the camp and look upon the leper and if the leprosy was healed in him, the priest was to take two birds, cedarwood, scarlet, hyssop, etc. for them that were to be cleansed. After all this, he that was to be cleansed was required to wash his clothes, shave his hair, and wash himself in water that he might be clean. Now, you see his case here? First, a real cleansing. Second, a formal cleansing. Now, first, there was the real cleansing before the formal cleansing took place. Now, then, in Mark 1:40-44, "And there came a leper to him, beseeching him, and kneeling down to him, and saying unto him, If thou wilt, thou canst make me clean. And Jesus, moved with compassion, put forth his hand, and touched him, and saith unto him, I will; be thou clean. And as soon as he had spoken, immediately the leprosy departed from him, and he was cleansed." Notice, now then he is clean. "And he straightly charged him, and forthwith sent him away; And saith unto him, See thou say nothing to any man: but go thy way, shew thyself to thy priest, and offer for thy cleansing those things which Moses commanded, for a testimony unto them." Now, then, there is the same way here in which Paul was baptized formally as a testimony of his real cleansing. He was first cleansed by

the blood and then he was formally cleansed. He never did just come on out plainly and accept the fact that blood literally cleanses or formally cleanses. Now, why doesn't he acknowledge that and make that clear? That would clear the thing. I John 1:7, "The blood of Jesus Christ cleanseth us from all sin." What is left? I am still asking him that. He can answer it if he wants to when I am down. When I am through speaking for the night, please answer it. If the blood cleanses all sin, what's left for the water to cleanse? Now, that is where the jaw bone of this whole discussion hinges.

Baptism, what is it? It is a picture, a symbol of the death, burial, and resurrection of our Lord.

Now, then, the blackboard. He says that I never answered—well, gracious, I signed it. Isn't that enough? Perfectly satisfied with it. He is trying to say that this is "baptized to be saved." Well, let him prove it first. He said that that was what it was. I am here to deny what he proves. Let him prove it first. I signed it.

Romans 10:17, let's turn just a moment to Romans 10:10, I believe, he said, he emphasized so heavily — purely not thinking I overlooked it. I didn't intend to miss a thing. Romans 10:10 — "For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. For the scripture saith, Whosoever believeth on him shall not be ashamed. For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him. For whosoever shall call upon the name of the Lord shall be saved." I accept every bit of it. "How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?" I accept every bit of it. Certainly. "It pleased God by the foolishness of preaching to save them that believe." We send out missionaries; we establish pastors; we establish evangelists; and we send out men to preach the gospel and to scatter the good news, the death, burial and resurrection of Jesus Christ:—that the people, the heathen, that have not the gospel, may hear the gospel. But what is the gospel? Death, burial and resurrection. Paul says it is not baptism for he says, "Christ sent me not to baptize, but to preach the gospel." But, now then, coming on, it says, "How shall they preach except they be sent? As it is written, How beautiful are the feet—". Well, he hasn't got anything there. I don't think he has any argument there. I am not missing it purposely. Verses 16 and 17, "But they have not all obeyed the gospel. For Esaias saith, Lord, who hath believed our re-

port?" Now, there is your question of obedience right there. I am giving it, and he never did answer it. He talked about my refusing to answer; why don't he come on, right there it is. "Esaia's saith, Lord, who hath believed our report?" Well, it says there they have not all obeyed the gospel, "who have believed our report," so then the gospel is preached and calls sinners to repentance, and "Whosoever liveth and believeth in me shall never die. Come unto me all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me for I am meek and lowly in heart and ye shall find rest for your soul." Calling sinners unto repentance. Certainly, but they have not believed our report. What is it? The preacher preaches. We are reporting the gospel and they have not believed our report; so then "faith cometh by hearing and hearing by the word of God"—answers exactly what the obedience is. Yes, sir, the obedience of faith working by love. Come on now, maybe when he comes back—I have him almost over the hill, I wonder if I will get him over this next ten minutes? Yes, just a little bit of an element of love, just a little bit. Well, I hope he has enough to be saved, and I hope he will tell us yet before we are through. Did you have a little bit of enough faith working by love when you were baptized? I can say this before I shall be done with this debate, as far as I am concerned I can say this, that we either have faith working by love when we are baptized, or we don't have any salvation at all. I will stand on that until the world is on fire.

My dear friends, different times he has said, "Well, now I admit maybe I am not right, I may be wrong in saying things, and so forth and so on." I don't claim to be perfect, but there is one thing I will admit—I don't think I am right on the plan of salvation, brother, I KNOW I AM RIGHT, and, brother, I will die at the stake of the martyrs for that. And I will tell you something else, Elder, for your good, when you meet another one. If I, J. W. Kesner, did not know for sure that I was right, I would have never signed the proposition to meet you. I wouldn't debate anything that I was in doubt about. I won't ever preach that to my own people. When it is something I am not sure that I am definitely right, and know that I can get on the scriptures and stand until the world is on fire, I will just wait until I do understand it, I won't preach it. And, brother, when you call on me for debate, and when I sign up with any of you for debate, you can be assured that J. W. Kesner believes with all of his heart and is perfectly convinced — well, I know, absolutely I know, that salvation is only through the blood of the Lord Jesus Christ; the blood of Jesus Christ

cleanses from all sin.

But the baptism formally cleanses. It is a picture, and I am glad of it. I am proud of baptism. I am proud of the beautiful picture. I thank God for the beautiful picture. I love the picture; we practice and use the beautiful picture. But, my friends, that is all it is—a picture to declare, to manifest. We put on, as Galatians 3:27, we put on baptism as a soldier puts on a uniform to identify us as a Christian, not to make us Christians. Why does a soldier put on his uniform? What for? That he may be identified to be one of the soldiers of America. The uniform does not make him a soldier; it identifies him as a soldier. He first must be a soldier and then he dons the uniform to be identified as a soldier. And the same way, Galatians 3:26-27, "For ye are all the children of God by faith in Christ Jesus", period. "For as many of you as have been baptized into Jesus Christ have put on Christ", donned the uniform, identified with Christ, identified as a Christian. I am sticking, he can cry all he pleases, he knows, you know, and everybody else knows, that I am sticking right? directly to his proposition that he has signed, and the one that I signed, that we are saved by the blood of Christ, through faith in Him, or we are saved by baptism. He signed up, "saved by baptism." That is what he said, you must be baptized to be saved. And, therefore, that is the show-down. Romans 6:1-6 brought up again. And Romans 6:1-6 is that beautiful picture as I said a moment ago, that beautiful picture, the symbol of the death, burial and resurrection. We do not wait until we get into the water to die. We die unto sin before we get to the water. We must be dead to sin and alive unto God. That is why our faith worketh by love. One thing about it, this audience will never forget that scripture. You may forget a lot that he and I have put up here,, but I dare say you will never forget that one, will you (Gal. 5:6)? Because I begged the dear man all this time. He said, "Oh, I hope he won't come back again." Well, I have to come back to try to get the answer. Oh, he says he knows there is a little element of faith in everything we do. I said, Was your faith working by love when you went to the baptistry? That is the thing he hasn't answered yet.

He comes back then and mentions the fact that I answer him on the overt act of faith. And I gave him the chief. Now, he cries about that:—the overt act. Now, then, Elder, I am going to tell you how I interpreted you. When you said the overt act, I took it that you meant some act of righteousness that you have been preaching. Now, the kind of actions or deeds he had was faith that was working by love.



I have accepted that all the time; that is not an overt act. Faith worketh by love, that is the work of God in regeneration. Overt act is an act of righteousness—deeds on my part or your part, or the individual. The poor thief on the cross couldn't do any overt act. All he could do was to believe on Him and ask Him to have mercy on him, for he said, "Lord, remember me when thou comest into thy kingdom." And He said, "This day thou shalt be with me in paradise."

Now, then, one-half minute and I am through, and I want to express myself before I close. My appreciation and thanks to every one of you. You have absolutely been nice and courteous. While this dear man and I have been pressing each other and all that, we have no ill will, no ill feelings, I feel just as warm to him as when we began and I do to you and all these brethren of your church sitting here. And I hope you feel that way toward me. And I appreciate the fine spirit. Now, give my friend the best of attention. Don't get up and move and go to moving out on him like you did me last night, I mean night before last. Please sit still. I am not saying his people did it now, some of my people did it, too. I am not making any charge. I want you to listen until we get through. Thank you, Elder.

#### GAGE'S TEN-MINUTE REBUTTAL

Ladies and Gentlemen: I am glad to come before you in this remaining ten minutes to summarize some of the things that have transpired during this discussion. You know, the Elder has warmed up quite a lot. He said, the first thing, I want to pay my respects to, he said, now I came up here and I complained about his going to answer my arguments and I wouldn't have but ten minutes to reply. Well, Elder, do you know where I learned that? I learned that the other night when you did the same thing on that proposition. And you know I refused to even answer some of yours. I said I won't take advantage of you. I just wanted to be as fair as you, so I will just wait. Now, Elder, that is where I learned it. Don't try to come up here and brand me as unfair.

Now, he says, "I know I am right." Well, you know I told you I knew I could be wrong in anything, but I tell you right now, I am more sure of myself than I ever was in my life. Because the Elder has miserably failed, and I will show you why. Right here I hold in my hand, and he didn't deny that I had on this paper "Baptist Doctrine", and I want to read it again. Here it is. Here is what the Bible teaches and what Baptists teach, and my opponent did not deny it. You turn back there and play your tape and see if he didn't.

"And were all baptized of him in the river of Jordan, confessing their sins", Mark 1:5, that is the Bible. But listen to Baptists, "And were all baptized of him confessing they had no sin"—there is your man. Here is the Bible—"The Pharisees and lawyers rejected the counsel of God against themselves being not baptized of him" (Luke 7:30). Here's this fellow, he didn't deny it, "A man does not reject the counsel of God being not baptized",—just like that, yet he knows. Well, how does he know it? Why, J. W. Kesner told him, it wasn't Peter, Paul, nor Jesus. Here is the Bible, "He that believeth and is baptized shall be saved" (Mark 16:16). Here is what Baptists say about it, "He that believeth and is saved ought to be baptized if the church votes him in", that is what Baptists say about it. But is that what the Bible said? Why, he knows he is right. Well, now, the apostles didn't tell him he was right. This man admitted this was his doctrine, and I am showing you. You know, he told us in defining his proposition that he meant by "teach", as the Bible sets forth in clear language. Am I reading from God's word clear language that even third and fourth grade students can understand? Why, certainly I am. Here is the Bible and here is Kesner. "Repent and be baptized, every one of you, in the name of Jesus Christ for the remission of sins" (Acts 2:38). I hope you will take all these down. What do Baptists say about that? "Repent and be baptized because of the remission of sins." He didn't bring the translation that said that. He doesn't have a translation to stand with him. Here's what the Bible says, "Arise, and be baptized and wash away thy sins" (Acts 22:16). But Baptists say, "Arise and be baptized because you have no sins to be washed away." That is just a slight difference in this fellow's doctrine and the Bible, slight difference. Here's the Bible, the Bible says, "The like figure whereunto baptism doth now also save us" (I Peter 3:21). Why, he said, "I didn't repudiate that old King James Version." Yet, he tried over and over. He miserably failed. I will admit he didn't do it, but he tried. He did his dead-level best to teach Baptist doctrine. What is it? "Baptism doth not also now save us." That is what he tried to teach, yet he said he didn't repudiate the King James Version. He did. Here's the Bible, the Bible says, "As many of you as have been baptized into Christ have put on Christ" (Galatians 3:27). Why, Baptists say, "Baptized into the Baptist Church." And I placed the charge on him there, he didn't deny it, that it is easier to get into heaven than into the Baptist Church. All right, what else? Here's the Bible, "Therefore, we are buried with him by baptism into death" (Romans 6:4). "We get into the death of Christ without baptism"—

that is what my friend teaches—what he has been trying to teach you all the time.

"Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God" (John 3:5). You know he complained about an argument on John 3:5, and when I introduced it, he didn't touch it. Are you afraid of John 3:5? He said, "Why, give us something on that." I read it, and he didn't touch it. What is the matter? Why, I would have been glad to have given him plenty of John 3:5. I told some brethren I figured the Elder would want to make a stand here, and I am ready; I have the gun loaded. He comes up and had two nights to introduce it and wouldn't do it, and when I introduced it, he wouldn't touch it. Are you afraid of John 3:5?

All right, here is another one, the Bible, "According to his mercy he saved us by the washing of regeneration and the renewing of the Holy Spirit." He never did tell us what washing of regeneration was. You talk about a fellow that's behind on questions, why, he didn't answer anything. This fellow said we didn't have enough sun to make a shadow. I am glad we didn't have; he wouldn't have been here for the whole debate if we had had. He is afraid of a shadow. Didn't answer it. The Baptists say, "He saves us without the washing of regeneration."

Now, I gave you the solemn admonition of Jesus, "He that climbeth up some other way, the same is a thief and a robber" (John 10:9). Now, he didn't say this wasn't Baptist doctrine. My friends, he said it was, and I am glad he said it was because I know there are a lot of you good people out there that really do not know just exactly what Baptists teach. You don't know how they are contradicting the scriptures. You have listened to Elder Kesner and you have heard him say, "I know, I know, I know." That is his proof. Why, I have given him the scripture, and I have abundantly given it unto him, and the Elder has failed to get around to it.

Back here to this one. Give me that stick here a minute. "Ye have obeyed from the heart that form of doctrine which was delivered you, being then———". You know what I said, I said that "dead to sin", that "buried in baptism", that "raised to walk in newness of life", I said that was the form of doctrine we are to obey. Did he call it in question? Do you want to shake hands on it, Elder? Is that the form? I gave you all the time in the world. Come on, I will baptize you. No, he won't do it; he is going to hold on to it. Why, he didn't call that in question. "Obeyed from the heart that

form of doctrine, being then——". When? After you obey from the heart that form of doctrine. That is when. Watch your tense, Elder. Yes, he got off the tenses, didn't he? He forgot about tense. Well, I am saying I can stay with the tenses of the Bible, and I don't have to change them from future to past perfect either to stay with them. And yet he reads Mark 16:15-16 like this, "He that believeth and is baptized is really saved and declaratively saved." Yes, you have got a real something and a figure there. Faith really saves, oh, he said, "the blood really saves." You know. Elder, you told us a man was saved at the precise point of faith. It is faith that really saves. Don't you remember?

I want to get to that question, he said, "Now, listen, here is something that is going to be on your mind from now on." Well, I have said to my Elder here that my faith in Jesus Christ, that in any act of obedience there must be an element of love. And I asked him over and over and over. Did I get that much out of him? I asked him was his faith working by love when he called on the Lord? He said he had to do it. Friends, you will not forget that. This Elder comes up and charges me, "You won't answer; you haven't got any nerve." Well, why didn't you answer that? He had all the time in the world. He didn't answer it. And then he puts the charge, or tries to, on me. You people knew it isn't so. You know it isn't.

My friends, I want to say unto you that I have greatly enjoyed this discussion. It has strengthened me. It has shown me clearly that the Bible will refute Baptist doctrine. And my Elder has abundantly proven that unto you. He has done it over and over. He hasn't denied it. I brought up the charges. He didn't notice them. He ignored them completely. What is the matter with them? Why, as the Elder said, listen, they are loaded with dynamite at both ends. Amen, yes, sir, they are. That is right. So, he left them alone. But you study the Bible. The apostle Paul said "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek." And, I thank you.