

The Borden-Bogard Debate

FOUR DAYS' DISCUSSION

BETWEEN

ELDER E. M. BORDEN

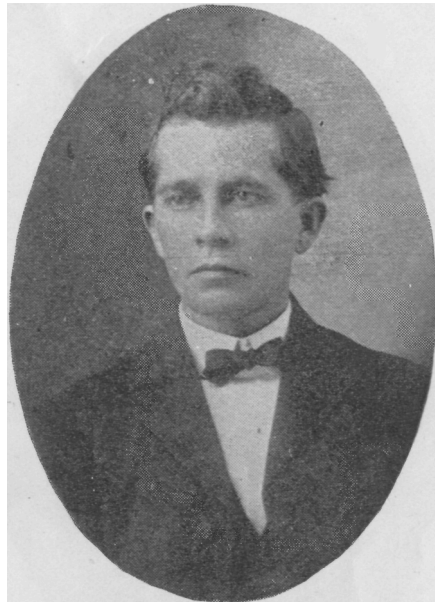
AND

ELDER BEN M. BOGARD

*Covering the Issues Between the Church Known as The
Church of Christ and the Church Known
as the Missionary Baptist.*

REPORTED IN SHORTHAND BY
W. L. BOURLAND,
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Bogard, Little Rock, Arkansas.



ELDER E. M. BORDEN
Editor Christian Pilot



ELDER BEN M. BOGARD
Editor Arkansas Baptist

INTRODUCTION.

The Borden-Bogard Debate was held at Balch, Arkansas, July 26-29, 1909. The debaters were both invited by their respective churches to hold the debate.

Eld. W. W. Young was moderator for E. M. Borden, and J. I. Martin was moderator for Ben M. Bogard.

The rules under which they debated were Hedges' Rules of Debate, with this added rule:

"It is agreed that the debate be taken by a stenographer and that it be published as spoken, no changes to be made except to correct grammatical errors."

The following is the debate as spoken.

THE BORDEN-BOGARD DEBATE.

Subject: "The Scriptures Teach That the Church of Christ Was Established on the First Pentecost After the Resurrection of Christ." E. M. Borden affirms and Ben M. Bogard denies.

Mr. Borden spoke as follows:

Gentlemen Moderators, Ladies and Gentlemen—To say that I feel greatly pleased in having been called upon to represent my brethren in this discussion is stating the actual facts in the case. Since the announcement has been made for this discussion some changes have taken place, or, rather, additions to our first understanding, and Mr. Bogard and I have agreed to have this debate published. Realizing that neither of us could claim to stand at the top, so far as being representative men, we feel that we are representative men as far as we are able. I realize that there are men above us; but as there are more little minds than there are great ones, we, perhaps (Mr. Bogard and myself), may reach more of the little minds than should some of our men who are above us when it comes to information and actual debating ability.

Now, the proposition that we have for this time is the establishment of the church, I affirming that the church of Christ was established on the first Pentecost after the resurrection of Jesus Christ.

It is proper and right that I should define the terms of my proposition, so that there can be no misunderstanding about it, on the part of my opponent or this congregation.

The word "establish" we understand to mean "to set up" or "to found." By the word "church" we mean people who have been called out from the world by obedience to the gospel of Jesus Christ, becoming citizens of the kingdom, etc.

The word "*ekklesia*," the Greek word from which we have our English word "church," means an assembly, and the expression "church of Christ" shows that it is an assembly of Christ. There is one sense in which this congregation here this morning could be called an "*ekklesia*," of God's people," while in the true sense of the word neither Mr. Bogard nor myself would look upon it in that sense.

Now, the main issue that I wish to get before you this morning is that the word "church" means the local assembly, such as the church at this place, the church at Batesville, or the congregation at some other place; that is what we refer to as "churches," in the plural number; but there is a sense in which the word church is used that refers to all the redeemed, or, as Pendleton puts it, "the redeemed in the aggregate." All saved people are in the church. Now, with these two ideas before our minds, and my proposition having said "the church of Christ," used in the singular number, then it is confined to the church that contains all the redeemed in the aggregate, and I do not suppose that Mr. Bogard will deny the definition of this proposition; that is, he will not say that the "church" is used in any other sense than that I have mentioned; neither will he say that the "church" is only used in the sense of a local assembly. If he does, then of course "it would be necessary that we should bring out points that will not be brought out, unless he should take that position. Now,

before I make my first argument, I wish to say this: Mr. Bogard admits, as well as all other Baptists, wherever you may go, that the church of Christ existed on the day of Pentecost. Then if I can prove that the church did not exist before the day of Pentecost, I have both the Bible and Mr. Bogard as proof that the church was established on the day of Pentecost. Mr. Bogard might say, "You just please show me the words of the Scriptures that say in so many words that the church was established on the day of Pentecost." If he does that, it will show a disposition on his part which I do not believe he has, but if he should do it, it would show very clearly to my mind that he certainly would not be denying a proposition that was in the Bible word for word. It would not be debatable then. The question then is whether the Bible teaches that or not.

Now, it is my understanding that Mr. Bogard's position is that the church began during the personal ministry of Christ, and it may be rather hard for him to locate the exact spot at which he believes the church was established, and I shall not attempt to tell you the very hour that it was established on the day of Pentecost, but I will make my arguments to prove that it was established on the day of Pentecost. Now, understand clearly the difference between us: He says that it was established before Christ died, and I say that it was established afterwards—he says before Christ died, and I say on Pentecost; that is the issue between us. The reason that I state this clearly is so that every one of us can thoroughly understand the issue that stands between us. Now, there are several passages of Scripture that were used in the beginning of the ministry of John the Baptist and the personal ministry of

Christ that will be brought in later on; such as "the Kingdom of Heaven is at hand," and where Jesus taught the disciples to pray "Thy Kingdom come." All such passages will be brought up by my friend and then reviewed by myself, as the discussion moves along.

Now, the first argument that I wish to introduce is from Matthew 16:18, a statement by Jesus to the Apostle Peter. When Jesus had asked the question, "Whom do you say that I am?" and Peter answered and said, "Thou art the Christ, the Son of the living God," Jesus then said, "Thou art Peter and upon this rock I will build my church, and the gates of hell shall not prevail against it."

Mind you now, friends, he says "I will build," and the word "I will build" does not mean in that place "to replenish" or "add to," but it means "to found." Thayer's Greek Lexicon, in referring to this very passage of Scripture says that "to found" is the meaning of the Greek word that is used here, from which we have the expression "will build."

But enough for that; that is just one point to prove that the church was not established before that time; but notice, friends, Jesus says "upon this rock." Upon what rock? Peter had just said "Thou art the Christ, the Son of the living God," and then when Jesus said "upon this rock" he did not mean that he would build it upon Peter, but he meant that he would build it upon Christ; that is, that wherever the church of Christ is established he must be preached; in other words, you must preach Christ before the church can be established; without that preaching of Christ, the church could not have been established.

Now, then, go with me to another statement that I find in I Corinthians 3:10, 11, and Paul says: "According to the grace of God which is given unto me, as a wise master-

builder, I have laid the foundation and another buildeth thereon. But let every man take heed how he buildeth thereupon. For other foundation can no man lay than that is laid, which is Jesus Christ." Then Paul built the church in the sections where he had preached, by first preaching Christ, and then the church was built upon it. The reason that the church of Christ is not in heathen lands today, many of them, is because Christ has not been preached there. Then let me impress it upon your mind that if the church was established before Christ died the apostles preached that Jesus Christ was the Son of God before he died. Now, friends, right here, in this very same chapter, where we find that Peter said, "Thou art the Christ, the Son of the living God," Jesus said to Peter, "I will give unto thee the keys of the Kingdom of Heaven, and whatsoever thou shalt bind on earth shall be bound in Heaven, and whatsoever thou shalt loose on earth shall be loosed in Heaven." The 20th verse says: "Then charged he his disciples that they should tell no man that he was Jesus the Christ." Listen: Jesus says, "Upon this rock I will build my church." You cannot establish a church without preaching Christ, but he says "Tell no man that I am the Christ." How could the church be established when he would not let them preach Christ? In the 17th., chapter of the same book, beginning about the first verse, is portrayed before our minds the transfiguration of Christ, and after there had appeared there with Christ, Moses and Elias, being witnessed by Peter, James and John, we find the voice that came from the Excellent Glory, saying, "This is my beloved Son, in whom I am well pleased;" thus these grand truths were presented to the minds of those three apostles; but when they started down from the

mountain Jesus says: "Tell this vision to no man until the Son of Man be risen from the dead." I want to know, ladies and gentlemen, if the Baptists today would recognize a man who would not preach that Jesus Christ is the Son of God. I want to know if you would instruct your preacher when he started out "not to tell it." If not, I want Mr. Bogard to tell us why, oh why, was it done at that time, if the church was actually established.

Now, I have no fears of Mr. Bogard meeting that argument, none in the least. He may fumble around over it, and I expect him to do that, that is the best he can do, and I am not going to try to force him to meet it, because I know he cannot. Well, says one, "Brother Borden, you have not brought up the statement yet that says positively that the church was established on the day of Pentecost." No, I will tell you what I will do, I am going to get so close to Pentecost in the argument that I am going to make next, you fellows will think that it is a mighty hot trail not to be there.

Let me call your attention now to an argument that I wish to make on the throne of Christ. Mr. Bogard and I will not differ as to the establishment of the Kingdom and the establishment of the Church. As far as that is concerned, both agree that if one was established during the personal ministry of Christ, so was the other; and if one was established on Pentecost, both were established. We will not try to split hairs and draw a distinction between the Kingdom and the Church, because there would be no use in wasting valuable time in that.

I now call your attention to a statement in 1 Chronicles 17:11: "And it shall come to pass, when thy days be expired that thou must go to be with thy fathers, that I will

raise up thy seed after thee, which shall be of thy sons; and I will establish his kingdom. He shall build me a house, and I will establish his throne forever," and II Sam. 7:12: "And when thy days," that is when David's days, "be fulfilled," or in other words, when you die, "and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. He shall build a house for my name and I will establish the throne of his kingdom forever."

These statements now that I read refer to a time when the Kingdom is to be set up, that Christ is to take the throne, and using the expression, "David's throne," Christ is to sit on it, but he says that David must first die, and that he must be dead when this takes place. Don't forget that now. You remember now that according to my position this was fulfilled on the day of Pentecost, which was after the resurrection of Christ, and you remember that when Jesus rose from the dead that many of the saints arose from the dead and appeared in the city. The very same people are mentioned in the eighth chapter of Romans, where we find that he says "all things work together for good to them that love God, to them who are the called according to his purpose," and also "for whom he did foreknow he also did predestinate to be conformed to the image of his Son, that he might be the first born among many brethren." Then in Revelation, I believe, about the fourteenth chapter, we find the one hundred and forty and four thousand before the throne, and we hear someone saying, "who are these?". We hear the answer come "These were redeemed from among men, being the first fruits unto God, and unto the Lamb." Then these saints who arose followed Jesus in that resurrection, which took place be-

fore the day of Pentecost. Now I do not know who might have been in that resurrection, but old David was not in it. Why? Because David was to be dead when the Kingdom was set up, and if the Kingdom was set up on Pentecost, David must of necessity be dead; then coming on to its fulfillment, in Acts 2:29, on the day of Pentecost when the Holy Spirit had been poured out and when the people began to speak in other tongues, and the congregation came together to see what all this might mean, we find that Peter stood up and began to talk, and in his conversation he brought this matter up: "Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day." The others had risen but David was yet dead and in the sepulchre, "which is with us until this day." Now listen again: "Therefore being a prophet and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh he would raise up Christ to sit on his throne." What raising up did he have reference to? Listen to the next verse, friends: "He seeing this before spake of the *resurrection* of Christ, that his soul was not left in hell, neither his flesh did see corruption." Understand that David's reign was an earthly concern; but Christ's reign was to be spiritual, and he is to be in the line of kings from David on down, and the Scriptures positively say that Jesus inherited his kingship, but did not inherit his priesthood, and for that reason he is without mother and without father, without beginning of days or end of life, because he could not inherit his priesthood and his kingship at the same time, unless he had issued from two different tribes.

But now then, another question comes up. Where is the

throne and where is Christ's throne? Now friend, I want to make this statement; I believe that Christ's throne is in Heaven, and therefore he did not get on it until he went to Heaven. Now, where is David's throne that is mentioned? Psalms 89:35. "Once have I sworn by my holiness that I will not lie unto David." 36: "His seed shall endure forever, and his throne as the sun before me." 37: "It shall be established forever as the moon, and as a faithful witness in Heaven." It is in Heaven, friends, that is where it is. Now if Mr Bogard can prove to me that Jesus was oh his throne before he died, then that will settle the question with me, but I want to state just here; there are passages of scripture that speak of Christ as being born a king; but does that mean that Christ was born a king with subjects and territory? If so, Mr. Bogard will have the kingdom before John the Baptist began to preach, for the Bible tells us that Jesus was born a king, but he was not a king in the , sense of being a ruler; he was a king in the sense of being an issue of a royal family, and we find that people are called kings and princes before they are ever crowned kings. Then Pentecost is the beginning. In Luke 24:46, we find It says, "Thus it is written, . . . and that repentance and remission of sins should be preached in his name among all the nations beginning at Jerusalem." Notice friends, it was not preached to all the nations of the earth on the day of Pentecost, but the repentance and remission of sins that was to be preached to all nations, began on the day of Pentecost; that is the idea. Don't forget that now. Mr. Bogard may say that the very same thing was preached over there in the days of John, but it doesn't say that. Now, friends, let me call your attention to the 11th chapter, Acts of Apostles, and the 11th verse. Listen to Peter at the house

of Cornelius. He was the first Gentile to be converted. Let's see what Peter said about the day of Pentecost; "And as I began to speak, the Holy Ghost fell on them as on us at the beginning." The beginning of what? The beginning of the church, if you please, or the beginning of the kingdom ; that is all you can get out of it. "Now, I want to introduce other proof that it actually began there. I want to prove it by Mr. J. B. Jeter, one of the gentleman's brethren, and one he refers to in his own writings, and endorses as a standard Baptist writer. This is on page 20, the title "Baptist Principles Reset."

"The personal ministry of Jesus was preparatory to the constitution of churches; his preaching was eminently searching and fitted to reform men and make them spiritual and devout, but during his life, no church was organized, and his disciples were subject to no discipline and their labors, except so far as they were directed by his personal attention, were without concert."

"On the day of Pentecost, after the ascension of Jesus, the apostles, by the descent of the Holy Spirit, were fully qualified to carry forward and complete the work that John and Jesus had begun. The first church was formed in Jerusalem, and this soon became the mother of other churches in various countries."—*Baptist Principles Reset* p. 27.

Then again on page 27 we read: "It has already been shown that the first church was formed in the city of Jerusalem, after the ascension of Jesus, and was composed entirely of believers."

That only adds to the strength of my proposition. Now, ladies and gentlemen, here is another; Mr. Vedder's History of the Baptists; hear what he says: "Christian church

potentially existed from the day when two disciples of John the Baptist followed Jesus and believed on him as the Messiah."

Now, Mr. Bogard may read this part of it and howl terribly on it, but will he admit this: "But Pentecost marks its definite beginning"? That is all I claim for it. "It is probably this idea that has led so many writers to call Pentecost the birthday of the church; what existed before in germ then came into full conscious being." Page 10, Vedder's "Short History of the Baptists."

Now, let me give you another, Mr. Orchard's history of the Baptists, one that my friend refers to a great many times. Here he says on page 6, paragraph 7:

"The church of Jerusalem was composed of those only who gladly received the word and were baptized; their unity of spirit was their beauty of holiness; this church so constituted is the acknowledge pattern or model by which other Christian churches were formed. 1 Thessalonians 2:14: "Since the law was to come forth out of Zion and the word of the Lord out of Jerusalem." This community of Christians was also the arbitrator in spiritual affairs during apostolic days, and must be allowed still to be the standard of doctrine and practice in every Christian church, aided as it was by all the wisdom of inspired teachers. This Christian assembly, as it was the first so it is the mother church in the Christian dispensation."

Now, ladies and gentlemen, that is another proof, but let me give you still another. Here is Mr. Jones, another learned historian. Here is what he says about this same question; on page 48:

"This divine declaration of mercy to man in the situation of these convicted Jews, pricked to the heart with a con-

sciousness of their guilt, and overwhelmed with despair, must have been like life from the dead. Three thousand of them joyfully received the apostles' doctrine, were baptized, and the same day added to the number of disciples that already existed in Jerusalem, and here we contemplate the beginning of the establishment of Christ's kingdom in the world, or which is the same thing, the erection of the first Christian church."

Ladies and gentlemen, it looks to me like we ought to have enough now, but let me read again: "As the church at Jerusalem was the first Christian church established by the ministry of the apostles, so it was designed to serve as a pattern in its faith and order, in all succeeding churches to the end of the world."

Now that is another one, but one more yet, and now then remember that there are even more, perhaps, that I could bring up. I will call attention to Mr. Dagg. He is also a learned Baptist, and Mr. Bogard will admit he is one of their strong men: "This promised power was given when the Holy Spirit was poured out upon them on the day of Pentecost; it is clear therefore that in the view of the Lord Jesus, water baptism was not inconsistent with the spiritual dispensation, which the day of Pentecost introduced."

I have given you that, and now, ladies and gentlemen, let me go on still further, and give you a few more arguments along the same line. Now, calling your attention to Isaiah second chapter and verses 2 and 3, "And it shall come to pass in the last days that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills, and all nations shall flow unto it."

Now, friends, notice that there are several points in this

lesson to be noticed; in the first place, it is to be the last days; in the second place, it is to be to all nations, and in the third place, it is to go forth from Zion, and the word of the Lord shall go from Jerusalem. If I claim its fulfillment through the personal ministry of Christ, I must find it in the "lasts days," and also, I must find the word of the Lord going forth from Zion, and from Jerusalem, and if I do not find it, then I have not found its fulfillment. Mr. Bogard will say that it never has been set up yet, but just let him do it my friends, if he will; it goes down in print, and I am here to meet it. Listen here. Heb. 1:2: "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things."

What were these last days? This was written after the establishment of the church of Christ, after the day of Pentecost. What did it have reference to? It had reference to the last age of the world, "Spoken unto us by his Son in these last days." Friends, remember that on the day of Pentecost, when Peter says that this "which was spoken by the prophet Joel, 'And it shall come to pass in the last days, saith God, I will pour out of my spirit upon all flesh; and your sons and your daughters shall prophesy, and your young men shall see visions and your old men shall dream dreams.'" "These last days" included Pentecost, and it was also in the "last days" when Paul wrote the letter to the Hebrew brethren. Notice, friends, as we go along, get the arguments carefully; notice that it was to come to pass in the last days," which included Pentecost. I want to know if he meant the last days of the Jewish age, and I want Mr. Bogard to grapple with it when he gets up here.

Jesus

preached in the Jewish age, but the last days began, if you please, on the day of Pentecost, and the gospel that was to be preached to all nations, began on Pentecost. Was that the case before Jesus died? Certainly not. You remember when he says "Go not into the way of the Gentiles, . . . but go to the lost sheep of the house of Israel," he told them not to go to the Gentiles. If the church had been established then, why did he not tell them to preach to everybody? That question cannot be answered according to Mr. Bogard's position. Luke 24:46, "Thus it is written and thus it behooved Christ to suffer, and to rise from the dead the third day. And that repentance and remission of sins should be preached in his name among all nations beginning at Jerusalem."

There is the place where it began. We have found two things happening on the day of Pentecost, and we find that the law went forth from Zion, and the word of the Lord from Jerusalem on the day of Pentecost. There is where it began, friends, and no one can deny that. But let me go on further.

My next argument will be in Ephesians 2:14, 15; where we find that Paul says: "For he is our peace who hath made both one, and hath broken down the middle wall *of* partition between us; having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of the twain, one new man, so making peace."

Now then we find that he had broken down the middle wall of partition in order to make this new man. Now, this new man is the church; if it is not, let Mr. Bogard correct me. The new man being the church, he says he has broken down the middle wall of partition between the Jews and

Gentiles in order to make the new man. What is the new man? Undoubtedly friends, it must be that institution that existed after the middle wall was taken out of the way. What was it that stood in the way? Undoubtedly friends, it was the old covenant,—the law of Moses—that stood between them, for we find Paul saying that the law was against the Gentiles. Now the question is, when was that middle wall taken out of the way? If we can find when that was abolished, we will settle the questions. Jeremiah 31:31: "Behold the days come, saith the Lord, that I will make a new covenant." Why make a new one? Did they fail to keep the old one? Certainly they did. Listen to the 32d verse: "Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake; although I was an husband unto them saith the Lord."

And then in 1st Samuel, 2:30: "I said indeed that thy house, and the house of thy father, should walk before me for ever; but now the Lord saith, be it far from me, for them that honor me I will honor, and they that despise me shall be lightly esteemed."

He points now to the time when the old covenant would be taken out of the way. Let me now read Isaiah, 5th chap. 1st verse. What did he say? "Oh inhabitants of Jerusalem, and men of Judah, judge I pray you, betwixt me and my vineyard, what could have been done more to my vineyard, that I have not done in it? wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes? And now go to; I will tell you what I will do to my vineyard. I will take away the hedge thereof, and it shall be eaten up; and break down

the wall thereof, and it shall be trodden down." He says he will take away the hedge, and he will tear down the fence.

In Colossians 2:14, Paul says: "Blotting out the handwriting of ordinances that was against us which was contrary to us, and took it out of the way, nailing it to his cross."

And in Zechariah 11:10 and 11, we find: "I took my staff, even Beauty and cut it asunder, that I might break my covenant which I had made with all the people." "And it was broken in that day." In what day? The day that the staff Beauty (Jesus) was cut asunder. The next verse shows plainly that the staff beauty was Jesus.

I now invite your attention to Hebrews 9:26: "For then must he often have suffered since the foundation of the world." Notice "The foundation of the world;" this word "world," I believe is from the Greek word *Cosmos*, and means the universe. "But now once in the *end* of the world;" (this word "world" is from the word *aion*;) "he has put away sin by the sacrifice of himself." Then Jesus died in the end of the world—the end of the Jewish age. The middle wall was broken down, and the law was taken away, and the covenant abolished, in order to make the new man. It was broken down when Jesus died; therefore the church—the new man—did not exist until after Jesus died upon the cross.

Now, ladies and gentlemen, there is no way on earth of getting around the proposition. Now let me go on still further. I will not have time to make an argument during the time remaining, because the argument I wish to make would take fifteen or twenty minutes. It is concerning the head of the church, the members of the church, the

Holy Spirit and blood of Christ. I want to state just here in my closing remarks that Mr. Bogard cannot find any actual remission of sins before Jesus died upon the cross, and if the church was established there, it had no actual remission of sins in it. I thank you ladies and gentlemen. Time expired.

BEN. M. BOGARD'S FIRST REPLY.

Brethren Moderators, Ladies and Gentlemen:

It affords me great pleasure to go to record in the manner in which we are now going to record. It does me a great deal of good to know that the effects of this discussion will not end when this meeting closes, but going down in cold print, it will be read by thousands of people who have never seen either of the speakers.

I also feel complimented in that, perhaps the strongest man in the State of Arkansas is my opponent. That being true, any weak place in any argument I may make, will undoubtedly be found by him, and if victory is gained on the part of the Baptists and the truth, it will be, not because of the weakness of Mr. Borden, but because of the weakness of his doctrine.

Now, we have just listened to a very strong speech, in which he was supposed to build a house; I suppose he thinks he has built it; it is my business to tear it down Now, watch the shingles fly.

I will begin with the definition which the gentleman gave, and it is always proper to give a correct definition of the terms used in debate, so that there will be no misunderstanding concerning them, and in doing that, Mr. Borden has made himself very clear, as to what he means;

whether he is right or not, we know what he is driving at. I find some fault with his definition, however, agreeing with him in the main. He defined church to mean a local congregation, and this congregation here might be, in one sense, termed a church, but not in the sense in which either one of us uses the term. Then, he defines a church to mean a local congregation of those who have obeyed the gospel. In that I will agree. Then he goes further and defines a church as embracing all of the saved, all of the redeemed, as we have them now. The old Baptist definition which we generally give when we speak of the redeemed in the aggregate, refers to that day when we shall be gathered together in one, around God's throne; it will then be the redeemed in the aggregate, of the aggregate kingdom in heaven. In that sense, I will take his definition as to the redeemed in the aggregate, but as to all of the saved people, all of the Lord's sheep being now in the church, I must emphatically deny, and I can prove it by the Word of *the* Lord. Jesus Christ himself, in John 10:16, said: "Other sheep have I, which are not of this fold."

So, Jesus Christ had other sheep that did not belong to the crowd that was with him at that time, and what would hold good then would hold good until today.

The first argument made by Mr. Borden was based on Matthew 16:18, on which he argued that the Savior said "Upon this rock, I will build my church, and the Gates of Hell shall not prevail against it." I marvel at the gentleman taking such a position as that, for if the church was not set up until the day of Pentecost, it was set up after Christ left the world, and therefore, he would not have set it up himself, but would have had to have done it through

some other agencies. I marvel also at the gentleman not knowing that Matthew 16:18 does not mean what he says it does, no matter what Thayer says about it, for Thayer as a lexicographer gives good definitions, but Thayer as an expositor of scriptures is not recognized anywhere, and while Thayer said that the Greek word, translated "I will build," in Matthew 16:18, means to establish or found; Thayer also says among other things, that it means, "I will build up," "edify" and all that, but he says it means in this place, to found or establish. I will agree that Thayer says that, but in giving the definition, he gives more than that as the actual meaning of the word; where he goes to interpreting scripture, and says that it means this or that in this particular place, I am unwilling to take him. I am willing to take him as a definer of words, but when he gives me a half dozen different meanings, then I reserve the right to tell from the context, whether it means this definition for that place, or that definition for this place, and since he gives the different definitions, I can do that.

I have in my possession, the Greek concordance, in which the word "oikodomeso" is given in all of its bearings, as it appears throughout the Bible. I find in Romans 15:20, where it is used in the sense of he built upon another's foundation. I find also, in first Corinthians, 8:1, one time it says: "Knowledge puffeth up, but charity edifieth," builds up or edifies, using the same Greek word that is used here in Matthew 16:18, and translated "edify," "to build up," make stronger is the idea. Then in 1st Corinthians 8:10, it says, using the same Greek word, it is translated, "emboldened," so that we have various meanings of the word illustrated here in the scriptures. Then

again, in 1st Corinthians, 13th chap, and 4th verse, it says "Charity edifieth," builds, makes stronger; the word "edifieth," in the Greek, is "oikodomeso," the same word we have in Matthew 16:18. In 1st Thessalonians, 5:11, we have the same word again, and it is translated "edify," and then in 1st Peter, 2:5, we have almost the exact construction as used in Matthew 16:18, when it says: "Ye also, as lively stones, are built up," "oikodomeso," are built up; so Christ said, I will build up my church and the gates of Hell shall not prevail against it." There are plenty more like that, I give these as meanings of that Greek word, which the gentleman introduced in his first speech.

Marvel of marvels, however, after having claimed that this was true, he actually took the position, as the record will show, that Paul himself laid the foundation, and proved it by the scriptures. He quoted 1st Corinthians, 3:10-11, where Paul said "I have laid the foundation;" "Another buildeth thereon;" I will agree with that, because it is supported by scripture, and then it follows, that laying the foundation, as Mr. Borden has very clearly said, was in proclaiming or "preaching Jesus Christ as the Christ." All right, then if I can find that Jesus Christ was proclaimed to be the Christ before his death, then we have it unmistakably clear that the foundation was laid the minute it was done, and I have some scripture to show you plainly that Christ was preached as being the Christ, proclaimed as such to the people, before his death.

Now, if you will go to John, the 4th chapter, you read there of the conversation between Christ and the woman at the well, in which Jesus gave her instruction as to how she could be saved, and all that, and told her to go call

her husband; she said: "I haven't any husband, and finally he told her "Ye worship ye know not what, we know what we worship, for salvation is of the Jews." "Jesus saith unto her, Woman believe me, the hour cometh when ye shall neither in this mountain, nor yet at Jerusalem, worship God," and goes on further to say, that true worshipers shall worship the Father in spirit and in truth; "The hour cometh and now is, when they that worship the Father shall worship him in spirit and in truth."

I pause a moment to call attention to the fact that Jesus Christ said that you could worship in spirit, at that time, showing that the Holy Spirit was doing his work; I drop that in by the way. "God is a spirit, and they that worship him must worship him in spirit and in truth." "The woman saith unto him, I know that Messias cometh, which is called Christ; when he is come, he will tell us all things. Jesus saith unto her, I that speak unto thee am he."

Christ preached to the woman that he was the Christ. Then Christ was preached as being the Christ, did it himself, and Borden told you that when Christ was proclaimed as being the Christ, that was laying the foundation; that was the way Paul did it, and that is the way everybody else did it. Then Christ proclaimed it himself. I have then already gained the victory, without going any further, Borden on one hand being witness and God's Word on the other hand, being witness.

I will go a little further in this same chapter, 4th chapter of John; "The woman then left her water-pot and went her way into the city and saith to the men, Come, see the man, which told me all things that ever I did; is not this the Christ?" There is the woman proclaiming Jesus Christ as being the Christ," and Borden says that

when that is done, that is laying the foundation. Did anyone believe that statement? Go to the 42d verse and read, "And they said unto the woman, Now we believe, not because of thy sayings, for we have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world."

She said: "Is not this the Christ?" She proclaimed him as the Christ, and they said: "Now, we believe, not because of thy sayings, for we have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world." It had been preached, proclaimed and taught until the crowd of men believed it, so you have got your foundation laid over there during the personal ministry of Jesus Christ, so sure as you are here. We have made splendid progress, didn't know we would get so far in the first speeches of the morning session.

But the Elder tells us that Jesus told his disciples to tell no man that he was the Christ; what made him do that? One thing I know, the disciples themselves had been told that he was the Christ, or they would not have known it to tell the other fellow, and if they had it proclaimed to them, and if they had learned it as a precious truth, E. M. Borden being witness, the foundation was already laid; that Christ for reasons best known to himself, said "Don't tell these people, I have already got my church built on this proclamation of divine truth. I have it already. I am not ready for active operations yet, I want to teach you still more and then you can go out and proclaim the divine truth; I have got my church, you are on the foundation." Borden himself said this was the foundation, because he says when "Jesus is preached as being the Christ," that is the foundation; they had stepped

up on that proposition and believed it, were happy in it; he said "No, I am not ready for you to begin active operations yet, don't go out proclaiming this great truth yet;" he told them that also after his resurrection. He said "Tarry ye at Jerusalem until you get power." They were not to begin active operations.

I am glad these things are going to record; the strongest man you have is on record now, as having said that when "Jesus was preached as the Christ," that when he was proclaimed as the Christ, there the foundation was laid for his church.

But we will pass on; as to the transfiguration, the gentleman brought that up. He says: "Tell the vision to no man, until after Christ be raised from the dead." I cannot see the remotest connection here. Moses and Elijah appeared with Christ and talked with him on the mountain, and where they said "Build three tabernacles," I cannot understand what connection that has with whether the church should or should not be set up. He had his reasons for telling them not to reveal this vision, for he knew his business. It is not my business to pry into things that are not revealed. I want to find another place that is very easy to locate, that Christ was proclaimed as Christ before his death. Matthew 16:16, we have already had that, but I will call attention to another phase of it; "And Simon Peter answered and said Thou art the Christ, the Son of the living God," telling it before the whole crowd, and Jesus Christ acknowledged himself as being the Christ, and said that "flesh and blood hath not revealed it unto thee, but my Father which is in heaven." When he found out he was the Christ, Peter with his own mouth told what he knew to be the truth, that he was the Christ.

No use to bother with other passages, we will pass to other things. The Elder is very much disconcerted with the fact that he cannot give the chapter and verse which says that the church was set up on the Day of Pentecost, but he says that he will get on such a warm trail that some of us will think he is going to prove that it was; that is as close as he ever will get to it.

I am glad he is going to record and it will come forth in the book that there is not a verse in the Bible that says that the church was set up on the Day of Pentecost. Some of you have been thinking perhaps, that the Bible says the church was set up on the Day of Pentecost, and he goes back on the old slogan of his people in which they say: "We speak where the Bible speaks, and we are silent where the Bible is silent." We do not put two and two together to make four, we find the plain four, we don't reason or infer anything," says Elder Borden and his people, but when they go to a proposition like this, they frankly tell you it is not in the book, we have got to reason the thing out and infer it by putting passages together. We have made some progress anyhow in making the gentleman admit this; wherever the book is read and wherever the message is carried by word of mouth, you will know there is no Scripture for the Pentecost theory.

But the gentleman finds that Christ was not enthroned until after his death, for his throne was in heaven, and that when he died he went to his throne. Just a word dropped in here for amusement, for it is only amusement after all; he went to Heaven fifty days before Pentecost and got on his throne fifty days before Pentecost, find therefore, you have got your church set up. He was on his throne fifty days before Pentecost. But by the way, you

don't have to get on your throne to be a king; a king is always a king, before he is enthroned, and he is not enthroned to make him king in fact. King Edward was king before he took the throne; when his mother died, he became king instanter, that very moment he was king, by the very fact that he succeeded to the throne, though he had not actually taken the throne, so it would not amount to anything in this discussion, even though Elder Borden does prove that Christ did not get on his throne until after death, he could be and was a king before his death. It is neither true in religion or in politics that you have got to be on the throne before you can be a king, you have got to be a king first before you can take a throne.

The Elder brought up the passage that Christ was born a king. Was he a king at the time he was born? Only potentially. When did he become a king? When he got subjects and territory. When did he get subjects? When he called his disciples, 1st chapter of John, you will find when he began to call his disciples, and Borden tells us that "ekklesia" means to call out from the world, and as he went along, he called Peter and others, from their fishing nets, and called Matthew from the receipt of taxes, and called one after another until he got his crowd called out from the world. And what was the law? His will was the law, he told them what to do, so he had subjects, and he had laws, and he had territory, for this world belongs to the Lord.

Then he quotes 1st Chronicles 17:11—I do not propose to leave a single passage untouched—"I will establish a kingdom." He did not say he would do it on the first Pentecost, or in words to that effect, and in 2nd Samuel "I will establish his kingdom;" but he does not say on the

day of Pentecost, that he will establish his kingdom.

He then refers to and reads about the one hundred and forty and four thousand saints, at the time Christ was raised from the dead; just what he intended to prove was not altogether clear, and I care not whether David is still in his grave or raised from the dead, none of these things prove that the church began on the day of Pentecost, or anyways near it.

Very well, in Luke 24:46, it is said "And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem;" undoubtedly, but the beginning at Jerusalem was the proclamation to all nations, and so the evangelization of the world did not begin somewhere else, but at Jerusalem; in the beginning of his church, it was preparatory to preaching of the gospel to all nations; he got his flock, his church, his people together, and they were ready for the work when they began to preach to all nations, but the church was already there. The church that was already in existence began its active operations from Jerusalem, but there is a great difference between active operations and the beginning of the work of organization; so the church was organized and ready for the work when the day of Pentecost came, and the church was baptized in the Holy Ghost, but it was there first, before it could be baptized with anything. He says Cornelius was baptized in the Holy Ghost, and that Peter said that the Holy Ghost fell on them as on us at the beginning. Of what? At the beginning of the church? No, he says at the beginning; at the beginning of what? At the beginning of active operations to spread the gospel throughout the world.

He quotes from Dagg, and he quotes from Jeter, and

he quotes from Orchard, and all of these, he says, agree with him that the church began on the day of Pentecost, and all that. I thought that the proposition read that "the scriptures teach," and not that Jones, and Vedder and Dagg, and that Orchard and all these others teach. I thought the proposition read "The scriptures teach," and I believe it does. I may have forgotten; I looked at the propositions awhile ago hurriedly. Here it is: "The scriptures teach that the Church of Christ was established."

Now, Elder, if you had been proving it by Orchard and by Jones and by Vedder and by Jeter, it may be that you would have established your proposition by men, but you cannot establish it by the word of God, to save your soul from perdition, for it isn't in The Book. I agree in the main with what Jones and Jeter and Orchard may say. I can take these and show that he has misunderstood what they said, for I know that Jeter said that the church existed in the germ, and there is everything in the germ that is in the grown plant and Orchard did not say that the church began on the day of Pentecost. He said that the church at Jerusalem was the first church, but he did not say that it began on the day of Pentecost. I have forgotten what was said by Dagg, but Jones said that these three thousand were "added to the church that previously existed;" some of you heard him read that proposition. Jeter was a strong and good man on many points, but he was not infallible. I can find Baptists in Arkansas that believe that the church was set up on the day of Pentecost, but they are no nearer right than Borden is; even a Baptist can sometimes make a mistake, and make as bad mistake as Elder Borden and his people, and when they

say that the Church was set up on the day of Pentecost, they simply make a mistake.

But I am going to stay with the word of God, and show that the church was not set up on the day of Pentecost. If Christ nailed the old covenant to the cross, and he says he did, and the new did not begin until the day of Pentecost, there were fifty days when there was no plan of salvation at all. If the old was nailed to the cross and the new did not begin till Pentecost, then no matter how men might have sought salvation, they would not have found it during that fifty days. The old plan was dead,—had been nailed to the cross—and the new plan of salvation, says Elder Borden, did not begin until the day of Pentecost, then the world was left without a Savior for fifty days, neither under the old nor new covenant could any man be saved.

I am glad for that to go to record. It could not be that the old sacrifices of the Jews would hold over for fifty days, because these laws were nailed to the cross, and for fifty days there was no means by which a man could be saved. That is the doctrine held by the gentleman and his people, and it is absurd on its very face; that is one of the funny things. I do enjoy these debates, especially when they go to record, because these things appear so ridiculous when you look at them fairly.

He reads Isaiah 2:3, where it says: "And it shall come to pass in the last days that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted, above the hills, and all nations shall flow unto it."

Mark you, "in the last days;" get it good; I was going to bring that up if he had not. What are the last days?

Hebrews 1:2 says that "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things." When was he talking to us by his Son ? When Jesus Christ was walking around on the earth and talking to the people and preaching the gospel to them. When was that? "In the last days." When was the Lord going to start his kingdom? "In the last days." God who spoke by the prophets back yonder, has spoken to us by Jesus Christ "in the last days." When was Christ here? During his personal ministry. So, according to Borden, we have the church starting before Pentecost, and during the personal ministry of Christ.

Ephesians 2:14, 15 reads: "Having abolished in his flesh the enmity and broken down the middle wall of partition," and all that, he says the new man means the church, having broken down the middle wall of partition between the Jews and Gentiles. That does not say that the church was set up on the day of Pentecost; that does not say that the church was set up during the personal ministry of Christ; that simply says that it was possible for the Jews and Gentiles to be together in unity and with God; I do not believe it means the church, but simply shows that the people, both Jew and Gentile, are kept no longer separate, one from the other, but they are together in Christ Jesus.

Unity is all that is taught there. In Jeremiah 31:31: "The days will come when I will make a new covenant." "The last days;" when were "the last days." "God has spoken in these last days by his Son." When was Jesus Christ talking? During his personal ministry. I am glad he brought up that passage.

Isaiah 5:1, about that fearful, evil vineyard, it brought forth sour grapes instead of good ones, and now he is going to turn it out, take away the hedge thereof, and it shall be eaten up. What does that refer to? The Jewish nation, as such, and we have seen it fulfilled by the Jewish nation being scattered all over the face of the earth.

He read Colossians 2:14 "Blotting out the handwriting of ordinances that was against us which was contrary to us, and took it out of the way, nailing it to the cross." Yes, when did he do that? The old law was taken out of the way when Christ was nailed to the cross. He was nailed to the cross fifty days before Pentecost, and therefore the old law was taken away fifty days before Pentecost and if there was no new one established, if there was no plan of salvation between the two, no matter if a man believed and sought the Lord, he could not find him, because there was no plan by which he could be saved.

Hebrews 9:26, "Once in the end of the world hath he appeared to put away sin by the sacrifice of himself," and he said that undoubtedly taught that Christ was to make a sacrifice of himself in the end of the Jewish age. It does not say so. There is plenty of room for controversy here. It is over in this dispensation that Paul was writing. Paul wrote Hebrews 9:26; he was writing in this dispensation. Mark you, Jesus Christ said that in this end of the world, which is the last age in which he appeared; that showed that age began at the time he began his personal work and personal ministry.

I want to show you that that doctrine is a new one. I don't quote this as authority, but simply to show you it was a new doctrine invented not very long ago. I read here plainly , from men who ought to know, that the doc-

trine preached by Elder Borden was not twenty years old in the year 1843. I read first from the Campbell and Rice debate, page 473:

"Here is the Presbyterian church with its eighty ministers, its eight thousand and less members, after the labors of more than half a century. In one third of that time the cause we plead, notwithstanding our feebleness, and all the errors and accidents incident to a new commencement, and without colleges and schools of learning, from nothing have, in less than twenty years, outnumbered this old, learned and well-disciplined host, some five to one."

Campbell says the cause you plead was less than twenty years old in the year 1843, and then again, *Millennial Harbinger*, vol. 2, p. 800, he says: "The cause we plead was not pled by Stone or anybody else, twenty years ago." So the doctrine that Elder Borden preaches, he says was less than twenty years old in 1843, at the time he wrote the *Millennial Harbinger*. I make this argument that that which is new is not true. Campbell says it was brand new, and it was brand new at the time he had this debate with Mr. Rice in 1843, and in the same year, he said it was less than twenty years old, and that nobody was preaching that doctrine twenty years ago. So it is a new doctrine, started by man, and not by God, and I brand it as being an invention of man that has deceived many.

Now, in the time I have left, which I note is about eight minutes, if I am not mistaken, having taken up every passage the gentleman introduced, unless I skipped one inadvertently, and if he will call my attention to it, if I did, I will take pleasure in answering it in my next speech. I want to take up some negatives. I will call your attention

to Matthew 5:3, "Blessed are the poor in spirit for theirs is the kingdom of heaven."

Mark you, there is the Kingdom of Heaven set up.

Then again in Matthew 5:10: "Blessed are they which are persecuted for righteousness sake; for theirs is the kingdom of heaven."

And then I read also in Luke 11:20, "But if I with the Finger of God cast out devils, no doubt the kingdom of God is come upon you." What did Jesus say about it? Jesus said that no doubt the kingdom of heaven was come upon you. What does Elder Borden say about it? He says there is doubt about it, because we can prove it was not set up before the day of Pentecost.

I will read Matthew 11:12, "And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force." I will ask you how could the kingdom suffer if it was not in existence? and how could the violent take a thing by force that was not in existence? Certainly they could not.

I will read Luke 16:16, "The law and the prophets were until John; since that time the kingdom of God is preached, and every man presseth into it." How could you press into anything that had no existence? And that was said back during the personal ministry of Jesus Christ.

Again, Matthew 21:31, "Jesus saith unto them, Verily I say unto you, that the publicans and the harlots go into the kingdom of God before you." I read of one publican and one harlot that went in; I read of the woman at the well, which I have already introduced. She was a public harlot; and went into the kingdom on the proposition that Jesus was the Christ. Borden says that was the proposi-

tion, that she stepped up on it. There was then one harlot that went in. I read of Matthew the publican that went in. Jesus declared that publicans and harlots come in before you. He did not say they would not come in before the day of Pentecost, but they went in, and I have cited you to two instances where they did.

I read in Matthew 23:13, "But woe unto you, Scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men; for, ye neither go in yourselves neither suffer ye them that are entering to go in." They were trying to keep people from going in and would not go in themselves; how could that be true if there was no way in at that time, and would not be until the day of Pentecost?

Then again in John 18:37: "Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice." In the Emphatic Diaglott, that translation says, "I am a king," and I think that is a very fair translation, in regard to this passage. I do not believe that Elder Borden will deny it; so he was a king, claimed to be a king, at the time the question was asked, before his crucifixion.

In John 1:49, "Nathanael answered and saith unto him, Rabbi, thou art the Christ, the Son of God; thou art the King of Israel." And Jesus did not contradict it; if he had not been a king at that time, he ought to have contradicted it, like Elder Borden, and said "No, I am not king," but Jesus Christ did not belong to the same church that Elder Borden is connected with; he is not the foundation

of the same, he did not talk the same way that Elder Borden does.

And in Matthew 21:5, I read: "All this was done that it might be fulfilled, which was spoken by the prophet, saying, Tell ye the daughter of Sion, Behold thy King cometh unto thee, meek and sitting upon an ass, and a colt the foal of an ass." And so there is Jesus Christ, fulfilling the pledge that the king is actually here, in actual possession of his work.

In Luke 17:20, we read this: "And when he was demanded of the Pharisees, when the Kingdom of God should come, he answered them and said, The Kingdom of God cometh not with observation, neither shall they say, Lo here, or lo there, for, behold, the kingdom of God is within you." All right; now then the Elder cannot possibly say that the church was set up on the day of Pentecost, because it says you cannot say "Lo here, or lo there, because the kingdom is within you, or is "within the midst of you." The kingdom is already here; you cannot say lo here or lo there, as the place where it has been set up; it will not come by observation, because the kingdom is already in your midst.

We will come now to where Christ assumed authority and set aside the authority of the law. He had not been crucified yet, or put the law aside in his own body upon the cross; but he marked it for death, and he actually killed it when he was put to death on the cross.

In Matthew 5th and 6th chapters we read where Jesus preached his inaugural sermon, delivered his inaugural address, and proclaimed his authority. Matthew 5:21, "Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger, of the judgment; But I say unto you, That whosoever is

angry with his brother without a cause, shall be in danger of the judgment; and whosoever shall say to his brother, Raca, shall be in danger of the council; but whosoever shall say Thou fool, shall be in danger of hell fire."

In other words, the old law is set aside and I am in authority, in Matthew 5:27, "Ye have heard that it was said by them of old time, Thou shall not commit adultery; but I say unto you, That whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart." So then, there is the old law, that is what is said, but I am in authority now, and this is what I say.

In Matthew 5:31, "It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement; but I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery; and whosoever shall marry her that is divorced, committeth adultery." That was what Jesus said, and in Matthew 5:33, "Again, ye have heard that it hath been said by them of old time, thou shalt not forswear thyself, but shall perform unto the Lord thine oaths: But I say unto you, Swear not at all; neither by heaven; for it is God's throne." So he goes on, passage after passage, "the old law said, but I say now." But when he came down from the mountain, Matthew 5:26 says: "And it came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine; For he taught them as one having authority; and not as the scribes." He did not teach them as one who was going to have authority on the day of Pentecost, but as one who had authority.

And in Matthew 28:19, Jesus said "All power is given unto me in heaven and in earth." Thus all the power in heaven and earth is committed to him. He already had

the power, and so there you have got Christ with all power and authority in heaven and on earth, and it was committed to his hands, even before he ascended. What more could he have had after he ascended, than he had at that time? Time expired.

AFTERNOON SESSION.

E. M. BORDEN'S SECOND SPEECH.

Gentlemen Moderators, Ladies and Gentlemen:

After the noon hour and refreshments, we have come back to continue the investigation of the subject before us, the establishment of the church of Christ.

Now, I have only thirty minutes to reply to a forty-five minute-speech, but I am going to try to meet everything that Mr. Bogard has said, in reply to what I said; then introduce some affirmative arguments, provided I get to that, but if it should not be in my power to introduce another argument in favor of my proposition, I feel perfectly satisfied that the proposition has been thoroughly established. The effort that has been made in rebuttal to what I have said, I do not consider strong in the least, perhaps not as strong as Mr. Bogard might do, but I hope he will do better. I don't intend by that to throw off on Mr. Bogard, because I believe that he has a motive in view, that he wanted to round his arguments up and bring it to where he expected that we should make our final fight, and the sooner we get to that the better it will please me. But in this speech, friends, I hope that arguments will be intro-

duced against what he has said that will bring us to these few points that we will discuss until the close of this proposition.

Now, he does not entirely agree with me on my definition of the proposition, that is when I said that the word "church," which is from the Greek "ekklesia," refers not only to the local assembly but to the redeemed in the aggregate; he says he does not believe that. He accepted the first part, that is that it applies to a local assembly, but says that the expression redeemed in the aggregate will be in heaven and not here in this world. Now friends, you heard him, you heard his statement that the only sense in which the word "church" is used, had reference to a local assembly. Now, if that be true, and Jesus said upon this rock I will build my church; using it in the singular number, and if that is the only sense in which the word "church" is used, then that referred to a particular local assembly, that Jesus said he would establish, that congregation is not in existence; it died, all the members died, and from that time on, that church becoming extinct, churches established since that time, have been by man and Mr. Bogard is not in the church that Jesus said he would establish. Now, there is no way to get around that. It has gone down in black and white, and you people can read it when this discussion is over. Another thing: If that is the only sense in which the word "church" is used, then when Jesus said "The gates of hell shall not prevail against it," he meant that death, which is the gate of hades, will never prevail against the church; that is, the members won't all die. If that referred to a local assembly, Jesus told a falsehood; why? Because there is not a member of that local assembly today.

Another contradiction—that makes two, doesn't it. Besides that Mr. Bogard is forced to say that all the other churches, since that time, have been founded by man, and Mr. Bogard urged it against me this morning, that if the church was established on the day of Pentecost, it was established after Jesus had gone to Heaven, and was therefore established by man, and for that reason, it could not be the church of Christ, and so therefore, Mr. Bogard has cut his own throat, because if the church was established since that time, it was established by man. Third. Do you want another one? All right, I will give it to you. Paul says in Ephesians, 3rd chapter, 21st verse, "There shall be glory in the church throughout all ages." I want to know if that was a local assembly? It was used in the singular number. He don't say there was glory in the churches, throughout all ages, but he does use the singular number. Besides that, Mr. Bogard says that Christ is the groom and the church is the bride. I want to know how many brides Christ has in the world? If that position is true, then Jesus has more wives than one, and he would be a polygamist. That is number four.

You see what the man gets into, friends, when he takes up a little theory like that. When he denies the plain statements in God's eternal truth, he always gets, his foot into it. Now I will leave that just for the present, except to introduce another point on "I will build." Did you notice what Mr. Bogard said? He rather tried to let on like I was so insignificant, I was so little, that I didn't see that wonderful expression,— "replenish," "build up," the idea that he thinks is brought forward in the statement "I will build," and he referred to Thayer, and says in the main, I accept Mr. Thayer; but when it comes to Mr.

Thayer's idea of the scripture, he does not accept him. Ladies and Gentlemen, I understand Mr. Thayer like this: If we are to take him as authority at all, we take him as authority on Matthew 16:18, for if he is a standard lexicographer, he undoubtedly does know by the construction of the sentence, that the meaning of "I will build," is to found. Let me read a statement right here, with reference to that. Thayer's Lexicon, page 440; "To found," he says is the meaning—let me go on—"By reason of the strength of thy faith," that is Peter, "Thou shalt be my principal support in the establishment of my church." That is what Mr. Thayer says, that Peter shall be the principal support in the establishment of the church. To confirm that statement, Jesus says "Thou art Peter, and upon this rock I will build my church, and the gates of hell shall not prevail against it." Mr. Bogard says "Oh, no, Jesus, you are mistaken about that, because you established your church, a long time before you made that little speech to Peter. You are wrong about that, and people were going into the kingdom a long time before that, and Peter was to be your principal support in doing that which you had already done." Don't you see the inconsistency in the statement, provided Mr. Bogard is correct? Remember that this very one that Jesus said would be his principal support in the establishment of the church, was one of the number to whom Jesus said: "Tell no man that I am the Christ." It was to him that Jesus said: "Tell this vision to no man, until the Son of Man be risen from the dead," which is still proof of my proposition.

But now then, on the question "I will build," he states that it means to "replenish," to "build up." Now then, J. N. Hall had a debate one time with Mr. Ditzler, and then

also later with a man by the name of Howe, and this very question was brought up that we now have up, on the word "I will build," and the position was taken that it meant to increase, to embellish or edify the church; they had argued it, and finally they agreed to leave it to three scholars; so they wrote to these scholars; they are Prof. Shaller Matthews, of Chicago; Prof. Gross Alexander, of Vanderbilt University and Prof. Thayer of Cambridge, Massachusetts, the author of this Greek Lexicon here. Now here is what they say, in answer; I first give Prof. Shaller Matthews: "The verb in Matthew 16:18, means "to build," in the sense only as we speak of building a house. He certainly did not mean by the word to enlarge, embellish or edify his church."

The next one, Prof. Gross Alexander of Vanderbilt University: "You ask for an answer quite independent of all theological creeds and prepossessions. It does not mean to enlarge, embellish, or to strengthen a house already built; It simply means 'I will build;' (You could not find a word that would express it better than 'I will build,') and so far as the mere word is concerned, it implies that the building was not yet done, but was to be done."

Now we can understand that. The next one is Prof. Thayer, the author of this lexicon; (but Mr. Bogard says: "I won't take him." I'll tell you how he is: he just takes him when he suits him, and refuses to take him when he doesn't suit him, and he does the Bible the same way. He takes it when it suits him and refuses it when it does not; that is the size of it.)

"You ask whether the word in Matthew 16:18 translated 'I will build' means also to enlarge, embellish, etc., and whether one would be justifiable in putting either of these

definitions to that language of Christ. I feel constrained to reply in the negative. To translate them 'build' in this connection, by 'enlarge' or 'embellish,' would mar the metaphor and dilute the thought."

There, ladies and gentlemen, it is before you; three scholars against this gentleman; why, I don't call him a scholar, because if he was he would not have said that, or if he is a scholar, he just forgot it. But now then he argues this, that my position is not true, with reference to the redeemed in the aggregate, that is,, all Christians are in the church that Jesus established, because Jesus said in John, 4th chapter, "Other sheep have I, which are not in this fold." The church was not then established, and he had no reference to the church when he said that; so you forgot about that, don't you see.

Now then friends, let me go on further. He brought up several passages where the Greek word means to edify, to replenish, to build up. Now I am not fighting that. I am not saying that it does not mean that in certain places. *Oikodomeso* means to erect; it means to edify, it means all these things, but I absolutely deny that it means that in Matthew 16:18; that is the issue. I don't care what it means in any other place, but it absolutely does not mean that in Matthew 16:18.

He says, if my position is true, that Paul laid the foundation, and that Christ did not; he is just raising objections to Paul, not me, because Jesus said "Tell this vision to no man, until the Son of Man be risen from the dead." It was Jesus who said "Upon this rock I will build my church," and it was Paul that said, "And other foundation can no man lay than that is laid, which is Jesus," and those fellows were told not to preach it. It looks to me like that

is evidence enough, but now then Mr. Bogard has virtually surrendered the proposition, and I am ever so much obliged to him for that. I have not had such an easy time since Christmas, than I am having in this discussion. I have held three debates with Mr. Bogard, and this is the easiest I have held yet; it is an easy job. In his talk this morning, whether he was rattled or not, I can't say, but I will say this much: that Mr. Bogard admitted that the church did not begin its active operations until the day of Pentecost. Now didn't you get up here and try to show that this church was just doing business all the while, and right on top of that read the statement, when you tried to prove that the kingdom was set up and all men were pressing into it? If everybody in this whole world was joining the church, I would think the church was rather active, wouldn't you? When you take men in and turn them out, that looks to me like that is active operation.

Right on top of that he says they did not have any power until the day of Pentecost; then they didn't have any power to preach until the day of Pentecost. I want to know what kind of church that was, a church that didn't have any power to preach until the day of Pentecost.

You will remember I told you that he might get up here and demand the special wording of my proposition in the Bible, and I stated that I did not think Mr Bogard would do that. I honestly didn't in this debate; he always did that before, but that was just to be said and afterwards forgotten, but this one goes down in black and white. But he says it again; he is like the fellow that said a horse was sixteen feet high; he says it again, sticking to it yet, and I guess he will until the close of this discussion. Wait, ladies and gentlemen, if he didn't have any affirmative

propositions he might make that point, but the very fact that he says because I can't establish the exact words of my proposition in the Bible, I go down, is proof that tomorrow he will go down, because the exact words of his proposition are not in the Bible, and the truth of it is there is nothing in there that even smells like the one tomorrow. But he urges against my proposition that if the old law was taken away at the cross, and the new law did not begin until Pentecost, that Oh, there were fifty days without any law, and if a poor fellow happened to die during that time, he would go to hell. Now friends, he never took it into consideration that perhaps it was so that the old law was taken away at the cross, but now right on top of that, he says, "He took it out of the way, nailing it to the cross," admitting that he did take it out of the way, nailing it to the cross, and says if that was so, there was no law until Pentecost, and right on top of that he says that Jesus was the law himself, while he was here. Listen, two laws in existence at the same time; what do you think of that? And Paul says "he taketh away the first that he might establish the second." How does that sound? Why that is what the Methodists claim, that the two laws were in force at the same time, one lapped over the other until you couldn't tell when you passed out of one into the other., and they bring that up as argument in favor of practicing baby baptism today. You Methodists can have him if you want him; that is right where he has gone.

But he brings up this statement, that Jesus was a king all the time, and he said that Mr. Borden brought it up himself, and he was glad he did it; even Jesus was born a king; all right, I admit it, but mind you just a little while before that he said that a man could be a king and not be

on his throne. Did you hear him say it? I want to know If Christ was born a ruling king and had subjects and territory? If not, I want you to tell us when he did have territory, when he did have subjects, and who were the first members of that institution? And I want to know if there are any Christians today outside of the Kingdom of Christ.

But Mr. Bogard takes up the expression I used over in Hebrews, where Paul says "Jesus died in the end of the world." He says the end of the world there did not mean the end of the Jewish age, but it means the last days of the world.

Now then, ladies and gentlemen, if it had said the last age of the world it would have been then, but it said in the end of the age,—the end, and in the Greek it is the completion of the age. I want to know what age was completed then? I challenge him to deny that it means the completion of the age, the end of the age. Take the Greek and look at that if you will, Mr. Bogard, and you will find out that it was the end of the Jewish age that he had reference to.

But we will go on further. Then he introduced some negative scripture and I will tell you, ladies and gentlemen, that I never saw in all my life such a peculiar thing as this church that he has introduced to you this morning. It is a puzzle, I must say. In the first place he brought up the scripture to try to show that the Kingdom of Christ was then actually in existence, and that when Jesus said that the Kingdom of Heaven is come, or is with you that it meant that the church was then established in fact—in reality— and then quoted Luke 16:16, which says, "From days of John the Baptist until now the Kingdom of God is preach-

ed and all men press into it—all men, mind you, and then the next passage introduced was Matthew 23:13, where it says that they shut up the Kingdom, and they did not go in themselves, and did not let anybody else go in. One says everybody went in and the other says nobody went in. I want to know, Mr. Bogard, how everybody can go into it and nobody go into it—how can a man blow hot and cold in the same breath? I would like to know. He must fix that up or give up his argument, he must do it. That is not all, ladies and gentlemen, let me show you who were not in the Kingdom at that time: Matthew 18:3. Here we find that Jesus said to his disciples—his Apostles: "Except ye be converted you cannot enter the Kingdom." All men pressed into it but the Apostles were not in it yet, had not even been converted. John 18:3, says the Apostles were not in it. Matthew 21:23 says priests and elders were not in it. Matthew 23:13 says the scribes and Pharisees were not in it, and Mr. Bogard says that John was not in it, and Matthew 21:31 says the publicans and harlots got in it first, but all men got into it, and yet nobody in it. I tell you right now, Mr. Bogard, it was funny, sure as this world. I want you to explain about this; tell how it can be?

But now, to cap the stack, friends, he brought up Matthew 11:12, where it says that from the days of John the Baptist, all along now, from the days of John the Baptist, the Kingdom of Heaven suffered violence, and the violent take it by force. At one time Jesus had it, and everybody getting into it, the next, the scribes and Pharisees had shut it up and nobody going in; now the devil has it, and had it all the time from John until the day of Pentecost. I don't understand this business and I want him to fix it up if he can. One time Jesus had it, and another time, Jesus told

Peter he would give him the keys of the Kingdom and whatever he bound on earth should be bound in heaven; and then we find these fellows had keys somehow or other and had shut *it* up. Now, how did they get the keys from Peter, if Peter had the keys then, and wouldn't let anybody in, and the devil got it. What do you understand by that, friends ? I tell you, there is something wrong here. John 6:15 says: "When Jesus, therefore, perceived that they would come and take him by force and make him a king, he departed." That is what that Scripture means. Will Mr. Bogard admit that? If he does, down goes his cob-house.

Now, isn't it strange that a man will get into a predicament like that he here takes as his doctrine? Again, friends, Matthew 6:10 says, Jesus taught his disciples to pray: "Thy Kingdom Come," and yet the first sermon that John the Baptist preached, he says the kingdom is at hand; what did he mean by that? Did he mean that the Kingdom was already there? Mr. Bogard says in his little "Way Book" that is what he meant, it was already there. If it was it was here before John the Baptist began his ministry, because in the first sermon he preached, he says his Kingdom was already at hand.

Time expired.

MR. BOGARD'S SECOND REPLY.

Brethren Moderators, Ladies and Gentlemen:

The Elder said his time was short. I didn't know he had realized it this soon; I knew it all the time.

I am delighted with the privilege of defending Jesus

Christ and his doctrine against the assault which has been made upon it by Elder Borden. The thing that amuses me is that he is making his fight on Jesus Christ. He said he thought it was very strange that Christ would say in Luke 16:16, that every man pressed into the church, and then that he would say in another place that the violent took it by force, and that they would not go in themselves, and would not let anybody else in. He says that was the funniest thing that he ever heard of. Remember, Jesus Christ was the one who said that, not Bogard. Borden says he cannot understand it. I know that, for you cannot understand the Word of God, except by the Holy Spirit, and you do not profess to have that. So the gentleman says he cannot understand the tangle that Jesus got himself into; in Luke 11:20 Jesus said that it was the finger of God that cast out devils, and no doubt the Kingdom of God has come upon you. Borden says: "I don't understand that tangle you get in, Jesus; I can't possibly understand that, because a little while ago you said the devil had it, and how in the world is it you have got it and the devil has got it, too." I put this in now just after he was making that point and I want my reply in the printed book to come immediately afterward.

Mark you, when he says the thing was all tangled up, Jesus Christ got it tangled; he says it couldn't be that way and in another place the violent are taking it by force, and Borden says that means the devil had it; that is his reply to Jesus Christ, the Son of God, who made these solemn statements. I make my further answer in detail as I pass on.

I will begin now at the beginning of his speech and go through. "Bogard says," so says Borden, "that the only sense in which church—'ekklesia'—is used, is as a local assembly." No, Bogard did not say that. Bogard said he

agreed with Elder Borden that that was a definition, a correct definition of the church, and also the sense in which he used the term when we say it embraces all of the saved; I said it meant that when they were all saved in heaven, the total of the redeemed; that total has not been made up, yet, and won't be until we become the general assembly of the first born around the great white throne of God. In that sense it embraces all of the redeemed. But, says the gentleman, he has the Kingdom in very bad condition, for in Matthew 16:18 it says: "On this rock I will build my church," using church in the singular number, and that the gates of hell shall not prevail against it, and if that referred to a local congregation, that local congregation had already come to an end, and, therefore, the church went out of existence that Jesus Christ established, and that all of the congregations that have been established since have been by man, and, therefore, not of God. The Elder does not seem to realize that that local congregation has never died, because of the fact that it has been perpetuated through its successors, just as a family; the Smith family, for instance, or the Jones family, is not dead because the first husband and wife and six children are dead, but it goes on by the same name and of the same stock, in other families. And so has the church of Jesus Christ, which he has established, has never died, but has gone on being perpetuated in one institution after another in direct succession. The Elder is very much bothered about the singular numbers being used, as, "On this rock I will build my church;" and in Ephesians 3:21, "Unto him be glory in the church by Christ Jesus throughout all ages, world without end." He thinks that must be one great big church, embracing in it all of the little congregations and all of the redeemed.

Let me give him an example for his benefit that children all understand, but some of your preachers perhaps do not. I will give him a sample of that sort of language where the singular is used. Elder, did you ever hear the expression, "The lion is the king of beasts"? Does that mean that there is one great big lion embracing all the other lions? Did you ever hear the expression that the eagle is the king of birds? That means that there is one great big eagle that contains all the little, eagles, so when it says "the church," it is bound to mean one great big church of which the other little churches are members. That goes down on the book and I hope he will read that over for a few months and maybe he will understand what that means, that the Savior to use the singular number, and at the same time refer to all individuals. He could refer to little congregations as a whole and yet speak of it as if it were a unit.

Let us go to the next wonderful argument. The Elder said Christ was called the bridegroom and the church was called the bride. Now, if he is the bridegroom and the church is the bride, it must mean one great big church of which he is the bridegroom, making that figurative language go on all fours with the literal sense of the word. Christ is not an actual bridegroom any more than he is an actual rock or an actual lion or an actual door, or an actual vine, in a sense he is often referred to as a vine, inasmuch as all God's people get their life and support from him. In a sense he is a rock, inasmuch as all of God's people are able to rest their claims on him as a house built on a foundation; in a sense he is a door, as through him we must enter into everlasting life; in a sense he is a lion, for as the lion is the king of beasts, Jesus Christ is the king

of men; in a sense he is a bridegroom, for as the bridegroom cares for his wife, so Christ cares for each little congregation. Only one foundation but ten thousand little churches built on it, and a million people resting on it; there is only one vine and yet ten thousand branches draw their support from it; there is only one door, and yet there are millions who go through that door; there is only one bridegroom, and yet there are thousands of local congregations that hold relations to him as brides. And all that quibble about polygamy is ridiculous, because he is not a bridegroom and the church is not a bride, except in a figurative sense, because the church is not on a literal foundation, the church is not a house with shingles, windows and doors, but a church is something like a bride, and the church is something like branches on the vine, something like a house. The church in the singular number is something like we refer to the lion as the king of beasts, as each lion is king of every beast he meets, so there is glory in each church, in every church. That takes away the trouble displayed by the gentleman in his last speech.

We now come to Thayer as an authority. Thayer is authority on the definition of words, but Thayer is nobody's authority as an interpreter of Scripture. Nobody has ever accused him of being that sort of an authority. Here is a man, this stenographer, that is taking down these speeches; he might be an authority on shorthand, but he is not an authority on preaching, and so a man may be an authority in mathematics and not an authority in grammar; and a man may be an authority in science and not an authority in philosophy; and Thayer is an authority in getting the meanings of words that are used, but he is not an authority as an expositor of Scripture, but he has intro-

duced Thayer with a great flourish. Did you notice how quiet the gentleman was when I introduced this concordance in which the word is used? I will introduce here Mr. Green, who is regarded as authority everywhere, and Green tells me I am right about it, for here he gives "build up," 1 Peter 2:5, translated "emboldened," as a definition of the word "Oikodomeso," and the word is so used often. It is used at least twice in the sense of "emboldened," or "edify." It is used at least twice in that sense for every time it is used in the sense of "establish." I am willing to go to record on that question and count noses on it.

I want to introduce the greatest lexicon in the world, Liddell & Scott's. It is regarded as authority everywhere. "Oikodomeso," he says, "to edify, to build up, to build upon."

Now, I will introduce Hinds & Noble. (He brought one, I will bring several.) "Oikodomeso, to erect a building, to build up, to edify, to encourage;" and so I am undoubtedly sustained by that lexicon; so, ladies and gentlemen, if there is anything in lexicons and concordances there is no use in going further in the discussion, for I have four to his one, but the gentleman introduces the controversy between J. N. Hall and Ditzler, and another debater in which they agree to leave it to certain scholars as to the meaning of "Oikodomeso." When you leave it to lexicographers, dictionary makers, to give the meaning of a word in any particular passage, then they become Bible expositors, and leave their sphere as lexicographers, and they become expositors of Scripture. He says they all, Prof. Shaller Matthews, Prof. Gross Alexander, and Prof. Thayer, said that in Matthew 16:18 it meant to build or found, or words to that effect. Well, ladies and gentlemen, that was their

opinion. I have brought lexicons here to show that the word is used at least twice in another sense, to where it is used once in that sense and hence I have the weight of scholarship on my side, and the weight of lexicons on my side; but let me just grant, for the sake of argument—mark you I don't believe it—and this remark will show on the record that I do not believe it—suppose "Oikodomeso" in Matthew 16:18 does mean to establish, to found, it does not help your Pentecost theory a bit, because it does not say that it will be done on the day of Pentecost or anywhere around there; that was long before the day of Pentecost. You do not help your cause any by that; you will still have to prove it by Scripture.

But the gentleman says, when I quoted: "Other sheep have I that are not of this fold;" he says I found that in the fourth chapter of John. No, it is in the tenth chapter of John. The Elder never reads those passages that are against him; he is just like all the rest of his preachers, he has just a little beaten track that they travel on. The tenth chapter, Elder, and not the fourth chapter, Jesus said, "Other sheep have I that are not of this fold."

The Elder says, "You know there was no church then established." Who says so? Elder E. M. Borden says so. The Bible does not say so. I have read to you passage after passage of Scripture that says the church was in existence and Jesus Christ said there was no doubt about it, since he by the finger of God had cast out devils; Borden says that the church was not even established then. Then if you prove that the church was not established then you are trying to prove that Jesus Christ told a falsehood and that is what you are really trying to do.

He says that he has had three debates with me and that

he is having the easiest time in this one that he has ever had. My God, how he must have suffered in the other three if this is the easiest time that he has had! I will just suggest to you that his sufferings must have been intense in the other three.

That was just a slip of the tongue perhaps, but says the gentleman, that Paul did lay the foundation by preaching, and the preaching was that Jesus Christ was the Christ, and in that way he laid the foundation. Now, mark you, it is already in the record in the two speeches of this morning, that when that was preached that laid the foundation. I went to the fourth chapter of John and showed where Christ preached it; I went to the fourth chapter of John and showed where the woman preached it; I went to the fourth chapter of John where it said that folks believed it, because they, themselves, heard the Christ. I went to the sixteenth chapter of Matthew and showed that Christ himself declared that he was the Son of God and where Peter proclaimed it before the whole crowd. He was as silent as the grave about this in his response, for if the foundation was laid when that doctrine was preached it was preached during the personal ministry of Jesus Christ, and the church was therefore established before the day of Pentecost. But he seems to make a wonderful to-do over the fact that I said that the church had not begun actual operations before the day of Pentecost. It is astonishing that he thinks a machine cannot be made until the crop is ready for harvesting. It is astonishing that he does not know that a machine has to be made in all of its parts before it can be worked; that ought to be clear, and I believe everybody sees it; but he says he does not see why I insist that he must find the Pentecost theory in the Bible or where it says the church was set

up on the day of Pentecost. Elder, I asked that of you in this presence and so that the book will record the fact, because you people are forever saying, "Why don't you find it silent where the Bible is silent." And when we bring up in the Bible?" "We speak where the Bible speaks, we are the doctrine of depravity they say that word is not in the Bible. Now, the point is I am just fighting these fellows out of their own point. Now, tomorrow, he says I can not stick to that proposition. I have never tried to stick to that proposition, but you have got to get out of this habit of saying "We speak where the Bible speaks, we are silent where the Bible is silent." I am going to drive that out of you in this debate. You've got to get out of saying that you speak where the Bible speaks and that where the Bible is silent you are silent; but you have got to put meanings together just like other folks. That is the point I am making clear and emphatic, and I am making it so clear that the world may know that he has gone back on the old slogan of his people that we speak just what the Bible says; he has in your presence acknowledged that he cannot find those words in the Bible. He says tomorrow I will come down on that proposition. Ladies and gentlemen, "tomorrow never comes;" you watch and see, "tomorrow never comes."

As to the fifty days between Pentecost and the resurrection of Christ, or rather between the resurrection of Christ and Pentecost, he says, suppose the Lord actually says that he took the law out of the way, nailing it to the cross; I said that in my other speech; he did take it away; he set aside its authority before he died, he actually put the thing to death when he died; he let it stay alive so he could fulfill it and then put it to death and it died when he died,

but he was in authority himself so far as his disciples were concerned during his life, and he says so.

What did the gentleman have to say in response to the inaugural address that Jesus Christ made? He said his will was the law. What did he say in response to Matthew 28:19-20, where Jesus said that all the authority in heaven and earth was committed into his hands? So he had all authority while he was here on earth. Well, the law was taken out of the way, nailed to the cross, it was fifty days before Pentecost. If the new arrangement began on Pentecost and there were fifty days between the dying of the old and the beginning of the new, and if the plan of salvation depended upon the law under the old dispensation, the world was left without salvation for fifty days, for nearly a month and a half; that is the point that he seems very chary of noticing. God Almighty forsook his world and left it without a Savior, and that happened if that doctrine is true.

He said that a man could be a king and not be on his throne, he said that was a wonderful thing. King Edward was a king before he was on the throne. Jesus Christ was a king before he took his throne, for he said so, because I read that conversation with Nathaniel and he made no response to it—and where he entered Jerusalem and said, "Your King Comes," and other passages, where he said the Kingdom was in existence. He had his territory, he had his subjects—his disciples—he had his own will, which was the law.

Very well, here is a passage which he introduces that shows to his mind that the apostles were not in the church, Matthew 18:3, "Except ye be converted, ye cannot enter the Kingdom." If that is not wonderful, here is a statement

made that they had to be converted and become like little children before they entered the kingdom; that is the statement of a fact, the statement of a truth, it does not say that these apostles were not in the Kingdom, but in explaining to them, he says: "Understand that you must be converted before you can be in the Kingdom, just like I was talking to Borden or to Martin, here, I would say "You have got to be born again before you can be saved," but to them I am making a statement of a general principle. "Except ye be converted ye cannot enter the Kingdom."

Very well, that is all that the gentleman said in his speech, unless I have inadvertently forgotten something that he did say, so now I will proceed with some arguments on the negative of the proposition. First of all, I will introduce John 3:8, 29. Elder Borden and I both agree that the bride is the church and that the bridegroom is Jesus Christ. Hear what John the Baptist says: "He that hath the bride is the bridegroom." Not will have the bride on the day of Pentecost, if that good day shall ever come, but John says that "he that hath the bride is the bridegroom," therefore my joy is now filled, "because I am standing listening at the voice of the bridegroom." Did John the Baptist know what he was talking about, or was he guessing about it? If he knew what he was talking about, the bride was there and the bridegroom was there in actual existence. Another passage which has not been introduced is Matthew 11:27-8, "All things are delivered unto me of my father." All things are delivered; was the Kingdom delivered to him? Borden says no; well, then, there is one thing that was not delivered to him at that time; all things—that certainly must include the Kingdom—all things delivered; there was nothing more for him to get, he had it all. "All things are delivered unto

me of my father," and then he invites them to come to him, not to the law of Moses. Says Elder Borden, the law of Moses was then not forsaken, Jesus says: "Come unto me, all ye that are heavy laden, and I will give you rest; take my yoke upon you, and learn of me, for I am meek and lowly at heart." There Jesus Christ says that he has "authority that all things are delivered unto me." That excepts nothing, and come to me now, did not mean come to the law of Moses, as Elder Borden and his people say, for salvation, but "come to me and I will give you rest." Another passage, John 13:3-4, "Jesus knowing that the Father had given all things into his hands, and that he was come from, God, and went to God, he riseth from supper and laid aside his garments, and took a towel and girded himself." Jesus said that all things had been delivered into his hands. Does "All things" mean all things? If so, all things had been delivered to Jesus before he left this world. Now, briefly, I want to sum up the arguments that I have made here in a negative way, and number them so the stenographer will remember them, 1, 2, 3, and 4, as I go along, and as I go along I will give the numbers. I believe I have two minutes left. I will try to get through them all.

1. Christ was King on earth. John 18:37. That has been brought out here in your presence.

2. The Kingdom suffered violence. Matthew 11:12.

3. Men pressed into it. Luke 16:16. Elder Borden's only comment on that was, that all men pressed into it and therefore, nobody could be left to enter, and that he does not see how that could be. We will look at Thayer's Greek Lexicon and we will find that they could press into a thing in a friendly manner or an unfriendly manner, and Jesus Christ said: "You are either for me or against me,"

and they were either working for him or against him while he was here.

4. Some hindered others from entering. Matthew 23:13.

5. They had an ordained ministry, Mark 3:13, where Jesus went upon the mountain and he ordained twelve that should be with him and that he might send them forth to preach.

6. They had a commission, Luke 9:1-6, where he told them to go to the lost sheep of the House of Israel. They could preach to them although they did not have the world-wide commission until later on, and which they did have, later. They got that before Pentecost, because Matthew 28:19, 20 said "Go teach all nations."

7. They were authorized to baptize. John 4:2, where Jesus himself baptized not, but his disciples.

8. They ate the Lord's Supper, Luke 8:22-9, where he girded himself and washed their feet.

9. They had law of discipline. Matthew 18:16.

10. They had the gospel, Matthew 24:14.

11. Jesus said there was no doubt about it, Luke 11:20, but Borden says there is doubt about it—

Time expires.

MR. BORDEN'S THIRD SPEECH.

Gentlemen Moderators, Ladies and Gentlemen:

We will now continue the investigation of the proposition before us. I wish to make a reply to some of the things Mr. Bogard has said. If you remember, in his statement when he arose, he said that my fight was

against Jesus. Mr. Bogard is mistaken, but that is all he could think about and he had to say something. He hated to say that it was against him, but mind you, ladies and gentlemen, that this is not said to be forgotten; you can read it over in after days. Every time that I referred to that, I said that if Mr. Bogard's idea of these passages be true that it made it all a conglomerate, for he has everybody going into it and nobody in it. But now in his closing remarks, attempting to fix that up, and after he had made the statement that all men were pressing into the Kingdom and for that reason it is established, then when I brought it up to show that some were not in it, that they would not go in themselves, and would not let anybody else go in, then he said, You can take the Greek, you can examine the definitions, and you will see that it says pressed into, but it didn't mean that everybody got into the Kingdom." I am ever so much obliged to you. He said it didn't mean that they all get into it friendly, but some were fighting it and others were working for it, but as the scripture said that everybody got into it, I guess the devil's crowd got in with the other crowd. I guess Judas was with the part that belonged to the devil, and there were so many more of them than the others that they just crowded him out, or he got out to say the least of it, but we will have Judas up later.

He tries to leave the impression that when great multitudes came, some went into the Kingdom, but the others did not, some were friendly towards the Kingdom and the others were not. Now then, friends, if he proves that the others who were not friends to God did not get in, with the same argument I can say that the others who were friends did not get in. The fact of the business

is that they were not in the Kingdom in a sense, but they just pressed into his preaching, or they pressed into the crowd that followed Jesus; but when they found what Jesus was preaching, or on account of many hard sayings, that they thought Jesus had made, they turned away, and he asked his disciples, "Will you also go away?" And then they asked where they should go since he had the words of eternal life. I am ever so much obliged to you, Mr. Bogard. You see he helps me out sometimes. He read Luke 11:20 and wondered why I had not introduced it; "That the Kingdom of God has come among you." And in the Emphatic Diaglot, a book he introduced this morning, and I presume he takes it for authority or he would not have introduced it, it reads this way: "But if by the finger of God I cast out devils, then God's Royal Majesty has undoubtedly come unto you." That is, Christ has come unto you. That is what that meant, and every time that similar expressions are used back there, they are used in the sense that Jesus was born king, and it referred to it in that sense until Jesus took his throne in heaven, when the Kingdom began. But you notice by an argument that I made this morning, I stated that Jesus received the kingdom when he went to heaven, then Mr. Bogard said that if Jesus went to heaven, just as soon as he died, and then entered his throne, that Jesus got on his throne fifty days before Pentecost. I presume that Mr. Bogard thinks that Jesus went to heaven, went to God between his death and resurrection; but Jesus told the women after his resurrection: "Touch me not because I have not yet ascended to my Father." Then Mr. Bogard just made a mistake or misrepresented the facts, one or the other. If he wants to make a protest on that he had

better look out. He may want to debate on this question again and they can have the Borden-Bogard debate there to show him what he said in it. He is a great fellow after the Adventists, and I am glad to see him after them. Sometimes a man will get to debating with our folks and will take an Advent position to try to whip us, and then take our position to try to whip the Advent, but he had better look out for this is all going to record.

Did you notice what he said about the local assembly? I never saw a man in my life take a position like that, but what he got himself into it. He stated that that was a local assembly that Jesus said he would build on this rock, and that I said if that was a local assembly, that the members were all dead. I emphatically stated that if the church was a local assembly, and what he stated in Matthew 16:18 referred to a particular church and did not refer to churches, (but just to take it in a singular number), that it is dead; that is, the members are all dead, and that it made Jesus tell a falsehood when he said: "The gates of hell shall not prevail against it." Mr. Bogard and Jesus are this way (indicating they are crossways.) They do not preach alike, they do not believe alike. Ladies and gentlemen, it is left with you to see the contradiction between Mr. Bogard and the Lord, Jesus Christ.

Now he says it is the same family. I want to know friends, if it is the same family or same families. Mr. Bogard must not forget that was the singular number. He ridicules me for not noticing the difference between singular and plural. He said it was all right to use church in the singular number, for he speaks of the lion being king of all animals, and so on, and he ridiculed the idea

and wanted to know why I didn't say that all lions were the kings of beasts. I want to call attention now to Mr. Bogard's "Way-Book" page 16, and see what he says about the singular number: "It is therefore not correct to say the Baptist Church." I want to know if the Church of Christ is the Baptist Church. Now, he says it is not right to say "The Baptist Church." I say so too, because it was not the Baptist Church he was talking about. He says it is not correct to speak of the Baptist Church, that there is no such thing: "There are thousands of Baptist Churches, as each congregation of baptized believers is a church, but these congregations are not combined in any way so as to make one great Baptist Church." Ladies and gentlemen, when Jesus said that he would establish this Church, he did not have any reference to Baptist Churches. Mr. Bogard is my authority. Now then, friends, notice here that he further goes on and he speaks about the eagle. He says that it does not mean one great big eagle with a whole lot of little eagles in it, and some of you thought that was grand. Talk about the big eagles, little eagles, and in his "Way-Book" he speaks about big trees and the little trees. Jesus says: "Upon this rock I will build my church." I want to know if that means churches, and if not, then if it meant a local assembly, it meant one; and if it meant one, that one belonged to Christ, and the one you belong to does not belong to Christ. That is all there is to it, but I knew that before. He brought up the bride and groom and stated that what I said about the bride and groom was all "bosh," or was all "bunkum" or something of that kind. Now, ladies and gentlemen, I can see why he says that, because this is not the first time we have had this up. He says

that Christ is the bridegroom, and he further says he is not a literal bridegroom, the church is the bride, but it is not a literal bride. He says it is a figurative expression, but did you ever see a figure without a substance? Did you ever see a shadow without a substance? What is the substance? It is a man and his wife, and every husband has a wife, and every wife a husband, and just as many husbands as you find, you will find just that many wives, and just as many wives as you find, you will find just that many husbands, and since that is the substance and Christ and the Church a figure, and since there are lots of churches or brides, there ought to be lots of bridegrooms, Jesus Christs. There are either a great many Christs or bridegrooms, or else it is one bridegroom who has lots of wives, and that would make him a polygamist. Listen, there is either one great bride, or else Christ is a polygamist. Mr. Bogard says there is no such thing as one great bride with Christ the bridegroom, and that being the case we know that there is but one Christ, the bridegroom, and if every Baptist Church is a separate church or institution, within itself, it is a separate bride and hence Christ has just as many brides as he has Baptist Churches, and so he would be a polygamist. Now, there is no way for him to get out of that predicament.

But now then we come to what he said about Mr. Thayer. He says Mr. Thayer is authority on the meaning of words, but not on the interpretation of scripture. All right, ladies and gentlemen. I am glad he said that. Mr. Thayer did not try to interpret Matthew 16:18, he just told the meaning of the word "Oikodomeso." He told the meaning of this Greek word, in this place, which

means—"to found." He did not pretend to tell what it meant, further than just to tell the meaning of the word. And this little book he introduced (Green's Lexicon) and undertook to prove his position to you by it. Do you know that he never read in the place where Matthew 16:18 is mentioned? He didn't do it. Why? Because it is like Mr. Thayer's Lexicon, it didn't suit him in the other place. Here it is, Mr. Bogard. Here it says "Build." Here it says "Build up." Here it says "Edify;" but where it says "build," Matthew 16:18 is mentioned. Why did he do it? Ladies and gentlemen, it will go down in black and white that he left out the place that was against him and undertook to make an argument on the other, and I guess the rest of them are the same way, and I challenge him to prove—to take up either one of the lexicons that he has introduced and show—that it refers to Matthew 16:18, and says to "build up." So down goes his "cob-house."

But now then he said that even if it were so that it meant "I will build," or "To found," that there was plenty of time to build it before Pentecost. Now that is weak, I must say. Right on top of that we find that Jesus says "I will give unto you the keys of the Kingdom of Heaven," and he says "Tell no man that I am Jesus the Christ." And he told Peter that he would be his principal support in the establishment of his Kingdom.

Now then, he refers to what I said about what a terrible time, or what an easy time I was having in this debate, and he says that if I was having an easy time now, I must have suffered intensely in the other two. No, friends, I had an awfully easy time in the others, but this is just easier.

Now, then, notice friends, what he got off about that machine business. You remember, now, he first stated in his reply to me this morning that the church was established back there already, but it didn't get into actual operation. He said it didn't have any power until Pentecost, and in the last speech he made he said that the machine existed before it could do any work, and said that a man could make an engine and the engine must exist before it could do any work. To grant that is true, according to his own admissions, this machine that he calls the church was made before Jesus died and it never worked any, and Jesus never used it until the day of Pentecost. Much obliged to you. And remember, friends, this goes down in black and white, that Mr. Bogard said this was just an old empty machine, not a wheel turned in it, and it did not do any work because they did not have any power or authority in the church until the day of Pentecost. I will tell you that is what debates are good for, to get the people on record, to say the least of it. I want to know if Peter preached by the authority of the Baptist Church before Christ died? If he did, that machine was working before the day of Pentecost. I want to know when Jesus was preaching there, whether he preached by the authority of that machine; no, well if he did not, then the church was not in existence then and after admitting that it had no power then, and after admitting that it was not in operation then, and after admitting that the old hull existed, but it never worked any until the day of Pentecost, then he brought up a long list of scriptures that Jesus had power before the day of Pentecost. Then he said the church did not have any power before the day of Pentecost. Ladies

and gentlemen, I haven't had as much fun since Christmas. Let me go on a little further. All I want is the plain admissions that he made. He referred to a statement that I made this morning that Mr. Bogard would likely want me to give a wording of my proposition in the Bible in just so many words. He said he wanted to throw that into us because we said: "We speak where the Bible speaks and that we are silent where the Bible is silent," and he says you might bring that up against me on my proposition, but he says, we don't claim such as that. We know it; you don't have to show that; we know you don't claim the chapter and verse. We know you don't claim that, and we don't mean by that that we find just the exact words of the proposition. When a man is brought up to be tried for murder, we take the testimony that is given and we might not find the man that will bring up a true verdict in so many words, but we take all the testimony and put it together and arrive at a verdict that twelve men can decide upon, because they cannot find a man guilty in just so many words. But he says he is going to drive that out of us in this debate. That may be so, he may be in the driving business, but he will have to get a better hammer. He admitted this morning that Christ took the law out of the way, nailing it to the cross. He says, "yes, I admit that" and then he got, off something like this: "He did take it out of the way but he killed it or put it to death while he was here." Do you remember hearing him say that? Let me read a statement right over here: Matthew 5:17, "Think not that I am come to destroy the law." Bogard says he killed it. Jesus says he did not do it. "But to fulfill it; verily I say unto you 'till heaven and earth pass, one jot or one tittle shall in no wise pass from

the law 'till all be fulfilled," and remember that the law was not fulfilled until Jesus was offered as a sacrifice and had gone on to heaven and made the great atonement there, which we find completed the work, and the new institution began on the day of Pentecost. Down goes his little machine.

Now then, friends, let us bring up another. You see this man fairly contradicts the Bible: "He that hath the bride is the bridegroom." Mr. Bogard ought to have said he that hath the brides is the bridegroom, because he says it is not correct to say Baptist Church, but you ought always to say Churches. If the Church is the bride, why not say Brides? You cannot make Baptist Churches a bride, you have got to have brides if you have churches; I know you Baptists can see that.

Now then, he brings up the statement where Christ is king on the earth and we have had that up once before, where he said Christ was born King and I said that if it meant that Christ's Kingdom was established, according to that the Kingdom was established when he was born, and that was before the days of John the Baptist. But now then, ladies and gentlemen, let me notice another thing. He brought up the Lord's Supper. He wanted to make an argument on that, that the Lord's Supper is an institution in the church and that the church was "established because they had the Lord's Supper. I want to know if baptism was a church ordinance. My friend says it was. I want to know when baptism was introduced as a church ordinance; did not John the Baptist build or establish that church ordinance? Did Jesus baptize as a church ordinance? I want you to tell me when baptism began as a church ordinance, if it was not an ordinance

all the time. If baptism could exist, and he could baptize people, and it was a church ordinance according to his idea, and yet in existence before the church was established, why could not the Lord's Supper have been?

Now then, ladies and gentlemen, I have replied to all that he has said. Now, there is one argument I want to make here before my speech closes and that is this: That the church is called the body of Christ and that a body has a head, it has members, and it has a law of life. I don't suppose Mr. Bogard will deny that Jesus is the head of the church, but I call your attention now to a statement of Paul in the Ephesian letter, in the first chapter, and I believe it is about the 20th verse, "Which he wrought in Christ when he raised him from the dead, and set him at his own right hand in heavenly places and gave him to be head over all things to the church." Now Jesus was going to be the head of the church after he ascended upon high. Daniel 7:14 says "I saw one like the Son of Man who came with the clouds of heaven, and there was given him dominion and glory, and a Kingdom, that all people, nations, and languages should serve him." Besides that let me give you a statement right over here, that I was about to finish up in my last speech when I was called down; Matthew 6:10, "Jesus taught his disciples to pray Thy Kingdom Come." Luke 12:32, where Jesus says "It is your father's good pleasure to give you the Kingdom." He had not given them the Kingdom yet. Mr. Bogard said it was already established. Jesus says, Luke 23:29 "I appoint unto you a Kingdom," then the thief said when he was on the cross, "Lord remember me when thou comest into thy kingdom," and just before Jesus ascended into Heaven, the apostles said "Lord, will

thou at this time restore again the kingdom to Israel?"

Ladies and gentlemen, I do not know why the gentleman has not made an argument on "at hand," unless it is because we had a tussle over that one time in a debate, and he won't use it. Just to show you why, you see this little statement here "at hand," (holding up a statement that Mr. Bogard had signed) this is the reason why he didn't do it, because at Mammoth Spring we had a debate on the same question and Mr. Bogard made this assertion, and I had him sign his name to it, I have him down in black and white on the proposition; that is the reason, ladies and gentlemen, that he has not said anything about the word "at hand," or tried to make an argument on it, because he went under at Mammoth Spring on this very proposition, when he undertook to say that "at hand" meant already here, and I quoted the statement of John in the first sermon he preached, when he says "the kingdom is at hand," and he undertook to say that the kingdom is already here, and the idea was that John stayed on the outside and pushed people in, although he himself did not get in. I brought up the statements here which show to you clearly his position, and if all these passages refer to the kingdom in its established form; then he has the people all coming into it, and in another place, he says there is nobody in it, and those fellows had the keys and they would not go in themselves, and would not let anybody else in; and right on top of that, he says that the violent took it by force, and in another, that there is nobody at all in it. Now, I want him to please harmonize these things. You see how he has contradicted himself in these passages of scripture—

Time expired.

By some means the statement that Mr. Bogard signed, which was referred to in the latter part of the above speech, did not appear in the stenographer's notes, so I will add it here.

"AT HAND."

The following is a statement signed by Mr. Ben M. Bogard, during the Borden-Bogard debate at Mammoth Spring, Ark.

"I said in the Borden-Bogard debate at Mammoth Spring, Ark., Feb. 22, 1906, that the expression in the New Testament, 'at hand,' means 'has come;' (Matt. 3:2) also that John preached that the kingdom has come, and that it did come and that people entered it before the death of John the Baptist. I also declared publicly that John died out of the kingdom, and was not a member while on earth, and quoted Matt. 11:11 to prove it."

(Signed) BEN M. BOGARD.

MR. BOGARD'S THIRD REPLY.

Brethren Moderators, Ladies and Gentlemen:

Elder Borden spoke of that signed statement that I made at Mammoth Spring, in my debate with him some years ago. I have nothing whatever to take back; I will sign my name to that again in pencil, Elder, so you will know I did it fresh. I pause to make the signature. You have got it in print and you have got my fresh signature on this 27th day of July, 1909. I signed it then and I sign it now; that was true then and it is true now, and

the statements I made in that debate will stand the test just the same today as then.

Listen to the reading: "I said in the Borden-Bogard debate at Mammoth Spring, Arkansas, February 22, 1906," that was a little over three years ago, that the expression "the kingdom is at hand," means "has come," in Matthew 3:2; I put it down in parenthesis; also, that John preached that the kingdom has come, and that it did come, and that the people entered into it before the death of John the Baptist, and I also declared publicly, that John died out of the kingdom, and was not a member while on earth, and quoted Matthew 11:11 to prove it;" just turn and read it and see what it says: "Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist; notwithstanding, he that is least in the kingdom is greater than he."

Christ said that the kingdom there was in existence, and that there were folks in it, and the smallest man in it was greater than John the Baptist, and that shows that John was not in the kingdom, or the smallest man in it could not have been greater than he; "and from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force." So he has the kingdom in existence from the time of John the Baptist, and that the kingdom suffered violence from the time of John the Baptist, and the littlest man in it was bigger than John the Baptist. I cannot understand for the life of me what point the gentleman expects to make out of that. John was not in it; he prepared the material, as men in the woods prepare the material for the building of a house, but John did not build a house, he made ready material for the building, and the Lord himself built the

house. Christ established his own church, and not John the Baptist.

I am glad that the gentleman brought that out, for I might not have thought of it, if he had not done it; it goes to record that I said that John the Baptist was not in the kingdom, and that the smallest man in it was bigger than John the Baptist, to all of which I most heartily assent. When you have a good eternal proposition backed by the Scripture, you don't have to change every time you reach the place, you can stay right with it.

I was amused at the Elder's quibble, in regard to all men pressing into the kingdom. I referred him to the fact, because he made the point that everybody got in it, and yet fellows were opposing it, and I told him he was making Jesus Christ contradict himself, and it was not I, and told him if he would look at the lexicon meaning of the word "press into," it means you can press into with the idea of friendliness, or with unfriendliness; he comes in and makes another quibble that they all got into it good and bad. The gentleman does not understand how that can be: I can press into a Masonic lodge, either with a friendly or unfriendly spirit, but if I came from the outside and pressed into it as one enemy presses into another, and yet I might not be a member of that lodge; some come friendly, some come with love, some come with the idea of brothership, to do good and help it, and in that way press into it, and others press into it, like one hostile army presses into another hostile army. I think even Elder Borden can see that.

There is one passage the gentleman has been quiet about; he may, in his rejoinder, have something to say about it, but if he has already said anything I don't

remember it; that is Luke 17:20, and it was demanded of him when the Kingdom of God should come, and he answered them and said: "The Kingdom of God cometh not with observation, neither shall they say lo here, or lo there, for behold the Kingdom of God is within you." The Kingdom of God is within your midst, it is here now in the midst of this congregation. It was not in the hearts of the wicked Pharisees of course; Christ said it was in their midst, there cannot be any dispute about that, and Christ contradicted all of the Pentecost theories flatly because he said the Kingdom cometh not with observation —it did not come with demonstration, rushing like a mighty wind, with everybody to witness it and to behold it. It did not come with observation, neither did he say lo here, right here, or the day of Pentecost was the time. Jesus said you cannot say that. Every time the Elder speaks and says that the church was established on the day of Pentecost he flatly contradicts Jesus for "the Kingdom is in your midst." I think that the record will show that he has made no reply to that, up till now, and if he undertakes it in the last fifteen minutes, it will stand that Jesus said the Kingdom is here, it does not come with observation, while you don't recognize it, you and the wicked Pharisees, you don't recognize it, yet still it is here just the same.

But I want to make an argument that drives home to the gentleman what good it will do him and his people if he proves that the church was established on the day of Pentecost? He could not cause his church to back up and hitch on to it for 1800 years to save his life, because his church did not date back of 1827 and what good could it possibly do to prove that the church did start on the

day of Pentecost, because his church does not reach back to that time. I have wondered a thousand times why they make such a to do about this proposition. It would only prove that the Baptist church started three years later than we think it did, that is all it would prove. The church, that is, the right one, is not a new church, it is the church that is come down from Christ unbroken; that church is the right one whether it started from the personal ministry of Jesus Christ or on the day of Pentecost. Some might argue that the United States Government did not start until 1779; would that cause the Government not to exist? Or would it keep you from being citizens of the Government. It did start in 1776, when the Declaration of Independence was made, but if I get crooked in my notions and say that the United States Government started in 1779, it would not prove that the Government started at that time, or that I was a citizen of it, so that if I happened to be wrong as to a mere matter of three years as to the time the church started it still would not prove that he was in it and I was out of it. That goes to record. What good will it do to prove it? He is wasting a lot of time that is valuable.

But he says I got the idea that when Christ died on the cross he went home to heaven and sat on the throne; that is not germane to the argument; whether he went then or a few days after that when he ascended up on high, but if not, if he did not go until the forty days were out and was not in heaven until that forty days, in which he talked to the people concerning the Kingdom of God, he still got up there before Pentecost, for he ascended and it was ten days after his ascension that Pentecost came, so I have got your church started ten days before Pentecost

no matter how much you work. Mark you, the laboring oar is in your hands. Christ did not say he had not been in heaven, but in the third chapter of John, 14th verse, he said that "no man has ascended up to heaven, but he that came down from heaven even the Son of man, which is in heaven;" Jesus was on earth, right there in Palestine talking to a man on earth claiming that moment to be in heaven, because he is on earth and in heaven at the same time, and he could have been in heaven sitting on the throne at the time his body was on the cross; he meant that he had not ascended bodily to heaven at that time and that is everything there is in it.

But the gentleman says he has labored hard about the singular and plural, as to whether church meant churches; he dies hard on that proposition but die he must. I want to take God's blessed word and I will read him the fifth chapter of Ephesians. I haven't got the exact verse but I will find it in a moment; Ephesians, fifth chapter, it says there something about Christ being the head of the church; yes, here it is: "Christ is the head of the church as the man, the husband is the head of the wife; now, if the church there means one great big church composed of all the little congregations, Christ being the head of the church then there is a great big woman composed of all the other little women that the husband is the head of. Can Elder Borden see that? It looks like he could, and I believe in my soul that he could do it if he could only open his eyes and see. I failed to give the verse awhile ago; it is Ephesians 5:23, "For the husband is the head of the wife, as Christ is the head of the church." Elder Borden said because it said the church, it is bound to mean a great big church, including all the little congrega-

tions; well then if it says "the church," and is bound to mean a great big church, it is also bound to mean a great big husband, that includes all the little husbands, a great big mass of a husband, and it has to be a great big wife, composed of all the little wives; if that is not theology for you, tell me! I am very well satisfied with the way that thing will look in print.

But the gentleman says my "Way Book," page 16— (I am glad he says that; I will put it down that it is fifty cents a copy, and in boards it is seventy five cents a copy; look how I have worked in an advertisement of my book;) that Way Book has been brought up because I said it was not proper to speak of the Baptist church; it is not any more proper to speak of the Baptist church, meaning all the little churches put together, and all the people in them, than it is to speak of "the lion," meaning all the little lions put together in one big lion; it is no more proper to speak of the Baptist church, as the entire church, except as you use it in a figurative sense, than to speak of the lion being the king of beasts. So when I speak of the lion being king of beasts, I mean any lion is the king of beasts, so when I speak of the church, I mean any church; any one, any individual lion, or the eagle is the king of birds, I don't mean a great big eagle, but I mean any eagle is the king of any bird, and so then we speak of the Baptist church in that same way. It is not proper only in a figurative sense, any more than it is proper to speak of lions being bound together in one great big lion, which is the king of beasts.

Now we come to the lexicons, of which a great deal has been said; the Elder said I did not read all the definition given by Green, but Elder I will do it now; the first

meaning he puts down is "build," b-u-i-l-d; the second meaning is "object in building;" third meaning, a different form of the same word, means "builder;" the next meaning is "build up," and another meaning is "Edify," and another meaning is "Embolden," and not one time did he say "establish," "set up," or "found;" now I have read them all. So, when he says I did not read all of Green, undoubtedly the gentleman is mistaken, because I gave the idea of Green; he says I did not read it all, now I have read every definition; he says I did not read all when I read the Liddell & Scott; first here is Hines & Knobel, "A building," "build," "To build up," "To edify," "to encourage," not one time did he say "establish," or "set up," or "founded;" now then in this other, Liddell & Scott, "oikodomeso," "To build a house," "To build," "to build one's self," "a house to build," "to edify," "to found upon," "to rest upon," not one time to "set up" or "establish;" got any more, Elder? Thayer, I didn't read from Thayer, let's see, we will see what it says; "to build a house," "erect a building," "build up from the foundation," and "the builders;" I will go along and catch every meaning; it puts in a good many quotations here, but I want to catch his meaning; "by building, to found;" that is to say, "By reason of strength of thy faith, thou shalt be my principal support in the establishment of the church;" that is put in as expository; "To promote growth," "To grow in wisdom and piety," "To give one strength and courage to build up;" let me see if there is any other; "To place," that is all. Now I have given it all; you cannot say I have skipped any part. The word "oikodomeso," may mean to establish; I made the challenge, and I called Elder Borden's attention to it, by

which he could have looked in his books and contradicted me. I said in my last speech that "oikodomeso" was used twice as meaning to "build up," for every time that it was used in the other sense. I have got all these lexicons piled up against the gentleman.

Coming now to the operation of the church, beginning actual operation on the day of Pentecost; he says; that is number one; and he says I said it had "no power." I never said it; the record will show I never said it; I did not say they had "no power;" I did say Jesus told them to stay in Jerusalem, until they were endued with power from on high, and I did not say that they did not have any power at the time, for they had power to cast out devils, and they did do it; they went out and when they came back they reported that they did cast out devils; Jesus Christ gave them the commission to preach to the Jews, but they did not have power to go into the whole world until the day of Pentecost. They just enlarged their scope of actual operations, and world wide operations began there on the day of Pentecost, and that was all that did begin; the church was there in active existence, in active operation, except that it was not commissioned to go into all the world, until after the enduement of power on the day of Pentecost. Jesus had given the commission before that to wait until that power came, and then go, and that they could speak in tongues, in languages that they had never heard; very well, he says Jesus had all power; I repeat that he had all power in heaven and earth; what has he said in reply; he said nothing; he said the church did not have that power, all that power,—and it has not yet—but the church has got power to do what it is told

to do, and it has proceeded to do what Jesus Christ tells it to do, as he is the actual head of the church.

Well says the gentleman, he does not pretend to speak where the Bible speaks; he says Elder Bogard and his folks are in the same way on negative and on affirmative propositions, and that they will have to put things together; then speak that way, instead of saying "chapter and verse, please;" haven't you said that all over the country? That has been your old slogan and great principle all over this country, and the inevitable and logical conclusion is the saying, and they say "Chapter and verse, please," but God bless your life, he says that is good for the goose, but it isn't good for the gander, but when he wants to put things together the Baptists haven't any right to object. One thing, before these four days are over, you will find the dry bones of this church established by Alexander Campbell rattle until you will think they have no Bible for anything they stand for.

Well, he thinks he made a wonderful point on me, in which I said that Christ had set aside the law and established his own will, and gave the fifth and sixth chapters of Matthew, his inaugural address, to prove it, which showed that Christ had set aside the old order of things under the old law, and established his own will; he said nothing whatever about that, but he says "Christ says he did not come to destroy the law but to fulfill it," thinking now to contradict my passages, and you fellows laughed when he said it; some of you perhaps thought he had said something smart; others were laughing at the man's lack of information; we all laugh and we enjoy a thing of that sort; Christ did not come to destroy the law, but to fulfill it (and he read Scriptures to prove it) every jot and tittle,

and he was not to do it until he had fulfilled it, and the law died when he died, for having fulfilled it it was at the end of its run and had no more to do, but when the disciples accepted him they accepted his authority over them, and he said the old law has no authority over you, I am going to fulfill it, I am going to keep the law for you. There we get the beautiful doctrine of substitutionary righteousness, obeying the law for us and keeping it every jot and tittle and relieving us from it, and according to Corinthians, which I will quote later: "He that knew no sins became sin for us, that we might be made righteousness of God in him." Beautiful substitution; I am glad the gentleman brought it out, for we will put it in the first day's work of this debate.

He wanted to know if John the Baptist baptized people into the church as we do it today; we baptize people and thus qualify them for membership in the church; John baptized people, and that qualified them to come into the church.

He wants to know when the church got control of baptism; when Christ quit the job himself and turned it over to the church. While Christ was here he administered it on his own authority, and when he left he committed to the church this ordinance, and Christ says, "Keep my ordinances as they have been delivered to you." Christ had them under his own control while he was here in person, and when he left he committed them to the church. It was Christ's ordinance when he was here in person, and it was the church's when he left, because he left the church as custodian of this ordinance.

Coming to the Adventist argument, he said the church is called Christ's body—undoubtedly, the body of Christ.

That is the girl of that gentleman there, Mr. Reed; Helen is her name, and she belongs to him. Here is a man by the name of Jones, he has a son, that is the son of Jones. The body of Christ, that is the church—the church is his body, it belongs to Christ, the same as the son of Jones does; the son of Jones belongs to Jones; that is all, it does not mean it is the actual body of Christ, with head, features, mouth, arms, limbs and fingers and toes; it is a figure of speech that means that the church belongs to Jesus Christ, like that land is the land of Johnson; so the church is the body of Christ in exactly the same way.

Very well, we will go to the next proposition: Christ is the head of the church. The husband is the head of the wife in exactly the same way; the husband is not part of the wife, except that they are joined in wedlock, and he has authority over her; Christ is not the literal husband of the church, but he has authority over the church, that is all.

Matthew 6:10, we are taught to pray: "Thy kingdom come, thy will be done on earth as it is in Heaven." That is praying for the millennial reign of Christ on earth, for he has not yet control over the earth, and in that sense the kingdom is yet to come in that glorious millennial reign. "It was your Father's good pleasure to give you the kingdom." Christ while he was here had it under his own control, and when he left he said: "My Father is going to turn it over to you when I go; my Father has appointed me a kingdom; now I turn it over to you." That was what he did. It was in actual existence, under his control and under his power, and when he left he turned it over to the church, and the church was custodian of the kingdom, and is to this good day. The thief said, "Remember me when thou comest into thy kingdom." The thief had the

idea that the kingdom was still in the future, because in his last dying moments he asked Christ for mercy in the kingdom which he thought was to come. Wonderful theology! Borden is proving his proposition by the dying thief! The Jews said, "Will you restore again the kingdom to Israel?" So Elder Borden agrees with the Jews and the thief on that proposition, but he does not agree with Jesus Christ. Peter says, Acts 1:21, "There was a company that was with Jesus all the time he went in and out among them, beginning with the baptism of John." It began from the baptism of John, when John made ready the people. Here the book said that this company began from the baptizing of John. Christ took the people made ready by John and organized them into the church. You will find in John 1:35 the names of the first five members that went into it. In Acts 1:3 it says, "To whom he showed himself alive after his passion."

All of that is against the gentleman's proposition.

In my closing speech I will make a resume of all that has been said, a rehash only, as I cannot make any more new arguments. I will say that if Elder Borden has ever failed in his life he has failed now; the laboring oar has been in his hand. It has been my business to show, not when the church started, but that his idea of when it started is erroneous; I have done both; I have shown that he was wrong, and I showed that the church was in actual existence during the personal ministry of Christ.

Time expired.

MR. BORDEN'S FOURTH SPEECH.

Gentlemen Moderators, Ladies and Gentlemen:

Just before Mr. Bogard sat down he replied to a statement that I had made in my former speech, with reference to what Christ said when he taught his disciples to pray "Thy kingdom come," to which Mr. Bogard replied that that had reference to the future and to a time that some say Christ will come to reign here on earth, and in what he called the millennial reign. Now, I want to tell you here that Mr. Bogard understands this wrong, or else the Christadelphians have it down wrong. They say Jesus has never reigned yet, but will reign at that time; and Mr. Bogard says the millennial reign is yet to come, and as to whether Mr. Bogard is right or the Christadelphians are right, is the question that is right now to be solved. Now, the question is, whether Christ is reigning now, and this is one dominion of the kingdom, and then a thousand years' reign or millennial reign. Now that makes two dominions. Christ is not to reign in both of them. Understand me, Christ is not to reign in both of them, if there are two dominions, and for the proof of it let me read Micah 4:8: "And thou, O tower of the flock, the stronghold of the daughter of Zion, unto thee shall it come, even the first dominion; the kingdom shall come to the daughter of Jerusalem." Now, the first dominion will be to Christ, and if he is reigning now, when this reign is over, it will end as far as Christ is concerned, and he will deliver the kingdom to God; but Mr. Bogard is now with the Christadelphians, and claims that Christ will reign on this earth in what he calls the millennial reign. So much for that.

Now, then, ladies and gentlemen, just as far as I can I want to rehearse a few things that have been said. I feel

perfectly satisfied with what has been said, and it is no use for me to tell you that I have won a victory, because Mr. Bogard has told you all the time that he has whipped me so terribly. But, friends, if he had whipped a man and the people couldn't see it without him telling it, I certainly would never mention it. He is like the little boy who one day drew a horse on the blackboard, and it looked so little like a horse that he wrote under it, "This is a horse." Mr. Bogard is afraid that you won't see that he has whipped me, and he has to tell you about it.

Now, then, he says that he wishes to sign this statement in this book to make it fresh; he says he signed it once, and he says he will stick to it. Let it go down in this debate that Mr. Bogard said in this presence that "at hand" means "already come." The first sermon that John preached he says, "The kingdom is at hand;" therefore it was already here when John preached his first sermon; then John didn't establish it; Jesus didn't establish it, but it was here when John preached and he baptized people and they came into it, but poor John never got in it. Now, I want to know who set it up, and since it was established before John and before Christ, who set it up? If "at hand" means already come, he is into it, and you Baptists can see that, and remember that it will be in black and white, and you fellows will have to read it. I guess you will unless you just read one side of it, but he said that he did not know what point I intended to make by reading Matthew 11:11, when he himself brought up the statement to prove that John was not in the kingdom. He introduced that himself. He introduced it, friends, to prove that John was not in the kingdom. It does not prove, friends, that others were in the kingdom in the sense of the established

church. He said now about this pressing into it, he said that they could press into it friendly, and yet they could go into it, not with the intention of joining, but with the intention of fighting it. He said that a man could press into the Masonic Lodge without actually joining the lodge, but for the purpose of fighting it; now, then, I will just admit that a man got into the kingdom without joining it, just about as much as they can go into a Masonic Lodge without joining it. Now, if that is what you mean, we will just shake hands on that. I suppose he is a Mason, but he had to take three degrees before he became a Master Mason, and a man has to go through a form before he can become a member of the church of Christ. He went on to make illustrations about joining the army to fight; really there is nothing in the argument he made on that. He said I never made any reply to "the kingdom is in your midst." I read the Emphatic Diaglot to show that it said that the Royal Majesty was among you, and said that was the meaning, where it was used in the sense that he was born a king, and not in the sense that he was actually reigning as a king. He asks what would it be worth to me if he should admit that the church was established on the day of Pentecost, and said if it was it was the Baptist church. Ladies and gentlemen, let me tell you right now that if it was established on the day of Pentecost it wasn't the Baptist church, for Jesus never did establish a Baptist church. He never did. Besides that, Mr. Bogard said it is not right to say "church," but "churches." That is what he said. Besides that, the Baptist church is a young sprout and not the church of Jesus Christ, and it was not known in the time of Christ—could not have been; its name is derived from the ordinance of baptism, which can be

proved by history which will not, of course, be introduced in this discussion now, because we have not time.

But now then he goes on to say something more about the fifty days. He has got up to ten days before Pentecost. Now friends, we are getting along pretty well, just up to ten days. It didn't say that Jesus received the kingdom just the minute he got to heaven, but it was after he got to heaven, and it was on the day of Pentecost when it began. Now, that is right up to the time, if you please. But he refers to Ephesians 5:23, and friends, I just want to read that; Ephesians 5:23, and he made a terrible to do about that. Let me see what he said: "For the husband is the head of the wife, even as the Christ is the head of the church, and he is the Savior of the body," and Mr. Bogard went on to say, Did that mean a great big wife, with all the little wives in that one?" He asks if that is what it meant. Now, ladies and gentlemen, why didn't he read the next verse? Of course, it says "the wife" and "the husband." He says therefore as the church is subject unto Christ, "let your wives"—how many is that? Not churches—but church, and "let the wives be subject to their own husbands." There are husbands and wives. Do we find brides and bridegrooms? O why didn't he read that? "Husbands" (plural), "love your wives." He wanted to know if that meant a great big husband to love that great big wife! that is what he would say it was. I have found it used in the singular and plural, and ladies and gentlemen, that is very good sense. If Mr. Bogard is correct, there must be just as many Christs as there are churches, so after all it comes down, according to my proposition. "Husbands, love your wives, even as Christ loved the church." Why didn't he say this, since he makes the comparison:

"Husbands, love your wives even as the Christs love the churches." Ladies and gentlemen, it didn't mean that. It meant that husbands—plural—must love their wives, in the same sense that Christ—singular number—loves the church; there it is, a singular and plural, right before your eyes; so down goes your cob house on that.

But now then, let me go still further. He says "But that argument!" "Deliver me!" Friends, I should smile, but he is too late now to halloo "deliver me!" Why did he ever get into it? I don't blame him for wanting out, and wanting to be out bad. I tell you, he is into it, and if I was in his place, I would want to be delivered too. I know he feels bad; I know it; he need not say "deliver me," for I know he feels bad. He says there is one salvation. He says "Borden has advertised my book" Poor little thing; this is "the Way-book"; I advertise this; this is your articles of faith in this book, and when you organize a church, the members take these articles as their doctrine of faith and practice, and when they do it, they will turn men out of the church by that, instead of the Bible.

But he brought up Green's lexicon again: Didn't I refer to it, right here in this little book, Green's lexicon, and didn't I refer to the place (he said he would refer to all the places), Matthew 16:18, where it says "I will build"? It doesn't say "edify," or "build up," and I will make this statement, if he will find a Greek lexicon in the whole pile that he has, that will say that it is any other way than "build," when it comes to Matthew 16:18, it is more than he has done, because all of them say it when it comes to Matthew 16:18.

Now, about this creed: He may get up here and bring up a little book entitled, "Church Discipline." He may get up

here and bring up that as a discipline in the church (but I will tell you when we were holding a debate over at Minturn, and here is one of the men that heard it, and there is another, Mr. Bogard took his articles of faith and that little church adopted them and said they would not take anybody in the church unless they believed these articles of faith), but he must bring up one church that adopted Mr. Hayden's book; he (Mr. Hayden) only wrote an article on church discipline—

Time expired.

MR. BOGARD'S FOURTH REPLY.

Brethren Moderators, Ladies and Gentlemen:

I will try to make this fifteen minutes just exactly one-half of a half hour.

The Elder says that he doesn't know which is right, whether it is Bogard or the Christadelphians, as to that future reign of Christ on earth, and quotes from Micah, where Micah said that under the first dominion, that would be Christ, and the second would be the God, he said, is the substance of what Micah said, to all of which I agree. No dispute on that proposition at all. Then I turn over here and read to you when that shall take place, when the first dominion shall end, and the second dominion begin and his dominion—listen—"Then cometh the end, when he shall have delivered up the Kingdom to God, even the Father; when he shall have put down all rule and all authority and power." I find that in 1 Corinthians 5:24, and in the 25th verse, it says "For he must reign, till he hath put all enemies under his feet."

When will that be? When the last resurrection comes, and death and hell and all shall be cast into the lake of fire, as we read in 20th chapter of Revelation; that is after Christ's reign on earth has been completed, then he will turn it over to the Father; the first resurrection comes at the beginning of that millennial reign; the second resurrection comes at the close, when the wicked dead shall be raised. That is simply in reply to what the gentleman has said, so then I suppose Bogard is the man who is right; if he will take the Sacred Word, he will be bound to conclude that I am right on that proposition. I have given it to you in black and white, and it will go to record as having thus appeared in the discussion.

The Elder feels rather bad evidently, over that "at hand" argument, and that proposition I signed over at Mammoth Spring; he expected me to go back on that, when I got over here; but when I signed it again, it rather upset his calculations and he didn't know what to do with it. I did sign it again and "at hand" does mean, when John used it, "has come;" literally "has approached"—past perfect tense—means "has approached," means "has come," no mistake about that; any grammarian or scholar in the world will not dispute that. Elder Borden makes this point that if that is so, it was already there, before John the Baptist came. Let me give you an illustration that even Elder Borden can understand. You were here this morning before I was; everybody knows that; I was late, having traveled five hundred miles on yesterday and last night, and I was late getting out here. Elder Borden was already on the ground when I got here. Now, Borden, after I was on the ground, could have gotten up and said "Bogard has come," "Bogard has approached." According to Borden

that would mean I got here before he did, because when John the Baptist said "The kingdom has come," and preached it, it meant the kingdom got there before John did, and if Borden had gotten up and announced "Bogard has come," he says that would have meant that I got here before he did, according to him; let that go down to record. Just because John the Baptist said "The kingdom of heaven has come," it is already here, therefore, the kingdom got there before John did; Borden might have gotten up here and announced to these people, he could have said "Bogard has come," "He is already here," and then, of course, to you fellows that are members of his church, that would mean "Bogard beat Borden here." The idea of John the Baptist not being able to announce that the kingdom is here, without meaning that it was here before he got here; that is odd, I declare; I cannot announce that one of my friends that will come here tomorrow perhaps, "has come," without meaning that he got here before I did; that is absurd, friends; now, to say that a horse "has broken loose from a wagon" means that it broke loose from the wagon before we came and before we hitched up. Now, that is so puerile that it seems to me that he never would have made a botch like that.

Take the next statement, that is, they could not press into the kingdom without joining it; he seems to have it in his head that people could not have pressed into the kingdom, like one hostile army would press into another; I could not enter a Masonic Lodge, here in this neighborhood, if there is one, without joining the lodge; I could press into you (we will never do it because we are good friends), I could press into you hostilely without helping you or joining you in your business; so the people pressed into the kingdom,

some friendly and some unfriendly, some for the purpose of helping and some for the purpose of hurting.

Did you note the fact, ladies and gentlemen, that after I showed that he was trying to prove that the church was set up on the day of Pentecost by Dr. Jeter and by Jones, and by Vedder, and by the different historians and scholars, that the proposition said "The Scriptures teach," and he has been silent ever since; the record will show that he didn't even make the slightest reference to the fact that he had left the proposition, and that he was not proving it by the Bible when he was making that argument, but he was proving it by men, and men only. There was one thing that I took up and he gave up and left, and the record will show that he has not made a single reference to and I therefore claim the victory on that proposition; again did you note the fact that I quoted today from the Campbell-Rice debate, not as authority to prove my proposition, but as authority to prove how old his cause was, and I read here, as the record will show, from page 473 of this book, where Campbell said in his debate, with Mr. Rice, that in less than twenty years his church, the church of which Alexander Campbell was a member, had outgrown the Presbyterian Church and had outnumbered it some five to one, and it says that it started from nothing. "The cause we plead, notwithstanding our feebleness and all the errors and accidents incident to a new commencement, in less than twenty years, have outnumbered this old conservative Presbyterian Church." Do you notice that fact, that he was silent on that; did you notice the fact that Campbell said that the very cause he contended for was not in existence twenty years before that?

Then again, I quoted from Millennial Harbinger, page

300, where Campbell said in the year 1843, "The cause we plead was not plead by Stone or anybody else twenty years ago." There was not a man on earth that preached the doctrine that Campbell preached, or Elder Borden preaches, twenty years before 1843.

The gentleman has had all day and has not referred to it, and therefore it goes down that he went down on that proposition, whether he intended to do it or not, and the book will show that "the cause you plead" was not twenty years old, in the year 1843.

Very well; the Elder says he has got me in ten days of Pentecost. I said even granting that what he said was true, he would have to move up to the time Christ ascended to heaven; now, he backed off and said that he didn't go to heaven as soon as he died. I would like to know how you are going to prove it; but in order to meet it, he made a long big guess, first and palmed off on you as an argument from God's Word, Ephesians 5:23, the husband and wife, but said why didn't I read the next verse, where it says husbands and wives," and says there it is used in both the singular and plural. I also say that it is used in both the singular and plural in exactly the same sense, and as "the husband" and "the wife" is not intended to mean a great big husband and a great big wife, with all the wives in one, so when it says "the church," it does not mean a great big church, embracing all the churches in one. I thank the gentleman for bringing out the parallel, for both husband and wife are used in the singular and so is church, and if it does not prove that there was a great big husband and wife, it is bound not to prove that there was a great big church meant, and on that proposition the gentleman goes down.

One phrase that my friend has been using all day, I do wish he would refrain from for the sake of the book, on tomorrow and hereafter; it is all right to say that we destroy one another's propositions, but "down goes his cob house!" That sounds like slang. We want the book to be dignified, and I want the book to read like something, and I hope he will use some other expression, at least for the sake of variety, when every one knows that the splendid structure I have built stands without a single shingle torn off. But it was not my business to build a house today; then how can my house fall ? I am, just now, in the negative, replying to you, sir; and yet the man actually forgot which side he was on, and thought he was on the negative and I was on the affirmative; if I was undertaking to build a house here, I would build one that all the cannonading from every side that you could train your guns on, would not be able to shoot it down.

He says the Bible is his waybook; I wish he would get up on it; all the "Way-book" I have is that I wrote and sent out to the world some expositions of what I believed the Bible to teach on certain propositions, and those who agree with me can adopt it and those who do not can refuse to. Elder Borden read from one of his books this morning, in the same way, but he tries to palm this off on you as a rule binding on Baptists, and he knows, and all his men of intelligence know, he is not telling you facts; he agreed with me privately that this is not a book binding on Baptists, but adopted by them when they pleased, and they have such books all over the country.

They harp on the Baptist discipline; the Baptist Church is not under fire today, but he would be so glad if he could have gotten the Baptists under fire; he would have been

glad and he has been undertaking to change all day; he undertook to put me on the defensive, instead of me being his opponent, and he on the defensive. This Waybook is not a rule of faith and practice, except as it may be adopted. Time expired.

SECOND DAY.

July 28, 1909.

Subject: The Scriptures teach that the sinner is so depraved that in his conviction and conversion, the Holy Spirit must of necessity exercise a power or influence, distinct from and in addition to the written word. Ben M. Bogard affirms; E. M. Borden denies.

BEN M. BOGARD'S FIRST SPEECH.

Brethren Moderators, Ladies and Gentlemen:

For forty-five minutes it shall be my purpose to discuss this subject. I crave your attention, for it is a subject on which much depends. A right understanding of this question will settle many other questions that might remain forever unsettled in your mind, unless you understand it.

By a "sinner," we mean one who is not converted, regenerated, saved; one who has not been accepted by the Lord in the remission of his sins. We do not mean that a person ever gets to where he does not commit sin, but we mean by "sinner" one who has never accepted the terms of mercy. That the sinner is so "depraved"—by depravity we mean—I will read a definition, lest I should be misunderstood; it is a definition given by another, and I will

adopt it as my own. In the *Campbell and Rice Debate*, page 615, Mr. Alexander Campbell said: "Man by his fall or apostasy from God lost three things—union with God, original righteousness, and original holiness." I adopt this as my definition of total depravity, which, in other words, would be an utter absence of righteousness or holiness. Depravity is a negative—the absence of holiness, and it is also a positive in that it inclines to sin. It is not sin but it is the source of sin. Babies are not sinners, but they are depraved—there is in them an utter absence of holiness and an inclination to sin, which absence of holiness and inclination to sin, leads them into sin, as soon as they are capable of independent action.

I am very careful with regard to this definition, and I adopt it from Mr. Campbell, because he is a man who undoubtedly will be heard with favor. He was not a Baptist, and was a member of the church of which Elder Borden is a member, and certainly is able to speak for his side of the house, and here he concedes just what we mean by total depravity. Not that one is as bad as he can be, for when you are "bad," you may get worse, and then worst of all, and that would be as bad as the devil, but we can be bad all over and all through, utterly separated from holiness, without being in the worst possible condition, so when one is bad all over, bad through and through, in all his parts, soul, mind, and body; that soul, that mind, that body, can go deeper into sin, though it is utterly bad now, for bad is a word that can be compared, bad, worse, worst. "Man is by nature so depraved;" under this definition I would not be obliged to affirm what is usually called "total depravity," but Baptists teach it and I am not disposed to dodge it, for it is involved in the proposition, though if I were disposed

to dodge, I could dodge it by saying it was not in the proposition. I won't say that a man is partially depraved, so he will only need a little help from God, before he can be saved, but we mean by "so depraved" total depravity. The Baptist people here expect me to defend that proposition and those who read the book will expect its defense. I mean when I say "so depraved," an utter absence of holiness, an utter absence of righteousness, which means the complete man, the entire man, the total man is bad, though that man could get worse, but he is all bad to start with. "Man is by nature so depraved that in his conviction and conversion;"—we mean by that, the process of salvation, what it takes to save; we need not go into technical definitions of conviction or conversion, because neither of us will quibble over that, but what we call being saved involves conviction and conversion, that which takes a man out of the alien class and makes him a full citizen of the commonwealth of Israel. The Holy Spirit must of necessity perform a work, that is, distinct from and in addition to the written word." By "Holy Spirit," I mean the third person in the God-head, but anything that is said to be done in this dispensation or any other by anyone of the Godhead, Father, Son, or Holy Spirit, since they are one, is within the scope and meaning of this proposition. So when I find that God works on man, God works through the Holy Spirit; hence it is the Holy Spirit working on man; while technically the Holy Spirit means the third person in the God-head, yet we mean the Trinity, God the Father, God the Son, God the Holy Ghost (these three being one), must work on man in addition to what is written in the word, and distinct from that which is written in the word, but along with that which is written in the word, in connec-

tion with it, yet distinct from it, in the conversion of every man.

"The Holy Spirit exercises a power or influence;" by power or influence we mean some energy, some force, some sort of power or influence, that possibly can be likened unto the personal influence of a man over another man, in addition to what that man may say. We all understand that men can speak words, and the very same words said by another, will have a better influence; there is that *personal influence added to the words*; so we mean by this proposition that in conviction and conversion, there is the word of God—the Bible is what we mean by that—but in addition to that Word, there is a personal influence, exercised by the Almighty God, through the Holy Spirit; as, for instance, I might say something, and there is my personal influence going with it, and in addition to it; some other man might say the same words without having that personal influence or power; we all understand that. God puts forth *a personal influence or power, in addition to the words written in the Bible or spoken by the preacher*, that goes along with the word and makes the word effective.

"The Holy Spirit exercises a power or influence distinct from and in addition to the written word;" by the written word, we mean the Bible, the Scriptures, the Old and New Testaments, whether written or spoken.

By "distinct from and in addition to," we mean, not contradictory, not opposed, but something working in perfect harmony and along the same line, only putting an additional force into what has been said—distinct from it and in addition to it; not independent of it, mark you. I don't use the word "distinct" in that sense, and Baptists don't mean, when they say "distinct," that it is independent, that is to

say, not used in connection with it, but the influence or power that is distinct from and in addition to the word, *works with the word, and uses the word, and enforces the word and makes the word effective*, so we are not confined to just the one power, but we believe in both the word and Spirit; we do not believe in the arbitrary action of God Almighty, independent of preaching, or independent of the written word; that is Hardshellism; but we believe that the word is used, and that God uses it, and that in addition to it and distinct from it, he puts forth his power and makes the word effective.

If I have failed to define these terms fully, so as to be thoroughly understood,! take it Elder Borden will call my attention to it, and I shall be able to make clearer the definitions in my next speech.

I shall now proceed with the argument. My first argument is based on Ephesians 2:3: "man is by nature depraved." In Ephesians 2:3, it says "We were all by nature the children of wrath, even as others." That man has gone astray in every evil, or course of evil, is clearly laid down in Romans 3:9-20: "What then? are we better than they? No, in no wise; for we have before proved both Jews and Gentiles, that they are all under sin; as it is written, There is none righteous, no not one."

So then, the whole human race is involved in sin. From the corruption that comes from this natural depravity none are exempt.

Another passage bearing on this is Ecclesiastes 7:20: "There is not a just man upon earth, that doeth good, and sinneth not." That involves the whole human race, it seems to me, because if men started out pure, started out as good as an angel, why is it that none of them remain pure?

For if every one goes astray, there is something back of it that leads them into that which is evil. The fact that everyone sins, proves there is something in them that prejudices towards sin, or some of them would escape. Hence, all are depraved and all have this evil nature, because of which we are said to be children of wrath.

My fourth argument is based on the fact that even that which is called "good" in man is in itself tainted with evil; that man, for instance, does a good deed, as we call it; there is a taint of evil in that good deed, even though we call it "good," and I prove that by Isaiah 64:6-7; "We are all as an unclean thing, and all our righteousness are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away." At the best, the good that is in us, is as "filthy rags," and if the good in us is as filthy rags, then there is nothing that is absolutely pure in us, if that which is good is as filthy rags.

My fifth argument is based on Jeremiah 17:9, where it says that "the heart is deceitful above all things and desperately wicked." Not just a little evil, but desperately wicked; the condition of man is a desperate condition, a condition that called for the death of the Son of God, and for the need of the Holy Spirit to influence him to accept the terms of mercy.

My sixth argument is based on Eccl. 8:11, where it says that "the hearts of the sons of men are fully set in them to do evil;" not partially set to do evil, but "fully set;" he says "the hearts," "the hearts of the sons of men;" whom does that include? Everybody; so every inclination of the heart, every part of that nature we possess is inclined to evil; "fully set"—that means, undoubtedly, that the whole man is involved, and therefore the

total man is involved; therefore, we have total depravity.

My seventh argument is based on Psalms 51:4-5 "Behold I was shapen in iniquity and in sin did my mother conceive me." So it begins at boyhood; we come into this world in that evil condition, in utter separation from holiness or righteousness, and that positive inclination to sin.

My eighth argument is based on Job 14:4, where it says: "Man that is born of woman is of few days and full of trouble.....Who can bring a clean thing out of an unclean? Not one."

Then, inasmuch as our parents are unclean, says Job, we in turn are unclean; getting it from our parents. This means natural depravity, hereditary depravity.

My ninth argument is based on Psalms 58:3-4: "The wicked are estranged from the womb; they go astray as soon as they be born, speaking lies. Their poison is like the poison of a serpent; they are like the deaf adder that stoppeth her ear." There is only one possible answer that anybody ever makes to that, and that is to flatly dispute the scripture, and say we all know babies do not tell lies; the Bible is false then, because it says "they go astray as soon as they be born, speaking lies." There must be a sense in which babies express themselves and deceive men, and every mother knows that the baby does express himself in a way to deceive her, and that too, while the little fellow is in the cradle; we all know that.

My tenth argument is based on Job 25:4-5; "How can he be clean that is born of a woman?" There is a question asked that is equivalent to a strong denial that a man can be clean that is born of a woman. So then we find unquestionably that the Holy word says that all are de-

praved by heredity, going from parents along down to the children.

My eleventh argument is based on the fact that in our natural state, there is no good in man. Rom. 7:18, where we read that Paul says "For I know that in me, (that is, in my flesh) dwelleth no good thing." Now listen, by "flesh," he undoubtedly meant his natural self, as he is by nature. Dropping on down in that same chapter, it says that "we are not in the flesh but in the spirit." It therefore follows that Paul meant his natural state, that there was no good naturally in him; if there was natural good in him, that is what we mean by total depravity, utter absence of holiness and positive inclination to sin.

My twelfth argument is based on Romans 5:12; "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." How did sin enter the world? By one man. What man? Adam. How comes it sin is here? Adam sinned and sin was brought on the whole human race, and that leads us to sin, as I have already shown.

My thirteenth argument is based on Romans 8:7-8; "Because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God." It does not mean that those that are in their bodies cannot please God, because we are all in our bodies, Christians as well as sinners, but "flesh" means the natural man, those in the natural state, the state of nature, unredeemed, cannot please God. I tell you, friends, if there was any good in man in the state of nature, he could please God, because God is pleased with anything good; the fact that he cannot please God shows there is no good in him.

My fourteenth argument is based on the fact that the Bible teaches that man is blinded by the devil; 2nd Corinthians, 4:3-4, "But if our gospel be hid, it is hid to them that are lost," so then there is blindness, spiritual blindness, taught in the word of God. Man is unable to see the good and rejoice in the good.

My fifteenth argument is based on Ezekiel 11:19-20; "I will take the stony heart out of their flesh, and will give them a heart of flesh;" the heart is like stone; mark you, the eyes cannot see, and the heart is like stone, and that heart is so bad it cannot be patched up so as to make it do, but it has to be taken out and a new one put in.

My sixteenth argument is based upon 2nd Timothy 3:26; "In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth, and that they may recover themselves out of the snare of the devil, who are taken captive by him at his will." The human race here, is recognized as being in the snare of the devil; eyes blinded, hard hearted, caught in the devil's trap.

My seventeenth argument is based on Ephesians 2:1-2 "And you hath he quickened who were dead in trespasses and sins." Dead means separated; it does not mean we are lifeless, in the sense of a corpse, or "as dead as a mackerel," as we speak about it, but it means we are separated from God; when this body dies, it is separated from the spirit; when we are dead to God, it means we are separated from God. So then, we are dead in trespasses and sins. The fact that men are dead in trespasses and sins, means a separation from God, separated from him who is holy, an utter absence of holiness.

My eighteenth argument is based on Jeremiah 13:22-23;

"Can the leopard change his spots or the Ethiopian change his skin? Then may ye also do good that are accustomed to do evil." The man who is in sin is therefore, said to be as helpless, so far as changing himself from his sinful condition to righteousness, as the leopard is to change his spots, or the Ethiopian to change his skin; how long do you think it would take the leopard to change his spots? He never could by his own power, or by helping himself; how long would it take the Ethiopian to change his skin to that of a white man; he never could, no matter how long he might live, or how much help he might get from man; if the Ethiopian ever gets his skin changed or the leopard his spots, it must be done by Divine power, and this is held up to us as an illustration of how the sinner must be saved; they can no more change themselves by efforts of their own, than the leopard can change his spots, or the Ethiopian change his skin.

My nineteenth argument is based on Romans 5:18; "Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came unto all men unto justification of life." So then, by one man, condemnation came upon all the world; we are all involved in it, because we got it from our parents, and it came on down to us.

My twentieth argument is based on Jeremiah 6:10; "To whom shall I speak, and give warning, that they may hear; behold their ear is uncircumcised, and they cannot hearken." Awhile ago, we found they were blind; awhile ago we found their hearts hard; now we find their ears stopped and they cannot hear, and we find them in the trap of the devil; they must have help to get out; they are in a

condition where they cannot get out by themselves, by their own effort.

My twenty-first argument is based on the fact that I read in 1st Thessalonians 1:5: "For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance, for ye know what manner of men we were among you for your sake." So then, there is a statement of fact, as I believe, and as it is believed and taught by our people, that the Holy Ghost works with the Word and exercises a power or influence in addition to the word.

Now, I want to call your attention to a statement found in Acts 16:14: "And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard us; whose heart the Lord opened; that she attended unto the things which were spoken of Paul." The Lord opened her heart that she attended unto the things that were spoken of Paul; her heart was not opened by listening to what Paul said, but she attended to the things spoken by Paul because her heart was opened. That I am right in this, I have the concession of Mr. Alexander Campbell, in the *Campbell-Rice Debate*, page 747; he says of Lydia: "Lydia, a pious lady, a worshiper of God, whose heart the Lord had formerly touched, attended to Paul's preaching, believed, and was baptized." So, according to the plain letter of the scriptures, and according to Mr. Campbell, as he understood it and put it down in cold print in that debate, the Lord touched Lydia's heart before she attended to Paul's preaching, and therefore she attended to his preaching. So it is today; the Lord takes the initiative in all cases of salvation.

There are some objections that I want to introduce right

here, lest I fail to get them in. Mr. Borden may fail to bring them out, and I am bringing them in now, because we are making a book, and I want to get the subject before the people in order.

Some say, if the doctrine is true that those born of women are necessarily depraved, that Jesus Christ would therefore be depraved because he was born of woman, but remember Hebrews 10:5 is the answer to that, where it says: "A body hast thou prepared me," and in Hebrews 4:15; "In all points tempted like as we are, yet without sin." So then, the answer in the Bible is that Jesus Christ was an exception to the rule, that God prepared him a body that was without sin, and therefore he does not come under that category, and that objection does not logically follow.

Again, another objection is the Lord said we must become converted and be as little children, in order to be saved; if that is true; children, they say, must be pure. That proceeds on the idea that we are saved by purity; it is a false assumption to start on, for we are not saved by purity. But Matthew 18:4 says "Whosoever humbleth himself as this little child, the same is greatest in the kingdom of Heaven." He had reference only to the feature of child life, and that was humility, when He said we must be like them in order to be saved; in the same way, we must be like sheep; that does not mean that we must wear a coat of wool and go around on four feet and bleat like a sheep, for that is not the sense in which the illustration is used. Jesus Christ said "Be ye as wise as serpents and as harmless as doves." Does that mean that we must be like serpents in everything? Certainly not, but like a serpent we must be wise. The Lord, speaking of little children, simply had reference to their humility

and submission to their parents, and in that way, we must be humble before God and submit to God; that is all there is in that comparison, and hence it does not mean that we must become like children with a child's mind and body, and purity, for a child is not pure; that is the point of the illustration.

Another objection is that the doctrine of hereditary depravity, would make us as bad as the devil; I have already explained that and showed to you that we don't mean that we are as bad as the devil, but I showed to you that *the whole man is bad* by nature; that *the complete* man is under the influence of evil; the complete man is separated from that which is good; but still man might get worse.

Another objection is that if this doctrine is true, infants will certainly be damned in hell, and I will mention it here in the record so it will not be overlooked. That does not fit the child, for we are not lost, because of the fact of depravity, for the blood of Jesus Christ, his Son, is sufficient to set aside this, but we are lost in hell for personal unbelief after we come to the age of independent action; the baby does not sin or disbelieve until it is capable of independent action.

Now, I will speak of the work of the Holy Spirit. I will make an observation as I pass, before I come to the passages that show plainly that the Holy Spirit does "exert a power or influence distinct from the written Word," in the great work of salvation. I will make this observation, that if the Holy Spirit does not do anything except use the word, I can do as well as the Holy Spirit, unless he is a better preacher than I am; it resolves the Holy Spirit into something no better nor stronger than a man, as far

as working on sinners is concerned, for if he only uses words, we can use the same words, and the only difference between the Holy Spirit and me in this work, would be that he would be a better preacher than I am. Man influences man by words, undoubtedly; the Holy Spirit influences man by words undoubtedly. Man influences man also by personal influence, in addition to what they say, and the Holy Spirit influences man by his own personal influence, in addition to what he says. The following passages of scripture, unmistakably teach this proposition.

In Matthew 28:19-20, the great commission says: "Go ye therefore and teach all nations, baptizing them in the name of the Father, Son and Holy Ghost, teaching them to observe all things, and lo, I am with you always, even to the end of the world." Does that mean they would carry a Bible along in their pocket? Assuredly not, for if there is nothing in the Lord being with us, except to have a Bible with us, then just put a Bible in his pocket and God would be with any wicked man, the same as he would be with a good man. Assuredly, he means something beyond that; "Lo, I am with you always;" the Spirit with you of course, is the idea.

My next argument on the work of the Spirit is based on Exodus 33:14-16: "My presence shall go with you, and he said if my presence go not with me, carry us not up hence." In other words, if you don't go with me, I don't want to go; does that mean he carried a Bible along in his pocket? Certainly not; he had the personal presence of the Lord with him.

In Deuteronomy 20:4, we read: "God goeth with you, to fight for you against your enemies to save you." Did God just go along in a pocket edition of the Bible? As-

surely not; God went with him in person, and there was something besides the Word, something besides the words of Aaron and Moses, something besides arguments; they might make arguments and never do any good, but there was something besides words with which they fought. GOD WENT WITH THEM.

In Acts 14:27, I read; "And when they were come, and had gathered the church together, they rehearsed all that God had done with them, and how he had opened the door of faith to the Gentiles." God "opened the door" for them to enter in; there was the presence of God in conviction and conversion of sinners, in addition to what the apostles carried with them; the apostles carried inspiration with them, for they spoke by inspiration; they carried the word of God with them, for they were makers of the word of God, but in addition to that, God "opened the door" for them to enter in; there was power "in addition to and distinct from the Word," and I have already called your attention to the case of Lydia, "whose heart the Lord opened," in Acts 16:14, and will pass on to another argument.

In Acts 11:20-21, we read this: "And some of them were men of Cyprus and Gyrene, which when they were come to Antioch, spake unto the Grecians, preaching the Lord Jesus. And the hand of the Lord was with them: and a great number believed and turned unto the Lord." There is your preaching, friends, and in the next verse, it says the "hand of the Lord was with them," and a great number believed and turned to the Lord; there is your preaching and in addition to the preaching, "the hand of the Lord was with them," so that man believed. So we see that there was the power and influence of God's word,

along with a power distinct from the word, and in addition to the Word, in addition to the preaching, in addition to their inspiration, in addition to the power of working miracles, there was "the hand of God;" they had all this and they had more; God had a hand in it. That is clear.

I will pass to another argument; the necessity of prayer and I trust that the stenographer will put this in capital letters so that the world may read it and note what they read: that **THE NECESSITY OF PRAYER, IN BEHALF OF THE SINNER AND IN BEHALF OF THE MINISTER, PROVES THERE IS SOMETHING MORE THAN THE WORD NECESSARY.** In 2nd Thessalonians 3:1, we read: "Finally, brethren, pray for us, that the word of the Lord may have free course, and be glorified, even as it is with you." What is the matter with you Paul, haven't you all of the arguments you need? Yes, but I want something else besides arguments. Haven't you already got inspiration? Yes, but I want something besides inspiration. Haven't you the power to work miracles? Yes, but I want something besides the power to work miracles; I want you to pray for me; I have already got arguments; I have already got inspiration, I have already got that mighty power to work miracles, I want you to pray for me that the word of God may have a free road, a free course. So, there is power in addition to the word and Paul said "Pray for me that the word of the Lord may have free course," and in Colossians 4:2-3, we read this: "Continue in prayer, and watch in the same with thanksgiving; Withal praying also for us, that God would open unto us a door of utterance, to speak the mystery of Christ, for which I am also in bonds: That I may make it manifest as I ought to speak." What is the matter with

you Paul, haven't you got the word of God? Yes. Haven't you got inspiration? Yes. Haven't you got power to work miracles? Yes. What do you want then? I want the door of utterance opened; I want something that the word won't open; I want access to men's hearts, and I can't get it except by that power," in addition and distinct from the written word."

In Romans 10:1, is another argument: "Brethren, my heart's desire and prayer to God for Israel is, that they might be saved." What are you preaching for, Paul? I am preaching that they might be saved. Why don't you use arguments? I do use arguments. What do you want? I want Israel saved. Do you think God will do anything for you? I do, or I would not ask for it. I have inspiration, I am not praying for that, I have the Bible, I am not praying for that. I want power to save Israel; my prayer to God and my heart's desire is that Israel may be saved. Why pray if you don't expect anything? I am not going to pray for the Bible, for I have that; I am not going to pray for power to speak, for I have power to speak; I pray to God to do what I cannot do—and that was what Paul was praying for.

In 1st Timothy 2:1-4, I read: "I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty." For this is acceptable to God who will have all men to be saved, etc. Paul, what do you want? I want to pray for everybody. What for? That we may lead quiet and peaceable lives. What else? That people may be saved. So then, we are to pray for a quiet and peaceable life; we are to pray for

people to be saved. Why don't you just use the Bible on them? I want something besides the Bible. Why don't you use inspiration on them? I want something besides inspiration. Why don't you use miracles in their presence? I want something besides that; I want God's word and something "in addition to the written word;" as the Baptists teach. Paul was unquestionably in harmony with the Baptists.

I believe my time is just up; I have just about as much more of this same sort of passages and arguments that I hope to get in during the remainder of the day. Thank you ladies and gentlemen.

Time expired.

MR. BORDEN'S FIRST REPLY.

Gentlemen Moderators, Ladies and Gentlemen:.

I haven't felt any better since Christmas than I am feeling this morning, and I will ask you for your undivided attention, while I shall review Mr. Bogard's speech, just as fast as I can. I have been very much amused at some things he has said, and if a man ever made a speech and was afraid of what might come, he has certainly done that; so afraid was he of what I might say, that he must prepare your minds for it, so it would not hurt so bad, but I want you to prepare yourselves now, and let it hurt, because it is sure to hurt.

This very doctrine that has been advocated this morning, will as you will see, according to their doctrine, make God responsible for the condemnation of every man that suffers in Hell, and from it there is no way of escape.

In defining his proposition, he stated that the depraved man meant one not converted, one not regenerated, one not saved. Then if they are not converted, they are unconverted, if they are not regenerated, they are unregenerated, and if they are not saved, they are lost. He says babies are born that way, but he says they are not sinners, but if they are not, ladies and gentlemen, they are unconverted, they are unregenerated, and they are unsaved. I cannot see the difference between an unsaved man, an unconverted man, an unregenerated man, and one that is a sinner, to save my life. I always thought that the sinner was the unconverted man, that he was the unregenerated man, and that he was the unsaved man.

Now, Mr. Bogard, this is the condition in which you place the baby. This is the condition in which you place the child when it is just born. Now, a question: If the baby should die when it is little, will God save it? and if God will save it, please bring the chapter and verse, just one that intimates that God will save a baby. Mr. Bogard will tell you that there is but one plan of salvation, for saving men and women, and he will say that is belief in Christ, (for he says the Hardshells teach unconditional salvation) and if it requires faith, and babies cannot believe, they must be lost, according to that doctrine.

Now friends, it depends upon this: If Mr. Bogard does not furnish the chapter and verse that tells you that babies are saved, provided they die when they are little, he is gone on the proposition, and infant damnation is the logical result. Ladies, Baptist ladies, do you believe in infant depravity? No, let me tell you friends, you don't, and if the women had had the preparing of the Baptist doctrine, the doctrine of hereditary total depravity would not have

been in it. But now, to try to prove to the people, by Alexander Campbell, that his position is true, he read from the Campbell-Rice Debate. I don't accept Alexander Campbell as authority. I know that Campbell, at that time, believed in the doctrine of hereditary depravity, just like my friend, and it is not alone in Campbell-Rice Debate, but it is in Campbell's Christian System. We don't believe Campbell on that doctrine and that was one of the things that Campbell did not get out of, and he still had some Baptist in him when he died. I don't believe it because Campbell said it, neither does that prove it to be true.

The next expression he used, he said that this inherited depravity is not sin, but he says it is the source of all sin. Listen: "Inherited depravity, the source of all sin." Didn't Adam sin? Yes. If it is "the source of all sin," then Adam must have been totally depraved. Did God make Adam totally depraved? According to my friend he did. Then, since Adam was a son of God, and he was inherently depraved, then he must have inherited his depravity from God, and that would make God totally depraved. But he says babies have an inclination to sin, and the little fellows will work around and try to deceive their mother, wanting to make her believe that they are sick, when they are not, wanting to make her believe that they have the colic when they have not. Want to try to make her think they have the earache, when they have not. I want to know if there is a woman in this arbor who believes her baby tries to make her believe that it has the colic when it has not? He don't know total depravity from the colic, ladies and gentlemen, that is the trouble with him. I am satisfied his own wife does not believe what he preaches, when it comes to the doctrine of total depravity. She might

say sometimes, when the little fellow is a little cross, or when she wants to talk a little hard, "That is your daddy in you." She might say that sometimes, but she does not mean by that, that the little fellow is a sinner, but that the little fellow has Bogard in him. Now then, if that little baby had Bogard in him and Bogard is a Christian, why is it the baby is not a Christian? Can the child inherit depravity unless it (depravity) is there? He says they inherit total depravity. Are you totally depraved? If not, how can your children inherit it?

But, he says that depravity means that they are "utterly absent from all righteousness;" in other words, there is not one bit of good in them. "Not that a man is so bad that he cannot be worse, not that a man is so mean that he cannot sin any more, but that he is just totally or all depraved." Now, if there may be such a thing as a person becoming totally depraved, remember that he must be regenerated and to regenerate is to bring back to a state of generation. But Bogard says that in the state of generation, man is totally depraved; then man degenerates, or in other words, according to his position, becomes teetotally depraved; then, when man is regenerated, he is brought back to a state of total depravity.

But ladies and gentlemen, he read a statement over here and undertook to prove to you that Matt. 18:3 did not mean that infants are good or that they are in a saved condition, and so on, but remember that Jesus said: "Except ye be converted and become as little children." He said that meant that they should become humble as little children. Jesus also said in Matthew 19:14, "Suffer little children to come unto me and forbid them not, for of such is the kingdom of heaven." Did he mean that heaven was made

up of little totally depraved devils? Assuredly friends, he did not mean that. "Except ye be converted and become as little children," did he mean totally depraved children when he said that? Right on top of that he says that the baby is born totally depraved; then he says that they are humble; is it good or is it bad to be humble?

(MR. YOUNG (Moderator): Address the audience, Brother Borden.)

(Brother Young talks like the audience is all in front of me, but I think I have a few people behind me.)

But he goes on still further. He starts out to prove his doctrine of inherited depravity, and that the man is so depraved that it takes a direct work of the Spirit, or that is, the work of the Spirit, separate from the word of God to get a man in shape so that the Spirit can act with the word of God and save the man. That is his position. Now then, he says it means this is an additional force, without which the man cannot be converted. Now, ladies and gentlemen, I want you to listen to this just a little. Mr. Bogard's says man's condition is so that he can't do one good deed, or he will not act without, or cannot be convicted or converted without the Spirit operating on him, independently (in one sense of the word) of the written word, or in other words, before the Spirit enters the heart and prepares it for the word. If that is true, then if a man is not converted, it is because the Spirit did not operate on him, and prepare his heart. He cannot believe until it does prepare him, cannot even think and act without, or believe one good thing; and yet right on that, Mr. Bogard would have a sinner to pray and try to do something good, that the Lord might open his heart—that the Lord might prepare him. Now, if that is true, friends, if a man is not

saved, it is because God did not prepare his heart. Why did not God prepare his heart? Does God prepare men's hearts because they do good? No, because Mr. Bogard says they cannot do good. Then, God does that all within men, without any act on the man's part, not even a desire to be saved. If that is true and men are not saved, it is because God would not prepare them, and hence God would be responsible for the damnation of every man that is lost in hell.

But, now then he brings up Ephesians 2:3, and introduces it to prove that man is inherently depraved. Here we find in the 2nd chapter of Ephesians, where Paul says that we are by nature, the children *of* wrath, but do you know friends, that nature there does not mean they are inherently depraved? It does not mean that at all. Mr. Bogard knows that it does not. Listen right here: "Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others." Now, read on: "But God, who is rich in mercy, for his great love wherewith he loved us, Even when we were dead in sins, hath quickened us together with Christ, by grace, ye are saved." Now the verse just before: "Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience." It shows how they got that way. They were not that way by birth, they were that way by practice.

Let me call your attention to the Emphatic Diaglot: We find that "phusis" is the Greek word from which we have "nature." It is mentioned in Ephesians and it is also mentioned over here in Corinthians, where it says: 1st Corin-

thians 11:14 "Doth not even nature itself teach you, that, if a man have long hair, it is a shame unto him." I want to know if it means that it is that by birth. No, sir, it does not, but it means, friends, that it is according to custom, that it is that way, and it is from the very same Greek word that is mentioned in Ephesians. It is found in the same places. There is another word that is mentioned that means custom, but it is not used in either place. It means by custom or practice that men are sinners. We don't deny that.

You will notice that Mr. Bogard tried to make you believe that a man is so dead, that he cannot think good thoughts. I want to read you a definition of Mr. Bogard's idea of death; let me read right here. Here is an article that Mr. Bogard wrote in the Arkansas Baptist of May 27th, in this year. "What Death Means," is the title and here is the definition:

"Our soul perishing friends do not understand the meaning of death. They think it means extinction or annihilation. Hence when they read that the soul that sins shall die, and other expressions that convey the idea of the death of the soul, they jump to the conclusion that death means going out of existence. Ephesians 2:1 says all sinners are dead, but assuredly they are in existence and are intelligent men and women. Again Luke 15:32 says the prodigal son was dead, yet he was able to reason, feed hogs and arise and go to his father." (But Mr. Bogard said the Christian is deader than that because he cannot do these things, and has not even sense enough to feed the hogs, in a spiritual sense.) "Again, 1st Timothy 5:6, 'She that liveth in pleasure is dead while she liveth.' Dead and alive at the same time. So death does not mean going out of exist-

ence. It only means separation of the body from the real man—the spirit. Spiritual death means separation of the spirit from God and all good. That is death."

Then we see, according to his idea, the man, friends, even in death, talks, and we find that according to the true teaching of God's word, that the man even in Hades—the rich man after he had died—lifted his eyes up in Hades and warned his brethren not to come there. Mr. Bogard says that they cannot think a good thought, or do a good deed. Here is this old rich man, that Mr. Bogard says is depraved, he was even in hell, he actually showed there was some good coming from him in that evil place because he called to his brethren and warned them of it. Now, you say he had a bad motive in view. I cannot see why, because he had just learned how hot it was, and he did not want his poor brethren to get hot like that. If that wasn't a good act, I can't tell why. It looks to me like misery loves company, as a general thing, but in this place he warned his brethren against this place.

He goes to Romans 3:9-20. Let me see if that proves his doctrine. He says now, that this is the condition of little infant children when they are born. Listen, I want you to see if that is the condition. "There is none that understandeth, there is none that seeketh after God. They are all gone out of the way." If they are "born out of the way," how could they "go out of the way?" I want to know if they went out of the way before they were born? No, they are "gone out of the way." "They are together become unprofitable." How could they "become" that way if they are "born" that way? "There is none that doeth good, no, not one." Not one that doeth good. Again, "Their throat is an open sepulchre; with their tongues

they have used deceit; the poison of asps is under their lips. Whose mouth is full of cursing and bitterness." I wonder if Regard's babies begin to curse just as soon as they are born. "Their feet are swift to shed blood." I wonder if little babies begin to shed blood as soon as they are born. "Destruction and misery are in their ways; and the way of peace have they not known. There is no fear of God before their eyes." What is he talking about? He is talking about people who have gone back on God; that is the idea; that is all there is to it. He goes on and says "Therefore by the deeds of the law there shall no flesh be justified in his sight for by the law is the knowledge of sin." This shows that these very people, who were false under the law, were sinners in the sight of God, that they had gone back and gotten away from him. That does not prove his proposition.

We go on further. He brings up the statement in Psalms 51:5, where David says: "In iniquity I was shapen and in sin did my mother conceive me." It is true David said that, but right on top of that Mr. Bogard said it meant that David was born a sinner, but it does not say that. It does not say anything about his birth, and I will give Mr. Bogard a ten dollar bill if he will show me where it says that David was born a sinner. It says: "In iniquity I was shapen and in sin did my mother conceive me." The sin was in conception, and he knows it just as well as I do. David was not the sinner, but his mother sinned and he will not tell his people that he was a sinner like David was. Watch and see if he does. I will just put the question to him: "Were you conceived in the same sense that David said he was? Were you shapen in iniquity and in shame?" I want him to answer that. He brought it up,

and applies it to all children. Remember this goes down in the book, and of course, whenever a man reads it he will read over in the next speech for the answer, but he will not find it, I fear.

But he goes on and introduces Job 14:4, where it says "Man that is born of woman is of few days and full of trouble. Who can bring a clean thing out of an unclean? Not one." He tries to leave the impression that all women are unclean, that they are all totally depraved. Now, Mr. Bogard, I presume that your wife is a Christian, that is, you say she is. I want to know now, if your wife is unclean ; if I want to know he surely could not think hard of me for asking. I think Mr. Bogard would say no, yet ladies and gentlemen, he brands every Baptist woman and every other woman as being unclean. Ladies and gentlemen, do you think that your wives and babies are unclean? No, sir, I don't believe it, and besides that, ladies and gentlemen, Jesus was also born of woman; and if Mr. Bogard's position on that question—that they are born sinners—is true, he makes Jesus just as unclean and totally depraved as any other man, according to the doctrine he presents, but that passage of scripture does not mean what Mr. Bogard says it does.

Let me go on still further. He reads Psalms 58:3-4, "The wicked are estranged from the womb; they go astray as soon as they be born, speaking lies. Their poison is like the poison of a serpent, they are like the deaf adder that stoppeth her ear." Now Mr. Bogard says: "If Borden gets up here and says that these little children do not speak lies, he will deny the Bible." Ladies and gentlemen, I will leave it with you. I want to know, if little babies talk? Do they? No, sir, they do not, and Mr. Bogard

knows it. They do not talk as soon as they are born. "They go astray." Then they are not born astray, but they go astray. "They go astray as soon as they are born, speaking lies, their poison is like the poison of a serpent, they are like the deaf adder that stoppeth her ear;—Break their teeth O God, in their mouth." I wonder if little fellows are born with teeth. It is just once in a while you will find a little fellow born with perhaps one tooth in his head, and according to Bogard you ought to break it out. Every time a little fellow is born with teeth, break them out. "Break out their teeth O God." This did not have any reference to the condition of babies when they are born in the world, as Mr. Bogard would have you believe.

Then, he refers to Job 25:4-5 "How then can man be justified with God? or how can he be clean that is born of a woman?" Ladies and gentlemen, it did not have any reference to depravity, not a bit on earth. It had reference to the flesh, and that is all you can make out of it; for it did not have any reference to depravity.

In Romans 5:12, he brings up the statement where Paul said "By one man sin entered into the world;" that is true gentlemen, but it did not mean that all men were sinners. That was not the meaning of it. Let me prove to you that no such idea is conveyed in the 5th chapter of Romans, the very chapter he brought up. "For until the law sin was in the world; but sin is not imputed when there is no law. Nevertheless death reigned from Adam to Moses, even over them that had not sinned, after the similitude of Adam's transgression, who is the figure of him that was to come." To say the least of it, friends, here is a portion of the people who did not sin, after the similitude of

Adam's transgression. I want you to tell me how this was? To say the very least of it, here were people who did not do what he said they did. I am just viewing it according to his doctrine, and this passage says some did not sin after the similitude of Adam's transgression.

He brings up another place, where he says that man is blind; but it did not mean that they are born blind, but they were blinded by the devil. We find in Matthew 15:18, where Jesus says, That which cometh from the heart defileth the man. I will find it in just a minute and read it to you. Here we find that in speaking of the blinded condition of these people, and in speaking of their hearts and the condition they were in, and of what Mr. Bogard would please to call their condition on account of their wickedness, which he says is inherent depravity, Jesus says, that which cometh from the heart defileth the man. Now, Mr. Bogard must remember that the sin must first enter the heart, and then, friends, the sin will come out, and it is not sin already in the heart, but it enters and then comes forth. Mr. Bogard says it is born in the heart. But let me go further. I want to try and hurry and get to all he said.

He brought up the statement in Jeremiah, where it says "Can the Ethiopian change his skin or the leopard change his spots?" It is a fact that the leopard cannot change his spots; and it is a fact that the Ethiopian cannot change his skin. God does it, bless your soul, God does it, and God saves us, but he requires something at our hands in order to do that.

Romans 5:18, "Judgment came upon all men to condemnation." How do they come into condemnation? We all die as a consequence of Adam's sin, that is all we can

make out of it. Mr. Bogard himself admitted that no man would go to hell for what Adam did, and he said that this depravity would never cause any man to go to hell. I want to tell you, ladies and gentlemen, that I endorse what he said on that, that man's condition when he is born will never send him to hell, and yet, "Adam's sin will never send any man to hell, but a man's own sins will send him to hell." Much obliged to him for his concession on that.

He comes to a place over here where we find in 1st Thessalonians 1:5, that the "gospel came not unto you in word only, but also in power and in the Holy Ghost. "That is true. The gospel came in power and in the Holy Ghost, but Mr. Bogard says that the word has no power now. We remember it came; why ? Why because this word was the word of the Holy Ghost, the word of God, and so on, it has power and converts man today, just the same as it did it then.

Acts 16:14, he brought up Lydia's case because the Lord opened her heart that she attended unto the things that were spoken of by Paul. But where did he bring up the passage that says that God opened Lydia's heart in some other way than by teaching her the words of salvation? It was through words that her heart was opened. What does it mean by opening the heart? It means opening the understanding, and we find that on one occasion when Jesus was walking along with the disciples, he opened their understanding, that they might understand the truth. He opened their understanding by revealing these things to them that he had not presented to them before. He says that Mr. Campbell says that her heart had been touched before. Mr. Campbell believed exactly like my friend, and did you notice Mr. Campbell did not make

any proof of what he said, and neither has Mr. Bogard.

He said I would urge it upon him that Christ was totally depraved if this position be true. But he says that according to the word of God, a body had been prepared for Christ, and that body was a body that could not sin or would not sin. Ladies and gentlemen, I deny that it had reference to any such thing. When we find the expression "but a body hast thou prepared me," he did not have reference to a particular body that Jesus had when he was born into the world. The Scripture positively says that Jesus took not upon himself the nature of angels, but the seed of Abraham, and it says he was tempted in all points like as we are, and yet without sin. I will ask Mr. Bogard, was Jesus born with a human nature or was he born with an angelic nature? Was he not born with a human nature just the same as any child today? But let me stop right here, ladies and gentlemen; Adam, when God formed him of the dust of the ground, had two natures, so to speak, if I should use the expression "nature." I will say this, that he had one nature that would yield to temptation and one that would resist temptation. These very things are in man today. They were in Paul after he had been converted. He had that same nature in him, and he said there was a constant fight going on in him, between these two natures, and they are both in one man, so to speak, both in him, both in the spirit of the man. Adam had this very thing, and that is what caused him to sin. But remember, friends, there is a difference between nature and depravity. That nature is not depravity, it is not sin, and Paul does, not leave the impression that man cannot go to heaven who possesses that nature. God made it in man when he formed him of the dust of the ground, and said he was

good and very good, but when Adam sinned, he went away from God, but it does not say that Adam would go to hell for sinning, and Mr. Bogard said, in his paper, if I remember correctly, that no man could find that Adam would ever go to hell for having committed the sin he did, and neither will any of his posterity go to hell for what he did, according to his own admission.

He brought up about little children being humble, but I read that. Here is the statement: "We are not lost because of this depravity that is in the man." I want this to ring in the ears of every Baptist. First he said that man's condition, that is, this depraved condition, meant an unsaved man, an unconverted man. Well, if he is an unconverted man, an unregenerated man, he must be an unsaved man. Then he says, right here in this connection, that this depravity does not cause men to be lost, and besides that, it cannot be said to be sin. But he says that it results in sin, after the child gets up old enough to commit the transgression. Ladies and gentlemen, if Mr. Bogard will just admit that man inherits a nature that will lead to sin, after he gets up older, we will shake hands on the proposition.

(Mr. Bogard: Say it again.)

I say, if you will admit, that a child inherits a nature that will yield to transgression, after he is older, we will shake hands on the proposition.

(Mr. Bogard: That will always yield?)

I suppose so.

(Mr. Bogard: Without an exception?)

I suppose so, except Christ.

(They shake hands.)

(Mr. Bogard: I will take him down to the creek and baptize him tomorrow.)

(Speech resumed.)

I am glad he has admitted my proposition. We have agreed that a man inherits a nature that will cause him to sin after he gets old enough. Mr. Bogard says that this nature is not sin. I admit the same thing. He says that this nature is not sin, that it will never send a man to hell. I admit the same thing. But man is not responsible for Adam's sin; he is not a sinner in the true sense of the word, until he gets old enough to commit sin. I want to endorse that, ladies and gentlemen. I am glad he has come right up and "shelled down the corn" on the proposition. A man does not inherit sin. He is not born entirely opposite to all good, because what is in him is not bad. According to Bogard's little creed, let me read it, ladies and gentlemen; he has gone back on his doctrine. Here it is: "The fall of man." Here is what it says: "We believe the Scriptures teach that man was created in holiness under the law of his Maker, but by voluntary transgression fell from that holy and happy state, in consequence of which all mankind are now sinners," but Mr. Bogard says it is not so. Much obliged to you. You say they are not sinners, but they will sin after they get older. Ladies and gentlemen, that is all I claim for it. I am glad he has gone back on his Baptist doctrine, and that he is acknowledging the truth. No, "the little baby is not a sinner," says Mr. Bogard, "until it gets old enough to sin." Again we read: "Not a sinner by constraint, but by choice, being by nature positively inclined to evil, and therefore under just condemnation to eternal ruin, without defense or excuse," but Mr. Bogard says that no man will ever go to hell for what

Adam did, and even Adam will not go to hell for it, as he said in the Arkansas Baptist, and I am much obliged for that concession. I tell you, friends, we are just moving along fine. I haven't had so much fun since Christmas.

Listen, right here. After going on to prove that man is depraved in all the faculties of soul, body and spirit, and after trying to prove that man is so dead that he could not think a good thought after saying that he could not do any good at all, he goes on to talk about the necessity of prayer, and asks: "Do you pray for sinners?" Certainly I do, Mr. Bogard, I pray that God may save them, but I do not ask God to save them in their sinful condition, but I pray to God that they may be saved, just like Paul prayed that the Israelites might be saved, and while we are on that, I believe I will read that. Here is how Paul prayed: "Brethren, my heart's desire and prayer to God for Israel is that they might be saved. For I bear them record that they have a zeal of God, but not according to knowledge. For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God."

I don't wonder that Paul's desire and prayer to God is that they might be saved, but why didn't God pour out the Holy Spirit on those fellows and fix them so they could be saved? According to him, they could not do otherwise until God operated on them, and God was withholding the Spirit, and they would go down to hell, and if that is the case, then God is responsible for everyone that goes down into hell. That is the only logical conclusion at which we can arrive.

Now, ladies and gentlemen, I want to see if the word has any power. Hebrews 4:12: "For the word of God is quick

and powerful and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." Now then, Psalms 19:7: "The law of the Lord is perfect, converting the soul." Mr. Bogard says: "No, Lord, that is wrong, because it takes more than the word of the Lord to convert the soul." We find that Cornelius was told to send for Peter, who would tell him what he ought to do. Somebody ought to have been along there to teach that angel better, to tell him that would not do good unless the Spirit comes first. Yet, did Cornelius pray? Certainly he did, but if he had been depraved like Mr. Bogard says he was he would not have wanted to pray. I want to know why in the world you invite a sinner to pray if he can't and it doesn't do any good at all. But Mr. Bogard says if he does do good he has a bad intention in doing it. Let me tell you that sounds very inconsistent to me.

Now, in James 1:21-4: "Wherefore, lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls." Mr. Bogard says: "No, Lord, I don't believe that, because you have to have more than that to save your souls."

And in I Corinthians 1:21 Paul says that it pleased God by the foolishness of preaching to save them that believe. Then it is by the preaching that men believe.

Now, then, Acts 11:14: "Who shall tell the words whereby thou and all thy house shall be saved." But Mr. Bogard says they cannot be saved by words alone, but James 1:21 says the word is able to save the soul, as already quoted.

Now in Psalms 119:50 we find, "This is my comfort in

my affliction, for thy word hath quickened me," and in Psalms 119:93, "I will never forget thy precepts, for with them thou hast quickened me." Mr. Bogard says the word cannot do that within itself, but why did not the word of God put this other there and say: "Thy precepts in connection with the Spirit?" I would like to know how it can operate both separately and in connection with the word of God.

And in I Corinthians 4:15 it says, "For in Christ Jesus I have begotten you through the gospel." Mr. Bogard says "It cannot do that, the gospel cannot do that." But I am satisfied that he will say that man is begotten before he ever hears the gospel.

And in James 1:18: "Of his own will begat he us with the word of truth;" and Psalms 119:50, "Thy word hath quickened me," and Romans 10:15, Paul says, "Faith cometh by hearing and hearing by the word of God."

Thank you, ladies and gentlemen.

Time expired.

AFTERNOON SESSION.

MR. BOGARD'S SECOND SPEECH.

Brethren Moderators, Ladies and Gentlemen:

For thirty minutes I shall review the speech made by Elder Borden just before noon, and then continue my line of argument which I left off at the close of my first speech. The first statement that Elder Borden made was that the doctrine of total heredity depravity made God responsible for the damnation of every one who was lost in hell. That

would be true if God had not made arrangements for their salvation, with which they have power to comply by the help of the Lord; the Lord gives the power; they may not use it; the Lord draws them; they may draw back, but the Lord leaves all of them without excuse, and therefore he is not to blame for the condemnation of any. Elder Borden seems to be worried over the idea of infant damnation. He says I must furnish the chapter and verse where infants are saved, to which my answer is that infants are not the subjects of gospel address, they are not capable of answering the gospel call and hence the gospel is not directed to them, and the Bible does not pronounce on their salvation or damnation, and the man that presumes to be wise above that which is written is going further than we have a right to go, when the Scripture is the only rule of faith and practice.

The next thing that the gentleman says is: "Women, you Baptist women, do you believe in infant damnation? No, I know you don't." And he might have said, "Men, you Baptist men, do you believe in infant damnation? No, I know you don't." And he might have said, "Bogard, you Baptist Bogard, do you believe in infant damnation? No, I know you don't." He might have said to the Baptists of the world, "Baptists of the whole world, do you believe in infant damnation? No, I know you don't." Well, then, what in the world is he talking about? We have not asserted infant damnation; there is nothing in our doctrine leading to it, and all that kind of talk is put in to no purpose, and certainly cannot be of value to anyone; we don't assert it, and there is nothing in our Articles, of Faith that would call for that sort of a conclusion on the part of Elder Borden.

The gentleman seems to wonder why I use Campbell's definition of depravity. I used Alexander Campbell's definition of depravity—the utter absence of holiness—I did it because it was a good definition, and because the gentleman was on Elder Borden's side of the question.

Now, ladies and gentlemen, I am very glad to note that not only do I agree with Alexander Campbell, the leader of the movement with which Elder Borden is identified, not only do I agree with him, but I find that Elder Borden has come around in fine shape and agrees with me and Alexander Campbell both, for we shook hands on the proposition—a Baptist proposition, a proposition which I made in my first speech, in the first five minutes of my first speech, and I will read it as I read it then; I was very careful to have it written out, and I read it, for I knew it was going to record, and here is what I said, after reading Mr. Campbell's definition, I say I took this as my definition, having written out, lest by some slip of the tongue I might make a mistake, and here it is as I read it, and the notes of the gentleman who is taking down the speeches will bear me out: "Depravity is a negative, the absence of holiness. It is also positive in that it inclines one to sin. It is not sin, but it is the source of sin. Babies are not sinners, but they are depraved—there is an absence of holiness and an inclination to sin, which leads them to sin so soon as they are capable of independent action." Elder Borden turned around, after speaking for forty minutes, and said, "If you mean by depravity that the infant has a nature that will lead it to sin as soon as it is old enough for action, then I will shake hands with you." I said, "Say that over again." He said, "If you mean to say that babies have a nature that will lead them to commit sin as soon as they get old enough,

I will shake hands with you on it." I said, "We will shake, for I read it within the first five minutes of my own speech." It was my definition, and if you don't believe that I read it that way I have it here for anybody that may come and want to read it, and then when he gets the book he will see it recorded there in the first five minutes of my speech this morning. Elder Borden just came around, after seeing he could not deny the proposition, after seeing he was unable to refute it by the word of God; he said I will endorse it and shake hands with you on it. He either didn't hear what I said in the first five minutes of my speech, or he saw he could not reply to it, and came around and got over on the Baptist proposition. I thank God for progress. If he is ever converted to the Lord I will take him down to the creek and baptize him. Men are not converted in a moment, but he is making progress, since he has come over to the Baptist doctrine of depravity.

The gentleman wants me to tell him how it was that Adam sinned since Adam was not depraved. My answer is that he was tempted by the devil and overcome by the devil, and not having the grace of God to sustain Him (for grace had not yet come), he fell, for he was standing on a platform of personal righteousness, and when he fell that brought evil into his nature; that nature has passed on down to all people, and children sin so soon as they come to the point of independent action, because that seed of sin was sown in Adam's nature by the devil. That answers the question, and that is the Bible doctrine with regard to the matter; but the gentleman ridiculed the idea of babies going astray as soon as they are born, speaking lies. He said: "That can't be true, for the very same verse and chapter says they have teeth." Yes, it does say they

have teeth, but says they speak lies afterwards. The Bible is right, the Baptists are right; "speaking lies as soon as they are born," and he goes on and shows how that develops until it is like dragon's teeth, and therefore there is a development of sin, beginning at the time the baby is born with natural depravity that leads it to sin as soon as it is capable of independent action. But he ridiculed that; he says that you mothers do not believe that. Every mother knows her baby does deceive her; she knows the baby will make a pretence about something that is not so; everybody who has ever reared a child knows that this is so. There is that natural disposition that leads them to sin as soon as they are capable of independent action.

Well, says the gentleman, I want to know, if you inherit depravity, why it is you do not inherit salvation? Simply because salvation is an engrafting of the word. I will get to that directly. When you put a graft into a tree that old tree does not partake of the nature of the new graft, but it bears the new graft, and seed from the grafted tree, when planted, comes up a scrub every time. Take a Ben Davis apple tree and graft it into a crab apple, and that old crab apple stump will bring forth Ben Davis apples. Everybody knows that. Take a nice Elberta peach and graft it into an old seedling scrub, and you get fine Elberta peaches, but the seed out of that Elberta won't make another Elberta, and the seed out of that Ben Davis apple won't make another Ben Davis apple, as every nursery man on earth knows. I took the pains to write to three nurseries to find if that was not true, and all answered affirmatively. The Bible calls this salvation the engrafting of the word. The word is engrafted into us, but we cannot propagate that graft; we cannot propagate and pass on to another genera-

tion that which is grafted into us; we can only pass on the nature that was in us when it was grafted in.

Paul said there was war going on in him (seventh chapter of Romans you will find it) and the old nature was warring against the new, one striving against the other for mastery.

The gentleman says that regeneration involved degeneration, and since we are born, generated, and then we degenerate, regeneration would simply put us back up on the platform where we started, back up on the platform of depravity. I will say to the gentleman that regeneration does more; it brings us back up to the level where we start and clear above it, and the Bible says "The eye hath not seen, the ear hath not heard, neither has it entered into the heart of man to conceive the things that God has prepared for them that love him." It does not just bring us back to the level of the baby, but it brings us away above the level of the baby. That is the result of regeneration.

Says the gentleman, when the Lord speaks of little children in Matt. 18:4 may be that he means simply humility and that the Lord only meant that, but, he says, what are you going to do with Mark 13:14, where it says "Suffer little children to come unto me and forbid them not, for of such is the kingdom of heaven?" It means this: That nobody is of the kingdom of heaven except those who "come;" the children must be big enough "to come" or they couldn't "come;" suffer them "to come," and when they "come" they will be members of the kingdom of heaven when there, and so as the child must "come" to the kingdom of Jesus Christ, everybody else who "comes" is of the kingdom of heaven; so then, only those who "come" are of the kingdom of heaven.

Then he claimed that Bogard said that the sinner is helpless, like the Ethiopian that cannot change his skin and the leopard that cannot change his spots, and yet Bogard says the next instant that the sinner can pray. Bless my life, it seems to me that if Eld. E. M. Borden was down in a deep cave, and there was no ladder by which he could get out, no means by which he could, and he was absolutely helpless, that he could cry out for means by which to get out, and by help from above he could get out, but if help did not come he could not get out. It strikes me the Ethiopian has a black skin and he can't change it, but it does look like he could want it changed, and he could call on God to get it changed, and by divine help the change could come. The sinner is utterly helpless, but he can ask for help and get that which he has not.

In Ephesians 2:3, where it says "We are by nature children of wrath," he brought up the Greek word "phusis," and says I knew it was "phusis" in Eph. 2:3, and I knew it did not mean what I claimed it meant, "inherent nature." Well, I happen to know it does mean that. I hold in my hands a Greek Concordance, and I read in Romans 1:26 "For even their women did change the natural use into that which is against nature." And in Romans 2:14, "For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves." And in Romans 2:27, "And shall not uncircumcision which is by nature, if it fulfill the law, judge thee, who by the letter and circumcision dost transgress the law?" And in Romans 11:21, "If God spared not the natural branches, take heed lest he also spare not thee," the "natural branches," the branches that grew on the tree by "nature." And Romans 11:24, "For

if thou wert cut out of the olive tree, which is wild by *nature*, and were grafted contrary to "*nature*," and then in Romans 11:24, "these, which be the *natural* branches;" and then in Galatians 2:15, where it says, "We, who are Jews by *nature*," and then in Galatians 4:8 it says, "Which by *nature* are no gods;" Ephesians 2:3, we "were by *nature* children of wrath;" and in James 3:7 says, "Every *kind of beast*," and then in II Peter 1:4, "Ye might be partakers of the divine *nature*." It is "*nature*" all the way through, just as a branch of a tree is a branch by *nature*, as a negro is a negro by *nature*, as a tiger is a tiger by *nature*, here we are all children of wrath by *nature*. But he says that he knows it is used in the sense of "custom." Over there in I Corinthians 11:14 it says, "Doth not even nature itself teach you that if a man have long hair it is a shame unto him." Why did not Paul the apostle, who knew Greek, say *custom* if he meant *custom*. The apostle writing that knew that "*sunesthian*" meant *custom*, and that "*phusis*" means *nature*; he knew that "*sunesthian*" meant custom, and that is the word translated "custom" everywhere. If he wanted to say that "custom teaches us" he certainly ought to have been able to use the word "*sunesthian*," that means custom. The gentleman says that my definition of death is erroneous. He read in my paper, the *Arkansas Baptist*, where I said that death meant "separation," and that one is not as dead as a mackerel, unconscious, when he is said to be dead. The prodigal son was dead, but able to feed hogs. In the name of all reason, why the gentlemen read it out of the paper when I told it to you this morning, in my first speech, is a mystery to me. I said, if you remember, and the record will show it, that I did not mean by death that we were wholly out of existence, that I did not mean that

we were dead as a mackerel (and I used the word "mackerel"), but that we were separated from God, and that separation means death, and separation from all that pertains to God, separated from holiness, is spiritual death.

The record will show it, and yet he encumbered the book and encumbered his speech by reading the very thing that I had already asserted.

So the young man (the prodigal) who was feeding hogs is an illustration; able to feed hogs, able to get up and walk, he was able to go to his father.

We believe that the Holy Spirit gives power, because the Lord has ordained that men shall be drawn by him, and he give to us enough power to come; there is not any who cannot come to the Lord who wills to come, and those who do not come are therefore without excuse.

He said the advice of the rich man who was in hell showed that he had some good in him. That is the first time I ever knew there was any good in hell. He said there was some good in him, because he said the rich man did not want his brothers to come to that place. My opinion is he did not want his brothers to come there because it would add to his own damnation and add to his own misery.

But the Elder says I quoted some passages where it said "They were all gone out of the way;" he says that means that they were once in the way. We all know that ducks go to water; that shows that it is their *nature* to go to water; we know that a duck goes to water as soon as it is hatched; it has that *nature which leads it to water, and it goes to water because it has that nature*. A chicken stays out of water, because that is its nature. A child does

wrong because it is *the nature of children to do wrong; it goes astray because its nature is to go astray.*

Well, he says, David was not born a sinner. Who said he was? I said he was conceived in sin, and that a sinful nature was imparted to him by his mother. But, says the Elder, were you born in sin in the same way David was? I was born in depravity the same way David was. I do not call that sin, but it always leads to actual transgression, sin.

But he asks, "Is your wife unclean?" She certainly was until she was renewed by the grace of God, and Borden's wife is unclean, unless she has accepted Christ. There is not one on earth clean, as I read in the sixth chapter of Isaiah, and that includes every other man's wife; they are all unclean, and it is only by the grace of God that any of us ever get to Heaven.

He says sin did enter by one man, but that did not involve all men, and sin did not come on all. Romans 5:18 is my answer to that: "Therefore as by the offence of one, judgment came upon all men to condemnation." How? By one man's offence. Very well.

He denies that the body that was prepared for the Lord meant his natural body; he will have to give a fuller explanation on that before I can make any reply to it.

He says Adam was created with an evil nature; he had these two natures when he was created, then God did not create that which was "good and very good;" God created something that was bad, and in Genesis 1:31 he pronounced his work "good and very good." Very well, we will go to that point where we shook hands. After finding he couldn't answer me at all, he said, "I will shake hands with you on your definition.". He said depravity did not mean sin, but meant an inclination to sin. I said I will shake hands with

you on that. The reason I did that was because that was the way I started out this morning. Borden came around, and it will go down in this debate that the Baptists have made progress, that you acknowledged inherited evil in the nature of man, an evil nature that will lead one to sin as soon as he gets old enough to act for himself.

He says that our creed says that we are created in holiness; yes, sir, and in consequence of the loss of that holiness all mankind are now sinners. For *our nature is a sinful nature* and leads all mankind to sin, exactly as we have already agreed today.

He says he prays for sinners; he has the Bible, he has arguments; why does he pray for them? What does he pray for? If he doesn't want God to do something it is foolishness to go mouthing to God when you have all the power in your own hands, when you have every power that could be brought to bear. What is he asking for? He has the Bible, he has arguments, has everything, and yet he is asking God to do something. When I pray I want God to bring forth power and influence that I haven't got in my own possession.

Right in the close of his speech he read some Scripture in which he claimed that the word had power; I agree to all that; I agree that the word has power, but the word is not the only power.

Now, I will pass on to my affirmative arguments, having noticed all the gentleman has said and some more besides.

I read in James 1:21, "Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls." How does the word act in its engrafting? Now you can learn something about that, in grafting fruit

trees. You take a little scion out of another tree and put it into an old tree; you put that in there, bind it up, and it grows in there. Did a graft ever go in by itself? There had to be power outside of itself before it could get in. There is the word; it is the engrafted word; there is power outside of itself, or it never would get in.

We will pass on to the next. I find that the Holy Spirit and power of the word are both used in connection with conviction. In John 16:8-11 I read this: "And when he is come, he will reprove the world of sin, and of righteousness, and of judgment." Reprove means convict—convict the world of sin. He—who? The Holy Spirit. What is his business? To convict the world of sin.

And in Acts 5:31: "Him hath God exalted with his right hand to be a Prince and a Savior, for to give repentance to Israel and forgiveness of sins." So there the Holy Spirit has to do with repentance.

And in Luke 17:5 we read: "And the apostles said unto the Lord, increase our faith." So then the Lord has to do with faith? Why didn't he say, "Go read your Bible, you have it all there." They knew better than this doctrine Elder Borden is preaching; they knew the Lord could do something in addition to the word.

Then again we read, Romans 5:5: "Hope maketh not ashamed because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." So then there is hope and love both brought to bear in the heart by the Holy Spirit.

And then again I read over here in Matthew 12:28, 29: "Or else how can one enter into a strong man's house, and spoil his goods, except he first bind the strong man? And then he will spoil his house." The figure there is that the

man must first be overcome, that has possession of the house, and the devil has possession of it; then comes God Almighty and binds the devil and takes possession of the property, the heart being the property.

Then again in Acts 19:13-16 I find where the Word will not work by itself: "Then certain of the vagabond Jews, exorcists, took upon them to call over them which had evil spirits the name of the Lord Jesus, saying, We adjure you by Jesus whom Paul preacheth." They used exactly the same words and yet the evil spirit would not come out. It took power in addition to the Word to make the evil spirit come out.

I read in I Corinthians 3:5-7: "Who then is Paul? and who is Apollos? but ministers by whom ye believed, even as the Lord gave to every man." There is Paul preaching and Apollos preaching, but the Lord giving the increase. "I have planted, Apollos watered, but God gave the increase." So I can preach and my brother, Elder Martin, can come along and water, but God must give the increase. So there is the power of God in it.

Then again in I Peter 3:1, 2, I read where the people are saved by the influence of their wives: "If any obey not the Word, they also without the Word may be saved by the conversation of their wives." The good influence of the wife, used by the Holy Spirit, would bring them about and cause them to accept, and so there is influence used by the Holy Spirit distinct from and in addition to the Word, to bring about the conversion of souls.

And then again I read in John 4:10, that salvation is for the asking. Jesus told the woman at the well, "If thou knewest the gift of God, and who it is that saith to thee, Give me to drink, thou wouldst have asked of him, and he

would have given thee living water." So then there is something that the Lord has to give that a sinner can ask for and get.

And then again in James 1:24: "For if any be a hearer of the Word and not a doer he is like unto a man beholding his natural face in a glass: for he beholdeth himself and goeth his way and straightway forgetteth what manner of man he was. But whosoever looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the word, this man shall be blessed in his deed." What is it the Lord recognized as being a mirror? The Word of God? What is the Word of God? The perfect law of liberty, which is here called a mirror. Did a mirror ever show anybody anything unless there was a light outside of it to cast a reflection? You can go in a dark room and stand before a mirror as long as you please and you will never see yourself unless there is a light outside showing on the mirror, and then you will be able to see yourself and the mirror will do its work; and when you take the Word of God and look into its promises and have the light outside of the Word, which is the Holy Spirit, that is the only way the Word can benefit.

I have established my proposition except two or three passages that I want to introduce in my last speech in connection with the blessed Word of the Lord and the work of the Holy Spirit. I believe my time is just about closed.

Time expired.

MR. BORDEN'S SECOND REPLY.

Gentlemen Moderators, Ladies and Gentlemen:

This speech has certainly been amusing to me. If ever I saw a man in my life completely undone, it is Mr. Bogard, and he has proved himself clear in this, and not one can possibly see any other way than that he has surrendered the proposition. Now, as to my giving up, Mr. Bogard knows good and well that that is not true. The position that I take in this debate I have always taken, but I emphatically state that the position he has taken, is the first time he has ever taken it. I can prove my part of it and I can prove that Mr. Bogard has varied from the doctrine that he has preached before this.

Now, I want to take my time, take each matter up. As you see, he has made a strong effort to prove that man is born totally depraved. Now, in the first place, I want to state this: What is depravity? "Depraved" means "corrupt." Depravity is sinfulness, it is wickedness, according to Mr. Bogard's position, and now there is a sense in which flesh is used in the Bible that refers to a man's carnality, and there is another sense in which it is used which refers just simply to the flesh, that which is formed of the dust of the ground. In that sense now, all animals have the same flesh as we have because it is all formed of dust and all turns to dust again, and that which makes us gospel subjects is the inner man, that we possess—the spirit of man. Now, if depravity can be applied to flesh, then every animal is depraved, every animal is a sinner. Then, in that sense, depravity is not applied to flesh. Now Jesus says "that which is born of flesh is flesh, and that which is born of Spirit is spirit." I inherited my flesh from my mother. Mr. Bogard inherited his flesh from his mother,

but he did not inherit his spirit from his mother. The reason that I say that is because The Book tells us how the spirit gets in a man. Now, in Mr. Bogard's paper, the *Arkansas Baptist*, he used this passage of Scripture that I am going to use, against the Adventists, to prove to them that a man had an immortal spirit which was formed just the same as the outer man; here it is: Zechariah 12:1—"The burden of the Word of the Lord for Israel, saith the Lord, which stretcheth forth the heavens, and layeth the foundation of the earth, and formeth the spirit of man within him." Now then Mr. Bogard must prove that God formed a totally depraved spirit in a man if he claims that man is totally depraved when he is born.

But now, then, ladies and gentlemen, after leaving that he makes this statement: "Infants are not the subjects of gospel address because," he says, "they are not old enough to understand the gospel." Now it seems to me like a child that is smart enough to use its mind and deceive its mother and work a scheme in order to get its mother to get up and light a lamp is surely smart enough to understand enough to believe the gospel; and I think that Mr. Bogard has almost proved by his doctrine, if his words are to be taken as evidence, that infants should be received into the church, because if one of my little fellows is sharp enough to scheme around and fix up a plan by which he may deceive his mother and get her to get up at night and rock him in the cradle because he pretended to have the colic when he didn't, that little chap could be saved by gospel address. Mr. Bogard knows that this is not so. We are not only taught that in the Bible, but there is not a psychologist on top of the earth today that will say that the infant is able to reason on such

questions as these. Psychology teaches that the animal acts from instinct, but that the infant, not having as much understanding as the animal, and not having a developed intellect, is the most helpless of God's creation. I presume that the gentleman has studied psychology and is bound to admit that that is true. But this debate is going down in black and white to be read by future generations, and he has been trying to prove that the infant possesses reasoning power, when it is absurd on the very face of it. But he says that his people do not teach infant damnation. I know, friends, that they do not believe it, but it is a logical conclusion or result of their doctrine. I called on him for the passage of Scripture that said anything about the salvation of a baby; did he show it? No; if he does not do it, is not infant damnation true according to his doctrine?

But he says the reason that he introduced Brother Campbell was because Brother Campbell and Brother Borden are agreed on that, as they are on the same side. I want to tell you that Campbell and I are just as far apart on that doctrine as Bogard and I are, and according to what Mr. Bogard has said, Mr. Bogard comes nearer being on my side than Campbell, for Bogard admits that the little fellows are not sinners, and Campbell actually left the impression that they were.

But let me show you the difference between the Baptists and me on that question. He said, when I shook hands with him I gave up the proposition; but, ladies and gentlemen, I did not, and let me show you the reason why: Here is Mr. Bogard's Way-Book and here are his Articles of Faith, and Mr. Bogard says that he likes the Articles of Faith in this book better than any that he has seen, and

when Mr. Bogard organizes a church he has it to adopt these articles. And that which I read now Mr. Bogard believes, and his churches have him to debate it for them. Here is what he says:

"THE FALL OF MAN.

"Man was created holy under the law of God. By voluntary choice he fell from his holy state and brought *all mankind under the curse* of sin."

But he said this morning that no man would go to hell because Adam sinned, or on account of depravity. Here he contradicts the statement by this Article of Faith, and he says: "*Not by choice* are his *descendants sinners*, but by *nature*." But he said this morning that they were not sinners and shook hands with me on the proposition that they were not sinners when little, but when they got older the nature they had would yield to sin. It seems strange, friends, a man will shake hands on a proposition and won't stick to it, and that is what he has done.

Then he goes on to say that I have "come over" to him. Now we will see who has changed: In Article 3, in Way-Book, Mr. Bogard says: "And brought all mankind under the curse of sin." "Being *void of holiness*, inclined to evil, and therefore under just condemnation, without defense or excuse." There is his position. Here is mine: Here is a little book I have written, "Baptist Doctrine Upset," and I will read a little statement there under the title of "Hereditary Total Depravity:" "That men are wicked, and some of them very much so, I do not deny; but sin, as I have said before, cannot be inherited. There was something in Adam that caused him to yield to temptation, and that is transmitted to all of his posterity, but that is not depravity." Page 42.

There is a difference between us, ladies and gentlemen. If Adam became totally depraved when he sinned and afterwards was driven out of the Garden of Eden, then Adam will not go to hell for it, and Mr. Bogard conceded that Adam would not go to hell for it. He said that, in writing on apostasy, in his paper. So you see the difference between Mr. Bogard and myself. He says they inherit depravity and this wicked nature, but I say positively that it is not an evil nature. I never said it was. It is human nature, and human nature is not evil until a man sins and makes it evil. That is what I say and that is the difference between us; but he lets on like I gave up the proposition. I showed the difference between us, but, friends, he has done the coming over and not me. He says babies are not sinners, but they are depraved. Then I presume that depravity is not sinful. Did all you Baptists know that you could be totally depraved and not be sinners? What does your creed say? It says "All men are born sinners." If depravity does not mean that all men are born sinners why was it put that way in the creed? Come on down further: "Adam fell because he did not have the grace of God to keep him from it." Listen, right here, ladies and gentlemen: "The reason Adam fell—Gen. 2:17: "Thou shalt not eat of it: for in the day thou eatest thereof thou shalt surely die."

God told Adam: "The day that thou eatest thereof, thou shalt surely die." Bogard said: "Adam did not have the grace of God and therefore he fell." God told him not to sin, but he knew he would sin, because God did not furnish him any grace, but when Adam sinned God said it grieved him to his heart. Why did God make man so that he had to sin if he did not have grace, and then wouldn't

furnish grace to keep him from sinning? I want to know if that is the kind of God you have fastened yourselves to?

He says babies speak lies first and then have teeth. I don't know that I can speak for certain about that, but I believe my babies had a few teeth before they talked any; but it may be that they are different from yours.

He said that Mr. Borden ridiculed the idea of children going astray as soon as they are born. I ridiculed the idea of a man teaching that they are born astray, when the Scriptures say "they go astray." There is a difference between going astray and being born astray. That they go astray as soon as they get up old enough to sin, I admit, but I emphatically deny that they are born that way.

Let me go on still further: He got off about that grafting business, and in fact he touched that two or three times. He spoke about the engrafted word, and then about taking this old apple and grafting it into a tree of another kind, and then it will bring good apples; but at the same time you may take the seed these apples provide and it won't bring the same kind of apple. I want to know whether that is nature that causes that or whether it is some kind of unusual operation that is not nature. He wanted to know if it is nature that causes that when it is grafted on here, and I wanted to know if it was nature that produced some other kind of apple. Was it fruit nature or was it something else. A little bit further he says, "The graft did not put itself in, but somebody had to put the graft in." What is the graft? The graft is the Word of God. He says somebody has to put the graft in. We find Paul says to take the sword of the Spirit, then the Spirit uses the sword, which is the Word of God, and puts it in the heart. Mr. Bogard does not believe that because

his proposition says that it is distinct from and in connection with, but the Bible says that the Spirit uses the sword. Mr. Bogard cannot say that the Spirit acts through the Word because he says, "it is in connection with and distinct from," but not one time does he say that is through the Word that the Spirit does operate. If I kill a man with a sword do you suppose I would take my sword, lay it down and knock him down with my fist. Surely I would take the sword and pierce him with it; so with the engrafted Word. The Spirit puts that Word in a man and it is that Word that produces fruit, is it not? Is it not this limb we graft into a tree that produces pure and good fruit? Certainly it is. Was it that power that put the graft in or the graft that produces the fruit? It was the graft that produced the fruit, the graft being the Word of God, then when the Spirit puts the graft in it is the graft that brings forth the fruit, and not that which preceded the graft, as my friend would say. Down it goes again.

Let me go on and take up another. He says regeneration brings us on a level with the baby; all right, and he also says it takes us on beyond that. That is true, but it doesn't take us there yet a while, it doesn't take us there until the time comes to go to heaven. We will take up a subject tomorrow and discuss as to when we will receive all those things that God has prepared. It is an actual fact that God has not placed before us all the grand things that He has prepared for us and has in store for us. But regeneration brings us up to that level of the infant and Mr. Bogard says that level is total depravity. Jesus should have said "Unless ye be converted and *become depraved*

thou shalt not enter the Kingdom of Heaven," if Mr. Bogard's contention is true.

He brings that up about the little children and says: "Let them come when they get big enough." When Jesus said: "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven." Bogard said He meant "such as come," but Jesus said "suffer *little children* to come," and he said the people in the kingdom were such as these little children. Jesus loved these little babies. He did not refer to them as becoming converted when he said "suffer little children to come." He did not mean by that that they are to wait until capable of believing or understanding. No, sir; he referred, friends, to their holy condition, and that was all he did do, and that is all we can get out of it. An infant is a fit subject for heaven and so is a man who has purified his soul by believing and obeying the doctrine of Jesus Christ.

What a terrible thing he got off about that cave. He said he guessed if Borden was down in a cave and couldn't find a way to get out, he would call for help, but somebody would have to let a ladder down before he could get out. If a fellow is totally depraved, if he is opposite to all good and wholly inclined to evil, I want to know if he has to have a ladder to get him in the notion to want to get out. According to Mr. Bogard's doctrine a man can't even want to get out. Jesus says "I am the way." Jesus must be let down to the sinner and the sinner must be wanting Jesus. How can an old totally depraved sinner want Jesus? This man down in the well knows he is in the well. A man knows he is a sinner and knows he cannot get out of the well until they let a ladder down. They put a ladder down and, bless your soul, the man climbs out.

That is what he says, but your doctrine says he cannot climb out. I am ever so much obliged to you for the illustration, for it proves my doctrine exactly.

Talking about calling on God, he says yes, that is right about the leopard changing his spots, and the Ethiopian changing his skin. He says God can do it, and he says yes I get down on my knees and pray God to change the spots of the Leopard and change the skin of the Ethiopian, I also pray for sinners, but Jesus says: "Not everyone that saith unto me Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven." Cornelius prayed but he obeyed, and every penitent one will pray, but if a man prays and does not obey, God will not answer his prayers. But the man who does pray, God will never condemn him for it. You never saw a penitent man that wouldn't pray. They naturally get in that condition where they want to pray when they are penitent. If they should pray and never obey, they never would be saved, because Jesus tells us that the man who prays and never obeys will not be benefited by it.

He brings up about this word "nature" and says "Borden says it was from "phusis," in both places, and he brought up several places to prove that "phusis" meant inherent nature. I don't deny that "inherent" means "nature," but "nature" does not always mean "inherent." They do not cover the same ground, because nature covers more ground. I could not say it was inherently wrong for a man to wear his hair long, but we can say that it is true according to nature. We would come nearer saying that by inheritance a man ought to be bald-headed, for most of the babies are bald-headed when they are born. But according to Mr. Bogard, and what he says about this matter,

it cannot refer to anything but inheritance. We say, according to nature it is a shame for a man to wear long hair.

He said that it was surprising that Borden got up and read what he did from the Arkansas Baptist, when he had made the same statement in his first speech. He said, "I didn't say that they were entirely dead." I didn't say that he did, but he did say that they were so dead that they could not obey or could not accept these things. Now, then, he says the duck goes to water because it is duck nature to go to water, and the chicken does not because it is not the chicken's nature. What kind of nature is it that causes Baptists to go to water? I want to know that? I want to know, friends, if a duck is born in a swimming hole? No, sir; but when they get older their nature leads them to the water and people today, when they are born, they are not born wanting to go to sin at all; but Mr. Bogard would leave that impression. The Bible does not say that. After the duck is born and gets big enough so it can get out and swim, it does that, and as soon as a baby gets big enough he gets out and sins. I guess people do that, but Mr. Bogard says they are born sinning, that is the difference between Mr. Bogard and myself, and Mr. Bogard and the Bible, too, as far as that is concerned. He says David was born a sinner, the Bible does not say that. The Bible says: "In iniquity I was shapen and in sin did my mother conceive me." He says, "Mr. Borden asked me was my wife unclean?" He says, "Yes, my wife was unclean until she was regenerated." I want to know if your babies were born after your wife was regenerated? If they were, I want to know if they were born totally depraved. He has admitted my proposition. If a man is

a righteous man he is no longer unclean. We come down through a little narrow space which is only eight persons, were they all totally depraved? We come down through Noah and his family and they were all good. They were all righteous. He says they were all totally depraved until the time when they were regenerated and became God's people. Since Noah and his family were righteous people, then everyone down to the present time has not been born totally depraved, but according to his logic they must have been born righteous and not depraved. Down goes his argument on that. He says "Borden says Adam was created with an evil nature." I didn't say it. I said Adam was made with a human nature and that we had the same human nature today. And I said the same nature that caused Adam to sin is that which causes other men to sin, and I say the very same thing today.

But he wants to know what I pray for—if I pray for God to help sinners. Ladies and gentlemen, I told you once before that I did, just like Paul did when he prayed with reference to these Israelites when he prayed to God that they might be saved; but they were ignorant of God's righteousness and were trying to establish their own righteousness.

Then I ask the question, "Why did they not believe?" Mr. Bogard would say, Because God did not prepare their hearts. If so, why did God not prepare their hearts so they could believe and be regenerated like other people.

He said that righteousness and that faith and hope and love and all these things were brought about by the Holy Spirit. I will admit every bit of that. It does come by the operation of the Holy Spirit, but that is not the question that is before us today. This is the question, that is,

as to how the Holy Spirit operates, whether it operates independently of God's word, or whether the Spirit operates through the Word. Now, let me state right here that the Spirit operates on a man the first thing and that causes him to believe, it causes him to repent; it causes him to confess and it causes him to be baptized. It is that little graft that enters the human heart, if you please, and that little graft grows and grows and all the good fruit that comes from the man is caused by that little graft that is implanted in the man; but that is the work of God as that is put in a man by the Spirit and causes the man to do these things. I have never said that there was an action of the Holy Spirit distinct from the Word of God. Sometimes you hear people talking about a good feeling before conversion. When I repented of my sins and when the change took place in me, I had the same feeling that you had when you thought you were saved from your sins, but I realized that there had to be a change in me before God would forgive my sins up in heaven, and the change that took place in me, and salvation or remission of sins are entirely different things. I cannot feel salvation because that takes place in heaven and not in me. Time expired.

MR. BOGARD'S THIRD SPEECH.

Brethren Moderators, Ladies and Gentlemen:

So far as new argument is concerned, it will be necessary for me to get in all of it, during this thirty minutes, as the next fifteen minutes, I shall not have any time, except to recapitulate.

Elder Borden, feeling the weight of the defeat under which he is laboring, first strives to make it appear that I did not state the proposition exactly this morning in the first five minutes of my speech, that we shook hands on. It happens that I had it written, and it happens I read it word for word, and it happens that the record of the book will show that I had it fixed exactly like we shook hands on it, and, of course, since I said it first, went to record first, read it out first, and then he came across and said, I will shake hands on it, it shows the Baptists gained the day. We may lose tomorrow, and we may lose the next day, but we have won this day, because we shook hands on the very proposition that I based my whole argument on, and every man knows it that has ears to hear.

He says that he inherited his flesh from his mother, but that he inherited his spirit from God. It would have been so well, if the gentleman had gotten a passage of Scripture which shows we get our spirit any more from God than we get our body; inasmuch as he did not do it, I have nothing to reply to except his assertion and my assertion is as good as his, when it comes to assertions. If he had produced a passage of Scripture which said that he inherited his spirit from God, then I would have had something to reply to. In the event he produces Scripture in his next speech, I will reply to it in my next fifteen minutes' speech.

He quotes Zechariah 12:1, which says that God "formeth the spirit of man within him," and again quoted the first chapter of Genesis, where it says that God "formed his body out of the ground." The God that formed the spirit, formed the body; if that part proves that he formed the body, and the other part shows that he formed the spirit, it shows that God is the author of a depraved body.

The gentleman does not seem to understand that that refers to the time of creation, when God formed the spirit and the body on the day of creation, and formed the spirit at the same time when he made the body.

He says the child that can deceive its mother, can surely believe the gospel. That is not worthy of reply; the idea that a child big enough to deceive its mother is big enough to understand baptism, in order to obtain remission of sins, when some grown people cannot get that. Plenty of children deceive their mothers, when they are very young, and the Bible says they ought to be chastened for doing wrong, even before they learn the nature of right and wrong. All do that, who rear their children correctly; some of you fellows may have turned them loose, and not corrected them until they were old enough to understand about how to be saved, but some begin younger, and in that, we are following the teaching of the Bible.

He says our position logically leads to the doctrine of infant damnation; our position leads to this; that infants are in a depraved state, and are inclined to sin, and as soon as they are old enough to sin, they will sin. Our position goes further and agrees that sinners are not able to save themselves, but must have divine help; our position also teaches that the Lord draws them, but our position does not teach the Hardshell position, that he draws them irresistibly. Jesus Christ said, "If I be lifted up, I will draw all men to me." If "*all men*" are drawn, the reason why they do not all come and are not all saved, is because *they drew back to perdition and refuse to come*, even though the Lord draws. The Lord takes the initiative; the Lord gives the power, and the man refuses to use it. God must enable the sinner to be saved, or he never will become

a Christian. I cannot see any idea there of damnation of infants, logically coming from such a position. The child not being responsible, is not held responsible; those not subject to gospel address, are not held responsible for a failure to accept.

The gentleman asked me if Christ died in order that we might be saved. Yes; he did. I come back with the question: Did Christ die for the souls of infants? I hope the Elder will put that down and reply in the next thirty minutes; if he says that Christ did not die for the souls of infants, I want him to say so emphatically. If he says that Christ did die for the souls of infants, I want him to say so emphatically. If Christ died for the souls of infants, mark where he will go; then the souls of infants needed the death of Christ, and if they needed the death of Christ, then there was something wrong with them, and they needed the blood of Jesus Christ to set aside the evil. The gentleman does not seem to understand that Christ was a "*sin offering*," and also a "*trespass offering*;" the "*sin offering*," *removed the inherent sin of every man and every child on the face of the earth, from the time they were born until the end of life, and did it all at once, without any baptism, without any faith, or any obedience about it.* But the "*trespass offering*," as we find it taught in the Old Testament, is to be brought by the man himself for his actual sins, trespasses, so Jesus Christ must be accepted by men, for their actual transgressions, and those who refuse to accept are lost; the child having had no trespasses, needed no "*trespass offering*." We read of all these in Exodus, Numbers and Deuteronomy, and in other parts of the Old Testament. They point to Jesus Christ as a "*sin offering*" and "*trespass offering*." That, pos-

sibly, will help the gentleman to understand why infants are saved.

If Christ died for the souls of infants, then the souls of infants needed it, and I want him to say so; if he did not I want him to say so. Then, if he did not, I tell you that not a single one who will sing in heaven will be a baby. Every one up yonder in heaven is singing the song of the redeemed. I read in Revelations 5:9: "And they sung a new song, saying, Thou art worthy to take the Book, and open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation." I want to know if there are any babies in that crowd. Will babies not be allowed to join in the singing of the redeemed? If they do the babies are singing in that song that, "*Thou hast redeemed us by thy blood.*" Then the blood of Christ was shed for the baby, and if it was shed for the baby it was shed for some purpose and there was something wrong with the baby. If you say he did not die for the baby not one of them tells the truth in that song if they were not redeemed by the blood. You either cut them out from singing in heaven, in glory, or you get them where they are in a condition where the blood of Christ was necessary for their salvation. That one thing settles the matter forever. Your doctrine would put every baby in hell, but my doctrine is that the blood of Christ set aside the Adamic or inherent sin. "Thou art worthy because thou hast redeemed us from every nation." Praise God, we have salvation for every baby and for the grown people under the blood of Jesus Christ, under the "sin offering" figure and under the "trespass offering".

But, says the gentleman, "the Baptist Way-book" I am

glad for the advertisement of this little book, it has sold by the thousands. I had the honor to write it myself; it already has gone to record in the book, the price is 75 cents a copy, and you can get it by addressing the Baptist Publishing Company, Little Rock, Arkansas. Where he says that all mankind were brought under the curse of sin by Adam's transgression, that is exactly in harmony with Romans 5:18, where it says "By one man's offense condemnation came upon all." But by the obedience of one (Jesus Christ) many are saved. The last baby on the earth would go to hell if Christ had not died and set aside the Adamic or inherent sin.

The gentleman takes a very odd position when he says that Adam had a nature inclined to sin, but it was not an evil nature. Now get it, *inclination to sin therefore is a good thing*. Get it, this preacher here tells you that *an inclination to sin is a good thing and God created an inclination to sin, and therefore God is responsible for sin and therefore responsible for the condemnation of everyone that sins*; that is Borden's doctrine and the doctrine of his church, that God put a thing in Adam that caused him to sin, and that makes God responsible, for if he had not put it there, he would not have sinned, would he? It is amusing how the gentleman gets mixed up and how he jumps through this proposition.

Still he finds fault with God Almighty because God did not give Adam the grace to resist sin. God gave him an inclination to sin, put it in him, and Borden says that it was all right because that inclination was not bad, it was good; so when he put that inclination to sin in him, that it was a good thing and God gave him that "good thing" that made Win sin, so he finds fault with God for not giving him the

grace to withstand temptation. You will pardon me for not worshiping that sort of God. The God I worship makes the devil responsible for causing Adam to sin and not God Almighty for any part of it.

It seems to be strange to Elder Borden that God did not give grace to Adam. I suppose you have read in the Good Book that he says "that grace is given by Jesus Christ" and Christ was not promised until after Adam needed to be saved.

He did not seem to comprehend my argument of the grafting of the good Elberta peach into an old stock seedling, or a splendid Ben Davis apple into an old crab-apple tree. He says he wants to know if that is *nature*? *No, sir; it is contrary to nature*. If you let the old tree alone it will bring forth crab-apples, and you work against its nature when you graft a Ben Davis scion into it; and so if you let the natural man alone there will be no good fruit, but when he receives by the Holy Spirit the engrafted word, he brings forth righteousness; that ought to be plain enough for him to understand.

The gentleman says the Word of God is a sword. Thank you for bringing that up. I forgot it. The Word of God is a sword; also he said that every bit of power rested in the Word. Gentlemen and ladies, I want to call your attention to the fact (taking up a stick). Here, say this is the sword; we will call this stick a sword, a dangerous, deadly sword that has power in itself. I will lay it right down here and see what it will do. It would lie there forever without doing any harm to anyone. The power in itself would never actually hurt a man. You bring power to bear on the sword and you can stick it right through a man and bring him down, doing deadly execution with it;

but let it alone and there is nothing that it will do by itself. The Word of God is the sword here, it is the blessed sword of God, his Truth; it has power in itself, but that power will never be applied until power is brought to bear upon it in addition to it and distinct from it; and so when I take the Word of God and preach, and the Holy Spirit goes along with the Word, there is power in addition to the Word and distinct from the Word, that makes this sword do execution, and men are slain by the sword of the Spirit. Thank you for the illustration.

I am sure I would not accuse Elder Borden of willfully and knowingly perverting, but he certainly is dull of comprehension. I know I gave him something brand new, but I will repeat it for you now. "Suffer little children to come unto me, for of such is the kingdom of heaven." You don't get my interpretation. The record will show it. Let me now state it in a way to make you comprehend it. "Suffer little children to come unto me and forbid them not, for of such is the kingdom of heaven"—for of all such "as come" is the kingdom. Nobody is in the kingdom of heaven except those who "come." You have to "come" and so then the child must "come." Don't do like our Methodist and Presbyterian friends, force them, but let them "come," and when they "come," of such as "come" are in the kingdom. Suffer little children "to come unto me," for of such as "come" is the kingdom of heaven. Grown folks have to "come" in order to get in the kingdom. It does not say "of such as are pure, like the children, are of the kingdom of heaven," shall be in the kingdom, but it refers to the "coming." Suffer them "to come" for unless they "come" they won't be in the kingdom ; if they do "come" they are in the kingdom and so is

everybody else; only those who "come" are in the kingdom; that is the meaning of that unquestionably.

The gentleman seems unable to comprehend my illustration about the man being down in the cave. If he cannot possibly get out he will stay there until Gabriel blows his horn; in that pit, in the mire; he is starving, he is thirsting; there is no water there to drink, no food to eat, no helping hand to take him out and he begins to cry, "help! help!" I am in a helpless condition, I can do nothing." A man hears the cry, lets down the ladder; why, says the Elder, "that ladder is Jesus Christ." Amen, Amen. I say when the man sees himself condemned to hell with the fires of hell staring him in the face, that damnation is his certain portion, he cries for help and Jesus Christ is offered as man's only Savior, and the only ladder from which he can climb out from that awful pit into eternal glory; that help had to come and that help came from God. The Ethiopian cannot change his skin but he can want it changed, but, says Borden: Bogard says he could not even want it. I never said that in my life. *I said he could not get it.* The Ethiopian, every one I ever saw, did want it; an Ethiopian means a negro and I never saw one that did not want to be a white man, and if God had said that every Ethiopian that asked it would get it, every negro in the country would be white before sundown. An Ethiopian is like a sinner, he must get help from God, and God has promised that whosoever calleth upon the name of the Lord shall be saved. He cannot do it himself but God can do it for him, and save him and give him everlasting salvation. But, says the Elder, "not every one who says Lord, Lord, shall enter into the kingdom," the one who says Lord, Lord, does not feel that he is a servant of the Lord; it does

not say that not every one who prays, not every one who calls on the Lord has salvation, but only those who hypocritically claim Jesus Christ as the Lord shall not enter the kingdom. But the Book does say in John 4:10, where Jesus said: "If you will ask me I will give you living water." If that is true, then that woman received living water for the asking, for she said, "Lord, evermore give me this water that I thirst not," and she ran back to the city and said to the crowd, "come see a man which told me all things that ever I did: is not this the Christ?" And a great crowd believed because of her words and because they saw and heard Jesus for themselves. Jesus said if you will ask I will give you living water. Elder Borden says that this is not true, he will not give it to you just for the asking. You have to go to a hole of water. I have just shown you how he flatly contradicts the Word of God.

Very well, he says that he prays and a sinner prays too, and yet he does not tell what is the use in praying. Suppose I said, Brother Reed, I wish you would take me from here to Newport in your buggy, and then say I am going to walk all the way myself, I will not wait for Reed's help, I will not wait for that power outside of my own heels, I will take the dirt road and go to Newport; so, Borden prays, but he does not wait for anything to help him; he says you know the power of the Spirit has been spent in the Word; no more power to be given; isn't that ridiculous? Nothing to pray for.

He cannot understand about "phusis," the Greek word "phusis," in Ephesians 2:3: "We are all by nature children of wrath even as others." He says it sometimes means inherited nature, but it cannot always mean inherited nature; but I say it always does. Now, Elder, you will be surprised

at that I know, but I will say it does always. And over there in I Corinthians 11:15, it means inheritance there; it means this, that it has passed down from father to son from generations back and we have inherited the idea that it is a shame for a man to wear long hair. The word means nature always. How did we get the idea that it was shameful for a man to wear long hair, because my grandfather and my great-grandfather and from all my ancestors, it has passed down to me as a heritage and I fell heir to it. So by inheritance we are taught it is a shame for a man to wear long hair.

He does not understand about that duck going to water. I said it was hatched with a nature causing it to go to water. He said, that I said a child was born sinning. I said it was born with a *nature that would lead it to sin*, like nature would lead a duck to water. He asked me the question if my wife was unclean. I said yes, that we are all unclean until regenerated, and that includes his wife and every man's wife. He says, I want to know if she was regenerated. Yes, sir. Then, he says, were your children born after regeneration, and if they were why were they not born regenerated? Because the graft does not perpetuate itself. You graft that Ben Davis apple into a crab-apple tree and the seeds of the fruit coming from that grafted tree will not bring forth other Ben Davis apples. So you graft the Word of God into a man or a woman and they will become children of God, but their children will not be children of God because the graft does not perpetuate itself. Can you understand that? It looks to me like you ought. I will go now to the only advance argument I want to make. I am through, practically through. Never felt so good or so thoroughly satisfied in all my life in having taken the Word

of God and established our position, and I now want to show you the result of this salvation that comes through the operation of the Holy Spirit. I want to show you the result when a man has been saved by the power of God, and not simply by argument.

Listen: 2 Corinthians 5:17: "Therefore, if any man be in Christ he is a new creature. Old things are passed away, behold all things are become new." Then again, Acts 3:19 tells us about the sweet and refreshing feeling that comes in connection with salvation. "Repent ye therefore, and be converted," that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord." So there is what we call the salvation that brings peace, that brings joy, that brings the refreshing feeling; the Lord fashioned a *heartfelt salvation* (not a heartfelt religion, because *religion* is what we do, and religion is not salvation). Then 1 John 3:14. We know that we pass from death into life; because we have been dipped into water? No. Because we have obeyed? No. Because we have lived right? No. We know that we have passed from death into life, because we love God; so there is love of God in the heart that makes us love our brethren, and I know I love God, and therefore I know I am saved. Romans 5:5: "Hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Spirit, which is given unto us." Holy Ghost salvation, that causes the love of God to strike the heart. There it is. The love of God shed abroad in the heart by the Holy Ghost, not by dipping in water, at the hands of a preacher, but by the Holy Ghost, which has come into us. And in 1 John 4:7, "Everyone that loveth is born of God," and 1 John 5:4, "He that believeth on the Son, hath the

witness in him," and I can lay my hand on my heart and say I know that the power of God came into my life. I cannot say that I know it was there through any works of my own, but through the power of the Holy Spirit that led me, a poor, lost, depraved, sinful creature, to the feet of Christ, and that there my sins were washed away, and that I had a refreshed feeling in my soul, that came from the presence of the Lord, and that the love of God was shed abroad in my heart by the Holy Ghost that was come into me. I praise God for salvation that is not just worked out in the head. I praise God for salvation that comes through the Holy Ghost. I praise God for salvation that comes by the operation of the Holy Spirit. I am saved, redeemed, sanctified, by the blood of Jesus Christ, for eternal glory. In the one minute I have left, I want to call attention to some things that the Baptists do. They sometimes shout God's praises, and some of them feel like shouting now, over the fact that they are saved. Did they do that way in the Bible. Luke 1:42: See where Elizabeth was filled with the Holy Ghost, and said: "Blessed art thou among women," shouting with a loud voice, because she was filled with the Holy Ghost. And then in Luke 17:12-9, we read there where the lepers had been cleansed, "And one of them when he saw that he was healed, turned back and with a loud voice, glorified God;" he fell down on his face, giving him thanks; so, Baptists, when they get this Holy Ghost salvation, sometimes they shout with loud voices, and cry out and praise God and bless his holy name. Baptists have Holy Ghost salvation; they have the Holy Ghost salvation that makes them happy; that gives them that refreshing feeling because they love God, and have the love of God in them. Time expired.

MR. BORDEN'S THIRD REPLY.

Gentlemen Moderators, Ladies and Gentlemen:

The Scriptures say: "The first shall be last, and the last shall be first," so I will begin at the latter part of what Mr. Bogard says, and take it up, item by item, and try to say something about everything that he has said.

He has reminded me constantly of his confused state of mind; if I ever saw a man confused, it is he, and it is not only seen in him, but it is seen in the eyes and looks of every Baptist that I can look at in this congregation. They show it themselves. This fellow here (Martin) tries to whistle through the graveyard to keep up his courage, and some of the rest of them try to smile to make it appear just as good as they can. Mr. Bogard may try to let on like it is an easy job with him, but ladies and gentlemen, you can always tell when the load is heavy; it will always show.

As far as that shouting is concerned, he wasted at least five minutes of his last speech, trying to get up a little sympathy. As far as the shouting is concerned, we shout because we are saved. We don't shout to get people to be saved. We don't believe in that kind of business. We don't try to make the people shout, but if a man is actually happy, we tell him to shout and praise the Lord. I have shouted myself, lots of times. It is all bugdust when he lets on like we don't believe in it. There is not a member on this ground but that knows Mr. Bogard misrepresented us on that. He has willfully done it, and let it go down in print just as I say it.

He says we are children of God, because we love our brethren. How do we know we love the brethren? I refer you to the fifth chapter of John, about the same verse, "We know that we love the children of God, when we love

God, and keep his commandments." If he had read both of those passages, we would have had it all, but he didn't do that. He has been trying all the time to say that first the Spirit must operate on the sinner, and get him ready to receive the word; that is, in his conviction and conversion, the Spirit must of necessity operate on the man first and then he can receive the word of God. Now, then, he brought up the statement that Paul planted and Apollos watered and God gave the increase. Now, the increase, Mr. Bogard says, is the extra influence. After Paul planted, and Apollos watered, God gave the increase. When did God give the increase, before conversion or afterwards? He says it came afterwards. I want to know which time Mr. Bogard was right; I want to know which time he told the truth?

Let me go on further. He had a great deal to say about that grafting, and I was very much surprised at the statement that he made. You know I asked him if his wife was depraved or unclean, and he said that his wife was unclean until after she was converted; then, after he said that she was clean, of course I urged it on him, and I said that all of his children ought to have been clean or ought to have been pure after that time, since they could not inherit a nature that was not there. But Mr. Bogard comes up and says the graft will not perpetuate itself, or the graft will not perpetuate itself at all, but when they inherit anything, they will inherit the old nature. Now, ladies and gentlemen, just listen a minute. Now, we take this book and let it represent a man—that old stump or old tree—we come along here and (putting a smaller book into the larger) take this as the graft, that enters into this man, and now the graft that enters into the man, it of course remains

good; but the old stump still remains totally depraved; it never has changed at all, and all the fruit comes from this right here, that is, the graft, and does not come from the old stump, because, he says, when a man is born, he inherits from the old stump, and must be just the same nature of the old stump. Then, if the old stump remains the same, the man, himself, that existed before the seed entered, is not saved, and nothing but the spirit or graft will ever go to heaven; then none of the man that existed before salvation came can go to heaven. After this manner of reasoning, some of the materialists claim that a man does not have any immortality in him until converted, and the baby represents that old stump—remains totally depraved. I want to know if the old stump is ever changed, is the baby ever changed? He will never answer that, because he can't do it. He has himself in it now, where he can't get out. He admitted the entire thing just here, ladies and gentlemen, about this graft business. It was the Word of God that was grafted into man; that is the new creature is a man, and my position is that after this part is grafted into this wicked man, it converts the whole man, it makes a Christian out of the man, and that man will go to heaven because of this graft, the Word of God, that enters him, and that grows and grows, and produces all the good that comes in our lives, and at last will land us in heaven, and we will all be saved from sins, here in this world, and that will actually lead us to heaven. The body will be raised from the dead, and changed from corruption to incorruption, and go on to heaven, but Mr. Bogard says the stump always remains the same, like the old tree, in which the grafters placed the scion, and it is the stump, the old crab-apple tree, and it will never be anything

else. "That little sprout can bring forth good fruit, but that old crab-apple tree remains an old crab-apple tree." I want to know, then, if you are still a crab-apple tree.

But let me go on. He says I am here right now to state— and he was very positive about it—that "phusis" always means "to inherit," and I was very much amused at the statement that he made. He says that we understand by inheritance that it is a shame for a man to wear long hair; that we "inherit the idea." Well, that beats anything that I ever heard in my life. I have heard of people talking about a man inheriting drunkenness, and I have heard this man talk of inheriting sin, and about a man inheriting other things, but I never did hear of a man "inheriting an idea" before. That is a new one on me, sure as this world. I didn't know that we had any ideas until they first present themselves to our minds, but he says little babies are "born with the idea" that it is not right to have long hair. I tell you he is a wise gentleman to take a position like that. But here, friends, take this book right here, and see whether or not the gentleman is right. The lexicon that I brought up here before, the one that does not always suit Mr. Bogard, that is because it does not always talk to suit him, Thayer's Greek Lexicon, and it is a standard work and used by all denominations, as far as that is concerned. Here he takes up the word "phusis," and he says "a mode of feeling and acting, which by long habit has become nature." Bogard says it never does mean that. Mr. Thayer says it does. It is just with you, whether you think Mr. Bogard or Mr. Thayer is the better Greek scholar. Mr. Bogard says he has only three years of Greek, and this man has had enough to write a Greek Lexicon. Ephesians 2:3, this is the meaning of it. "Among whom also we all had

our conversation in times past, in the lusts of our flesh, fulfilling the desires of the flesh and of the mind, and were by nature (custom or practice) the children of wrath, even as others." That is the way Thayer says it; so I have a good strong man on my side, on that.

But he stated that this woman at the well said that she asked for that living water that she could drink and never thirst. That is true, but what was that living water? That was eternal life. How did we get that? Paul says: "Jesus is the author of eternal salvation to all those that obey him." Hebrews 5:8, 9. That is all right. I am ever so much obliged to him.

That fellow in the well. He did make an awful to do about that. He says the poor fellow, down in the well knows he is in a bad condition, and he begins to call "help! help! I am in the well, I can't get out!" He says some fellow comes and lets the ladder down to him, and then the fellow can climb out, but he must have help first. But, he wants to know who hands the ladder down. Ladies and gentlemen, that is the very thing. I am glad he brought it up. Jesus Christ is the ladder. The old sinner realizes his undone condition, down in the well, and he will say "Oh Lord, send down the ladder." He wants the ladder let down to him. Here is some good old brother, some old Baptist brother, he comes around and hears some poor fellow hallooing for the ladder, and he holds it down and says: "Take hold of it and it will help you," and the fellow will step up on the ladder and he will walk that ladder and get out of the well. That is exactly what I say, but that is not what you say. You say that the fellow has not power to get on the ladder; that some one must send down there and put that fellow in the notion, or give him

power to get on the ladder, before he can climb the ladder and get out of the well. Suppose there are two men in the well instead of one. They can't get out, and suppose God will help one fellow to get on the ladder, and can but does not help the other and he must stay in the well. I want to know if you would say that man was to blame. If he is a bad man, and the man is helpless and cannot help himself, and God does not prepare him to get on the ladder, then God is responsible for his damnation.

But let me go on still further. He brought up that about the child again: "For of such is the kingdom of heaven." The Bible plainly says: "For *of such is the kingdom of heaven*. He didn't say "For of such as come is the kingdom of heaven;" as Mr. Bogard says. See, it says in plain words "*suffer little children and forbid them not to come unto me, for of such—that is of these little children—is the kingdom of heaven.*" That is, the people in heaven are such as these little children. That is the idea there. He has been trying to meet the Methodists with that, and he thinks if he doesn't use it against me, the next time he gets in a debate with them they will flog him with it. He don't have to do that to whip the Methodists. He can do it without that, because it does not say a word about infant baptism, nor infant church membership either.

He mentioned about that sword. Here is what he says: he says here is that old sword, but he says that old sword cannot do a thing within itself, but he says if I come and take that sword, and I use that on a man, I can kill him with it. We agree on that. Now then, I want to know if on the day of Pentecost, when those people were pierced in the heart, were they pierced with the sword of the

Spirit? At the conversion of Cornelius, was he pierced with the sword of the Spirit? And at other places, were they pierced with the sword of the Spirit? Certainly they were. The Spirit used the sword. The Spirit used the power, if you please, used the word, which is powerful. The Spirit uses the word, and that is the method that the Spirit uses in converting men, and that is all I claim for it. Will you shake hands on it? He did not shake on it, did he?

He says the reason Adam did not have any grace and the reason God let Adam die, was because that grace came by Jesus Christ, and he said Christ never had even been prophesied at that time, and I want you to remember that "grace came by Jesus Christ." Now then if that is true, and it is bound to be true, then it did not come until after Jesus was born into the world. Now tomorrow, listen! next day listen." We will have the grace of God up again, and I will call your attention to this. Grace did not come until Jesus Christ, yet friends, there was something that was God's favor and protection. It was grace, but not the grace that was meant when he said that grace came by Jesus Christ. "The law came by Moses, but grace and truth came by Jesus Christ." Now then, he misrepresented me in this place. He said that Borden said that the child had an "inclination to sin," and that it was good, and he says "*listen boys, listen boys.*" "Right then friends, there was an evil design in that man's heart, that made him say that. He tried to leave the impression on your minds that I had said that you might have an evil desire in your heart and that it was good, and I said it was good, and that it was right, that you should have it there. That is the idea that the man has, and he tried to call you out

and say "listen boys." Tried to lead you astray in that way. I never said any such thing as that. I said a man inherited a *nature, a human nature*, and that he was born with that *nature*, and that *nature* would *yield to temptation, after awhile*. When he gets old enough, that nature will cause him to sin, but I absolutely deny, friends, that it is sin until it yields to temptation.

Now then, he says, according to Borden's doctrine all the babies will go to hell, because he said these people up there in heaven are singing the song of the redeemed, and so forth and so on, and he then asks the question; he wants me to be sure not to forget it. He wants to know if the baby, or if Jesus shed his blood for the soul of the baby. Did you notice how careful he was to say that. He knew if he put it that way, he could make capital on it, and he knew I would not say that Jesus Christ did not die for the baby in any sense of the word. I say Jesus died for the baby in the same sense that he died for the Christian. There is a sense in which Jesus died to save sinners, that will not include the baby. The baby will receive eternal life in heaven, but eternal life in heaven and salvation from sins, are two different propositions. Salvation from sins and repentance are propositions confined to men that are sinners, being converted. I want to know if Mr. Bogard will take the position that the baby has eternal life here in this world? No, sir, but he will say that the baby will not come into eternal life until in the world to come. Why, because if the baby had eternal life here, it could not have apostatized, and it would not have been ready to be saved when it got old enough. That is the reason why he does not say that. Mr. Bogard himself will admit that in a sense Jesus died for the baby, in the sense that

he will give it eternal life in heaven, and if after the baby grows up, it needs to be redeemed, he can redeem it from that condition of the flesh and give it immortality and eternal life, while in this world it is mortal, but in the other world, it will be immortal. Now then, you have failed on that proposition.

He says that the Adamic sin is removed without any repentance, or without any obedience at all. Listen, ladies and gentlemen; if it is removed unconditionally for the infant here, is it not also removed unconditionally for the adult here, just as well? And he said, ladies and gentlemen, that it was done when Jesus died, and if that is the case, since that time we are not born sinners and are not born depraved, as Mr. Bogard would have you believe.

Let me take up another one. Did Christ die for the souls of infants? But I answered that. He said that God must enable the sinner to be saved, or else he will go to hell. God must enable the sinner to believe and be saved. Listen, ladies and gentlemen, that is the very thing I expected of him. Mr. Bogard says that the sinner is unable to be saved, that it is the operation of the Spirit that saves him. If the Spirit does not operate on him, he will go to hell. The reason he is not saved is because the Spirit will not operate on him, and the reason the Spirit did not operate on him, is because God would not change him nor let the Spirit operate on him, and if a man goes to hell, God is responsible for it. Why? Because he would not have the Spirit operate on him. Would the Spirit of God make a failure? Mr. Bogard says yes; when God starts to give them the Spirit and they won't have it, I want to know if the Spirit of God makes a failure, tries to convert a man, and falls down on it? I won-

der if he will say that the Spirit of God is not able to do what it starts out to do. Can it try to prepare a man and not prepare him because the man does not wish it? And if a man's heart is prepared, can he then refuse the word? Certainly he can, friends.

He gets off the expression again, that the infants are born depraved but that they are not sinners. Again, he gets that off. Indeed, that is funny to me. That is the very thing we talked about this morning, and the very thing we shook hands on. I am going to make that statement again, but I have already made it, and it has gone down in the book. Man inherits a nature, that nature Adam had, that causes him to sin. Man inherits this nature, that is transmitted from parent to child, and this nature will yield to sin or transgression, after the man is old enough, and the apostle tells us that sin is a transgression of the law. Mr. Bogard says that this nature that is in the man will not send him to hell. So do I. Then we are agreed, just exactly on that. Then the only thing that will send a man to hell is this condition that a man brings on himself by his actual transgression, and not by the sin that Adam committed. Then ladies and gentlemen, if that is what Mr. Bogard admits, then we are at an agreement, and I believe if Mr. Bogard would lay Baptist doctrine down and admit the truth of this proposition, he would come right across and say that it is God's truth that the man does not inherit depravity, that he does not inherit sin, but he inherits a nature that will yield to sin. Not an evil nature, but a nature—a *human nature*—a human nature that yields to temptation. It was the human nature that caused Adam to want to eat of the forbidden fruit. If Mr. Bogard would just lay Baptist doctrine down

and take the truth, I believe he would admit with me, that man has a human nature, but not inherent depravity, and I wish friends, we could agree upon it. I would be glad if it could go down that Mr. Bogard and I agreed on this question; that we inherit a nature, but that this nature in itself is not sin, and also that it will not send a man to hell. If Mr. Bogard could admit that, it would go down to all future generations, that we are together on the proposition, and that Mr. Bogard agrees that men are not born sinners. Mr. Bogard says right here in his Way-Book that men are born sinners. I read from it, and I can read it over again, right here in this article of faith, that nearly all the churches where Mr. Bogard has preached, have adopted, I mean that nearly all of them have adopted what he says right here.

He says they are inclined to evil and under condemnation. At one time he says that they inherit a nature, but are not sinners; then he says they inherit depravity and are under condemnation; but he comes right up on top of that, and says babies are not responsible, and besides that, babies are not born sinners, and to cap it all off, he says that God saves the baby, but did you know, I have asked Mr. Bogard to bring the chapter and verse where it says anything about the salvation of the babies, and he has yet failed to bring it to the front, and now remember friends, what I said on this question.

Now, I have noticed these, but here is another statement I want to notice, because Mr. Bogard has yet another chance to reply to it. John 3:14-6, "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up." Listen friends: "That whosoever believeth in him should not perish, but have eternal life."

"Whosoever;" Mr. Bogard says "No Lord, you are mistaken about that; it does not mean "whosoever," it means "every man whose heart you have prepared," "that is the man you will save." Then again: "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. Mr. Bogard will say "No, no, Lord, that is not true, because you must first prepare their hearts, and if you do not prepare their hearts, then they cannot be saved." Then it is, "Whosoever hearts are prepared by the Lord, they can be saved, and the others cannot," and that is the very essence of Hardshellism, and that is really where this man will come before this debate is over. There are several other passages that I could bring up along this line, but let me go on and notice these scriptures again.

You remember ladies and gentlemen, he admitted that the Spirit uses the sword, and the Spirit operates on man.

Let me state to you again that the Word, that is the seed of the kingdom enters the man's heart, and it begins to bring forth fruit. It causes the man to believe, it causes him to repent, it causes him to confess, and it causes him to be baptized, and then after the man is baptized, his sins are forgiven, which takes place in heaven.

Time expired.

MR. BOGARD'S FOURTH SPEECH.

Brethren Moderators, Ladies and Gentlemen:

For fifteen minutes I shall address you. I will make it fourteen and a half if possible.

The last thing that Elder Borden said that was worthy

of notice, I will notice first. He failed to give the page in the Baptist Way-Book, where it said that children were sinners, and that children were born sinning; now, he kept talking here, and his talk, as the record will show, will look as if he was reading out of that book, but that book does not say that children are born sinners; it does not say it; his impression that he would make on you, whether intentionally or unintentionally, because the record could not possibly make it different, looks as if he read from this book. It reads: "Man was created holy under the law, and by voluntary choice he fell from his holy state; not by constraint but by choice, sinners"—it does not say infants are born sinners, which he put into it, whether intentionally or unintentionally, and he himself continued to assert that I taught that every infant is born a sinner. I make this correction, because it might appear to you that babies are actually born committing sin, or that I had said that.

Elder Borden said if he ever saw a confused man, Bogard was that man. Elder Borden reminds me of the man who was drunk; he thought everybody else was drunk, and he was the only sober man on the ground, and because of his terrible confusion, he thinks everybody else is confused; I have him so terribly addled that I have him shaking hands with me on my own proposition the first proposition I made in the first five minutes of my first speech, and because he is addled and confused, he thinks I am addled; well, thank the Lord for the progress we have made.

He says the Baptists were *trying* to look happy, when they were shouting happy awhile ago; actually ready to

shout and to the point where they were ready to praise God for the glorious day's work.

I want to put in a word here and I want to forestall what may be said on my subject for the next two day's work; he has hinted that I claim that you have got to receive the Holy Spirit before you can become a Christian. I have not claimed such a thing, awake or asleep, in this debate or any other debate; no sinner on this earth, ever did receive the Holy Spirit, for Jesus said in John 14:17, "Him the world cannot receive," but Jesus did not say the sinner could not be influenced by him, and the sinner is influenced by the Spirit, and wicked men are influenced by the Spirit, and the power of the Spirit is brought to bear on wicked men, but they do not receive him until after they become Christians, and get the benefit of the blood of the Lord Jesus Christ. If he accuses me in the next two days and says that I said that a sinner had to receive the Spirit, you will remember that this is not so. I see the point, because I am going to show him that some folks received the Holy Spirit before they were baptized, and Jesus says "the world cannot receive the Holy Spirit;" if he wants to come back at me, on that I said they could be influenced by the Holy Spirit, before they become converted, I simply forestall the gentleman while we are on this proposition; for there is a wide difference between the influence of the Spirit and receiving the Spirit, as there is a great difference between a young man's influence over a young lady, and a young lady actually receiving that young man, as lots of them have found out to their sorrow; so the Holy Spirit may influence a man, and yet the man not receive the Spirit. This is the distinction I want to make now and here.

The Elder wants to know which time I told the truth, when I quoted the passage that Paul planted, Apollos watered, and God gave the increase, and yet I said on the other side that God must prepare the heart; I told it both times, for God works both times. I read in John 12:32, that Jesus said "If I be lifted up, I will draw all men unto me;" he said nothing in reply to that, and I take it that the Lord does draw every man unto him, and I take it that his influence has gone to every man; if he won't accept it, if he won't be drawn, if when the Lord is drawing, he draws back, that is the trouble. Hence his condemnation is certain and he alone is to blame.

That old stump into which the graft is put, he says, according to Bogard and his doctrine, that old stump stays there always; I say so too, and that is what Paul said; he said there were two natures in him (Rom. 7) one working against the other, so that when he would do good, evil was present with him, and the evil worked in his breast, and was in the apostle Paul, according to the 7th chapter of Romans; these two natures stayed with him and they stay with us, and they stayed with him to the end; what is to become of that old stump nature? Will it go to hell? No, for in Romans 8:23, Paul says "We groan within ourselves, waiting for the adoption, towit: the redemption of our bodies;" so then, we will get the redemption of our bodies. That ought to be easy, even for Elder Borden.

But the Elder says he cannot understand how "phusis" can mean "inheritance," with reference to an idea; ladies and gentlemen, we know that lawyers beget lawyers; a child takes after his father and becomes a doctor; a child takes after his father and becomes a good singer; the same mental inclination; that face came from his father

and he got that inclination for music from his father, and we get ideas from parents, and there are certain ideas that go down through generations, but Mr. Thayer says it is sometimes used in the sense of "custom established;" he didn't read that; he read that "mode of "feeling or acting, which by long habit has become nature;" that it has become natural for us to think that it is shameful for a man to wear long hair; it has become natural for us to believe it; long custom through thousands of years has made it become nature; we naturally look upon a man that wears long hair as a crank, and we think he ought to be ashamed of himself for wearing long hair. I took up this Concordance and I read practically every passage where "phusis" is mentioned; I am passing the book to Borden now; I read every place in it where "phusis" is used and it is everywhere translated nature, and he has brought up that one place and tried to make it prove his proposition, and if it did mean custom, it would only prove the rule, by being an exception to it.

He says the living water that Jesus promised to the woman, in John 4:10 was everlasting life; well, he says Jesus is the author of salvation to all who obey him. All right, Jesus told this woman to ask of him and he would give her living water. She obeyed, she asked him and he was the author of her everlasting life, because she obeyed him when she asked. If she obeyed him by asking as he told her to do, he said I will give you eternal life. How much does a man have to do to obey? If she did what he told her that was obedience, and if she prayed, the Lord gave her salvation.

He cannot understand about that man in the cave; he says if some man lets a ladder down, he has got to do his

own climbing out; he confessed that ladder was Jesus Christ; the way out is through Jesus Christ. Thank you Elder, because you acknowledged he had to have help, before he could get out. We are where we need help; we call for help; we climb out, not through other ways, but through Jesus Christ, who is the way, the truth and the life.

The Elder says he cannot understand about those little children; and that certainly I am taking this position, in order to meet the Methodists; bless your life, when I meet the Methodists, I wipe the earth up with them, just like I do with Elder Borden. I don't have to. change positions, for the truth is consistent all the way through. "Suffer little children to *come* unto me, for of such is the kingdom of heaven;" of such what? of such as are pure? Jesus didn't say it; of such as are children? Jesus didn't say it; of such what? As those that are innocent? Jesus didn't say it; of those that "come," they are the ones, they are the ones, whether he acknowledges it or not, and although it does knock out the Methodists, it knocks out Alexander Campbell's crowd also, when we take that position.

He acknowledges that the sword of the Spirit is the word of God, and he wants to know if that was used in the case of Lydia and Cornelius; yes, the word was preached and while Peter preached these words the Holy Ghost fell on all who heard the word (10th chapter of Acts, in the case of Cornelius). So as we preach, there is a power that goes along with the preaching, and it is through this power that salvation is secured.

He says grace came by Jesus Christ, as I said; he agrees to that; he says now that grace came when Jesus Christ was born! I wonder in my soul! I never said it, and the

Bible never said it; he won't get me in the corner tomorrow or the next day about grace coming by Jesus Christ; it came *by the agency of Jesus Christ*, and when Christ was promised; in prophecy he began his work of grace.

But he says Adam's inclination to sin was not evil; well, it was good then; *then God put an inclination to sin in him, and it was a good thing*. Borden says it will always cause a man to sin; therefore God gave man a "good thing" for that purpose, and all of us becoming sinners, *that makes God the author of sin, and makes sin a good thing!* A ridiculous situation, as it makes God bad instead of good.

"Jesus died for the baby the same as he did for the Christian," says Borden, but he didn't die for the baby's soul, says Borden. Then the baby's soul was not redeemed, for the *blood song for every soul up there was sung in the 5th chapter of Revelations, "thou hast redeemed us by thy blood."* So the baby got in by the blood, and those who were doing the singing had been redeemed by the blood.

He says that if the Adamic sin is removed from children unconditionally why wasn't it removed unconditionally from the adult? It was, but the *nature* remains. The penalty is removed, because Jesus paid the penalty in his own body on the tree, so nobody is going to hell for Adam's sin, for depravity, but that depravity will lead you to do wrong, as Elder Borden and I agreed; then you have transgressed the law and you must have forgiveness for that, and that will let me in, as an adult person, if I accept Jesus Christ as my personal Savior, and 1st Timothy 4:10 says that very thing: "Who is the Savior of all men, specially of those that believe."

He says suppose God did not give enabling power? But Jesus says "if I be lifted up, *I will draw all men to me.*"

That ends all I have to say; I heartily thank you for your attention; I thank God for the privilege of helping to make a book, the like of which we have made today, and my position remains untouched today and all the guns that can be brought upon it, will not shake this impregnable rock.

Time expired.

MR. BORDEN'S FOURTH REPLY.

Gentlemen Moderators, Ladies and Gentlemen:

It won't take me long to give you a review of what has been said during this day, but to say that I have been amused at the gentlemen in his last speech, is only stating the facts in the case. But if you remember in his first speech this morning, in his defining of depravity and the condition of a child when it is born into the world, he stated that it was not converted, that it was not regenerated, and that it was not saved; so the equivalent to that would be that it is unconverted, unregenerated, and unsaved, and is evidently in a condemned state. But Mr. Bogard says that they can be in a condemned state, under just condemnation to eternal ruin, and yet not be sinners, but on top of that, now he says that the baby must be saved before it will go to heaven. Again he says that that Adamic sin was removed by the Wood of Jesus Christ. Next, he says it is not sin, but it is the source of sin. Then I urged it upon him that since Adam sinned, it must have been the cause of his sin, and hence Adam must have had

that same inherent depravity, that he said his posterity had.

Next, he said that man was bad through and through, and born that way. If that man was born in that condition and was helpless, that made God responsible for that man, because God would not remove him from that condemned state, but he still urges upon me, that man is not as bad as he might be. He would illustrate it, my friends, by saying that every part of the man is depraved, and that he was caused to be that way by Adam's sin, or by the devil, while he worked upon Adam, before Adam sinned. Mr. Bogard said he was wholly good (God said he was good and very good), and he was all good until the devil came along and dropped his drop into the man that was all good; Mr. Bogard says that made him all bad, but we find that man that is all bad being made bad on account of the devil; when God comes and operates upon that man he only makes him part good, because he says the old stump remains depraved until the end. That being true, ladies and gentlemen, the devil's drop had more power than God's drop. That is the logical conclusion of the man's proposition.

But now, then, he said, babies are born unclean, but they are not sinners. There the gentleman's statement: they are born unclean, but they are not sinners. If they are unclean and not sinners, then unclean men are not sinners, and sinners are not unclean, because he says a man can be unclean and not be a sinner, but his little creed says that men are sinners. He said I didn't bring up the portion of his little book that says they were. I just want to read it to you, because it does say they were born sinners: "By voluntary choice he fell from his holy state and brought

all mankind under the curse of sin. Not by choice are his descendants sinners, but by nature." By nature what? By nature sinners. In the clause just following: "Being void of holiness, inclined to evil, and therefore under just condemnation without defense or excuse."

Mr. Bogard says they are all by nature sinners, and he says by nature always means inheritance; hence he contradicted himself; on one hand he says they are not sinners and on the other hand he says they are. He blows hot and cold in the same breath.

Next, he says the child deceives its mother, but he says that is not sin; then I suppose it is not wrong to practice deception. Now, you Baptists, I reckon, would say the same thing. If deception is not sin in the infant it certainly is not sin in the adult. If it is not sin to be unclean when a person is a baby it is not sin to be unclean when a person is an adult; if it is not bad to be astray when they are babies it is not sin to be astray when they are adults, or may be Christians. That is his doctrine, or else he must make a difference between the child and adult when it comes to that. The child may be unclean, the child may be bad through and through, and the child may be deceitful, and it may do all these things and yet not be a sinner, and yet a grown man that does all these things must be a sinner; I can't see why deceitfulness at one time is sin and at another time is not a sin.

He says a man is dead in trespasses and in sins, and that does not mean that a child is a sinner; that is exactly what I have said, and that is what I have already said and say now.

Now, "We are not lost because we are depraved, and we are not lost on account of Adam's transgression, but we

are lost on account of our sin, and not on account of Adam's transgression." Ladies and gentlemen, that is what I claim, and let me make a statement right here, before my time may close, that everything for which we are responsible, on account of Adam's transgression, we are freed from it unconditionally by the death, the burial and resurrection of the Lord Jesus Christ. But what is it we lost in Adam? We never lost anything but physical life; you might say that we lost life as a consequence of Adam's transgression, and then we are raised from the dead, but after we are raised from the dead, then it depends upon how we have lived in this world as to whether we shall spend eternity in Heaven or not.

Now, he says infants are born under "just condemnation to eternal ruin, without defense or excuse," and I asked him to prove it and bring the passage that said that provided the baby died when it was little God would save it before it died; did he bring it? No. It goes down in this debate that Mr. Bogard has said that the child is born under just condemnation to eternal ruin without defense or excuse, but he never brought up a single chapter or verse to show that the baby is saved, provided it dies when it is little, and I have been looking for that, but Mr. Bogard has not brought it up yet.

He says that man inherits depravity, but that this depravity is not sin. A child is depraved, but is not a sinner. It is inclined to sin, but is not a sinner. It is deceitful and yet not a sinner. Many other things he said right along this same line that I have noticed in other speeches.

He said the Spirit uses the sword and in that way the spirit uses power that is other than the Word, and operates upon the hearts of men and women, while he said also

that the Spirit operated separate and apart from the Word, but he did admit that the Spirit used a sword, and in that way man is converted.

But he still sticks to the idea and fallacy that a man *inherits* an *idea*, and he states that lawyers are born lawyers,, that lawyers beget lawyers and doctors beget doctors. That may be true, doctor. I didn't aim to call him doctor, friends, because I am satisfied he doesn't think his divinity needs doctoring. If there is any doctoring to be done in this crowd I am doing it and not Bogard, and I might not do it exactly like he would.

Now, he mentions this Way-Book, and says that it did not say that children are born sinners. But I notice that he says the reason Borden talks like he does is because Borden is like the drunk man, he thinks everybody else is drunk. No, ladies and gentlemen, that isn't the reason at all; you know Mr. Bogard is in the lead today, and I am right behind him, and if I was in that wobbling condition I was only wobbling to keep up with him. He wobbled before me and I had to wobble to keep up with him. I am doing the following today, and I admit that I wobbled, but you wobbled ahead of me, and I had to wobble to keep up with you.

Now, he says, "Mr. Borden asked me if the sinner received the Holy Spirit." He says I want to tell you right now that the sinner does not receive the Holy Spirit. Now listen to what he said: The sinner does not receive the Holy Spirit, not at all. He said I was trying to set a trap for him, because I intended to use it later on; he said the Spirit acts while they are preaching the Word, and he went right over here about Cornelius and brought that up, and said that while they spoke the Word, the Holy Ghost fell

on them. That was the very Holy Ghost that you were trying to prove to the people that entered into the world, in order to convert the world, and that was the very baptism of the Holy Ghost that you intended to bring up. You said you did not intend to get into a trap, and got into it before you sat down. It is strange to me that a man would try to get out of a thing and then get into it before he takes his seat. If this sword that entered into old Cornelius was the Spirit, the Spirit that converted him and regenerated him, then he was an unregenerated sinner at the time the Spirit poured on him. Then why did you say that the Spirit converted Cornelius in connection with the preaching? You didn't intend to do that, but you did, and it will go down in this debate. I am ever so much obliged to him. I didn't set a trap for him, but he has made it himself, he has made it, and day after tomorrow I will use it because he brought it up himself.

He made mention of inclination to sin. I never said a man inherited an inclination to sin. I said that he inherits a nature, a human nature, and that the devil could appeal to this human nature and lead the man to sin, and that nature is what would yield to temptation after the man was grown, and that is the very same nature that causes Mr. Bogard and causes me and every other man to sin, this nature that is in us, and, as Mr. Bogard says, remains in us until the day of death, and until we put on immortality and become citizens of the other world, that spirit or that body will remain just as it is now.

He said I said Christ didn't die for the souls of the babies. I never said that; I said that Christ died for the babies in the sense that he died for Christians. He didn't die to save the baby from sin, he didn't die to save the baby

from transgression, or even from the "Adamic sin." There is no such thing as the "Adamic sin" that this man talks about. We are not sinners on account of Adam's transgression, except that we are like Adam because we have sinned, and Paul referred to that, that we all had sinned, and when he referred to that he didn't mean that we had sinned, but that we suffered as though we had sinned. He meant that we died on account of Adam's transgression, and that is all. God told Adam, "The day thou eatest thereof thou shalt surely die," or the revised translation has it "dying thou shalt die."

The last thing he says; nobody will go to hell for Adam's sin; nobody will go to hell for depravity.

Time expired.

THIRD DAY.

July 29, 1909.

Subject: The Scriptures teach that a child of God or Saint, may so apostatize as to be lost in hell. E. M. Borden affirms; Ben M. Bogard denies.

MR. BORDEN'S FIRST SPEECH.

Gentlemen Moderators, Ladies, and Gentlemen:

I am glad that our lives have been spared to be here before you again to contend for the things that we believe to be true. As Brother Young stated, the proposition this morning is that of apostasy. The proposition reads like this: "The Scriptures teach that a child of God or Saint, may so apostatize as to be lost in hell."

Of course, there is no disagreement as to what we mean

by the Scriptures—the Old and New Testament, and there is no difference between us as to the meaning of the expression, "child of God or saint," meaning by that, one who has been called from Satan's kingdom to Christ's kingdom ; a child of God, and one in possession of all that God gives man in this life; that this man may so apostatize or go astray from these principles of right, to such an extent that he will be finally punished in hell, is the proposition.

Now, I will state in the beginning of this proposition: I consider that the propositions preceding this, have been very important. The one for tomorrow, which is the design of baptism, will be important, and this one today, I consider important to some extent, but really if any of the propositions could have been left out, it might have been this one, because I consider that it is, in one sense of the word, of less benefit to us than any other proposition that we may discuss, for if it is true that a man should pass through this life and never apostatize, so that he will be finally lost, I would be the last man on earth to kick about it; I would think he had done well. Then, it is not a question as to whether some men will do that or not, because we are well aware of the fact that if a man doesn't do that, he will never get to heaven, but the only question that is before us this morning, is whether it is possible for a man to start and then fail to get there. I never did fall out with a man for believing or thinking that he would never apostatize so far that he would finally be lost, and I never have met one of my brethren that fully believed that he would apostatize and go to hell. I don't believe I will, but friends, the reason that I do not think I will, is because I am going to hold on; but if I fail to hold on, then I am liable to be lost, and not go to that eternal rest. A man came up to me one time

and told me that he was a little bit bothered about a certain proposition. He said he was thinking about becoming a member of the church of Christ, but that there was one thing that puzzled him, and he wanted to be settled on that before he came in. He said, "I believe that when a man becomes a child of God, he will never commit any more sin, that there will be no possibility of his ever being lost, that he is just as sure for heaven, as a dime is for a ginger cake. I said: "Now, my friend, if that is all that is bothering you, come right along; if you can live in the church of Christ and never commit a sin, you will be the best man in the church. We would be glad if we had one in the church that could do that; don't stand out on that." Understand, I don't argue that a man must sin, in order to fulfill the Scriptures, but I say that it is possible for a man to sin; it is possible for a man to depart so far, that he will finally be lost.

Now, the issue this morning, and during this entire day, will depend entirely upon one proposition, and that is this: As to whether we have eternal life in this world, or whether we receive it in the world to come. Mr. Bogard will argue that we have it in this world, and I will affirm that it is in the world to come. If it is in this world, I will admit that the man can never so far apostatize as to finally be lost. Now, understand what I mean by "eternal life." I am not talking about that principle that is in man that never ceases to exist. I am not talking about the spirit that God forms in man that in death returns to God, while the body returns to dust. The spirit returns to God who gave it. In that sense a man has eternal life, because it is life to which there is no end, but I am talking about that eternal life that is opposite from eternal death. Eternal

death is the second death; it is the punishment in hell. Eternal life is opposite to that which his everlasting punishment. We have Christ in us here, and in that sense, you might say we have eternal life, but that is not the sense in which we have eternal life from which we cannot fall. Another thing, when a man has or receives Christ, he accepts Christ's teaching. We don't have Christ in us in reality, but we have him in us by faith; we have him in us by teaching, understanding, and so forth. Mr. Bogard will admit that, but there is a sense in which we have eternal life, or will have eternal life that is the opposite to everlasting damnation, and I want to state right here, that if Mr. Bogard proves in this debate that eternal life is in this world, I will prove by the same argument that eternal damnation is in this world, and I will prove it by the same passage that he brings up. Now, I want to take my time and see whether we have eternal life in this world or not.

The first passage of Scripture to which I desire to call your attention is in John 5:24, where we find that Jesus says: "Verily, verily, I say unto you, he that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life."

I am satisfied Mr. Bogard will get up here this morning and impress this word "hath" upon you and have a great deal to say about it. I am introducing this Scripture, and he will have to deny it when he gets up, if he does not believe it.

Now, then, "he that heareth my word and believeth on him that sent me, hath everlasting life." This man that has everlasting life, shall not come into condemnation. Of course, if a man has eternal life now, he never will come

into condemnation, and I believe, just as Mr. Bogard does, that nobody will get eternal life except the believer. The unbeliever won't get it at all, and I could shake hands with him on that right now, as far as that is concerned, if he wants to shake. That is, the believer, only, receives everlasting life. Now, if you want to shake on that, we will shake right now. "Verily, verily, I say unto you, the hour is coming;" there is a meaning to that expression "the hour is coming" and "now is;" I want to know how the hour can be "coming" and "now is." At the same time. There is an explanation there that Mr. Bogard will fail to bring in on his side of the question. The real truth of the matter is simply this; Jesus placed himself in the future, in part of the conversation, and was speaking of it in the present, "standing as I do now;" the time is "coming," but placing himself at the judgment, the time "now is." What will take place? Listen now to it: "When the dead shall hear the voice of the Son of God, and they that hear shall live." If they already lived, why should he say "shall live;" then, besides that, come down to the 28th verse, he says: "Marvel not at this, for the hour is coming." Why should he say that? Because these people did not understand him— "for the hour is coming"—"*coming*"—"in which all that are in their graves"—which undoubtedly refers to the dead— "shall hear his voice;" "and shall come forth; they that have done good unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." There we find them, on one side, coming forth to everlasting life, and on the other side coming forth to everlasting damnation. Now, then, if he can prove that eternal life is in this world, I can also prove that everlasting damnation is here. Then, again, Daniel 12:2 says this: "Many of them that

sleep in the dust of the earth shall awake, some to everlasting life." How could they come forth to everlasting life if they already had it? "And some to shame and everlasting contempt." Now there is everlasting life and everlasting damnation, and both of them are across the river of Death; they will come to man when he is raised from the dead, and not in this world. But now, then, some one is ready to ask "What is the meaning, then, of the words '*hath*, '*is*,' and '*shall*,' that are used here?" Listen, ladies and gentlemen, there is a sense in which in prophecy, these expressions are used, and yet they are in the future. There is a prophetic "*hath*," "*is*," and "*shall*," which does not prove that the thing is actually in existence then, but is to take place in the future. Jesus was a prophet and he spoke like other prophets, of things that did not exist, as though they had already come, because the things he referred to, were to take place in the future. Now, then, in proof of that, let me call your attention to Isaiah 9:6, where we find it says, 741 years before Christ, "Unto us a child is born, unto us a son is given, and the government shall be upon his shoulder." Here he says "*is given*," "*is born*," when really it was in the future, a long time before Jesus ever came into this world. Mr. Bogard now, may not admit that. In this prophecy "*is*" is used in the present tense, but in the prophetic sense, that is all. Now, we come again, Matthew 26:28, where Jesus himself said, when he was at the supper, and when he took the bread, and then the wine, "this cup is the blood of the new testament, which '*is*' shed for many, for the remission of sins." Now, we realize that it had not then been shed,, but Jesus said "*is shed*." Now, Mr. Bogard will take this and undertake to prove by "*hath*," "*is*," and "*shall*," that it means "already here." Jesus does

speak of things that had not come as though they had already come.

Now, we take the use of the word "hath," in Isaiah fifty-third chapter, where it says: "He *hath* borne our griefs and carried our sorrows." That was used in Isaiah, a long time before Christ came into this world. Christ had not, at that time, "borne our griefs and carried our sorrows," yet it is used in the present tense. Now, then, again, in Luke 1:68, where it says "Blessed be the Lord God of Israel, for he *hath* visited and redeemed his people." Now, Jesus had not even died then, and Mr. Bogard said on yesterday that Jesus redeemed the people by the shedding of his blood and by his death, and by his resurrection, but at this time, Jesus had not died; he had not yet shed his blood; he had not yet been raised from the dead. For that reason, then, here is the word "*hath*" used in the prophetic sense, and referring to the future.

Now, again, take the word "*shall*." Now, we find the statement, John 5:24, where he says "shall not come into condemnation." Now, there is another place where we find—well, it is in John 3:36, I want to read that to you: "He that believeth on the Son, hath everlasting life." Now, Mr. Bogard will say they were already in possession of eternal life. Now, take the word "shall," read in Luke, and it says, "He that believeth not *shall* not see life." Now, I want to know if that means that the unbeliever will never see life. There is the word *shall*. It is not used in an absolute sense, and to the fullness of the expression, but it fully shows when at the judgment, when all men will stand there, that it is the unbeliever that will receive condemnation, and it is the believer that will receive everlasting life. Now, every passage that he might bring up, where he uses

the word "hath," or the word "is," or the word "shall," in this connection, will come under the argument that I have just now made, so it is already replied to. It matters not how much he brings it up, and the reader of the book, when it has been gotten out, will see that Borden replied to it in the first speech he made. Then Mr. Bogard must prove that I have not given the prophetic use of the words "*hath*," "*is*," and "*shall*," but he cannot do that, without denying God's eternal truth.

I call your attention to Romans 4:17: "As it is written, I have made thee a father of many nations, before him whom he believed, even God, who quickeneth the dead, and calleth those things which be not as though they were." So you see, that Jesus used these very expressions of speech, of things that were not as though they were, and that is the sense in which he used the words "*hath*" "*is*," and "*shall*."

Now, then, for other proof that we receive eternal life in the world to come, I will proceed to introduce Mark 10:29; also 30: "And Jesus answered and said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the Gospel's, but he shall receive an hundredfold now in this time, houses and brethren, and sisters, and mothers, and children, and lands, with persecutions, and in the *world to come eternal life*." All these things come in this world, he says, but in the world to come, eternal life. Now, where would you say that eternal life is, when you read that? Is it in the world to come or is it in this world? Now, he says, we receive in this world, houses, brethren, sisters, etc., "in this time," which is the same as "in this world," and in the world to

come, eternal life; that is, we receive eternal life in the world to come, and that is the grammatical construction of that verse, and no man could ever make it any other way, than we receive eternal life in the world to come. Now, then, if we have eternal life here, what eternal life is it that we do receive in the world to come that is opposite to everlasting damnation? In every place I have read I have shown you that eternal life is the opposite of everlasting damnation, so if Mr. Bogard contends that eternal life is in this world, he will deny Christ's teachings, because Jesus says plainly, it is "in the world to come."

Then again, 1st Peter, one and 9, he said, "Receiving the end of your faith, even the salvation of your souls." Paul says: "Faith is the substance of things hoped for, the evidence of things not seen." Then faith is the beginning, you might say, and at the end of faith we receive eternal life, or salvation of our souls. Now listen; if we receive it at the end of faith, then if we have eternal life, we haven't any faith, because we receive eternal life at the end of faith. Now Mr. Bogard might take the position, as some of his brethren do, that this means the beginning end of faith, but I don't think Mr. Bogard is illiterate enough to do that, because the word from which we have this, shows the conclusion, the winding up of faith, is when they receive the salvation of the soul. Besides that, if just the very moment a man believes, he gets eternal life, and Peter says just that moment it ends, he receives eternal life and then faith ends, there would not be enough of it to get a measure, and it would be too short for calculation, but we find the Bible tells us that the just shall live by faith. Mr. Bogard possesses faith, but when do we receive eternal life. Now some of you *lodge* people

can tell us when we receive eternal life. You are taught in your lodges that when faith and hope ends, you will receive life. You remember that it teaches you that your hope ends when you receive that for which you hope, and your faith ends when it is changed to sight. Then it is you will receive eternal life, and not till then. That looks to me like it is plain enough for us all.

But another one, Revelations 2:10: "Fear none of those things which thou shalt suffer; behold, the devil shall cast some of you in prison, that ye may be tried; and ye shall have tribulation ten days; be thou faithful unto death, and I will give thee a crown of life." Now, eternal life, or the crown of life, is in the world to come. We are to continue faithful unto death, and then receive eternal life on the other side of the river of death.

This is another: Romans 2:7; here we find he says "To them who by patient continuance in well doing seek for glory and honor and immortality, eternal life." I wonder if a man would seek for eternal life if he already had it. I wonder if a man would seek for a wife if he already had her, and the very fact that they seek for eternal life is proof, right on top of it, that a man does not receive eternal life in this world, but in the world to come.

Romans 6:20, "For when ye were the servants of sin, ye were free from righteousness. What fruit had ye then in those things where of ye are now ashamed? For the end of those things is death. But now, being made free from sin, and become servants of God, ye have your fruit unto holiness, and the end everlasting life." We don't get everlasting life until the end. Isn't that plain? "For the wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord." He didn't say the

eternal life was Jesus Christ, but the eternal life was through Jesus Christ; that is the idea. Jesus Christ is eternal life, as I stated before, but that is not the eternal life he is talking about. Let me go on still further. In Titus 1:2, Paul says: "In hope of eternal life, which God, that cannot lie, promised before the world began." I want to know if I could hope for eternal life, if I already had it, so I say I must hope for it, because I haven't got it.

We come to the last words of the grand apostle, who, after he had fought his battles of life, and was getting near to the close of life, realizes that in a few days he must enter into death, and looking back over his life without regret, says "I have fought a good fight, I have finished my course, I have kept the faith, and therefore, there is a crown of righteousness laid up in heaven for me." Paul realized it was in the world to come and not in this world.

I have given you a great deal of scripture, but let me give you another, and if you please, this is one of the gentleman's proof texts on the subject, which he will try to use on his side, but it does not apply to his side of the question. John 10:7; this is the way it reads: "My sheep hear my voice, and they know me and follow me;" his sheep will follow him; "And I give unto them eternal life." I want to know, friends, to what the pronoun "they" refers; does it refer to the sheep? Certainly it does. Certainly it does not refer to goats. He says "I give to them eternal life"—to the sheep. Jesus Christ says: "They shall never perish, neither shall any man pluck them out of my hand. My father which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand." Ladies and gentlemen, it is a settled fact, that whenever God gives his sheep eternal life, no-

body will ever be able to pluck them out of his hands; it cannot be done. But listen right here; here is the point that is going to come. Let this book be the dividing line between the sinner and the Christian, in other words between the goats and sheep. On this side is the sinner, which is the goat, on this side is the Christian, which is the sheep. To which one does Jesus give eternal life? Does he give it to the goat, to make him a sheep, or does he give it to the sheep because he is a sheep? Mr. Bogard says that when God saves a man, he gives him eternal life, because Mr. Bogard says that is the only kind of salvation God ever gives, and he gives eternal life to the sheep to make him a sheep, but Jesus says I give to my sheep eternal life. If he can get out of that, my friends, he can do more than I think he can, and it will go down in this discussion that this is the difference between us. I say he gives to the sheep, just like Jesus said, and Mr. Bogard says he gives it to the goats; if not, he must say that man is a child of God, before he has eternal life. Mr. Bogard will tell you that a man must become a child of God, and then have eternal life, or he must say that man gets eternal life, and that makes him a sheep, or if he says that he first becomes a sheep and God afterwards gives him eternal life, that is contrary to what the Bible says.

Then again, can a man apostatize? Surely he can. Let me read 1st Corinthians 9:24: "Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain. And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown, but we an Incorruptible." When people run in a race, I want to know where they get the crown? Do they earn it when they start in, or do

they get it at the end? They get it at the end. There is where they receive the laurels—*at the end*. "I therefore so run"—but Paul runs a Christian race— "not as uncertainly; so fight I, not as one that beateth the air. But I keep under my body and bring it into subjection; lest that by any means when I have preached to others, I myself should be a castaway." He compares it to running a race; now, he says when a man runs a race, only one man can receive the prize; so when I run, I don't run to beat the other man, I run, I watch myself, I keep myself under subjection, lest I be one who runs in the race but fails to get there. Now, if it wasn't possible for a man to fail to get there, why should he say that he should keep his body under subjection? That is another proof the gentleman will never get over.

Then again, II Peter 1:5, "Besides this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity; for if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins." Can a man entirely forget that he was purged from his old sins and then go to Heaven, anyhow? Can he? Certainly not. Then we will go further: "Wherefore, the rather, brethren, give diligence to make your calling and election sure." Mr. Bogard would say: "Paul, you old dunce, you don't know that your calling and election is already sure; you ought not to talk that way to brethren who already have it fixed,

and just as sure for heaven as if they were already there, the door locked and the keys thrown away." For he says if ye do these things you shall never fall; then if it does not depend upon doing these things to keep from falling, I don't understand it.

Again: "For so an entrance shall be administered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ."

The next scripture I wish to introduce is 2nd Peter 2:21-2: "For if after they have escaped the pollutions of the world through the knowledge of the Lord and Savior Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning." Now then; take an old low down man, a sinner, a man Mr. Bogard says is a devil, defiled in all the faculties of body, soul and spirit, a child of hell, and this passage says that when a man turns away from doing right, he is worse than at the beginning. Yet again, "For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them." Now listen right here in the next verse: "But it is happened unto them according to the true proverb, The dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire." Mr. Bogard says that it was dog nature, the reason it did that; but did you know that both of them got washed? Did you know that? Both of them got right back and got dirty again; that is the point. I want you to remember that when you get up here I am not talking about them being dogs or hogs, I am talking about them being washed and getting right back again. A man is a man. You might wash his sins away, cleanse him

from his iniquities, but some will be like the dog, they will go and get in again. If that is not the meaning of it, I can't explain it, and Mr. Bogard cannot deny that, without denying the Scriptures.

1st Timothy 4 and 1: "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils." What will they do? "Giving heed to seducing spirits and doctrines of devils;" the way Mr. Bogard does. If one of his men happens to go back on the Baptist doctrine, and comes over with us and begins to preach what we believe, he will say he never was converted. When he comes up, they will vote on him and declare he is all right, and they vote on him again when he goes off, and declare he was all wrong, and never was converted, and that reminds me of a little poem:

"If you seek it, you can't find it,
If you find it, you can't get it,
If you get it, you can't lose it,
If you lose it, you never had it."

And that is the spirit of the gentleman's doctrine, and you will see him present that to you all through this discussion, like the Baptist preacher I knew one time in Texas. He was a great man among Baptists, and they thought he was one of the greatest fellows they ever saw, but finally he quit them and came over to us. They declared he never was any good anyhow. I heard him and I heard him give his reasons why he quit the Baptists, and he said: "When I joined the Baptists, they all loved me and when I left, they all hated me; they said I never had religion, I never

was converted. He said it reminded him of the old darkey that had a rabbit: He held the rabbit under his arms saying: "A fried rabbit, a stewed rabbit, a boiled rabbit, in fact he is good any way you fix him." About that time the rabbit jumped out of his arms and ran away. He took a wishful look at the rabbit and said: "Go it, you are no good anyhow." (Laughter.) That is exactly what they say. Just as long as a man is with them, he is all right, but if he happens to quit the Baptists, then they say he never had religion anyhow. They were deceived one time or the other, and if you are going to measure people's salvation by your own experience, you are liable to make mistakes, and you don't know who is saved at all. You may take it all around, and you don't know who is saved and who is not saved. When Paul speaks of these people going astray, he says "they shall depart from the faith, giving heed to seducing spirits and doctrines of devils," speaking lies in hypocrisy, having their conscience seared with a hot iron." That is the position they will get in.

1st Corinthians 10:15: "Neither murmur ye, and some of them also murmured, and were destroyed of the destroyer. Now, all these things happened unto them for ensamples; and they are written for our admonition, upon whom the ends of the world are come. Wherefore, let him that thinketh he *standeth take heed* lest he *fall*."

If there was no danger of falling, why did he warn them to look out, lest they fall.

Again, take this passage, Matthew 24:9, 11, 13: "Then shall they deliver you up to be afflicted; and shall kill you; and ye shall be hated of all nations for my name's sake. And then shall many be offended and shall betray one another and shall hate one another.'

Now listen. Number one: "And many false prophets shall arise and deceive many." Now how can a false prophet deceive people if they already have eternal life? Then he could only deceive Christians, because he could not deceive men who were already deceived.

Second: "The wicked shall abound and the love of many shall wax cold."

Third: "But he that shall endure unto the end, the same shall be saved."

There are three classes: The first two will not get there, but the third will. The first two will go to hell and the third will go to heaven. These were all Christians, but the first and second would not receive eternal life.

Now we go on. What does Mr. Bogard say about that in the Arkansas Baptist? Mr. Abernathy, who is here on the ground now, asked this question: "Please explain Matthew 24:13, 'He that shall endure unto the end shall be saved.'" Listen what Mr. Bogard says about it: "It means that if a man *does not endure* to the *end*, *he shall, go to hell.*" This verse here, I mentioned, "The wicked shall abound, and the love of many shall wax cold." Those fellows did not endure to the end, and they will go to hell, for the ones in the next verse, shall endure and be saved. "We shall not attempt to dodge the plain statement in God's word;" well I should smile. Watch the next question: "May any child of God fail to endure to the end?" *Yes sir*, because "*iniquity shall abound and the love of many shall wax cold;*" but the *other fellows* still *endured* to the *end*. Then those fellows that waxed cold won't endure to the end. So you see, friends, he has admitted that some will not get there. Bogard says: "Those that think some will not endure to the end, have the burden of proof rest-

ing upon them." So I proved it by Mr. Bogard; "no one may fail to endure to the end, and yet be saved in heaven." Nobody believes that. "All who believe in the security of the child of God, also believe that each child of God will endure to the end." Here we have it from the editor of the Arkansas Baptist. Now I have given it to you. Now if Mr. Bogard's statement here, and what the scripture says itself, don't prove it, I don't understand argument. You should not have written that in the Arkansas Baptist, if you didn't expect me to use it in this discussion.

Then another question comes up. I have proved that they can apostatize, but now comes the question, can they so far apostatize that they will go to hell? Do they? Listen right here. "The Israelites were chosen of God; they were God's elect, God's children." Mr. Bogard won't deny that.

Numbers 25:5-6-7-8 and 9, says that they died in the act of committing fornication.

Paul says Galatians 5:19: that they that do such things as are there set forth, shall not inherit or enter the kingdom of God. There is the plain statement that children of God died in the act of fornication. Paul says if they do that, they will go to hell. They did that. Then it is positively proved that there are some people who will go to hell, some children of God will depart from his teachings and finally be lost in hell.

Now, Jeremiah 23:39, "Therefore, behold, even I will utterly forget you." Now then, could he forget them if he had never known them? Certainly he could not, and he says he will forget them. How could he have done that if he had never known them? And he said "I will forsake you, and the city that I gave you and your fathers, and

cast you out of my presence, and I will bring an everlasting ing reproach upon you, and a perpetual shame, which shall not be forgotten."

Ezekiel 18:24, "When a righteous man turneth away from his righteousness and committeth iniquity, and doeth according to all the abominations that the wicked man doeth, shall he live? All his righteousness that he hath done shall not be mentioned; in his trespass that he hath trespassed, and in his sin that he hath sinned in them shall he die." Mr. Bogard may say that this refers to physical death, but let me read on a little further yet: "Yet ye say the way of the Lord is not equal. Hear now, O house of Israel, Is not my way equal? Are not your ways unequal? When a righteous man turneth away from his righteousness and committeth iniquity, and dieth in them; for his iniquity that he hath done shall he die."

Thank you ladies and gentlemen.

Time expired.

MR. BOGARD'S FIRST REPLY.

Brethren Moderators, Ladies, and Gentlemen:

It affords me pleasure, after having spent the night in refreshing sleep, to meet you again for an investigation of this scriptural subject, a subject that pertains to life and death. I do not agree with Mr. Borden when he says this is the least important of all these topics we have been discussing or shall discuss, for in my opinion, this is the most important subject that we shall discuss during these four days. Everything that pertains to salvation hinges right here, for no man can trust the Lord for salvation and

trust himself for it at the same time; and those who are trusting the Lord are not uneasy about their after condition, and they are not thinking that a part of it depends on themselves; if so, they are depending on themselves and not depending on the Lord. A belief in the doctrine of apostasy does not dwell in the same head that faith in Jesus Christ dwells in, because the man who has faith in Christ has already come to the blessed Lord, he has no righteousness in himself; all of Christ and none of self; therefore, everything depends upon it. So long as a man depends upon himself, he is not depending upon the Lord, and you cannot believe in apostasy without depending on yourself, for, listen: You don't go to hell for what the Lord does, do you? Well, you say no; then what do you go to Hell for? For what you do. So you are depending on number one, and not depending on the Lord for your final salvation, and there isn't a man under this arbor, there isn't a man in the world who depends on himself and what he does, for eternal life, that is depending on Jesus Christ; so everything depends on this subject; you must get this idea of apostasy out of your heart before you will ever trust the Lord Jesus Christ for life and salvation. Mr. Borden says: "I have no thought of apostatizing myself, so as to be lost in hell, but the reason is because I am going to hold on." So, it is I, E. M. Borden, that is working this job; I, E. M. Borden, am doing the work. That is taking him to heaven! "I am not going to apostatize because I am" going to hold on," so it is E. M. Borden saving himself, and not Jesus Christ, the Son of God, and he is not trusting Jesus Christ, the Son of God for salvation; he is trusting E. M. Borden's ability to hold out. Everything depends on this subject, and I want to show Borden

and I want to show his deluded followers, and all who may believe in this doctrine, that you are on the road to hell, because you are not trusting Jesus Christ, the Son of God, for salvation, because you are trusting yourselves for salvation.

He said he never expected to apostatize and go to Hell, because he was "going to hold on;" he tries to keep his religion like he tries to keep his pocket knife—feels after it every now and then to see if he has lost it, but my salvation is a different proposition; I am kept not by my own power, but by the power of the Lord.

Now, we get to the definition, and when we get to the definition we find that the gentleman spent very little time in discussing the issue before us; he defined a child of God, as "one who has been called from Satan's kingdom to the kingdom of God, one who possesses all that God gives in this life." All right; then the issue between us is—can a man lose that which God gives him here? And he went right on and stated the issue like this: Do you get eternal life here or will you get it after a while! The issue is not whether we have eternal life in this world, or in the world to come, but E. M. Borden's own definition makes the issue, when he says that "a child of God is one that has all that God gives him here." The issue is, then, whether I can lose that which God has already given me, and he ought to have said that that was the issue. This other is a theoretical question that he has spent most of his time in discussing, but I am glad to cover it, and shall take pleasure in discussing it as he has discussed it, and take pleasure in answering what he has digressed upon. God gives you something; can you lose that? God gives you life; will you lose that? God gives you faith; will

you lose that? God gives you hope; will you lose that? God gives you something,—what we call conversion, regeneration, can you lose that? That is the issue between us and not whether—the technical question, as to whether we have what the Bible calls eternal life, in this world or not, or whether we get it in the world to come. All of that was brought up for the purpose of sidetracking the issue, and keep off of passages that comment on his falling from grace theory, but I will follow him.

He takes up the question in Matthew 24: "The hour is coming, and now is;" he says that refers to the future, but listen "The hour is coming and now is." It refers to both the present and the future, and has no reference to what we call eternal life, either in the present or future, but refers to the resurrection of the body from the dead. It says the hour is coming and now is that those who are now dead, shall hear his voice and live. So it is the resurrection. "The hour is coming and now is." What do you mean by that? The resurrection. He raised Lazarus from the dead and so Lazarus was raised and heard his voice and lived. Jairus' daughter heard the voice of God and arose; so there is the woman whose son was dead, and she was taking him to the burial. She had her heart made glad because the bier was stopped and he spoke to the young man and said "arise," and he got up; so "the hour is, when those who are dead shall hear his voice and they that hear shall live," and the hour also is going to come when that will take place. What in the world did the man bring that up for, except for the purpose of making confusion? The question of Christ's power to raise the dead is the issue here. He said the hour is coming and now is; and he proved it by raising the dead and giving a guarantee'

of the future that he would raise all the dead.

He next brought up Daniel 12:2, "Many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and contempt." To be sure, the wicked dead he will raise from the dead as to their bodies, and they will be in everlasting shame and contempt; the righteous dead will rise from the dead, and will have everlasting glory in their bodies, and every one of these passages refers to everlasting life of the body in the future.

I want to know what becomes of E. M. Borden's soul when he dies? Must he wait for the resurrection for soul life? I suppose he says his soul will go to heaven when it dies, and then he does not have to wait for the resurrection for eternal life of the soul. These passages he quotes refers to the resurrection.

Paul says "We groan within ourselves (Romans 8:23) waiting for the adoption, to wit: the redemption of our bodies." The soul is saved now and the body will be in the resurrection, so looking forward to the complete redemption, he speaks of the resurrection and the eternal life that comes to the body. The body will go to the grave; it has no eternal life. When Borden dies his soul will go to heaven, if he is a child of God, and his soul has eternal life before the resurrection. We have eternal life in us now, and we are saved now and forever.

We come now to the prophetic "hath," "is" and "shall." Nobody disputes that in prophecy, the prophet puts himself forward and speaks of things as if they were passing before him in the same way a historian speaks of an army in a battle, in which they say that this army moves in this direction; here is a flank movement in that direction, and this

General comes in that direction, and the other General comes in the rear. The present tense used all the time. It is a realistic way of speaking of things that are passed and of the future; it is common in literature to be sure; nobody will dispute that, but Borden says every passage that refers to eternal life, is like that. Then there is nothing in the Bible that is now a reality because it is all in the future or in the past. Borden by this says that *in the future* "the love of God is *shed abroad* in our hearts," because Borden says that the word "is" is used in a prophetic sense always. "*He that believeth;*" nobody believeth, now, because the present tense is used for the future, for it is a poor rule that won't work both ways. He wants "hath," "is" and "shall" to mean the future when he wants it to mean the future, and E. M. Borden is the gentleman that is to decide that. He is the great scholar that must settle this matter. I will take the Scripture and prove my position to you, in spite of his arbitrary rule. The present tense for the future is used, but there are some statements the gentleman can't possibly get over in God's word, that I will give you in a few minutes, that cannot refer to the future, and cannot refer to the past, but must refer to the present, and therefore we have present eternal life.

He quotes Isaiah 53, "Unto us a son is given." The prophet was looking forward to the time, as if it was present, and uses the present tense. That is undoubtedly true.

In Luke 1:61, "He hath visited and redeemed his people." That visitation had already taken place, because Jesus Christ, the Son of God was born, so then that visitation had already taken place, and redemption was already there; hence that is not a case of his present used in the same sense of the future tense.

In John 5:24, he says "Shall not come into condemnation," is a prophecy: "Shall not come into condemnation" is a prophecy; thank you Elder; if you have it that "shall not come into condemnation" is a prophecy, and if you are a Christian, and if I have faith and "shall not come into condemnation," then Jesus Christ told what wasn't so if we should be lost, when he said it should never be; "shall not come into condemnation." Let me switch it off and try to get something out of that; he brought it up himself—because this is a passage on my side. I don't dispute the "hath," "is" and "shall," and the prophetic use of these words, but I declare to you, when he says that it means he who trusts Jesus *"shall not come into condemnation;" we all know that is a fact.* Borden says that is altogether a mistake." Lord, you are entirely mistaken: I am satisfied if you would listen to me awhile, you would find some of these folks would come into condemnation." God ought to have taken lessons from E. M. Borden and Bynum Black and a few of the other fellows that preach over this country.

He reads John 3:36, "He that believeth on the Son, hath everlasting life." I think that is so; he that believeth on the Son, "hath"—present time—everlasting life. If "hath" is future, then believeth is in the future, too. He that "believeth," is in the same tense as "hath," so if you make one part in the future, you will make the other part the future too, and instead of this: "He that believeth hath," (both in the present tense) you will have "he that is going to believe, after the resurrection of the dead, will get eternal life." This is wonderful theology of Alexander Campbell's, and may the Lord deliver us from it.

He said every passage that Bogard shall present will

come under this head. You watch and see; some, as you have seen already, have not come under that head.

He quotes Romans 4:17: "I have made thee a father of many nations;" yes, this scripture proves the point that God sometimes speaks of things that are not, as though they were, and things in the future as though they had already come to pass. That is correct. He does that in prophecy; we have already proved that; common sense proves it; we don't have to have scripture for it. The fact is that Borden, every time he puts in a passage of scripture, puts in one against him, and if the one that is against him doesn't fit, he just makes it fit when he wants it to fit, and makes it not fit when he doesn't want it to.

Mark 10:29, in which he says, "In the world to come, eternal life." No mistake about that referring to the resurrection of the dead, and future complete eternal life of both soul and body. Every one he has introduced, referring to eternal life as future, has reference to the resurrection and salvation of the body.

1st Peter 1:9, "Receiving the end of faith, even the salvation of your souls." I am surprised at the gentleman saying we would ever quit believing. Do you reckon men ever will quit believing? I think not? I expect to believe in Jesus Christ after I get to heaven. If I never get eternal life until I get to the end of my believing, I will never get to heaven, and neither will Borden. I suppose he will keep on believing on Jesus Christ after he gets to heaven; yet he quoted that word "end" to mean that after we get to the "end of faith,"—of the road of faith, and get to where there is no faith. I will have faith after I get to heaven, and I will have eternal life after I get there also.

The gentleman used the word "telos" in the wrong sense.

But I left my lexicons over at the house. The impression has gone over the audience that Borden had one lexicon and Bogard had five. We both have them. We have different dictionaries; he can use mine and I can use his. That word that says in 1st Peter, 1:9, that "the end" of faith is eternal life is "*telos*" in the Greek. I shall show you it does not mean the "end of time" or the "end of a period." I read where it says, "*telos*," "*the end or limit where a thing ceases to be; but not at the end of a period of time.* Borden said, when we got through believing, when we should get to the end. of this world, the period of time in which we are living; then, at the end of that period of time, we will get eternal life. But Thayer says it refers to the *end of faith*, of the purpose of faith; when I get faith in my soul and in my head, and I believe in God, then is when I get eternal life; 1st Peter 1:9 is on my side. Not at the end of a specific period of time, as Borden says, when we get to the end of life, then we will get eternal life; it is not at the end of a period of time; if it was, then we would have "*teluta*," not "*telos*." We would use a different form of the word; that is what Mr. Thayer says about it. Very well, turn over on the same page, under that same "*telos*," I find this: "that by which a thing is finished: the issue"—listen—"the issue of faith is eternal life;" that is the meaning of the word "*telos*" there. The "aim or purpose," *receiving the aim or purpose of your faith; the aim and purpose of my faith; the issue of my faith; the end of my faith.* When I get faith, *the issue is eternal life*; so then, down goes Mr. Borden's argument on that proposition; much obliged to the gentleman.

So then we will pass on, Revelation 2:10, "Be thou faithful unto death and I will give thee a crown of life."

The gentleman does not know the difference between receiving the crown of life and receiving the life itself. I would like to see you put a crown on this brother moderator's head, until he has a head, and I would like to see you put on a crown of life until you get life, so when you get to heaven you will get a crown, but you won't get life. We have life here, and that life is going to be crowned with a glorious crown.

Romans 6:20, "at that time ye were free from righteousness ; but now ye are free from sin, and the end everlasting life." "*Telos*," the same word, I have just read from Thayer's lexicon, "*the issue*," eternal life; "*the aim*," eternal life, not at the end of life or the period of time. Very well, the gentleman quoted that Paul was waiting to receive the crown of life reserved in heaven for him. Yes, sir, Paul had the life, and he is going to get the life crowned up yonder bye and bye.

Now he goes to John 27:30, "my sheep hear my voice, and they know and follow me." The gentleman says, but doesn't he give his sheep eternal life? Does he give the goat eternal life? No he does not give the goat eternal life, because if he did he would have the goat turned loose on the road to heaven, but in changing that goat into a sheep, the very principle that makes the change, gives it eternal life. The change itself involves the giving of life to the sheep. I want you to show me where a sheep has ever been turned back into a goat. When you do that you have proved your apostasy proposition. The goats represent the wicked people; the sheep represent the good people; they are going to be separated in the last days; the wicked on the left and the saved on the right. Tell me whether a sheep ever gets to be a goat. I can show you

where goats are turned into sheep, and the Lord says a goat represents a wicked man. Show me where a Christian man turned back into his wickedness and stayed there and died in that condition, dying as a goat, and being on the left hand side in the last day. That is the issue between us, and that is what Mr. Borden has today to prove.

The gentleman read in 1st Corinthians 9:24, where it says: "So run that ye may win," and Paul says, that he ran that he might win and at the end of the race, Verily, he did win the crown, making a fast race to get it. Surely all Christians are doing that, not running for the life, not running for the salvation, but running for the crowning of life, and that glory that comes in connection with the life. Borden does not know the difference between the crown and the man himself. He does not know enough to come in out of the wet when it rains, if he doesn't know the difference between a man himself and the crown. He doesn't know enough to debate if this is true and you fellows had better get a new man next time you want to debate on this proposition. He thinks the crown comes the first time the eternal life comes into existence; he thinks when the crown comes life comes into existence the first time. We will get a crown at the end of the race but have the life now.

He said Paul feared he might be a cast away. A cast away means to be put aside like a horse that has served its master faithfully, and has been turned out to graze, worn out and of no further use. I hope I will never get to the place where I cannot preach, when I am worn out, when I shall be a cast away, looked upon as of no account, unfit to preach any more, unfit to carry on the work like that old worn out animal, no longer able to do his master

any good. I hope I will never get to that point, and that was what Paul meant. He didn't say: "I am afraid I will lose my everlasting life." He didn't say he was afraid he would lose his salvation; he was simply afraid he would become of no further use, and be a castaway; that is all that means.

Then II Peter 1:5, "If you do these things ye shall never fall." The question between us is not, if we do these things we shall never fall, but the question is, we may cease to work for God, may we cease to love him, and may we cease to have hope in the Lord. That is the thing he must prove in order to prove his proposition. If we do these things we shall never fall, of course; but the question between us is will anybody fail to continue to live Christian lives. I John 3:3 says, "Every man that has hope in him purifieth himself, even as he is pure." Borden says that is not so, because some men will not do it; they will quit and they will fall from grace and lose their souls, and all that; but John comes in thunder tones and says "EVERY MAN THAT HAS THIS HOPE IN HIM PURIFIES HIMSELF, AS HE IS PURE." So they will all continue unto the end.

But the gentleman comes to II Peter 2:21, 22, where it speaks of the hog that was washed and went back to wallowing in the mire, and the dog that is turned to its own vomit. He says Elder Bogard will say that they were still hogs and still dogs. Yes, sir, Bogard undoubtedly says that; he knew I was going to say it; but he says you must remember they were washed—both were washed, and they came right back again to their filthiness. Yes, but the washing did not take the dog out, and the washing did not take the hog out. You can wash a filthy man, and the first thing you know he is back where he was, but change his life, so he will live a new life, change his principles, and plant new

principles in him, so as to make him cease to want to wallow in the mire and the filth, not simply wash the body on the outside and he will not go back. That is the trouble with you folks; you have just been dipped in the water. It has not struck your heart; it has not changed your heart. If you had your heart changed you would not go back to your dirt and filthiness.

I Timothy 4:1-6, "Some will depart from faith:" That simply means to depart from the faith in doctrine, not from my trusting in the Lord, but from my orderly belief in the Bible. Many people get false beliefs in their heads about the Lord's Supper and things like that, but they do not lose their faith in Christ.

Then again, he says Bogard's people vote those people in; then when they go over and begin preaching with his people they say they were all wrong. Yes, sir, because we couldn't see their hearts, and make mistakes sometimes, and when they fail to get salvation, and we find out that we were mistaken and find they have no religion, and get to be Campbellites, we turn them out, because they have not true religion in the soul and are not fit members for the church of Jesus Christ. He says he is like the fellow that got the rabbit. The rabbit was thought to be all right until it got away and back into the briars, then it was no account anyway. Yes, sir, the man who catches a rabbit is like that, but when you get a sheep he doesn't jump off. The rabbits are the ones that will run off. Sheep are not the ones who jump off, but the sheep stay in the fold, and if they should get out they come back in again.

I Timothy 1:19 speaks of making shipwreck concerning the faith—fall into sin or error.

Yes, sir, I watch myself, lest I fall into sin, but God

promises in the 37th Psalm, verses 23 to 27, that though I fall the Lord upholds me with his hand. I watch lest I fall into sin (that is what we mean by falling); but I have a guarantee from God Almighty if I fall into sin I will be picked up again. "Though he fall he shall not be utterly cast down; for the Lord upholdeth him with his hand."

Paul said that the Hebrews fell. There is no doubt about their falling; they fell in the wilderness. Let me show you how they fell (Hebrews 3:10): "Wherefore your fathers tempted me; wherefore I was grieved with that generation and said, They do always err in their heart; *and they have not known my ways.*" Borden said they did know the way, but forgot it. "*They have not known my ways;*" those fellows that tempted him in the wilderness and those fellows that fell *did not know his way.* "So I sware in my wrath, they shall not enter into my rest." And in Hebrews 4:2, "For unto us was the gospel preached, as well as unto them; *but the word preached did not profit them, not being mixed with faith in them that heard it.*" Borden says they had faith and fell from it; God says they *did not have the faith.* So then they had no salvation to fall from. They had no grace; they had heard the gospel, "*but it did not profit them, not being mixed with faith,*" so that is answered.

Matthew 24:13, they shall be hated for my sake, "because wickedness shall abound, the love of many shall wax cold." There is a big difference between love waxing cold and love ceasing to exist. He has to show that our love will cease to exist, and until he does that we will continue saved. "He that loveth is born of God," as is said in the 4th chapter, 7th verse, of I John.

Then he comes to that question Brother Abernathy

asked me, in the Arkansas Baptist, and says what does that mean? I answered that and said, "if you do not endure to the end you will go to hell," but listen I John 3:3, says that every one will endure to the end, for it says "every man that hath this hope in him, purifieth himself;" not some men, but "*every man that hath this hope purifieth himself, even as he is pure.*" So, Elder Borden has to show this is wrong where it says "every man will purify himself;" Elder Borden has got to show that some men won't hold out to the end, some men won't endure by the grace of God. Of course, he won't hold out by his own strength, or his own power, but he holds out if he has the power of God behind him.

John says in I John 3:3, that "every man that hath this hope in him purifieth himself, even as he is pure;" every one of that sort will endure to the end.

Then again, he read from Jeremiah 23:39, where it says "I will utterly forget you." God almighty has done that in having the Jews scattered all over the earth. That does not refer to personal salvation but to national Israel.

Ezekiel 18:24 "He shall die on account of the sin he hath committed." That is just where he quit when he got to the end of his speech. God says that when a righteous man committeth iniquity and then departs he shall die; so the very moment you depart from the perfect standard, that moment you shall die and go to hell, and these men that are trying to save themselves by morality, if they would live a perfect moral life, God could not, with justice, send them to hell. But suppose they lead a moral life for a number of years, and then do something wrong, they have violated the law, and for that violation

they shall die. But the man who stands in the righteousness of Jesus Christ, and not in his own righteousness, that man shall not be lost because of his transgression, because he that knew no sin died to save him. II Corinthians 5:21: "For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him."

I have finished answering the entire speech that the gentleman has introduced. I have now, I believe it is ten minutes. Now, ladies and gentlemen, I want to give this stenographer some hard work to do, because I want to run in here some statements from God's blessed word, that everlastingly upsets Borden's proposition. I have answered all he said. I have nothing more to do; he has the laboring oar in his hands, but I will just spend my remaining time preaching to you the gospel of Jesus Christ, the Son of God.

1: "The Lord has mercy on our unrighteousness." Heb. 8:12. Instead of the Lord condemning his people for their unrighteousness, he has mercy on them; that is the difference between my doctrine and Borden's. I have a God of Mercy, and he has a God that stands over you and demands that you toe the chalk line; my God has mercy on my unrighteousness.

2: Jesus said he would not cast out those who came to him. John 6:37: "Him that cometh unto me, I will in no wise cast out." Borden says you had better be careful, if you do a little bad, he will cast you out. Jesus answers back: "*I will in no wise cast you out.*" Suppose he does in this way or that, won't he cast you out? Jesus answers back, "*I will in no wise cast you out.*" Figure out if you can in what way the Lord will cast you out.

Borden says just do a little bad, and he will kick you out, but Jesus Christ says: "he that cometh unto me, I will in no wise cast out."

3: Jesus says that those who are cast off at last, are those he "never knew." Matthew 7:23. I mean literally that I don't care what you do; Jesus meant that or he told a falsehood. Some folks laugh at that. David sinned; David committed adultery, but David said if you fall you shall not stay down, for God will pick you up (Ps. 37:23, 24) no matter what you do. God has guaranteed that he will pick you up. Some say: "If I thought that, I would turn loose, and take my fill of sin." That proves you are on the road to hell now, because it proves you love sin, and if you have the love of sin in your heart, (if you want to "just take your fill of sin,") you are on the road to hell, and Jesus is not responsible for you; for the man who has the love of God in his heart, will appreciate it to that extent, that he will do his level best to live for God. He will show his love by trying to live as close to God as he can, but the man that has the devil in him, is the one that would "just turn loose and take his fill of sin." It is like a boy and his love for his mother; if his mother said to him: "son, I will never cast you off, no matter what you do, I wouldn't cast you off;" then would he turn around and spit in his mother's face? I reckon not. I would love my mother so well, that I would say: "Mother, I would do anything for you." So those who love the Lord, Jesus Christ, won't spit in his face, or trample on his word, because they have the assurance of safety. They will be prompted by love and not by fear.

4: Jesus says that those who are cast off at last are

those he never knew; Matthew 7:23, "Depart from me, I never knew you." He did not say to those who were once Christians, and who were once acquainted with Jesus Christ by grace, he "never knew them." He could not tell the truth and say I never knew them. But he is going to say to those who are cast off: "I never knew you;" there won't be a single one there who fell from grace.

5: Our final salvation depends not on what we do for Christ but on what Christ does for us. Matthew 1:21: "He shall save his people from their sins." God said he shall save his people from their sins, not let them go down in their sins, but save them from their sins, so it does not depend on what I do for him, but what he does for me.

6: Jesus says he gives eternal life to his sheep. John 10:27-30.

7: In John 3:36, we are said to have eternal life right now. "He that believeth on the Son hath everlasting life."

8: Jesus says in John 5:24, that he who believes on him "hath everlasting life, and shall not come into condemnation; but is passed from death unto life." We have already discussed that.

9: The Bible says that those who fall into sin will not stay down; Ps. 37:23-24; and the Lord says, although a good man may fall, "he shall not be utterly cast down, for he upholds him with his hand." We have already discussed that.

10: Paul says nothing in existence can separate us from God's love. Romans 8:38-9. Nothing can separate us from the love of Christ; "Nay, in all these things we are more than conquerors through him that loved us.

For I am persuaded, that neither death, nor life, nor angels, nor things present, nor things to come, nor height nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

11: Paul says that our sins are not counted against us. Romans 4:8: "Blessed is the man to whom the Lord will not impute sin." So God doesn't count sin against us if we are Christians, how then are we to be condemned for a crime that is not counted against us? How about that? Isn't it counted against somebody? Yes. II Corinthians 5:21, says our crimes are counted against Jesus Christ: "He that knew no sin became sin for us," that we might be saved. So, we have our sins counted against Jesus Christ.

12: Paul says that sin shall never have dominion over us. Romans 6:14, "For sin shall not have dominion over you; for ye are not under the law, but under grace." Borden says sin may have dominion over you, but Jesus Christ said, through the apostle Paul, that sin shall not have dominion over you.

13: All things work together for good. Romans 8:28: "For all things work together for good to them that love God." I ask you if it would be for my good to stop loving God; you say no; then all things work together for good, and that includes the devil, for he says all things, so the devil himself must, in spite of his intentions, work for my good; God will everywhere take care of my good, no matter what I do.

14: Jesus says we shall never perish. John 3:16, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not per-

ish, but have everlasting life." Borden says I may perish in hell; Jesus says, you are mistaken for ye shall never perish.

15: Peter says that it is God's power that keeps us. (I Peter 1:5.) If the devil gets us he must overcome God's power that keeps us.

16: Paul says we are sealed by the Holy Spirit unto the day of redemption (Ephesians 4:30). Sealed to the day of redemption, which is the resurrection day. If my seal will hold that long I am certainly safe.

17: Jeremiah says that God will not leave us and that "we shall not depart from him." Jeremiah 32:39-40: "I will not turn away from them, but I will put my fear in their hearts that they shall not depart from me." Borden says they may; God Almighty says they may not.

18: John says that those who are born of God will overcome the world. (I John 5:4) So the world will never get us down.

19: John says the devil cannot touch us. I John 5:18, "He that is begotten of God keepeth himself, and that wicked one toucheth him not." If the devil cannot touch him, I would like to know how the devil can get him.

20: Paul says afflictions work greater glory for us. II Cor. 4:17: "For our light affliction, which is but for a moment worketh for us a far more exceeding and eternal weight of glory." So, then, nothing in the way of afflictions can take us away from God.

21. John says that those who go out from us were not of us. I John 2:19, "They went out from us but they were not of us, because if they had been of us, they would no doubt have continued with us, but they went out that it might be made manifest that they were not with us."

22: I John 3:3: "Every man that hath this hope, purifieth himself." Then every Christian will continue saved.

23: John 11:25, 26: "Whosoever liveth and believeth in me shall never die." But Borden says you are mistaken, you may die.

Thank you, ladies and gentlemen.

Time expired.

MR. BORDEN'S SECOND SPEECH.

Gentlemen Moderators, Ladies and Gentlemen:

I am certainly thankful that we have been spared to be here once more, and especially after the noon refreshment, to continue the investigation of the subject we have before us. Mr. Bogard said that he rather differed from me on the question of the importance of this subject, believing that it was the most important of all the subjects, or any that we might discuss. If the real debate depends upon this subject, I want to tell you now, it is a failure on his side for the sorriest speech I ever heard him make was this morning in reply to what I said. But I started in to fix him, and was satisfied I would do it. I never saw a man flounce like he did, in the speech that he made. I believe that Mr. Bogard really sees his weakness in his speech, and in his attempt to prove his doctrine. Now, you remember he said that the last scripture, or the last argument, I suppose he has done his best, he has made all the arguments that he expects to make in rebuttal to what I have said, so all I have to do is knock off what he did say to what I said, and after that is done, my house stands

just like it did when I first put it up. But what confused Mr. Bogard, I took his proof texts and built my house with them, so he couldn't build his house. That was the reason the gentleman was confused, because I had all of his timber in my house.

But the first thing he made mention of, after his prelude about what I had said about holding on; he said, "according to Borden and his position, it depends upon the man, and not upon the Lord," and the issue is as to whether God holds the man on, or whether man does it, and he says: "Borden says himself that he depends upon his own efforts;" because I said I did not intend to fall, because I intended to hold on. But his position is that a man did not have to hold on, but God holds him on. Now, the difference between us is, I say we hold on, and Mr. Bogard says God holds us on. He says that is the issue, and I will admit that that is it, but he ridicules the idea of my taking such a position as that, and he tries to leave the impression that it does not depend upon the acts of man himself. I want to say this much, if it does not, I am like the fellow who I heard about one time, when his minister wanted to sprinkle him and call it baptism, and he informed them that he had undoubtedly read the wrong book, because it did not say a word about sprinkling where he read. If you will read Hebrews 5:8-9 you can decide for yourself, whether it depends upon the man or not. You understand, I don't take the position that the man himself furnishes the rope to hold on to, but that he must do some holding on. Regardless of what Mr. Bogard said, this remains in the book and will come out just as I say it. Now, Hebrews 5:8-9: "He learned obedience by the things which he suffered, and being made perfect

he became the author of salvation, to all them that God holds on?" No sir, it didn't say that. He is the "author of eternal salvation to all them that *obey him*." He says God will give eternal life to them that obey him. Let me go again to Daniel 12:2, and that is, "They that have done good to the resurrection of life." There it depends upon man doing good, as to whether he be raised to life or not. Revelation 22:4 "Blessed are they that do his commandments, that they may have a right to the tree of life, and may enter in through the gates into the city." Now then, Jude 18 says, "Keep yourselves in the love of God." That is, man must *keep himself in the love of God*. Now again, in I Peter 1:22, seeing you have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently." So we find that it actually depends upon the acts of the man himself, being assisted by the God of Heaven, as to whether we hold on. This is evidently the meaning. God does his part and man does his. If God does it all and man has nothing to do with it, God is to be blamed for it, if man falls. If man has anything to do with it, then the man will go to hell for not doing his part, because he did not hold on. But Bogard would have God to blame for it, and says that God is responsible for their sin. I want to tell you, ladies and gentlemen, I had no idea Mr. Bogard would say a thing like that. Take a man that would go on through this life and be a low down sinner, and then in the last hours of his life expect to go to Heaven, and he won't even have to ask forgiveness of his sins. Listen here, I want to ask Mr. Bogard a question: Mr. Bogard, do you pray? He says, Yes. All right. Do you ever pray to God for forgiveness of sins?

He says, Yes, sir. Why ask God to forgive man's sins that are not charged up against him, but against Christ? But the poor fellow gets down on his knees and says "O, Lord, forgive my sins," when really they have not been charged up against him. Christ then ought to get down and say "Forgive the sins that have been piled on me," instead of the man praying for the forgiveness of his sins. Then, if we are not responsible for our sins, in any sense of the word, and the burden rests on Christ and not on us, then it is foolishness to ask God to forgive our sins. I want to show you what trouble this man gets himself into. He quotes John 5:24, where it says that men will come from their graves to eternal life. He says this has no reference at all to the resurrection of men's souls, or the giving of eternal life to his soul, but it has reference to the resurrection of the body, and then goes on to say that this eternal life has reference to eternal life of the body, but says the soul goes on ahead before the body. I have a few objections to offer to that. Here is an old sinner. Here is the spirit from the man. The man dies and his spirit goes to God, and now, the body goes to the grave. The spirit has already gone on. Let that represent heaven, right up there in that brush, where I will put this book. This book down here represents the body. This (the soul) is a Christian man, and this pure man goes on to heaven, but here (the body) is this old fellow down here, what becomes of him? "They that have *done good* to the *resurrection of life*." Mr. Bogard says that the old body never did any good in this life, and its sins are charged up against Jesus Christ, and that this body remains totally depraved until the last hour. Then when the hour of the resurrection will come the body must go to

hell and the rest has gone on to heaven. Part of the man was in sin and that goes to hell and the rest has gone to heaven. You can see for yourselves that the scripture does not say that. If the old body must do good to get to heaven, then if the body of the Christian does not do good it will go to hell. Mr. Bogard says it does not do good; he says the old stump is not good, and it remains that old stump until the end. According to that, the body will go to hell, and the spirit to heaven. He says another thing. He says there is a scripture that says everybody goes to God on that good day. He says the old body has to go to the grave, and lies there until the resurrection morning; but the scripture he referred to, says that the spirit of man goeth upward and the spirit of beasts goeth downward. I want to know if the spirit of this old low-down sinner, this child of the devil, goes to God like the other? Mr. Bogard says that means to go to heaven. This wondrous salvation takes the spirit of every man to God. If that scripture means that the souls of all will go to heaven as soon as they die, that is a universal salvation, and the only difference is that the spirit of every man will go to heaven, and the body of all will go to hell, and it is universal salvation on one hand and universal damnation on the other. That is where the gentleman's logic leads to. He brought that up to prove that man would go to heaven, just as soon as he died. If I understand anything at all about the state of the dead, the Bible says the spirit goes to God who gave it, but it doesn't mean that man's spirit goes right up there to the throne of God—goes to heaven—and begins to enjoy the glories thereof, as portrayed by the rich man and Lazarus. The rich man died and lifted his eyes up in Hades, and warned his

brethren of it. Lazarus was also in Hades, but it was Paradise to him, But the rich man went to Hades and it was Tartarus to him. Both the wicked and righteous spirits go under God's immediate control, and that is the intermediate state where the spirits go between death and the resurrection. At the resurrection the body and spirit will be reunited, and it is then that men will be judged according to the way they have lived in this world, and men do not go into everlasting happiness as soon as they die. In the resurrection morning, these spirits in Paradise will go on higher, while the spirits of wicked men will go down and spend eternity in hell; (Gehenna). He makes a difference between the body of the righteous and the body of the wicked, saying that this salvation has reference to the resurrection to life of the body and so on; the redeeming of the body. He brings up scripture that speaks of the redemption of the body; and says it means putting on immortality when we will have spiritual bodies. The scripture says the dead shall be raised; the sea shall give up her dead, and death and hell shall give up their dead, and it is raised in incorruption," speaking of the resurrection, and he did not say that would be so with the righteous and not so with the wicked, but he said the body would be raised in incorruption. I want to know if the bodies of wicked men are raised with their same old bodies? If they are, why don't you teach with the Adevtists, that they will be put in a great lake of fire, and be annihilated, because if they are all mortal there, they will certainly be annihilated. The fact of the business is, friends, that in the resurrection morning, the wicked will be cast into hell fire, but there will be a judgment day, and their punishment will be for ever and ever, but ac-

ording to Bogard's doctrine it will be all immortality in heaven and all mortality in hell, and it will go down in the book just that way. Now friends, I don't want you to forget that. That will be enough on that.

He said that I said every time the word "*hath*" was used, in the Bible, it meant the future. I never said that. I said that whenever the words "*hath*," "*is*" and "*shall*," were used when reference was made to eternal life, spoken of by Jesus and referring to the future, that it had the same meaning that it had in John 5:24. That is what I said and that is all I did say.

Then again, he made a play on "the end of faith." I was actually amused at the statement he made on it. He said the "*end of faith*" did not mean what I said. I went on to make the argument that it meant "the completion," that is, "the end," or "finishing up of it." He took this Greek lexicon, and it is indeed strange that a man will do a thing like that, read my definition, *word* for *word*, that I had given for it. Listen, ladies and gentlemen, he tried to prove by that that men had eternal life now, and that men could have eternal life and still have faith, and pictured the receiving of the "end of faith, even the salvation of the soul." Mr. Bogard made the argument on this that it did not mean the "end of the age," but it meant the end of something else. Faith is not an age. Faith is an act on the part of a man. It is something man does. Believe is a verb; it is an act of a man. Listen right here. Here is the word "telos" and here is its meaning: "termination; limit at which a thing ceases to be." What ceases to be? faith, is what ceases to be. Did you hear that? did you? It is faith that "ceases to be." He read that and tried to prove it the beginning of faith. I don't know

what on earth the man means by that. Listen right here: "Always of the end of some act or state." It is the act of some; the end of some act or state. Faith is an act, and it is the end of that act; the end of that state; state of belief, but not the end of a period of time." It is not the end of a period of time, because man does not end then; bless your soul, not that. Besides that, it does not mean at the end of time, because we are raised from the dead at the end, because we find faith in Hades, and our faith ends in heaven, when we have eternal life. So down goes your argument.

Let me take up another: Do you remember what he said about the crown of life? I brought up several places where it said that we receive the crown of life in the world to come; he admitted and I believe I will just get him to shake hands on that. Let me see if I understand his position. We receive the crown of life in the world to come. He said so too. Let's shake hands on that. We receive the crown of life in the world to come. Now, I think he ought to shake hands on that. If ever I make a proposition like that, and he agrees to it, I will shake hands on it. I think you ought to, Mr. Bogard. Then we can fight it out on that crown of life. It looks to me like it would be fair for him to do that.

He said: "Borden, this little fellow, you ought to have sent for Warlick." I am satisfied he wished he had somebody else. He never held a debate in his life, unless he wanted some one else there. He was always dissatisfied with the one that was there. Friends, if Warlick could do anything more than I could, what would be left of him? There wouldn't be enough to count. Friends, if I am so little and insignificant, and am doing what I am for him,

what would Warlick do for him? But friends, it doesn't take Warlick to down him, and bless your souls, there are a great number of these younger brethren who have been preaching only a short time that could down him, so far as he has gone, because he hasn't made any real strong arguments yet. I don't do this to throw off on him, because Mr. Bogard is an educated man. He is a strong man, as far as his actual ability is concerned. It is his doctrine. He cannot defend the Baptist doctrine and belief. The brother I was corresponding with, said: "Brother Borden, bring Brother John Fry with you, and bring Brother John Hinds, the Baptists are going to have Vermillion here to be Bogard's moderator. I knew there was only one Baptist to talk at a time, and I could reply to each of them and do everything that was necessary to him, and I am going to keep on doing it, until this debate closes. Let's go on further. About the crown of life, he says: "Borden doesn't know the difference between the crown of life and receiving life itself." He says "We get the crown in the world to come, but we get eternal life here." Mr. Bogard thinks men will get eternal life here but he will have a kind of cap, he will put on his head in the world to come. Friends, he ought to join the Methodists. They believe in just putting a little cap on the head, and calling that putting on Christ. He thinks that to put that on, is just to put a little cap on his head, and that is the crown. I wonder if he thinks it will be a kind of woolen or cloth crown, or some kind of metal crown. No sir, the crown itself is eternal life. Don't the Bible say we will be crowned with glory and honor in the world to come? Wonder if he thinks every man there will have three little caps, one of *honor*, one of glory and

one of eternal life. You couldn't wear all of them at once, as you only have one head. If you had three heads you might have three crowns, glory, honor and eternal life. Now, then, ladies and gentlemen, he surrendered the proposition, because the truth of the matter is it is eternal life with which we will be crowned. When a man is crowned with life he is blessed with life. It doesn't mean something a man puts on his head, at all. Let me go on still further and introduce something else. Bogard said Paul was running for the crown, but he already had the life; he had eternal life but was running after that little cap.

The next thing he said was about the sheep. He undertook to draw a distinction here. He said, just like I did, that sheep got eternal life, and that the goat did not; but did you notice how he fixed that up. He says the very act, the very thing that makes a man a Christian, gives him eternal life. I want to know how he makes a Christian then? Does he make him out of a sinner? Yes, sir. Does he give him eternal life in that very act? Certainly, and this goat was made a sheep.

If the very act that makes them sheep gives them eternal life, then God gives goats eternal life, instead of the sheep. But now he goes back and says, "I want to ask Mr. Borden a question. I want to know if you ever, in all the annals of history, saw where a sheep was turned into a goat, I want to know if you ever saw in history where a goat was turned into a sheep?" But let me find a place here and see if there is any reference to Christians becoming sinners. I think I will show him something that will sound very much like it. In John, eighth chapter, we find that the children of Israel were God's chosen people. We begin with the 31st verse: "Then said Jesus to those Jews

which believed on him" (these Jews believed on him— what did he say to them?): "If ye continue in my word, then are ye my disciples indeed" (What? What? "If you continue in my word?"), "and ye shall know the truth, and the truth shall make you free." They didn't like that very much, and they answered and said: "We are Abraham's seed; and we were never in bondage to any man; how sayest thou that we shall be made free? Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin." Coming down to the 39th verse: "They answered and said unto him, Abraham is our father. Jesus saith unto them, If ye were Abraham's children ye would do the works of Abraham." Yet, friends, they were children of Israel because they were Jews, but they had changed. Then again he says, "Ye are of *your father*, the *devil*, and the lusts of *your father* ye will do. *He* was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie he speaketh of his own; for he is a liar and the father of it." So we find that these Israelites had actually departed and had become children of the devil, and Mr. Bogard cannot deny it. If he does, then he goes back on the Lord Jesus Christ, and goes back on the plain statement of God's eternal truth. I want you to remember that these people "believed *on* Christ," but this will come up tomorrow; they *believed "eis" Christ*. Let me go on further.

"Being a castaway," he said, did not mean that he was liable to be lost, but that he would be a castaway if he got to be an old man, and couldn't preach any more. Ladies and gentlemen, Paul never had any reference to that at all. He said, "While I have saved others," talking about salvation, "I might be a castaway." Now then, I have saved

others, but I might not get to heaven. That is the idea, friends, and that is what he had reference to, and he also said, "I keep my body under subjection."

John 3:3 is the next passage he brought up, and I want to turn and read it and see clearly what is conveyed in that chapter. I John 3:3, I believe it is; yes, here it is: "And every man that has this hope in him purifieth himself, even as he is pure." Purifieth himself. Mr. Bogard said that the man himself had not a thing to do with it, but that God did it all, but here it says that the man does it, Which time did you tell the truth—the first time or second time? Read in connection with this: "Whosoever committeth sin transgresseth also the law, for sin is transgression of the law, and ye know he was manifested to take away our sins." Why ask God to forgive our sins if they are charged to the Lord? "Whosoever abideth in him sinneth not; whosoever sinneth hath not seen him, neither known him." I wonder if Mr. Bogard will say that he never sins. He may get up and say that they were never Christians, and that Christians never sin at all. If the Christian keeps on sinning he will not remain in Christ, but if he repents he will remain in Christ. It is the man "that sinneth not" , that remains in Christ.

He spoke about that hog and dog business, and said that the reason the dog went back to his vomit was because he still had dog in him, and the reason the hog went back was because he still had hog in him. You remember he said yesterday that this old depraved man still sinned. When a man sins it is human nature that makes him do it, and it is the hog nature in the hog that makes him do as he does. I want to know what it is that makes Mr. Bogard and other Baptists sin? Time expired.

MR. BOGARD'S SECOND REPLY.

Brethren Moderators, Ladies and Gentlemen:

To say that I feel highly complimented is to state the case very lightly. The record will show that Elder Borden did not get through with more than one-half of my reply to his speech, to say nothing of not touching 22 clear-cut negative arguments that I made in rebuttal; didn't even get through with my refuting of his speech, not more than half through, if that. He is so absolutely snowed under and face downward that if he ever tries to scratch out he will get deeper all the time. I could stop right here and make no further talk, and the victory has already been won. The gentleman said that his people were very much alarmed when this debate was announced, and begged him to bring along John Fry and others to help him, because Vermillion was going to be Bogard's moderator. That is only an example of your wonderful imagination when you get scared. I didn't know Vermillion was in the country, and when I heard that he was in the country, after getting to Newport, I said, "I do wish he would come out, I would like to meet him," but he went on back. But I can understand why you felt so frightened when you heard that Vermillion was going to be here, for he wiped up the face of the earth with Schultz over here in a debate, and Borden thought I would need him, but Vermillion knew Borden would be cared for in my hands and I didn't need his help. But, he says, "Warlick, bring on Warlick; Bogard wants Warlick." I never said Warlick once. I tell you what I will do; I will make a fair, square offer. I did not say that I wanted Warlick, nor that I was sorry they didn't get Warlick? Did I say it, Martin? Did I say it, Abernathy? No, sir; I believe I will give Borden a dollar if he will find

that in the stenographer's notes. He is so badly frightened and confused, that he thought I was calling for Warlick.

I have been calling for Warlick, not in this debate, but in the presence of witnesses here, who begged him, as Borden knows, to have a debate published like this, but Warlick has too much sense to run his head in the halter like Borden has, so he won't come across to join me in having a debate published. His excuse was, that wherever he, Warlick, debated with Bogard, that the Baptists forever became dissatisfied with debates; and it would put him out of debates forever with Baptists. But there is a standing offer over here at Walnut Ridge, in which they will pay J. S. Warlick ten dollars a day of Baptist money, to have a published debate with me. Isn't that true, Abernathy?

Abernathy—Yes, sir.

We offer Warlick ten dollars a day, and pay his expenses in addition to that, if he will meet me and have a published debate; but he won't do it, and Borden won't do it any more. His folks won't call on him any more, after this debate is published. These folks will go off and tell it that here Borden did not even get through with one-half of my reply to his speech, much less the rebuttal arguments I made.

But, I will take up what the gentleman said, and run through. He said it does depend upon what the man does; **THE MAN SAVES HIMSELF BY THE ASSISTANCE OF THE LORD**; doesn't do it by himself, but does it by the assistance of the Lord. Let's see about that. If the Bible says that, then I am going to take it; if the Bible does not say that, I am just as positive that I will not believe it. Let's see what we can find in the blessed Word of God. In Romans 11:6, 7, we have that mixture business knocked to pieces. Borden has said that he does part of it, part of the

work, and God does part of it; partly by works, and partly by grace. Here is the quotation: "And if by grace, then is it no more of works; otherwise grace is no more grace. But if it be of works, then is it no more grace; otherwise work is no more work." Borden says part works and part grace; the Bible says, if it is by grace, it is all by grace, and if it is by works, it is all by works. Borden's plan of salvation, goes down; it goes in to irretrievable ruin, because the Book says you can't mix it; Borden says you can mix it. That will do for that, but he quoted some Scripture, Hebrews 5:8, 9; he reads where God is the author of salvation to all men that obey him. Who is the author? God. What is the obedience referred to? Obedience of faith, which is of the heart, for with the heart man believeth unto righteousness, and this brings us into salvation. "Believe in the Lord Jesus Christ;" when I believe with a complete heart faith, I am saved.

Daniel 12:2: "They that have done good to everlasting life." People that have lived righteous lives in Christ Jesus will be raised up to that glory referred to by Daniel, is all that means. Christian people are known by their works, for we know people by their works; their works do not make them good, but their works proclaim their goodness.

Then he goes over to Revelations 22:14: "Blessed are they that do his commandments, that they may have a right to the tree of life, and may enter in through the gates into the city." Nobody else will have a right to the tree of life, because the man who is not obedient is not a Christian. But obedience does not make him a Christian, but it as an index by which he is judged.

In Jude, he quotes "Keep yourselves in the love of

God." He will have to show that somebody has failed to keep himself in the love of God. Right at this point, he says it all depends upon the man, assisted by God. All right, Romans 11:6, 7, says it is either by grace or works, and you cannot mix it. Borden says, it is part by our works and part by what God does, so there is a flat contradiction between him and God's holy word. He says my doctrine means that a man can sin all that he wants to. A Christian can commit all the sin he wants to, and still go to heaven; put it down again for emphasis: A Christian can commit all the sin he wants to and still go to heaven. I tell you that he can commit all he wants to. How many does he want to commit? He doesn't want to commit any, because he doesn't like it, and Christians don't like sin and therefore won't indulge in it. You can fool a man into eating a cat, but he won't eat it after he knows what it is. I knew a whole family to eat a cat, thinking they were eating a rabbit; I could give you their names. They live at Searcy; they picked the bones, and liked it; finally the boy said, how did you like old Tom? The old man said, what Tom? He said: I killed the old cat and fixed him for you. He took the boy out and gave him a whipping. He was nauseated at the thought, but while he was eating it, he liked it. Christian people are led by the Devil into evil; they don't like it, and if they find out what they have done, they are sorry of it. Eat all the cats you want to, commit all the sin you want to, if you are a Christian, you don't like to commit sin, and you are going to do your best to keep from sin, just like you are going; to do your best to keep from eating cats. The trouble with Borden— I pick Borden for a personal reference—he loves sin. His people have sin in their hearts; that is why they think they

would take their fill. Needn't tell me because there is no law against it, I am going to commit sin, because I love God and am going to try to do what is right.

If I hear a man say that if he thought that God would keep him like that, and thought there was no punishment for sin, he would take his fill, that proves to me that he is on the side of the devil, and loves the devil more than he does God. I ask you to consider whether you feel like you would take advantage of God like that, or whether you love God and love his ways, and if you don't, you are on the road to hell. If you are in love with him, you will do right, and not because you are afraid of hell fire. But he says, that all the sins that Baptists commit are piled up on the Lord. Amen, and praise God for it. I will tell you why I praise God for it. The fifty-third chapter of Isaiah, verses 4 and 5, "Surely he hath borne our griefs, and carried our sorrows; yet we did esteem him stricken, smitten of God and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed." Could you have anything plainer than that? Baptists have their sins laid on Jesus Christ; Mr. Borden and his folks want to carry them by themselves, but Baptists leave it to the Lord; "by his stripes are we healed."

He asks if Bogard and his folks pray for forgiveness; we do, but it is the forgiveness that a child asks of a loving father, but not the forgiveness obtained by the criminal, when he asks the judge for forgiveness. There is all the difference in the world, between judicial pardon, when a criminal comes before the judge, or governor of the State, and asks for pardon; there is all the difference

between the criminal applying to that judge or that governor for pardon, and the man who goes to his loving heavenly Father and begs his pardon, because he has offended him, knowing that his Father is not going to cast him off, but purely as a matter of gratitude. I have offended his love, I ask his pardon, not because I am afraid of going to hell, but because I love him, and am not going to pain him, if I can help it. A child goes to its father and asks forgiveness, even if the father is not threatening to cast him off, and even if the father would not cast him off. I ask pardon, because I do not want to offend my father. He passes to the body going to the grave, and the soul going to heaven; he says there is a halfway place that they stop in. I have always been of the impression that when I died, I would go to heaven. I was under the impression that Stephen (seventh chapter of Acts, 59) looked up and saw Jesus standing by the right hand of the throne of God; and said, "Lord Jesus receive my spirit." If he went to the Lord Jesus, he went to where the throne of God was, and if that is not heaven, please excuse me; I want to stay here, and not go to heaven, if I cannot stay there where God's throne is. He says, according to the Baptist doctrine, the body would go to hell, and the soul go to heaven. "We went over that yesterday; he seems to be dissatisfied with it, but the record will be so plain that the soul goes to heaven, and the body will be raised in the resurrection as Paul says, and he has admitted it. In Romans 8:23, Paul says we are "Waiting for the adoption, to wit, the redemption of our body." E. M. Borden, to the contrary notwithstanding. Our bodies are not redeemed, but will be raised in the resurrection, and in the resurrection will be redeemed, while our souls are redeemed here and now.

Well, he says he don't like my idea of the difference between the resurrection of the wicked, and the resurrection of the just; that there won't be any distinction of that sort. Borden says I am altogether wrong about it. I want to read to you in Revelation, twentieth chapter, fourth and fifth verses, a plain statement here, laid down in God's word: "And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshiped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years." These souls lived and reigned with Christ a thousand years; what about the rest? Next verse: "But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection." Borden says there is no difference, and the Book says there is a thousand years' difference. Make out of that, all you will; he is wrong on every part of the ground; he and his people are not even right on the existence of God. They have wrong ideas on that. There is not even one doctrine that these people have that they are right in; they don't even believe correctly in the existence of God, as the Bible teaches it. They have an erroneous idea about that, and I can prove it, they don't teach Bible repentance; they don't teach the right baptism, because they leave out the right idea and right design; they don't teach the right works; they don't teach the right church order and church polity. There is not a thing in God's word that is in harmony with their positions. Of course, we are not on the subject of the church position. I throw that in to show you that even on the question of

the resurrection, the man is wrong. He brought it in, and I am just showing you that he is even wrong about it.

As to the meaning of the word "telos," "receiving the end of your faith," "telos," "the salvation of your soul;" now, says the Elder, I can't understand why Bogard would read that definition, and read the very definition he had given. I read it because his definition suited me. His definition said that it did not refer to an end of a period of time. Borden said it referred to that period of time when we had quit believing. Borden said it referred to that time when our bodies would be raised from the dead. Borden said it referred to that period of time when we would not have faith, and would come to the end of it. I read where it says that it does not refer to the end of a period of time, *but to the end of an act*. When is the act complete? When I believe. The very moment I believed, it was a complete act. If it was not, you baptize your candidates without complete faith; you require them to say that they believe in the Lord Jesus Christ. Do you mean by that, they only have halfway belief, only partially believe, and if they go on and believe a little more and keep on believing a little more, after a while, they get to the end of the thing and they have complete faith? If so, you don't require faith before baptism. If you have a complete faith that actually takes hold of the Lord, then it is a complete act in itself, and that is what the dictionary says, and the *end or purpose of that faith is eternal life*. It does not do him any good to keep that up.

He keeps on talking about the crown of life. He says, I don't know the difference between the crown and life. He says, I suppose Bogard thinks there will be little caps, setting on the head. I have been debating with a great

many men; I am an old hand at the work and have traveled through seven or eight States teaching the Word. I never heard a man yet, ridicule the teaching of God's blessed word in that style, until I heard it this afternoon. The crown refers to the glory and the honor that shall be bestowed on those that have the everlasting life. That is sufficient; they don't get the glory and the honor until they get over on the other side, but they have the life here. Glory and honor will come after a while. He thinks the crown, the glory and honor, is the life, whereas the fact is, the life here will bring glory and honor, in the world to come; that is sufficient on that.

He wants to know where I ever knew of a goat being turned into a sheep. Jesus Christ said the wicked were goats. Jesus Christ said the righteous were sheep. If a wicked man turns to a righteous man, then as sure as Jesus Christ told the truth, the goat turns to a sheep. I asked if he could show me anywhere in the Bible where a sheep turned back to a goat, and he turned over here and read about the Israelites being the elect of God, in John 8:31, where Jesus said to those that believed in him, "If you continue in my word, then are ye my disciples indeed;" why, they said, we are Abraham's seed; Jesus said, "Ye are of your father the devil." Mark you, the Bible said that these people believed, and the Bible said they were of their father the devil, said it in the same breath, the same Bible, the same chapter and the same page. Their belief was not the belief of a Christian, but the belief of the devil, which he had when he believed and trembled. There was an intellectual assent to the proposition, and they did intellectually believe that Jesus Christ is the Son of God, just like the devil believes that Jesus Christ is the Son of God.

They believe that, but they had not put their heart trust in the Lord, and therefore did not have saving faith, so that verse does not answer the purpose of the gentleman.

Then, again, he says that my position on Paul being a castaway is wrong, for I claim that he was just like an old man, who was not able to work; that is exactly what a castaway means. When you work an old horse until he isn't of any more use, you turn him out on the grass and let him finish his life without any *further work*. Paul did not want to get to that place where he would cease to be useful. Borden says he is talking about salvation, for he says, "I, who *have saved others*, yet *I may be a castaway*;" Paul did not say *he saved others*. Paul said "*After I have preached to others*." I may be a castaway. Borden put a word in the Book that was not there; Borden said if I have saved others, I, myself will be a castaway, when the Book said, after *I had preached to others*. A big difference between a man preaching to folks and saving folks. Borden doesn't know the difference though, but I hope he may learn.

I John 3:3, he says is a strange contradiction of Bogard. Bogard said a man did not have a thing in the world to do with his salvation, and yet Bogard read where a man "purified himself;" the man does not know the difference between being saved, and keeping yourself clean, after you are saved. When I say that we are saved without active work on our part, and that man purifieth himself after he gets salvation, and then I say, that every man hath this hope in him; the hope has to be in him first. Until he is a Christian, he hasn't this hope, and you don't get it until you become a Christian. But "every man that has this hope in him," after he becomes a Christian, then that man

who is already a Christian, "purifies himself," keeps himself clean, does right, because he loves to do right, not because he is afraid God will cast him into hell, if he don't do right.

Just as he was sitting down, he got to the dog and hog story. He says I claimed that we still had some of the hog and some of the dog in us. I wonder in my soul if he doesn't understand that when the graft is put in the old stump, that that stump doesn't bring forth fruit any more, but the graft produces fruit, and while the old nature is there, it does not bring forth fruit. The crab apple tree will bring forth Ben Davis apples, according to the nature of the graft, and not according to the nature of the stump; so the old nature is kept under and so it won't bear that evil fruit as it did before the graft—the word of God—was put in. That is sufficient answer for that. If you would have a graft of God's word, receive with meekness the engrafted word, it would keep the old nature under, and your life would be in a large measure, at least, revolutionized, for the old nature would be kept under, and the old hog nature would have a new nature put in it, so that it would not love the mire, and the dog would not love its filthiness.

Now, I have five minutes, a little the rise of five minutes; plenty of time; something is coming; now I want to run in ten objections to the doctrine of apostasy.

1: It is based on the doctrine of salvation by works. Titus 3:5 says: "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." Therefore the apostasy doctrine goes down.

2: It makes our salvation depend on the grace of

Satan. Ephesians 2:8-9 says: "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God." But if the devil has power to get me and don't get me, then I go to Heaven because the devil has mercy on me, and not because God had mercy on me. For he did have the power to get me but did not.

3: It gives Satan more power than God. I Peter 1:5 says: "We are kept by the power of God through faith unto salvation." What keeps me? God's power; how will the devil get me? By overcoming God's power. Is he more than God, and stronger than God? You have got to have the devil having more power than God, before he can get me.

4: It makes God condemn his own children. Romans 5:1: "We are all children of God by faith." I have exercised faith and am therefore God's child. If I do wrong, according to this man, God will condemn me—his own child—and cast me into hell, and there will be God's children in hell.

5: It reflects on the merits of Christ's blood. Hebrews 10:14; It says: we are "perfected forever, them that are saved." What did it? The blood of Christ. Perfected forever. But the blood of Christ is not strong enough, according to these people; it may be set aside and the devil gets the upper hand, in spite of the blood of Christ which was shed for us.

6: It nullifies the work of the Spirit. John 3:5, says: we are born of the Spirit, and if that is true, we have to be unborn and become children of the devil, and therefore the work of the Holy Spirit is nullified.

7: It makes void the mediatorial work of Christ. I Timothy 2:5, which says that, "there is one mediator be-

tween God and man," who pleads for me; he begs for me, but God won't hear his prayer if he goes wrong, so that nullifies the mediatorial work of Christ.

8: It makes God swear falsely. Hebrews 6:17: God swore to Abraham that he would take care of his people, that by two immutable witnesses in which it was impossible for God to lie. He did make this oath. But God Almighty after swearing that he will take care of his people, will go back on them and let the devil get them.

9: It leaves the world without hope. Hebrews 6:19, "Which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil." But says this gentleman, that anchor will break and hope will be destroyed.

10: It declares God was either not wise enough, or not strong enough to effectually save a (believer, all of which is an impeachment of God, the Father, the Son of God, and the Holy Spirit.

Time expired.

MR. BORDEN'S THIRD SPEECH.

Gentlemen Moderators, Ladies, and Gentlemen:

I don't know that I ever felt any better in my life than I do now. When Mr. Bogard started out on his speech he reminded me of what he told me one time. You know I always smile, I never look like I am mad. Mr. Bogard made the statement that I was just whistling through the grave yard to keep up my courage. Mr. Bogard is doing that in this debate. If I ever saw a man manifest confu-

sion, he certainly has. I was very much amused at the remark he made just before he sat down. He made the argument that when man was born again, he became a child of God. He wanted to know how in the world a man could "unborn himself," and become a child of the devil. I will throw the same thing back at him. He says everybody is born children of the devil. I would like to know how a child of the devil "unborns himself," and becomes a child of somebody else? You see, there is the same logic put back at him.

He says he feels very much complimented. I can't tell where the compliment comes in, to save my life. I am glad he feels that way, because he wouldn't have this book put into print if he didn't feel good over it, for anything in this world. I believe he would have a little too much honor to back out, any way, but if he felt that he had lost the debate, he would rather not have it printed, so I am glad he feels like he has done well.

He goes on to say that I actually didn't get to one-half of his arguments, or that is, his reply to me. I thought I had answered everything he had said, as far as I had taken notes. I noticed everything that I thought was worthy of notice, and if I skipped anything, I didn't intend to; but I got almost through with his negative arguments. I will now finish up. I guess that was what he meant when he said he felt so good. I am satisfied when I don't get to his arguments, he feels good, because I knock them sky high when I get to them. He is glad when I don't happen to get to all of his arguments. A fellow is always that way; so I don't blame him for feeling good.

About those objections he brought up. Understand that there is not a single one of them, except the one I have

just mentioned, that has not already been gone over. Everyone of the objections is something that has been mentioned or something we will have up again, on tomorrow.

In I Peter, this statement he brings up, about being kept by the power of God. I didn't notice that, but I will do it right now. That scripture is not on his side, but it is on mine. "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope, by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time." That is in my favor and in favor of my position, not his. Those who are kept by the power of God, that is right, but now, "Raised through faith unto salvation." He says the act is not our part, and right on top of that quoted the passage, that God "keeps us through faith." I want to know if that faith is on our part, or on God's part. I know you Baptists can see that. The man must do the believing, and if he does not believe, God will not save him; so you see he has gone down on that.

To cap it all off, he says "Kept by the power of God through faith unto salvation, ready to be revealed in the last time. That is, in the world to come. That is what I have already said, and every passage he brings up, I will turn it against him.

Romans 6:1; he brings that up and says sin won't have dominion over you, because you are not under law but under grace. Sin did have dominion over the Israelites * before Christ died, because God remembered their sins,

but God forgives sins and does not remember them any more. Sin is not remembered now like it was under the law of Moses, because we are not under the law, but under grace.

But again, Romans 8th chapter: "All things work together for good, to them that love the Lord." He stopped right there. "To them who are the called, according to his purpose, For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren." That had reference to those who were raised from the dead after Christ's resurrection. It does not have any reference to this day and time, and he only referred to those particular people, as is mentioned in that place; so he goes down on that.

He next introduced the latter part of Romans the 8th chapter, about separating us from the love of God. I believe that just as strong as any man you ever saw, but listen, ladies and gentlemen: "Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us." Paul was a Jew, and he was expressing sorrow for the Jews; now, realizing how weak they had been, he was placing this before them: "Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?"

No, nothing of this kind. God still loved them in spite of all these things. "For thy sake we are killed all the day long; we are accounted as sheep for the slaughter, Nay, in all these things we are more than conquerors through him that loved us, for I am persuaded that neither death,

nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus, our Lord."

That is, if you do us like you did under the law of Moses, you would kill us right on the spot. It doesn't matter friends, God will still love us. Just as long as we remain in this world, there is an opportunity, and God holds out his help to us, and he will give us rest. He wasn't talking about our love, but God's love for us.

I don't remember that he did say anything about Warlick, but I heard the remark made several times by several Baptists, and heard of it being said by some of the leading Baptists, that they ought to have had Warlick here, and I thought about that when I was talking, and if I said that you said it, I did not mean that. I don't remember that you stated that, but I guess some of these Baptists have. He went on to state that he had tried to get Warlick to debate with him, but Warlick said that the reason why they did not have a debate of that kind was because every time Warlick held a debate with them, they never wanted Warlick to debate any more. It made them dissatisfied with debates. He also stated that my brethren would never call on me any more. Now, ladies and gentlemen, Mr. Bogard and I have been called on for this debate, and I am not a little bit afraid that my brethren will not call on me any more. I will tell you what Warlick did say. He said that Mr. Bogard was so little, that he wouldn't have any sale for his book, if he should print it, and Mr. Bogard knows that is what Warlick said about it. Now, that is exactly what it was. Warlick wants his debate to

sell, and he said that he was afraid it wouldn't sell, because Bogard was so little.

Now, let me *go* on again. Matthew 7:23. He brings that up, in order to prove that God never did know these people. Why didn't he know them? He goes on very clearly to say, that some of them would stand there at the judgment bar of God and say, "Have we not cast out devils in thy name, and in thy name done many wonderful works," and then he says, "I will profess unto them, I never knew you: depart from me ye that work iniquity." Why? Because they had established a religion of their own, just like you Baptists have done, and that is what I am afraid he will say to you. No wonder he didn't know them. These fellows had never been in the church of Christ, but they had started a little outfit of their own, and were trying to go to heaven in their own way.

He said my people would say that they would just take their fill of sin if they believed in the impossibility of apostasy. No, ladies and gentlemen, he is wrong about that, and I will tell you why. If the thing was put to record this day, I could measure arms with him, as far as that is concerned, but I tell you, if I do any meanness and get sent to hell, I will never charge it up to God, I will never charge it up to Christ, and make him to blame for my wickedness. My brethren don't love sin. We keep from it just as much as we can.

He goes on to state that God will pick men up. He tells us to repent of our sins, and when we go off and do something wrong, God says he will forgive us. That is the way he does, if you come to him and ask forgiveness.

Again he says "Mr. Borden made the statement that he

had something to do with it." He goes on over to Romans the 11th chapter and 6th verse: "If by grace, then is it no more of works; otherwise grace is no more grace. But if it be of works, then is it no more grace; otherwise work is no more work." I believe that just as strong as he does, but I emphatically deny that it has any reference to works that he has commanded us to do, because the *law* came by *Moses*, but grace and truth came by Jesus Christ. The salvation of our soul is not by works of the law, the offering of sacrifices, but it is by Christ. Remember the apostles tell us the law came by Moses, but grace and truth came by Jesus Christ. What came by Christ is either grace or truth; and what came by Moses is law, and that is the works he had reference to.

Mr. Bogard, in this little "Way-Book, says "It is by grace, and if it is by grace, it is not by works at all." It is either all by works or all by grace. Jesus said in John 6:29 when the people said: "What shall we do that we might work the works of God," Jesus says, "This is the work of God, that ye believe on him whom he hath sent." Not that somebody else may believe, not that God may believe, but that *you may believe*. Then he has faith. This word "work" is from "ergon," the very same word that is used for "work" in other places, and if a man is not saved by any work he does, he is not saved by faith, for it is a work. Mr. Bogard contradicts his own position, or stands with the Hardshell Baptists. There is no telling where he will land before this discussion is over.

Mr. Bogard says a Christian can commit all the sin he wants to, and then go to Heaven, but he says they don't want to sin. He said it was like the fellow that ate the tom cat. He didn't want to eat the tom cat, but he ate

the cat, because he didn't know any better. I want to know if that fellow would go out and vomit that cat up on some of his friends. According to his idea, the sinner must dump that sin on the Lord, in order to get clean, and he wants to dump it on the Lord. Whenever a fellow wants to dump a torn cat on his friends, I think he has turned from righteousness. That is the very example he made of it, applying the eating of torn cats to a man partaking of sin, and then, because he found out he had partaken of sin; to vomit it on some of his friends. I think it is a shame for a man to get off a thing like that. Every time he brings up a thing like that in this discussion, I am going to turn it on him. There is one thing I will say: his idea is a Christian man doesn't want to sin, but does sin, does it because he doesn't want to. Every Christian man will sin, and after he does sin, it is because he doesn't want to sin. Now, if Mr. Bogard should tell a lie, it would be because he didn't want to lie, and if Mr. Bogard did some low down dirty trick, it would be because he didn't want to. Now friends, I have known some men who claimed to be Christians, and who are representatives of the Baptist church (and I have known them—I won't call any names) to go ahead and do a thing—premeditatedly—and fix their plans, in order to work a scheme, and when they had worked their scheme, declare that it was all brand new to them, and they didn't know a thing in God's world about it. They will do a thing like that and then say they didn't know a thing about it, and were doing something they didn't want to do. Then, they say that all these things ought to be piled up on the Lord. God does not teach any such doctrine as that. Mr. Bogard says God will carry all our sins, no matter what we do. It is a fact that it is

by the death, burial and resurrection of Christ that we are saved, but it is not by that alone, for we find that we must obey God's commands in order to be saved. The scripture says, "By grace are ye saved through faith." What God does is by grace, and what we do is by faith.

Now, he says, this love of the child for the father is not like a criminal that comes to a judge and asks him to pardon him. Now friends, whenever a father goes to whip his child, and he says "look here, Johnnie, didn't I tell you not to do that? What made you do that?"

The boy says: "I was just deceived into it."

The father says: "Just step right around here." The boy says: "Papa, all these sins are on you because I didn't want to do them. You have done fixed this a long time ago, and now you want to punish me for what you said you would be to blame for, because I am your child."

Let me go on still further. Now, about the intermediate state. I was very much surprised at that. He said that he had been under the impression that just as soon as a man died, he would go right to heaven, and he brought up that scripture where it says: "They lived and reigned with Christ a thousand years, and the rest of the dead lived not again until a thousand years is finished;" in order to prove it. According to his own doctrine, there are one hundred forty-four thousand in heaven and one hundred forty-four thousand not in heaven, and then there are some Christians that died and are not in heaven, according to his own admission. The thousand years reign is going on now, and men are in heaven and they are in this thousand years reign. At the end the dead will be raised. There was a resurrection at the resurrection of Christ, when one hundred and forty-four thousand were raised from the dead;

and the rest of the dead are still in their graves. He ridicules the idea of their being an intermediate state between death and the resurrection. He reads from Revelation; and I will also read a statement from Revelation, and see if we can get some idea from that. I want you to judge for yourselves whether these men are in heaven or in the intermediate state. Revelation 6: 9, "And when he had opened the fifth seal. I saw under the altar the souls of them that were slain for the Word of God, and for the testimony which they held: And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth." Here are some people that were not on earth and they were not in heaven. So Mr. Bogard has made a mistake here. "And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellow servants also and their brethren that should be killed as they were, should be fulfilled." Notice now, they were under the altar, and he said that they should stay there in that intermediate state for a short time. We go to an intermediate state and remain there until the resurrection, and then all of us will be changed into immortals, and go to heaven, and be with the Lord forever.

He says that Borden ridicules the idea of our bodies being redeemed. I didn't do anything of the sort. I believe that just as strong as Mr. Bogard does, but I don't say that the soul goes on ahead, and that the body has to wait until the resurrection before it can come on. I want to tell you, that whenever a man comes into heaven and into the enjoyment of everlasting life, he comes there in that immortal body that God prepares for him. When we stand

at the judgment bar of God, when the dead will have been raised, and the books opened, and our names are found in the book and we have lived right, we will then enter into everlasting rest that has been prepared for the people of God.

Let me go on still further. He said that Borden ridiculed the idea of a crown. He says he is an old hand at debating, and that he had debated over seven or eight States and that he had never heard anything like that. I am not inclined to brag on the debating I have done. I am satisfied he has been in the business a long time. I am doing plenty now, without telling what I have done. I have said too much for Bogard. He is like the fellow, who made a proposal to his girl, and when she said "yes," and he couldn't talk any more she finally said: "Charley, why don't you talk? why don't you say something?" and he said: "There has been too much said already." I guess that is what Mr. Bogard thinks about it. I guess he wants me to keep still on it. He says that Borden ridicules the idea of the crown. Did you notice he never denied what I said about it? And still he tried to leave the impression that eternal life was here on earth, and the crown would be received in the world to come. He says we will be crowned with honor, and with glory. The fact is that we will have glory, honor and eternal life. We will have the crown, when we get all these things. It don't mean to put a cap on, but that is what Mr. Bogard says it is. That is the difference between Mr. Bogard and the Lord Jesus, and I am glad these things are going down just that way.

He brings up that hog again. He said when the dog turned again to his vomit, that that was the dog in him,

that was what made him do that and when the hog went back to his wallowing in the mire, it was the hog that caused him to do it. If a Baptist sins after he is converted, I want to know if it is the dog or *hog* in him that makes him do it? If a hog or dog turns back to his filthiness, after he has been washed clean, it is the dog nature that makes him do that, and if Baptists sin after they are converted, it is the devil in them, that makes them do it. It is a child of God, with a devil in him, and it causes him to sin, and that little creature you talk about being a Baptist, must be the devil, instead of the Lord Jesus Christ in him.

Now, besides all that, he goes on further, and says all the fruit that comes from the man, comes from the graft, and not from the old stump, the man is not changed. All the good comes from the little sprout or graft, but the old stump continues to do wrong? It is the stump, the dog, the hog, or the old human depravity. So Mr. Bogard says a man will never be saved until he is in heaven. But he says that little sprout, or inward man, will go up to heaven. That is what the Adventists claim. Mr. Bogard says that all good comes from this little sprout, and no good can come from the man until this graft is put in him, and if the little graft or good part goes to heaven, and the rest of it cannot go to heaven, until it has been redeemed, then both soul and body are totally depraved until the day of the death or until they are redeemed on the other side of the river of death.

Now, he brings up a few objections, and says if a man is saved by what he does, it is by works, but the Bible says it is not by works. It is not by the works of the law, and that is what Paul had reference to. If Paul had refer-

ence to works in general it would include faith, because Jesus says faith is a work.

Again Mr. Bogard said, it would be depending upon the grace of the devil, for if the devil don't want us, we may *go* to heaven. He will get us if we let him, but we are not going to let him. Why? Because we have the devil in us? No, if we have the devil in us, we are not converted; so we work to try to keep the people with the spirit of Christ in them, so they will not sin.

He says it gives Satan more power than God. If it all depended upon the devil, it would be that. Let me tell you right now, it depends upon man. Here is Adam. Here is the devil on one side and God on the other. The devil is working on Adam and God is working on Adam. The devil got Adam to go his way. I want to know which had the most power. Mr. Bogard would say that the Devil had the most power. The reason he did it is just simply because Adam gave up and simply wanted to go that way.

I have replied to everything he said, and I have a few more affirmative arguments I want to bring up. "Our names are written in heaven if we obey the Gospel." I don't suppose Mr. Bogard will deny that. Now then if we live right God will not blot our names out of the book of life, but if he does blot our names out it is a fact we will certainly go to Hell, and he is not going to blot our names out until all of these things have been fixed and then the end will come. Revelation 3:5 "He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels." If his name had not been there how could he talk about blotting it out? "I will not blot his name out, but I will con-

fess his name before our Father and before the angels."

Revelation 22:19 "For I testify unto every man that heareth the words of the prophecy of this book. If any man shall add unto these things, God shall add unto him the plagues that are written in this book. And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the Holy City, and from the things which are written in this book." Now if it was impossible for man to do these things, why should he name these things and talk like he might do them. Here is another statement I want to read in Revelation. I believe it is about the second chapter and beginning at the first verse. Let me read: It is with reference to the church at Ephesus. "Unto the angel of the church of Ephesus write; these things sayeth he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks." Now then he says "I know thy work, and thy labor, and thy patience and how thou canst not bear them which are evil; and thou hast tried them which say they are apostles, and are not, and hast found them liars and hast borne, and hast patience, and for my name's sake hast labored, and has not fainted. Nevertheless I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou hast fallen, and repent, and do the first works or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent." That depended upon the man repenting. God said repent or go to Hell. Time expired.

MR. BOGARD'S THIRD REPLY.

Brethren Moderators, Ladies and Gentlemen:

I was amused at Elder Borden's story about the young man John, who asked the girl to marry him, and she said "Yes," and then immediately he became speechless, and when she said, "What is the matter John, why don't you talk?" he said "Why, there has been too much said already." Elder Borden's people asked us to join them in this discussion; we said yes, and they were very anxious to get it up, but they have been almost speechless ever since. They think there has been too much said already. He feels like John did. Baptists always say yes, to propositions like that. I predict that the folks in this neighborhood won't be making any propositions like that any ways soon.

How does the child of the devil, says the Elder, unborn himself and become a child of God? A child of God can not unborn himself and become a child of the devil. A child of the devil does not unborn himself. It is the power of God, the Holy Spirit and blood of Jesus Christ, that causes him to become a child of God, and surely there is no such power as that provided to change him back to a child of the devil. Such a miserable quibble as that to go into a debate! How could he change himself in the first place, to be a child of God? He didn't do it. God's power did the changing in the man, as we have been saying all the time.

But, he says my argument on being kept by the power of God through faith, is on his side. I can't understand it—how being kept by the power of God is on his side, when that power of God is not able to keep the devil from getting him. If the devil can get him, that makes the

devil stronger than God Almighty. But, he says it is through faith. I exercised faith in the Lord Jesus Christ, and that brought the power to me, and that power has been there since. Notice passage by passage, and Argument by argument, which I have made in the debate. The gentleman hasn't anything like caught up. He only has fifteen minutes more, and he can't possibly catch up in that fifteen minutes, unless he does more in that fifteen minutes than he has been doing.

In Romans 8:28, where it says "all things work together for good to them that love God." He says that does not refer to us,—that refers to those people back there. Very well, then, God is a respecter of persons. He made all things work together for good for those people back there, but he doesn't do that for us. When did God change his plan of salvation? Romans 8:28, he says refers to those people back there. But it has reference to us; he is bound to know that if God had changed his purpose, he would have left some record of it.

He says the devil can get us in spite of God's power; that will go down on record in this discussion.

I notice he tried to break the force of the Warlick proposition, in which Warlick has declined publicly in print, to meet me in a debate, in which that debate would be published in book form like this will be. Elder Warlick is afraid that the book won't sell. I know the book won't sell among his people, for they won't want it, but the Baptists will buy the whole edition, and I will be responsible for the publication of the whole edition, and take the responsibility for the sale of it. Now, will Joe come across? That will go to record, and I hope he will meet it. It has gone down in print that we will give him ten

dollars a day to meet me. We will pay it in advance if he will meet me for four days. We will give him forty dollars cash? Is that fair? He said Joe Warlick said he wouldn't meet me, because Bogard is too little. Ha! Ha! Joe didn't like the idea of being whipped by a little fellow. He is sorter particular about the man who gives him the whipping. He doesn't want to be whipped by a small man like Bogard. Borden isn't afraid of the sale of the book, and Borden knows that Warlick has better sense. Borden has learned by this time where he is, but he has too much pride to back out, or he would back out from the publication of the book, but his pride will enable me to get it to the public, for all of which I thank the public, and thank him for his pride.

Well, says the Elder, where God says "I never knew you," that referred to folks who got up a little church of their own. I wish he would give the chapter and verse where it says anything about God not knowing anybody because they got up a church of their own, and for that reason God didn't know them. Mark you, it says in the last great day, the Lord will say, "I never knew you." According to the doctrine of Elder Borden, the Lord would have to say, I did know you, but some of you started up a church of your own, and I forgot you! How ridiculous! He says he was perfectly willing to compare the people of his church with the people of the Baptist church as to character. I said nothing derogatory to the character of the people that belong to his church, but I said, the reason why you say you would take your fill of sin, is because you love it; that is so, or you would not say it. The man who thought he could do it without being condemned by God. would say "I will take my fill," shows he would do it if he

The man who says he would take his fill of sin loves it, and I say that the man that loves God, wouldn't want to. He says he will compare the people. I said that in moral character, your people are just as good as ours, but from a different standpoint. You live right because you are afraid you will fall from grace, and the Baptists live right, because they love God, and they want to do right, and we both do about the same, but your principle is not as good as ours, because you do it because you are afraid you will fall from grace and not go to heaven. We obey for love.

Romans 11:6-7, where it is said "If by grace, then it is no more of works, otherwise grace is no more of grace and if of works no more of grace, otherwise work is no more work." Again Borden says that does not refer to us, but that refers to those folks back there. It is a funny thing that everything that goes against him refers to those folks back there in olden time. Romans 8:28 refers to those people back there; all things don't work together for good except to those people who lived in that time; then the people were saved by grace of God, or by works they did back there, but God don't do it that way now to these folks here! Isn't it wonderful that everything said applies to those folks back there. God is no respecter of persons, and if he made all things work together for part of the people and not for the balance of them, he has treated some better than others and he is a respecter of persons. But the Bible says he is no respecter of persons.

He says he just knows that salvation is by works, even if it is by faith only, because he quotes "this is the work of God, that you believe on him whom he hath sent;" yes, all right, let me turn here and read Romans 4:3-4-5: "For what saith the scripture Abraham believed God, and it

was counted unto him for righteousness. Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness." The only work is faith; the Word of God says the only work to do is the work of faith, and that is their part of the work, and Baptists believe in doing that much. I have preached it in this debate, and I have preached it in every debate, and the Book says that is all you have to do, for it says, "to him that worketh not but believeth." That is the only thing required, and when you believe that "him that worketh not, but believeth, his faith is counted for righteousness," you are believing Baptist doctrine. I know some of you fellows won't believe that plain statement from God's blessed word. I can't help that; you can lead a horse to water, but you can't make him drink. I have brought the scripture to you that says faith is the only work necessary. Borden says that you have to do work. That is going back under the law. Paul is talking about Abraham, who was saved four hundred and thirty years before the law was given. He was saved before the law; we are saved after the law; he was saved without works, we are saved without works, and the same plan that saved Abraham saves us. Now, "to him that worketh not." It says "Abraham was justified by faith;" now, WHEN WE WORK NOT—Romans 4:3-5 says Abraham was saved by grace, through faith, and now, "*to him that worketh not but believeth on him that justifieth the ungodly, his faith is counted for righteousness.*" Back yonder, Abraham was saved by grace, and we are saved now by grace. Borden says it has reference to those folks back there, but it refers to the present time also.

He says he thinks it very ridiculous that a Baptist will eat a torn cat, and then vomit on his friends, but honestly, before God, I do feel nauseated. I feel a contempt for that kind of illustration. That young man who preferred the cat did not vomit on his father or friends. But suppose his father had said "Son, if you eat torn cats, or if you get us into it, I will not impute it to you" (Romans 4:8). Suppose the father had said unto him: If you do wrong, I will not count it against you, but I will meet the obligation myself? Then, if the father had whipped him for it, the father would have been to blame. Then, if God Almighty says, he won't count sin against you, and we get into sin, and do wrong, God Almighty has just failed to keep his word if he holds it against us. We don't throw it off on God; God took it on himself, and lays it on his Son.

Here comes another of your long-time-ago business. I read from Isaiah 53d chapter, where it says on him was laid the iniquity of us all. Borden says that Isaiah 53d chapter was a long time before Christ came, but he knows it is a prophecy of Christ's coming, and what Christ would do, and the thing he was going to do was to take our sins on him, and by his stripes we would be healed, and that is one of the things we want to refer to a long-time-ago, but if back yonder, Jesus Christ did take people's sins on himself, and healed them by his stripes, and does not do us that way, he is a partial Savior and is a respecter of persons.

We come now to the next of these amusing arguments made by the Elder. He says that the thousand years between the first and second resurrections is going on now; put it in the book that the thousand years is going on now;

the first resurrection, he says, took place when the Lord raised the hundred and forty and four thousand from the dead. Yet, he says there is to be a thousand years between the first and the second. Very well, Elder, then the second resurrection took place nearly a thousand years ago, because it has been nearly two thousand years since the first resurrection. Borden says the first one took place back there when Christ raised from the dead these people, the hundred and forty-four thousand. Well, Christ was raised from the dead two thousand years ago. If that is so, the kingdom of Christ is here and we are in the millennial reign now. Then the Christadelphians are right. If there is a Christadelphian on the ground, or a Russellite on the ground, come up and take Borden; he claims that the first resurrection took place at the time Christ was raised from the dead.

Now, there is a thousand years between the first and second resurrection. There has been nearly two thousand years passed between this time and the resurrection of Christ; so the second took place a thousand years back, if Borden is right, so we are nearly at the end of the second reign of a thousand years; but it doesn't look very much like the millennial age at present. That is the very way he gets in the corner, but I will land him a little further back in the corner. I would like to see him get out of this. In Revelation 6:7, where it was represented to John that he saw the folks under the altar that were slain, and he said "How long, will thou not avenge our blood on them that dwell on the earth?" He must know that this is figurative language, but it being figurative, it just means this: that these people were killed, that they were ill treated here on earth, that God had withheld his vengeance on

the people that did it, and the question is how long will it be that God won't visit his vengeance on his people who have treated his saints in that fashion. Until that vengeance comes the millennial reign will not come. So there he is again.

The crown of life, he has continued to call the "cap;" the gentleman may possibly understand, if I will refer him to I Corinthians, 15th chapter, where it says, in the 41st verse: "There is one glory of the sun, another glory of the moon, another glory of the stars, . . . so also is the resurrection of the dead." I Corinthians, 15th chapter, in the discussion of the resurrection of the dead, it says, "As one star differs from the others in glory; so also, is the resurrection of the dead." Some souls will have more glory than others, according to what they have done in this world. The crown *means glory and honor and increased happiness* up yonder in heaven. Salvation is free, but we are being paid for our works; we will get "glory" in addition to salvation.

He wants to know what makes Baptists sin. That evil nature which is in Baptists, makes Baptists sin. That nature which is not taken out by regeneration, that nature which keeps up its work all the time. Do you believe that such evil nature remains? In the 7th chapter of Romans— the gentleman hasn't noticed it—and I think I brought it up this morning; if I did not, I will introduce it now. 7th chapter, 15-18, "For that which I do, I allow not for what I would, that do I not; but what I hate, that do I." "If then I do that which I would not, I consent unto the law that it is good. Now then it is no more I that do it, but sin that dwelleth in me." Borden said, do you do what you would not; yes, Paul did too; if I did that which I wouldn't,

it is no more I that sin, but the sin that dwells in me. That evil nature still stays in us, and Paul says it is there, and it makes us do what we do not want to do. I know that, but how to overcome that and do that which is good is the question. The old evil nature is still there, and it is not removed by regeneration. Elder Borden says he has only one nature; Paul said he had two, and they worked, one against the other. That is the difference between him and the Word of God.

I was amused by the gentleman when he came to answer my objections. Mark you my twenty-two negative arguments remain untouched to this time. He did refer, in passing, to two or three, but he did not take them up one at a time, or take them up and even pretend to answer them. He has attempted to answer one or two out of twenty-two leaving eighteen or nineteen absolutely untouched. Now, of my ten objections, and they were altogether distinct; he mentioned two or three. First, he tried to answer the first one, where I said it meant being saved by works, but he did not answer the scripture which says in Titus 3:5, "Not by works of righteousness which we have done;" but the doctrine of apostasy depends on the idea of salvation by works. But the Word of God says salvation does not depend on work. He did try to answer that, but failed to do it.

The second objection he tried to answer, if apostasy is true—where we are saved by the grace of the devil and not by the grace of God. If the devil has power to take us away from God, and doesn't do it, the devil has grace. He took that up and he failed to meet it. He says, we won't let the devil get us; he says, as long as the seed remains in us; that is, as long as Christ remains in us, we

cannot fall. I suppose, once in a while Christ takes a vacation, and gives the devil a chance! While Christ is in my soul the devil cannot touch me; if he takes a vacation, then he gives the devil a chance at me,—but, does Christ take a vacation? Certainly he does not; for he is working at his job—pardon the expression in referring to the Lord like that.

The third objection that he tried to answer, is that the devil has more power than God, and he says, if that is true, it only shows that he is better than God, because he keeps himself and he lives straight, and he holds out faithfully, and he fights the devil off, and he won't let the devil get him, the power is in his own hands. That is all he tried to prove. I introduced ten objections, he touched three and stopped, and said now, I have answered all the gentleman said! So, there are seven of those objections yet untouched, but there are twenty-two objections, I introduced in my first speech, still untouched, except three. So eighteen and seven—striking out the ones he touched, leaves twenty-five scriptural objections untouched, and he has only fifteen minutes to make reply.

Very well, he comes with some new arguments, right at the close; he says, our names might be blotted out of the book of life. He read Revelation 3:5, where Jesus said "I will not blot his name out." Does that say anybody's name will be blotted out? It was giving assurance that he would not do that. They knew they could rely upon his assurance, or they might have been afraid, like Elder Borden and his folks without this assurance. But Jesus says, "I will not blot your name out." That is on my side.

Then he quotes from Revelation 2:1, where they had gone back on their first love. It doesn't mean they had left

the love of God, because they were still a church of Jesus Christ, and they could not have been that if the love of God had gone entirely out of their hearts. Their love for Christ had gotten cold and they had settled down in that state, which is called "love waxing cold." And he quoted from Revelation 20:19, where it says, if they would take away from the "words of the book of this prophecy, I will take your name out of the book of life." I want to know who would do that? Nobody would do that, who wasn't already bad, then the man who would do it, simply forfeits his right to salvation, is the meaning here, and it doesn't mean that anybody's name would come off. A man who would do it, is already a bad man.

I believe I have five minutes. The Elder has refused to bring it in so far, and has no right to bring it up in his last speech, because this fifteen minutes rejoinder is for recapitulation. I will, however, call attention to some scriptures I want to get in the book. The Elder has refused to bring them up; he has been so completely covered up, he didn't have time, and as he didn't make any attempt to cover these points, I want to bring up some scripture that he and his people rely on. If he won't bring them up, I will.

They tell us that Judas fell. Judas was an apostle; he had part of the ministry; they claim he had power to cast out devils, although that has not been proved. Let's see what we can find from God's word. If you will read in John 6:64, Jesus said that he knew from the beginning that he was an unbeliever, and who it was that should betray him. Jesus had him spotted from the beginning. In John 6:70, Jesus said "Have I not chosen you twelve, and one

of you is a devil?" That was over two years before the betrayal took place.

Again, in John 13:10, Jesus said: "Now are ye clean but not all clean." He spoke concerning Judas who should betray him. He claimed that they were not all clean. Then in John 17:12, "All that thou hast given me, I have kept, and none of them is lost but the son of perdition that the scriptures might be fulfilled." This was Judas Iscariot, he was a wicked man; he was brought into the college of apostles, brought into the church, for a specific purpose, that the scriptures might be fulfilled.

Then again, ladies and gentlemen, I introduce Hebrews 4:2, to prove that the Hebrews never fell from grace. I read it to you this morning, and he has made no reply to it. In Hebrews 4:2, where they "had not known the ways of the Lord," and in Hebrews 3:2: "For unto us was the gospel preached, as well as unto them; but the word preached did not profit them, not being mixed with faith in them that heard it." So the Hebrews that fell in the wilderness were those that did not profit by the Word of God. Then, Hebrews 6:3-6, where it is said that "If they shall fall away it is impossible to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame." So then, the doctrine of these people goes down, because they say you can be saved today, and tomorrow lose it again, and the next day get back in the grace of God. But here it says in Hebrews, if you fall from grace you can never get back. In the 9th verse of the same chapter, it says: "But, beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak." Don't become alarmed. Some folks say you do fall, but don't be

alarmed, "because I am persuaded better things of you." In Hebrews 10:26-9, "For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins. But a certain fearful looking for of judgment, and fiery indignation, which shall devour the adversaries." But says Elder Borden—when he is out in the woods preaching—but they hold it back when we are here debating, where everything goes to record—there it says you can fall; but in the 39th verse, that shows that is only a supposed case, for it says "We are not of them who draw back unto perdition, but of them that believe to the saving of the soul." So, after making the supposition, it says, we don't do that.

Another scripture used, is I Timothy 1:19, 20, where it says some have made a "shipwreck of faith." I have seen shipwrecks—saw one myself, while down on the Gulf of Mexico,—but the ship wasn't lost; it was merely towed up the harbor and repaired. So people can make a shipwreck of faith, and not be lost. It doesn't say that anybody will be lost, but it does say that we may get torn up in our faith, and people may get torn up in their faith.

Another scripture that is frequently brought up, and that is, "saving the soul from death," but I haven't time to enter into that. James 5:19-20, where it says that we convert "the sinner and hide a multitude of sins, but that was written to the twelve tribes scattered abroad, and not exclusively to Christians.

Time expired.

MR. BORDEN'S FOURTH SPEECH.

Gentlemen Moderators, Ladies, and Gentlemen:

I will make a fifteen minutes' talk, just as quick as I can.

I certainly have been amused at the speech Mr. Bogard has just made, and much more amused at the disposition he made of what I told about the young man, who had nothing to say after he had proposed to his girl, and she had said yes. He said that our folks called on the Baptists for a debate, and that they said yes, but we had been still ever since. Now friends, he may call it being still, but it isn't what I call being still. A business was once organized and one of the members of the firm was called a silent partner, but he made more fuss than anybody in the firm, but he was still called the silent partner. I guess in this debate, we must be the silent partner, but we are making some fuss. I will admit that we are not making all the fuss, because we are making progress.

Let me go still further. He had something to say about a man "unborning himself." He thought he made that fine, but he lost his landing again. He said God had power to "unborn" a man; that is what I say too; but listen, he says this "unborn" a man is just simply out of the question. The reason I ridiculed him for that is because there is no such talk as that in the Bible, that I know of. The expression "being born again," is figurative. It has reference to being regenerated. If a man does right, God brings him to that state. If a man does wrong, he goes out of that state, and goes into sin; that is the real truth of the matter. And now then, he says that he exercises faith, and that brought power to him that saved him. All right; now ladies and gentlemen, he never had this power until he believed—listen—and the faith brought the power. Now, I want to know, is it the Christian that believed, or was it the child of the devil that believed, that he might become a child of God? Or did the child of God believe, because

he was a child? I want to know which it was, and I want him to answer that, in his next speech.

Now about Warlick. He seems to be rather sorry about what Brother Warlick said. I reckon he thought I wouldn't tell the rest of it. Of course, I have met Mr. Bogard three times, and I suppose Bro. Warlick has met him about the same number of times, and perhaps more than that, but Mr. Bogard has constantly remarked that Brother Warlick is one of the strongest debaters in the South. I have heard that he said that. I never heard him say it, but he also made some mention of my strength in debate. Those who heard those debates certainly know that Brother Warlick everlastingly "fixed" Mr. Bogard and the truth of it is that every time Brother Warlick has met Mr. Bogard, he has everlastingly "fixed" him. Brother Warlick did say it would spoil the sale of the book for Mr. Bogard to be in the debate. Mr. Bogard is anxious for the debate, and says that he is so anxious that he is willing to pay Brother Warlick ten dollars a day, and have the book printed, and that he will then send it out to all of his Baptist brethren. I wouldn't give Bogard twenty-five cents to debate with me. I wouldn't give a Baptist a cent a day to debate with me. The reason, friends, is because I wouldn't want to pay a man to preach that doctrine to my brethren. I wouldn't hire a man to preach something that I didn't believe to be true. Mr. Bogard says that doctrine is wrong, but he is willing to pay ten dollars a day to have it preached to his brethren.

Now, he said that Joe had too much sense to debate with him, but Borden, of course, hasn't any more sense, and he has gotten himself into it. Now, friends, if Bro. Warlick is so much ahead of me, and you see what I have done for

Bogard, O conscience, what would Warlick do for him. Aren't you glad that my brethren called on me instead of Warlick? I see, when you "look down your noses," that you feel it, and realize what I have done to him. I may be ever so little, but if I am so little and he is so large, he certainly shouldn't consider, if he won, that it was a very great victory. I consider that this debate is a big victory for our people. It doesn't take a big man to whip a Baptist, and if we little fellows can do that, what could a "bigger" man do for him? The more he throws off on me the harder he makes it for himself.

Let me go on further. I call your attention now to another statement. He says: "Borden said he would measure character with me." He also says, "I know these people live right;" but just before that, he said our people loved sin, left the impression that we had said we would take our fill of sin, if we believed like he did, and in that way tried to throw that off on our brethren. But he says, "I am satisfied that you live as well as we do, when it comes to a moral standpoint, but you love sin and the only reason you don't commit it is because you fear punishment. That is just simply untrue, and he ought to know it. I would have the same right to say that every Baptist was dirty, and would do dirty things, because they could, but I cannot get myself to do that. We are good because we love God. He said, it is because we are afraid of punishment. I am not afraid of punishment. We do good because we love God. Mr. Bogard says that men will always be bad, that they never will do good.

He brings up grace and works again, and undertakes to make a great to do about that. I want to turn right over to Romans, and read: "If by grace, then it is no more of

works; otherwise, grace is no more grace. But if it be of works, then it is no more grace: otherwise work is no more work." Now read just before that: "But what saith the answer of God unto him? I have reserved to myself seven thousand men, who have not bowed the knee to the image of Baal. Even so then at this present time there is a remnant according to the election of grace." Now, there is a remnant, according to the election of grace; even a remnant of the elect that did not bow to Baal, and those that bowed their knee to Baal will go to Hell. Those who did not bow their knee to Baal, may go to heaven. Then, according to this, there is some of the elect that will go to hell. How could they bow their knee to Baal if they were already on his side? It shows, that before that, they were on God's side, but now they have bowed the knee to Baal. Mr. Bogard is off the proposition. He is on the proposition that we will have up tomorrow, and we will go over some of the same ground that we have today.

But now, "To him that worketh not, but believeth, his faith is counted for righteousness." He made a great deal about that. He says: Borden may say that is under the law, but that isn't it, but it had reference to Abraham, who was before the law. Well, I am ever so much obliged to him. That was before the law of Moses, and does not apply to this time. It was that way with Abraham. Why was it so with Abraham? When God told Abraham to go and offer his son as a sacrifice; Abraham went right along and was willing to offer his son, but when Abraham was just about ready to take the life of his son, he heard the voice of God saying—"Abraham, stay thy hand"—and Abraham did not do the work. He aimed to do it, but

God took the intention for the act. According to Mr. Bogard's idea, God tells us to do a thing, like to hold on, or hold up; but he expects to do it for us. That is the idea Mr. Bogard would have you believe. Paul only shows that we are saved by grace and not by works of our own.

Mr. Bogard is terribly bothered about that thousand years reign going on now. He said that I had joined the Christadelphians. Is there a Christadelphian on this ground? If so, hold up your hand. (No one responded.) Then, is there anybody here that ever heard the Christadelphians preach on the thousand year reign? (One man answered yes.) I want to know if they believe that the thousand years reign is going on now?

(No, sir.) (Mr. Bogard—I stand corrected.) So you are mistaken about that; bless your soul. The Christadelphians will have to take you. I believe the Bible and he goes with the Christadelphians. He is the man that will go with them. Now then, about the thousand years' reign. Romans 8th chapter, that I mentioned. Here it goes on to say that these people God had selected "that he might be the first born among many brethren." Then in Revelation, 6th chapter, we find them "under the altar," and now let me read the 14th chapter of Revelation, and see if this is going on now. "And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder and I heard the voice of harpers harping with their harps; and they sung as it were a new song before the throne, and before the four beasts, and the elders; and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth." Now then, he says, these are

they who are not defiled with women, for they are virgins; these are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the first fruits unto God and to the Lamb." These were the ones that were raised at the time Christ was raised from the dead. Now then, these were the persons that were mentioned in another chapter, as being in that thousand years' reign, and now following this "He saw another angel flying in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth." I want to know if we have the everlasting gospel now? But Mr. Bogard says, "Why Borden, it has been two thousand years since Christ died." I guess he thinks that in prophecy, it means right up to a thousand years. Don't you know figurative speech when you hear it? He doesn't realize that that thousand years time, doesn't refer to actually a thousand years, but it refers figuratively to a period of time, that is expressed to us as "a thousand years reign." Mr. Bogard admits himself that there are two resurrections, and that the thousand years' reign comes between the two. Now the first one has already passed, unless he denies the scriptures, because one hundred and forty-four thousand were in it, and I will give him ten dollars if he will show me a passage that speaks about two resurrections in the future. I challenge him now to show it. He can bring it up in his last speech, and I will reply to it tomorrow. Let him bring up the statement that says anything about two resurrections in the future.

Time expired.

MR. BOGARD'S FOURTH REPLY.

Brethren Moderators, Ladies and Gentlemen:

I will make this fifteen minutes as short as possible, and may quit before the time is out, because there is no need of going any further now. Actually there is nothing to do; nothing has been done by Borden. I will speak, however, with reference to that Warlick matter, as that seems to be grinding in on Elder Borden and his people. He says that Elder Warlick doesn't want to debate with me, because he is afraid the book wouldn't sell, and then he turns right around and says that when I offered to pay Warlick \$10 a day, and have the book printed at my own expense, that I am offering to have heresy put before my people, and have to pay Warlick to preach what I regard as heresy, and send it out among my brethren. Isn't that throwing off on Warlick good and hard? Warlick doesn't want to debate, because he is afraid Bogard's heresy won't sell, and he is afraid Bogard's heresy won't go out among the people in sufficiently large quantities, and yet it would be a bad thing to want the heresy to go out among the people. I want to tell Warlick you said that it would be bad for him to send out the book in which Warlick's heresies were contained. Warlick doesn't want the book published because he is afraid it won't sell. I tell you why I am willing to pay that \$10 a day. I will tell you why I am willing to pay for it, and I am willing to pay the stenographer myself to report the debate. It is because I know what I can do with the heresy that Warlick and Borden preach, and I can put it before the public, and wherever the book is read it will show on the face of it that Warlick isn't able to sustain his heresy. Just to send the stuff out without any reply, I wouldn't pay him 10 cents for a thousand years of his

preaching. Let me reply to it, and I will pay him \$10 a day for the privilege. But, says the Elder, "I regard Elder Borden as being a little fellow." In my first speech I said he was the best representative of his church in the State of Arkansas, and that I regarded him as the strongest man in the State. If he doesn't defend your doctrine even J. S. Warlick cannot. Warlick would make a little better appearance, because he has more magnetism as a speaker, but what he says wouldn't look as well on paper. I give him credit for being above Joe Warlick in argument, but the point I made is that Joe Warlick knows that I can fix him, and Borden thought if I had a debate with him and it was published that maybe I would leave off somethings that I used to use in debate; but he has tried it and found that it will stand the test, even when it is taken down by a stenographer. I have already been called on to debate with Borden two or three times in the future, but the calls came before this debate, and I guess they will back out now, as soon as they hear about this debate and what I have done to him here. They will say they don't want any of that, but even if they do hold to their engagements I will go and do just like I am doing now, and if they are foolish enough to call on Borden or Warlick, or anybody else, it will give me a chance to preach the truth. I can go and preach thirty minutes and then rest thirty minutes while they work their under jaw. I will preach the gospel to the people; it will just give me a chance to do that.

As to Romans 4:4, 5, he says we will discuss that tomorrow. Well, yes; maybe it is a shame to do any more today. "To him that worketh not but believeth on him that justified! the ungodly, his faith is counted for righteousness." I am glad that goes down, that he will bring it up tomorrow.

But the gentleman says that the Christadelphians don't believe the thousand years' reign is going on now. Very well, I will stand corrected, nothing material in that; but the Russellites do believe it, and as they believe about the same as the others I run them all together, because they believe very much alike, but the Russellites do believe that; they do believe that we are living in the final reign or the millennial glory, so then I will turn him over to the Russellites.

But, says the Elder, don't you know that the thousand years is not a literal thousand years? It is figurative language while it says a thousand years. Yet he "speaks where the Bible speaks, and he keeps silent where the Bible is silent," and he says he is just going to take it like it reads, and he says the first resurrection took place two thousand years ago. The Bible says there were some folks raised from the dead at that time. He speaks about that, and says I could bring it up in my next speech. I have already noticed it. Why are folks raised from the dead? Twentieth chapter of Revelation, fourth and fifth verses. Now, mark you, those that were beheaded for witnesses of Jesus were not raised in the first resurrection because they died since Christ died; they were witnesses to Jesus and were put to death for that; *those that were put to death for Jesus were raised from the dead, BUT THE REST OF THE DEAD LIVED NOT AGAIN FOR A THOUSAND YEARS.* If you have the first resurrection back there, and call it the first resurrection, then the resurrection of the wicked would be the third resurrection, if you make that other one the first, **BECAUSE THERE ARE GOING TO BE TWO RESURRECTIONS IN THE FUTURE**, one of the righteous who have been killed as witnesses of Jesus,

and the other of the rest of the dead, that will not live again until the thousand years are over. Ladies and gentlemen, did you notice how silent the gentleman was with reference to the Scripture about Judas falling? I brought it for him to answer, and it goes down in the book that he made no reference to it at all.

Did you notice how silent the gentleman was, with reference to Hebrews 6:1-6, where if they fall away it is impossible to renew them again. He made no reply to that, and it will go down in the book that no reply was made to that.

Did you notice any reference to Hebrews 10:26-39? If any fall from grace "there is no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries." Did he make any reply to that? No, not a bit of it, so that goes down in the book as being unreplied to.

Do you remember the 18 negatives that I brought in? There were 18 that he did not touch out of 22, that go down in the book as being left off and unanswered.

Do you remember the 10 objections that I ran in here at the close of my first speech this afternoon? He tried to reply to three, and left the other untouched, so 18 and 7 make 25, clear-cut arguments against his doctrine of apostasy, and not one touched, of 25, and then, after he failed to bring up the Scriptures they use generally, I brought them up myself, and he didn't make any reference to them in that last rejoinder, and that leaves all that in the book unanswered. There is more that I have said to day that he hasn't even referred to. It would take him one solid hour to answer them, if he had a whole hour to answer in, without being molested, yet some of you may

think that he has won a victory. I thank God for the victory. I thank God for presenting 25 arguments that he couldn't touch. I not only made 25 arguments, but made some for him, and then answered them for him, so the 25 that I made, and he failed to reply to, and the four that I made that were on his side, and took them away from him, because they usually preach them; 29 that he has not touched, that stand unreplied to in the book, and the record will show it. I feel so well satisfied with the day's work I thank God for the privilege of having preached the truth to these people.

Now, I want to say in conclusion that the doctrines of falling from grace and believing in the Lord Jesus Christ do not dwell in the same heart. I said it in the first speech I made this morning, and I say it again, because if you believe in falling from grace you must believe salvation depends on you; if you are depending on yourself for salvation in any sense you are not trusting Jesus Christ for salvation. A man cannot be saved as long as he holds to the idea that he is doing the work himself; he must trust Jesus, who does the work for him. So life and death are in this proposition. If you believe you are saving yourself you are not trusting the Lord, and if you are not trusting the Lord you are surely making your bed in hell. If you never hear my voice again on this subject, and if the reader never reads another argument, I warn you again, trust Jesus Christ, and you can trust him, and if we do that he will do what he said he would. You can not trust him for salvation and then trust yourself at the same time. I warn you who believe in it to flee from the wrath to come and accept the truth. Those who believe in apostasy believe in a God who controls by fear, for the idea is held out if

you don't do so and so he will send you to hell. Elder Borden says a man couldn't "unborn himself," but left the idea that God could change him back from a good man into a bad one, from good into bad. God could make a brand new race of men. God could have made us all in hell to start on, but God won't do a bad thing like that, to change a good man into a bad one, and you will note the fact that as long as Jesus Christ is in us that long he could not fall. I called his attention to the fact that Jesus would have to take a vacation before the devil could get us, and it goes down in the book with no reply having been made to it.

Ladies and gentlemen, I leave the subject with you, with the feeling that you, in your own minds, are convinced. You may think you have some man who can do it better than Borden, but I assure you this man, E. M. Borden, can do it as well as any man you can bring up, although Joe S. Warlick might make a little better appearance. You needn't send for Warlick; you needn't send for Black; you needn't send for John T. Hinds; you needn't send for Charley Nichols; you needn't send for Schultz. You see he has left 29 arguments untouched when the day closes, and you see he is unable to meet the arguments I have presented. Ladies and gentlemen, you need not send elsewhere. God is my witness that I love the souls of all to whom I speak, and I want you saved, I want you redeemed, I want you to quit believing in your own works, I want you to quit relying on your good character. I want you to rely by faith on the work of Jesus Christ; you are protected by faith from the devil, so when you get faith in Jesus Christ in your hearts you are protected by faith, God doesn't cast us off because we do wrong. I believe God loves us more when he sees our weakness and shortcomings, because he knows that we

still have the evil nature. He knows we are liable to drop and fall, and, knowing that, he loves us and picks us up. Just as you would give your life to save your child, so the power of God is exerted to save us and keep us safe, and if the devil ever gets us it is because God can't protect us from it.

It is like a case I knew over at Searcy, Arkansas. There was a little boy that had locomotor ataxia, as the doctors call it. The father would try to teach him to walk; the little fellow couldn't walk; he lived to be 9 years old and never walked. The father said, "I love that child as I never loved any other child," and one day, as he was holding the little fellow up by his arms, the little fellow was trying to walk and fell, and he looked up at his father and said, "Papa, are you mad at me 'cause I can't walk?" and he picked the little fellow up and hugged him, and said, "I never loved the boy so well in all my life." So when we fall by our weakness, God picks us up, and he has guaranteed that he will do it, because in Psalms 37:23, 24, if we fall, he says, "We shall not be utterly cast down, because he upholds us with his hands."

Time expired.

FOURTH DAY.

July 30, 1909.

Subject: The Scriptures teach that a sinner is saved by grace through faith, before baptism. Ben M. Bogard affirms; E. M. Borden denies.

MR. BOGARD'S FIRST SPEECH.

Brethren Moderators, Ladies and Gentlemen:

For 45 minutes it will be my privilege to discuss the subject which has been read in your hearing.

The subject today is of vital importance: The question of salvation—how can we be saved? I affirm that a man is saved by grace through faith, before baptism; it is my honorable opponent's business to deny that. I intend to present what the Scriptures say, then I intend to present what reason says, in connection with the Scripture. I propose also to give a few of the opinions of great religious leaders, not to prove my proposition, but to corroborate what I shall prove from the Word of God. I propose to quote from Greek lexicons, from Greek grammars, and in every way that is honorable to substantiate the proposition. There is no difficulty about it; the only difficulty is in the minds of some who have had perverted opinions, formed by their idea that they might be saved by something they do. There is no trouble about it in the Bible, but people naturally love to have credit, and they love to have credit for a good thing, and salvation is a good thing, and they love to have some credit for having done something that will bring about their salvation. That natural disposition in man is the cause of people believing in salvation by works or by ceremonies and forms. But when a man gets that pride out of his heart, gets where he is ready to trust the Lord Jesus Christ, it is no trouble to see that salvation is wholly "by grace, through faith, and that not of ourselves, it is the gift of God; not by 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." I have just quoted, though perhaps some of you don't know it, the second chapter of Ephesians, eighth, ninth and tenth verses.

I want to give a definition, first of all: "The Scriptures teach"—we mean by that the New Testament, the Bible.

If there is any reference to baptism in the Old Testament we will take that, of course. The ordinance of baptism did not exist in Old Testament times; but there are some prophetic references that may be used. We mean the Bible in this discussion; the Scripture says so and so, in so many words, or it may be implied from what is said, that we are saved, "by grace through faith," before baptism. We mean by "grace" no more than the unmerited favor of God; and "faith"—I will give Mr. Alexander Campbell's definition of faith, found in the Campbell-Rice debate, page 618:

"It is a persuasion that God is true; that the gospel is divine; that God is love; that Christ's death is the sinner's life. It is trust in God. It is a reliance upon his truth, his faithfulness, his power. It is not merely a cold assent to the truth, to testimony; but a cordial, joyful consent to it, and reception of it."

I introduce this as a definition of faith because it comes from Alexander Campbell, who undoubtedly should be recognized by Elder Borden and his people, as he was the leader in the movement to which Elder Borden belongs, and certainly, as I shall show in this speech, he was the first one to teach the doctrine that Elder Borden will affirm today. This is a good definition; the question now is "Does a man have this faith before baptism." The answer is, "He does." Then, let's see what follows, if he has faith before he is baptized. Faith coming before baptism, as Elder Borden will agree, brings all that the Bible says faith brings. When we have faith we have certain things that go with it, that always accompany it. I want to read in the Bible now about those things that are said to come when we believe.

First. "He that believes has everlasting life." John 3:36. "He that believeth on the Son hath everlasting life."

If it is everlasting it won't ever stop, for if it ever stops it was not everlasting to begin with; hence you have the everlasting principle of divine life at the time you believe.

Second. The believer is not condemned. John 3:18. "He that believeth on him is not condemned." We believe before baptism; we get to the point before baptism where we are not condemned and receive everlasting life before baptism, for it comes with faith. We come out from under condemnation before baptism, for it comes with faith.

Third. The heart is purified when we come to faith. Acts 15:8, 9: "Purifying their hearts by faith." So, then, we receive purity of heart when faith comes. We have faith before baptism, as Elder Borden will agree; therefore, the heart is purified before baptism.

Fourth. The believer shall not perish. John 3:16: "He that believeth on him shall not perish." So, then, we get to the point before baptism where we shall not perish, for we do believe before baptism. Then we get to the point where we do not perish before baptism.

Fifth. The believer is a child of God. Galatians 3:26: "For we are all the children of God by faith in Christ Jesus." The next verse, the 27th verse, calls attention to the fact that we put Christ on in baptism, but it does not mean by that that we become saved, or that Christ becomes ours, by baptism; he is our Savior by faith, the form of putting him on is by baptism. However, I have another and a better interpretation of that passage, which I shall give, possibly in this speech, and if not I shall in the next. But, even granting that it means a formal putting on, as you put on your coat, we become real Christians, real children of God, when we believe the formal expression of it comes in baptism. I will leave that for further discussion.

Sixth. The believer is justified. Romans 5:1: "Therefore, being justified by faith, we have the peace with God through our Lord Jesus Christ." So, then, we reach the point of justification when we reach faith, and we reach faith before baptism; therefore, we are justified before baptism.

Seventh. The believer has peace. The verse I have just quoted, and Romans 5:1: "Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ." So, then, peace with God came when we believed, and belief comes before baptism; therefore, peace comes before baptism.

Eighth. The believer is saved. Ephesians 2:8: "For by grace are ye saved through faith." When I get to the point of faith I get to salvation; I get to faith before baptism; therefore I get to salvation before baptism.

That seems to me to be a clear statement of the foundation principles upon which my proposition rests.

Now, I want to take up some passages in the Bible, all of them if I have time to get to them, in which baptism is mentioned or supposed to be mentioned. I take them as I come to them, and will discuss them, giving as clear an exposition of them as I know how, leaving the results with you. We need nothing further than those passages I have introduced to substantiate the proposition, but I go further and give concrete illustrations which we find in the Word of God.

First of all, I want to make a statement: We have just proved that salvation comes at the point of faith. "He that believes is saved." We believe before baptism, therefore we are saved before baptism. In I John 4:7 we read, "He that loveth is born of God and knoweth God." We

love before baptism, therefore are born of God before baptism. Those statements cannot be answered, because they are scriptural statements. If Elder Borden says we do believe before baptism, and do love before baptism, then he is bound to concede that we have salvation before baptism. All passages that refer to baptism as saving or washing away of sins, must therefore be understood as a ceremonial saving or ceremonial washing. Friends, we are really washed and then ceremonially washed, we are really saved and then ceremonially saved, and wherever baptism is said to save or said to wash, it must be in a ceremonial sense, because these plain, emphatic statements show that we are saved when we love, and so we have both faith and love before baptism, and hence salvation before baptism.

The first passage that I will introduce is John 3:5: "Except a man be born of water and of the Spirit he cannot enter into the kingdom of God." There is no reference here whatever to baptism. I introduce it because it is in the minds of men, and by their misconception of it they get to the false conclusion that may result in the damnation of their souls. "Born of water" does not mean baptized of water; if it does, then born of the Spirit, in the same verse, means baptized of the Spirit, and if you take John 3:5 as your plan of salvation, the very same verse that says "born of water" says born of the Spirit, and if "born of water" means baptized of water, then born of Spirit means baptized of the Spirit, and you are run into spiritual baptism for salvation, which you yourselves will not agree to take. Then again, if "born of water" means baptism of water, "born" means baptized throughout that passage. Would the Lord use a word in two or three different senses without stopping to explain himself, and do it in the same con-

versation? If he did, he would talk so that none could understand. He evidently used the word "born" in the same sense all the way through that conversation.

Now, let's see—we will turn and read it. I think I could quote it correctly, but I will read it for absolute safety. Since you say the word "born" means "baptize," and "born of water" means baptized of water, then the word "born" must mean the same thing all the way through that conversation. Now, let's use the word "baptize" for the word "born," for that is what you believe it means, and see how it works out in the reading. Put the meaning of the word instead of the word itself, and see what sense it makes. "There was a man of the Pharisees, named Nicodemus, a ruler of the Jews: The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: For no man can do these miracles that thou doest except God be with him." Now note: "Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be *baptized* again he cannot see the kingdom of God." Do you smile at that? You have heard it preached all over this country that "born of water" means *baptized of water*; if you have heard it preached that way, that meaning ought to be put in there. "Except a man be *baptized again*, he cannot see the kingdom of God! Nicodemus saith unto him, How can a man be *baptized*, when he is old? can he enter the second time into his mother's womb, and be *baptized*? Jesus answered, Verily, verily, I say unto thee, Except a man be *baptized* of water and *baptized* of the Spirit, he cannot enter into the kingdom of God. That which is *baptized* of the flesh is flesh; and that which is *baptized* of the Spirit is spirit. Marvel not that I said unto thee, ye must be *baptized*

again. The wind bloweth where it listeth, and thou hearest the sound thereof, but cannot tell whence it cometh, and whither it goeth; so is every one that is *baptized* of the Spirit." No wonder Nicodemus in amazement said, how can these things be? If the Lord talks such nonsense as that (and that is exactly what he talked if you people are right, if Elder Borden is right) no one would see how these things could be. You have either to go back on your idea of "born" meaning baptize, or apply it to the whole thing, or I will force you to take the rest of it, as meaning baptism too, because the same word ought to mean the same thing in the same conversation, in the same paragraph, or otherwise you will have the Lord using the same word in two or three different senses in the same conversation, without stopping to explain himself.

I will introduce some arguments to see what it does mean. "Born of water and Spirit;" the word "*and*" in the original Greek is "*kai*," sometimes pronounced "*ki*," and the word is used very frequently in the sense of "even." I will call your attention to Hines & Noble's Interlinear Lexicon, and there the definition of "even" is given. I call your attention to Hadley & Allen's Greek Grammar, page 325, Sec. 1042, there we find that the word "*kai*" is used in the sense of "even." And then, I will call your attention to the fact that if we translate that word by that meaning, and it is translated that way in the Bible frequently, you would have John 3:5 reading like this: "Except a man be born of water, even the Spirit, he cannot enter the kingdom of God;" water standing as an emblem of Spirit, as a figure of the Spirit. Except a man be born of water, which is to say, born of the Spirit, he

cannot enter into the kingdom of God. The word "water" is used there as a symbol, as water cleanses; the Spirit cleanses; and as water is a mighty power, the Spirit is a mighty power. As water is everywhere, the Spirit is everywhere; and so then, we are born of the Spirit, which is symbolized by water. Now, to show you that is absolutely correct, I will turn over and read you some statements that unmistakably bear that idea out. I will read for instance, in John 7:37-39, "In the last day, that great day of the feast, Jesus stood and cried, saying, if any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. But this spake he of the Spirit, which they that believe on him should receive; for the Holy Ghost was not yet given; because that Jesus was not yet glorified." He said water, meaning Spirit; so, when the Lord talked of water, he meant the Spirit, according to that.

John 4:13-15, "But whosoever shall drink the water that I shall give him, shall never thirst, but the water that I shall give him, shall be in him a well of water springing up into everlasting life." Water symbolizing Spirit again.

Revelation 22:17, "And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." So the water there is unquestionably used as a symbol of the Spirit, a symbol of everlasting life through the Spirit. So when Jesus said "Except a man be born of water, even the Spirit," he used a symbol or figure that would be understood by any Jew, if he only had a knowledge of God's word, and

so he said "Art thou a master of Israel and knowest not these things?" You ought to have known this, because you are a teacher. How could he have known of baptism when baptism was not an ordinance of the Jews at all? Yet the Savior said, you ought to have known of this. The birth of the spirit has always been God's plan, for God has never saved men except by regeneration, so Nicodemus ought to have known about it, but he didn't, so it therefore proves that it was not baptism. So the Savior marvelled at him for not knowing it, so he didn't mean the ordinances of baptism, because Nicodemus didn't know of it. Nicodemus had never been taught baptism and ought not to have known of it, because it had not been given at that time.

I will give you some translations of the word "kai."

Matthew 18:33, "Shouldst not thou also have had compassion on thy fellow servant, *even* as I had pity on thee." The word "even" is "*kai*" in the Greek.

Then I read in I Corinthians 7:7, "For I would that all men were *even* as I myself." The word "even" is "kai" in the Greek.

In Acts 5:39, "Lest haply ye be found *even* to fight against God." The word "even" is "kai" in the Greek.

In John 5:21, "*Even* so the Son quickeneth whom he will." So here we find examples plenty, how the word is translated "*even*" in the Bible, and it might just as well have been so translated in John 3:5, and that would have brought the Savior's meaning clearly forth, when he said "Unless a man be baptized of water *even* of the *Spirit*, he cannot enter into the kingdom of God."

The next passage I will introduce is Acts 2:38, "Repent ye and be baptized, every one of you, in the name of

Jesus Christ, for the remission of sins." I want to say that perhaps this will be the passage over which the hardest fight will be made, during this debate. I want to show you, first of all, where the idea that Elder Borden has, came from. In the *Campbell and Rice debate*, page 472, we find Campbell says he came to the conclusion that we were baptized in order to the remission of sins. *Campbell and Rice Debate*, page 472, he said: I studied under greater masters than any of these. Some twenty years ago, when preparing for a debate with Mr. McCalla, I put myself under the special instruction of four Evangelists" This debate was held in 1844, and some twenty years ago, running him back to 1824,— "When preparing for a debate with Mr. McCalla, I put myself under special instructions. . . . I had for sometime before that discussion, been often impressed with such passages as Acts 2:38; and *that providential call to discuss the subject with Mr. McCalla, compelled me to decide the matter to my entire satisfaction.* Believe me, sir, then I had forgotten my earlier readings upon the subject; and upon the simple testimony of the Book itself, I came to a conclusion alleged in that debate, and proved only by the Bible which now appears, from a thousand sources, to have been the catholic and truly ancient and primitive faith of the whole church. *It was in this commonwealth that this doctrine was first publicly promulgated in modern times;* and, sir, it has now spread over this continent, and with singular success, is now returning to Europe, and the land of our fathers. My faith in it, sir, rests, however, neither upon the traditions of the church, nor upon any merely inferential reasonings of my own, nor those of any other man; but upon the explicit and often

repeated declarations and explanations of the prophets and the apostles."

When did Mr. Campbell learn that baptize meant in order to the remission of sins? He learned it while a Baptist preacher, in his effort to debate with Mr. McCalla. When he went to debate with him, he found that Acts 2:38, meant "Baptize in order to the remission of sins," *and he said he was the first man to proclaim it in modern times*. So then, it started with Alexander Campbell. He thinks he found it back there in the New Testament; it is a marvel of marvels, that no other man ever found it, until Alexander Campbell found it, and he says, now thousands have taken it up, since that time. So ladies and gentlemen, Alexander Campbell got out a Bible himself, and fixed the translation to suit himself; he translated Acts 2:38, "to be baptized in order to the remission of sins." Somebody says, I know better, he didn't do any such thing. On page 441 of *Campbell and Rice's Debate*—notice this is a pretty old book—it is older than I am. Mr. Campbell said on page 441, "*When I published my edition of the New Testament, feeling myself authorized by the original, and the style of the New Testament, I departed, in this instance, as well as in several others, from all other translations then known to me.*" Here is what was the matter with Alexander Campbell. He made himself a new Bible and says he departed from all other translations known to him. He said: "This indeed was but a verbal matter. Yet, when the whole world, Catholic and Protestant, were following Jerome's vulgate, it was a great innovation, on my part, and so regarded by others." So, ladies and gentlemen, Mr. Campbell did get out a Bible; it is called "Living Oracles;" he did change it and said he made a

departure from all others that he knew anything about, and I know that too, for in every translation, that we know anything about. Acts 2:38 is translated by some other words rather than by the words "in order to." So Mr. Campbell introduced the doctrine, says he did, was the first one to preach it in modern times, and it has been followed by the members of his church, since that time. He made a new Bible, and it was an innovation, different from all others; he himself said it, and here is the book to verify the statement.

So, what does Acts 2:38 mean; It does not mean baptize in order to the remission of sins; it means be *baptized on account of the remission of sins*. Elder Borden asked me if I would be willing to go to record on that proposition. I most certainly am willing to go to record on it. I find many places in God's word where the word used is so translated. I find clearly in Matthew 12:41, "Repented *at* the preaching of Jonas;" "*eis*" is the Greek word that is translated "for" in Acts 2:38; they repented *eis* the preaching of Jonas; he had already preached, and then they repented on account of (*eis*) his preaching.

I read in Matthew 3:11, where it says "Baptized unto repentance "--"*eis*" repentance; it is certainly not "in order to" repentance. I ask if a man has to be baptized in order to repent? You can readily see that is not the correct idea, but it is the very same expression, the very same word, baptize "*eis*" repentance; then if you baptize "*eis*" repentance, and baptize "*eis*" remission of sins, it must mean the same, so I am baptized "*eis*" repentance, so I am baptized "*eis*" on account of the remission of sins. A man is hung for—on account of—a murder, not in order to murder; a man is put in the penitentiary for

stealing; he is not put in the penitentiary to make a thief out of him. You laugh for joy, you are not laughing in order to joy, but on account of the joy that is welling up in your soul. You weep for sorrow; you don't weep in order to sorrow; you weep on account of sorrow that already fills your soul, so I am baptized for the remission of sins, not in order to get remission of sins, but on account of the remission of sins.

Now, ladies and gentlemen, I will pass from that, as I do not care to spend too much time on one proposition, as I won't have time to do that. I will now give some of the scriptural objections, which I want to get in right on the start, some of the scriptural objections of the doctrine of baptism in order to obtain salvation.

1: Those who live nearest the water live nearest to Jesus Christ, if the doctrine of baptismal salvation is true.

2: When the weather is dry, it is harder to be saved than it is in wet weather, if salvation by baptism is true.

3: A sinner suddenly meeting death may get forgiveness for any sin, except this failure to be baptized, according to the doctrine of salvation by baptism. Then that makes it the sin against the Holy Ghost, for we read in Matthew 12:31 where Jesus Christ said that all sin except the sin against the Holy Ghost shall be forgiven, and that shall not be forgiven among men. I can get forgiveness for every sin except the sin against the Holy Ghost. If a failure to be baptized is a sin against the Holy Ghost, we cannot get forgiveness for it, and we cannot go to heaven without being baptized, since the Lord will forgive me for any sin, except the sin against the Holy Ghost; if there is no forgiveness for it, we must

be baptized or go to hell, for it is the sin against the Holy Ghost, which is absolute nonsense on the face of it.

4: The Lord is nigh unto them that are of a broken heart. Psalms 34:18; yet, says Elder Borden and his crowd, he is near only to those who come to the water and who are wading out into the water.

5: If nobody is saved except those who have been immersed in order to obtain remission of sins, then nobody will be saved except Borden's crowd, Mormons, Soul Sleepers and Christadelphians, hardly enough to make up the one hundred forty and four thousand.

6: If salvation comes in the act of immersion, then we can measure the distance of Christ with a tape line. Show me how far it is to the creek, and I will tell you how far it is to the Savior.

7: If salvation comes in the act of baptism, then salvation ebbs and flows as the water falls and rises; so then salvation will be easier in wet weather than it is in dry.

8: If salvation comes by baptism then a man must get the consent of another man, before he is saved, and I put my salvation in the hands of another man, so, ladies and gentlemen, you see the absurdity of the proposition, and sometimes they do refuse to baptize a candidate; yes, sir, sometimes they refuse to baptize you, when you call on them. Right here in the State of Arkansas, Bynum Black, one of the strongest representatives of the gentleman's church, refused to baptize a man, and he publicly acknowledged it, in my presence, because that man, after he made the confession in the morning, and was going to be baptized in the afternoon, while he was taking dinner, he made some slighting remark; he said he "felt a lump

growing on his back," because he would soon be a "camelite" now. I asked him why he didn't baptize him, and he said "because he committed sin." I said I thought that is what baptism is for, and we don't have the sin taken away until we are baptized. And then Elder Joe Blue also refused to baptize a girl who had publicly confessed the Savior, and the reason that he gave was that somebody came to him and told him that she was a bad character. I said, "Blue, why didn't you baptize her?" "Why," he says, "she is a bad character." I said, "That is exactly the kind that baptism is for; baptism is intended to wash away their sins." So in two cases, to which affidavits can be made, they have been refused salvation at the hands of men, for salvation depends on baptism, and two well-known men, at that, refused to baptize them.

Very well, I will make another argument.

No. 1. In Christ's sermon on the mount baptism is not mentioned. It is marvelous that he did not give baptism as the plan of salvation there, if he had intended to add it to the plan of salvation.

2. Our Lord's talk with Nicodemus, as I have just discussed it, never said a word about baptism, unless "born of water" means baptism, and I have shown you plainly that it cannot mean that.

3. In Christ's conversation with the woman at the well, John, fourth chapter, he said that she could have salvation for the asking: "If you will ask, I will give you living water, and it will spring up a well of water in you which shall give everlasting life." But not a word said about baptism!

4. In Christ's conversation with the rich young ruler, Mark 10, the Savior never said a word about baptism. He

wasn't the kind of preacher that Elder Borden is and his fellows are. If a man were to come to them and ask them what to do to be saved they would tell him to be baptized, but here comes a young man, a ruler among the Jews, who asks what he should do to be saved, and Jesus never said a word about baptism. Why did he tell Nicodemus to be baptized, if John 3:5 means baptism, and then didn't tell the young ruler? You see it is absurd on the face of it.

5. Stephen's discourse, in Acts 7, he never said once a thing about baptism.

6. In Paul's long discourse, in Acts 13:14-44, not a thing is said about baptism, although he was telling the people how to be saved.

7. The decision of the council at Jerusalem, Acts 15, where they were sent up to ask what things we must observe to be saved, and not a word was said about baptism.

8. In Paul's long discourse, Acts 17, not one word was said about baptism. Strange these Bible preachers, none of them, said anything about baptism in their preaching. If they had been like my friend Borden and his people that would have been about all they talked about.

The next Scripture I will introduce is Mark 16:16, "He that believeth and is baptized shall be saved." That is undoubtedly my passage of Scripture. Let me give you some illustrations as to its meaning. Mark you, I gave you eight or nine where it says that the man that believed is already saved; baptism only becomes a formal part of it; I will give you a few illustrations.

"He that marries a wife and takes her home shall be a husband." What is necessary to be a husband? Marrying a wife is the necessary thing, and whether he ever takes her home, she is still his wife, but taking her home is the

common-sense thing to do. He that believeth has salvation, whether he ever is baptized or not, but baptism is the common-sense thing, because it brings joy and comfort. If we went on without having it done, we would still be saved.

Again, "He that buyeth a horse and bridles him shall own the horse." I could buy a horse and own him, whether I ever put a bridle on him or not, but it would be the sensible thing to do, to put a bridle on him. Being baptized is the formal, common-sense thing in connection with being saved.

Baptists do not hatch out in the water; they are hatched outside of the water and go to the water afterwards.

Everything said to be necessary to salvation terminates in faith. I want to give you the different things said to be necessary to salvation.

1st. We are said to be saved by grace (Ephesians 2:8-10); that is, grace is the source.

2d. We are said to be saved by Christ (Matt. 1:21); that is, Christ is the agent.

3d. We are saved by blood (Ephesians 1:7); that is, blood is the price.

4th. We are saved by faith (Romans 5:1); that is, faith is the medium or condition.

5th. We are saved by hope (Romans 8:23, 24). As to our bodies (Romans 8:23), we wait for the redemption of our bodies.

6th. We are saved by works (James 2:21); works is the demonstration, the outward manifestation of salvation.

7th. Saved by baptism (I Peter 3:21); that is, it is the figure of salvation; salvation comes by faith; baptism is the figure of it.

So all these seven points are not contradictory ways, and they are not cumulative, neither contradictory nor cumulative, but they illustrate the different phases or different sides of the same subject, and all terminate in faith, so, whatever may be said about salvation by faith, or salvation by baptism, it all runs back to salvation by grace through faith.

It seems to me that the proposition is already established, but I will introduce just one other argument, in the two minutes I have before me.

I will introduce one other, and that is the case of Saul of Tarsus, Acts 22:16: "Arise and be baptized and wash away thy sins." That is the case of Saul of Tarsus. What is meant by that? I want to notice here what Mr. Alexander Campbell says about it. Page 516, *Campbell and Rice Debate*, here is what he says: "The water of baptism, then, formally washes away our sins; the blood of Christ really washes away sins. Paul's sins were really pardoned when he believed, yet he had no pledge of the fact, no formal acquittal, no formal purgation of his sins, until he washed them away in baptism." So the real thing is in the blood, the real thing is through faith, and the formality of it is in the baptism, so "Arise and be baptized and wash away thy sins" means wash away thy sins formally or symbolically.

Time expired.

MR. BORDEN'S FIRST REPLY.

Gentlemen Moderators, Ladies and Gentlemen:

It is certainly a great privilege to me to be able to be here this morning. I feel complimented that I am feeling

so well this morning and feeling so good over this debate. I have known some men to fall down after they had been replied to, but never before did I know a man to fall down before he was answered at all. I never saw a man, in my life, so completely fail in argument as Mr. Bogard has. There is really no need to tell you that. I am not going to make any remarks about the people of this county as Mr. Bogard did. He has rather left the impression that our people could come down here in these bottoms and preach any old thing and the people are so ignorant they would believe it. I want to tell you that the intelligence of the people of Jackson county will stand up with the intelligence of the people of any other county in the State, or any other State in the United States. I am glad that the intelligence of this county is not to be estimated by Mr. Bogard. I am confident that there are many scholars in this county, to whom Mr. Bogard could go for information, which I think has been clearly shown you.

His proposition reads like this: "A sinner is saved by grace through faith *before* baptism." He has undertaken to prove that a man is saved by grace, through faith, and I don't deny that at all. Every passage he read that says a man is saved by faith I believe, every one that says a man is saved by grace, I believe, but I want to know how many places Mr. Bogard has brought up says that a man is saved "by grace through faith BEFORE baptism?" If the expression "*before baptism*" had not been in the proposition, I never would have signed it, because if there is anything on earth that I do believe it is that a man is "saved by grace through faith," but I do not believe that he is saved "by grace through faith *before* baptism."

Now, Mr, Bogard has not brought up a single pi-ace

where it says that a man is saved before baptism—"by grace, through faith, before baptism"—not a single place has he brought up. It is his business to bring up a case where a man was baptized, and then show that he was saved by grace, through faith, *before* he was baptized. He cannot do that. He may work on it all day, and of course I know the place where he will undertake to prove it, but he can't get it there to save his life, so you can rest assured that Mr. Bogard has already failed on the proposition, for if it had been there Mr. Bogard certainly would have introduced it on the start.

Now, he was so completely undone yesterday that his only show was to try to run in a lot of passages and then boast, like a little "two-by-four" lawyer, that he had said more than the other man, therefore had won the discussion. Anybody has sense enough to know that when a man is whipped he undertakes things like that. It shows littleness on his part. No doubt he has put it in the minds of his Baptist brethren that he brought up so many passages that Borden didn't notice, and he made so many arguments that Borden didn't notice when what he said was just a rehash of what had been said before. Mr. Bogard need not think that these people are so ignorant that they will believe they are new arguments. Besides that, this book will not only be sold in Jackson county, but it will be sold all over the United States, and I am glad that it will. People may read for themselves and see what arguments he made. I would not have mentioned that if he had not boasted of it yesterday and then made mention of it again this morning.

He said that it was man's disposition to want to glorify himself, and for that reason God had not given man any

work to do in order that he might be saved, because if a man did the work that God had given him, then he got the glory for it, and took all the praise to himself, and would say that he had helped to save himself. Now, Paul says in I Corinthians, "God has chosen the foolish things of the world to confound the wise, and the weak things of the world to confound the things which are mighty, and the reason was that no man should glory in himself, but as it is written, "he that glorieth, let him glory in the Lord." A demonstration of that fact is brought up in the falling of the walls of Jericho. The Israelites had to go around the walls for six days, and on the 7th day they had to go around seven times, and then blow the trumpets and shout before the walls fell. Is there any man with so little intelligence as to think that there was any virtue in their work, except as obedience to God? When Naaman dipped seven times in the river of Jordan he was cleansed from the leprosy. Naaman had too much sense, notwithstanding God told him to do that, to place any virtue in water. The blind man went and washed and came seeing. Any man could look at the washing and see that the waters of Siloam did not bring back his eyesight to him. No man of intelligence would say a thing like that. Mr. Bogard says if a man does anything at all in order to be saved that he takes all the glory to himself. Mr. Bogard can say that, but I will tell you the people of these bottoms won't believe it, because they have too much sense.

He read where Campbell gave the meaning of faith, and said, "If I can prove that this faith comes before baptism, then I have established my proposition." Now, if Campbell had come right out and in plain words said that a man was saved before baptism I would not have to take

it. I don't have to believe what Mr. Campbell said, because he is not my guide, any more than Mr. Bogard is. Brother Campbell never did write a book and have a church adopt it as its creed, and turn people out and take them in the church by it. Brother Campbell did translate Acts of Apostles, but when he says that Mr. Campbell translated the New Testament, the "Living Oracles," he misrepresents the fact. It is not "Campbell's Bible." You have misrepresented him. Alexander Campbell translated Acts of Apostles, and that is all. Mr. Bogard goes down in this book, ladies and gentlemen, as misrepresenting the facts in the case. The reason Campbell referred to it as his edition was because he printed it, like I would refer to a book that I had printed and call it my edition. But suppose he had translated the New Testament, would he not have had as much right as the King James translators? I want to know if you will accept the King James translators. Did the Baptists ever translate the New Testament? Was Wickliffe a Baptist? If he was, he translated it before Campbell's edition was printed.

Let me go on still further. He brought up a statement like this: "He that believeth hath everlasting life." We went all over that ground yesterday, and I proved beyond a doubt that we will have eternal life in the world to come. I showed the prophetic meaning of "hath," "is" and "shall," and there is no need of bringing it up in this proposition.

He brought up the statement, "He that believeth is not condemned," which I find in John 3:18. It amused me very much to see him bring that up again. I will take that up and read it: "He that believeth on him is not condemned." That is Mr. Bogard's reason for believing that

salvation is before baptism—that is, he is saved as soon as he believes, because "he that believeth is not condemned," but did you notice he stopped reading when he got there, but I will read it all. "He that believeth on him is not condemned: *but* he that believeth not is *condemned already*." Then if "is not condemned" means that he is saved so he cannot ever be lost, the same would be true with the other, and the man who is condemned already is just as sure for hell as a dime is for a ginger cake. Then the man that is condemned never can be saved. The rule must work both ways, so he has made a failure on that. He will always introduce the part that suits him, but doesn't read the rest of it. Let me go on. He brings up the statement where it says "Purifying their hearts by faith." Paul makes no difference between the Jews and Gentiles, purifying their hearts by faith. Now, ladies and gentlemen, it seems to me like he argued differently yesterday, when we were on the operation of the Spirit. His position was that man was so totally depraved and his heart was so depraved that there must be an operation of the Spirit on his heart independent of the written word; or as he expressed it, "separate and *apart* from and in *addition to*." I understand from his argument that the Spirit must act upon the heart before a person can believe but now, he says that they *believe in order to purify the heart*. Which time was he telling the truth? You never saw a Baptist preacher in your life, that would not contradict himself. I want him to read a statement that is found in James 4:8; I think that will help him out on this question. "Draw nigh to God, and he will draw nigh to you. Cleanse *your hands, ye sinners*; and *purify your hearts, ye double minded*." And how in the world is a

man to purify his heart by faith, if God does it before faith.

I now call your attention to I Peter, 1:22: "Seeing *ye* have purified *your souls* in *obeying the truth*, through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently." I want to know if a man's heart is his soul, or can he purify his heart and not purify his soul, or can he purify his soul and not have a pure heart? If he can, the soul and heart are not anything alike, and not even connected with each other. You purify your souls in obeying the truth. The first passage I read was James 4:8.

Now then, he brings up Galatians 4:20. I am glad he has decided to bring up those passages that I generally use on my affirmative, for it will bring us to the issue that much sooner. He introduced Acts 2:38, and other passages along the same line. I am glad he did it, so we can come to the issue on this question right on the start.

Galatians 3:26, "We are all children of God by faith in Christ Jesus." Of course, but read the next verse: "For as many of you as have been baptized into Christ have put on Christ." Do you know the meaning of the word "for" there? It is from "gar" and connects with what preceded, and shows how they got into Christ by faith. How? By being baptized into Christ they put on Christ and were saved.

Listen, ladies and gentlemen, he says he has arguments that he expects to make a little later on. He wants to wait just a little bit. I tell you friends, if you knew what they were, you wouldn't blame him for wanting to wait. I think I would wait too.

We may put him on formally or symbolically or figuratively. Just suppose we put him on symbolically; that is one sense in which we are not saved until it is done. If we do not put him on formally, until we are baptized, then we are not formally saved until then. If he says it is simply a figure, then we are not figuratively saved until we are baptized. Then, according to his own doctrine, a man is figuratively unsaved until he is baptized. Isn't it a fact that a man must be saved in every sense of the word in order to go to heaven? Can a man go to heaven and be symbolically unsaved and formally unsaved? Is that the idea? No, sir, I do not think such an idea as that is conveyed in the word of God at all. It just plainly says, "we are all children of God by faith, in Christ Jesus." The next verse tells us how that is true.

I can tell you his little theory on it. I have heard him debate this question before. He says there is no water baptism about it, notwithstanding it says *baptizo*, and Mr. Bogard says *baptizo* is "to dip," and every time he baptizes a man, he dips him. He doesn't put him in and let him stay; but he puts him in and takes him out; not only immersion, but emersion, it is both of them. Immersion and emersion, is going in and coming out of, and that is the meaning that Mr. Bogard will give to the word *baptizo*, and that is the word used in this place. He will say this means "*plunged into Christ*," and there is no water about it. That is just the way the Holiness and Christadelphians do. One knocks the water out of this passage and the other knocks the Spirit out of John 3:5. Mr. Bogard says it doesn't mean water, but it means something else. If it means that in this case, it means the same in Romans 6:3-4, where it says "We are baptized into Christ," and

also "baptized into his death." If it means we are plunged into Christ and into his death in one place, it means it in the other, and there is no baptism into Christ. They will have to take their signs down and say there is nothing to baptism. I want to read some from this little book, called "*Baptism into Christ*," by Mr. A. J. Gordon, D. D. I presume that Mr. Bogard will recognize him as authority, for he says "As many of you as have been baptized into Christ, have put on Christ," Galatians 3:27. He believes it is water baptism. "Know ye not that so many of us as were baptized into 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." Rom. 6:3-4. Also "Buried with him in baptism wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead." Colossians 2:12. Does he mean water baptism? Certainly he does.

I want to read on the sixteenth page: "How vividly in the momentary chill and darkness of the grave of baptism do we taste his death who suffered for us all! And in the exultant uprising, the quick recovery of the bated breath that follows, how fully do we seem to enter into the joyful experience of his quickening! . . . So by this memorial let the Christian know and remember that he has been quickened with Christ: that henceforth his place is on resurrected ground, and he can fix it no where else without dishonoring his Lord."

Let me read again on the 17th page: "If unmindful of his accomplished justification by faith, he yet lingers under the law, let him hear the bridal vow, *which in baptism*

sealed him to the Lord Jesus, condemning him; 'ye are become dead to the law by the body of Christ, that ye should be married to another, even to him who is raised from the dead.'"

There are several other places that I could read in the same book. Do you want to refer to that Mr. Bogard? Here is the book. I want to offer it to him, because I want him to have a chance to reply to it.

I want to read a statement from "*Baptist Position and Position of Baptists*," written by Mr. Love, who was once editor of the Baptist Advance. "Now we want to say that God makes too much of baptism, and links it too closely with salvation, for men who have souls to be saved to trifle with it." (Mr. Bogard thinks he can afford to trifle with it, but Mr. Love says he cannot. That is the difference in the two men.) "The only duty which God commands to be performed in the name of the Father, and of the Son and of the Holy Ghost, cannot be an unimportant one. See how closely it is connected with salvation in the following passages from God's word:

'He that believeth and is baptized, shall be saved.' (Mark 16:16). Baptism does not save. It is only for the believer, and the believer has everlasting life. Faith and love question not but compel obedience. Disobedience is always dangerous. 'Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins.' (Acts 2:38) 'Arise and be baptized and wash away thy sins.' (Acts 22:16) 'The like figure whereunto even baptism doth also now save us.' (Peter 3:21).

Let no one say we are teaching salvation by water. (What made him say that? These passages look so much like baptism in order to salvation that he was afraid

somebody would think he was teaching salvation by water.) We only give you God's words, and tell you where in your own Bible you can find them. But we do say that in these passages God too closely connects baptism with salvation for us to trifle with it.'

The Pharisees and lawyers rejected the counsel of God against themselves being not baptized. I don't know what their excuse was, but their doom was awful.'" Page 33. I have some other things I want to call attention to.

Ephesians 2nd chapter, "Not by works lest any man should boast." I believe that, but I don't believe a man is saved "by grace through faith, *before baptism*."

I John 4:7: "He that loveth is born of God." Listen, ladies and gentlemen, he undertook to prove by this, that man is saved before baptism, and says that the moment a man loves, he is born of God. Listen, I thought he said on yesterday that the very minute a man *believed*, he was born of God. If he is, ladies and gentlemen, I want to know if a man can love God, if he doesn't believe in him. I want to know which precedes the other. If a man is saved the very minute he believes, I want to know how the Bible can say that love saves him? Does he love because he is saved, or in order to be saved?

Then he goes to John 3:5, and says it has no reference to baptism. He says, that if "born of water" means baptism, then "born of the Spirit," means spirit baptism. Now, ladies and gentlemen, of course these things confuse some people and he thinks that these people are so dull they cannot see anything, but they believe what we preach. I want to state right now, that there is not a scholar in the world that will come right up and agree with Mr. Bogard on this question. There is not a scholar that will admit

that Mr. Bogard is correct on this passage. I challenge him to bring a scholar that will take the position he does on John 3:5. It is not grammatical; it is not reasonable; it is not even good common sense to take a position like that. I know whereof I speak. He says that "born of water *and* Spirit," should be "born of water *even* Spirit," that "*kai*" ought to be translated *even*. He brought up several places where "*kai*" is translated "*even*." It has three meanings: "*and*," "*also*" and "*even*." In these scriptures he quoted it means "*even*," and he takes the position that it ought to mean "*even*" here, but he does not give one logical reason why it should. There is not a grammarian on earth that will say he is correct on it. There is not a Greek scholar on earth that will say he is right on it, because "*kai*" is translated "*even*" in some other place, doesn't prove, that it ought to be translated that way here. There is a place where it could be translated "*even*." "The Father, *even* God." In that case it can be translated "*even*" because God is the Father. God and Father are the same. Listen, friends, "born of water and the Spirit." How does it read? Notice the punctuation. "Born of water and the Spirit." There is no comma after water, and if it was "born of water, even the Spirit," it must of necessity have a comma after "water" to make it mean that.

Here is another argument that I want to make. Notice that "water" is a common noun, and "Spirit" is a proper noun. Proper nouns and common nouns are never *even*. A man cannot grammatically, logically or reasonably translate "*kai*" "*even*," when it stands between a common noun and a proper noun. Water begins with a small letter and is a common noun, "Spirit" begins with a capital and is a proper noun. "*Kai*" could not be translated "*even*" here

because water is not Spirit in this place, and there is no law of language that would allow such construction. It would be equal to saying "born of the *Spirit, and Spirit*."

He mentions this woman at the well, to whom Jesus said he would give water to drink, and she should never thirst, and said that water meant Holy Spirit, and therefore it ought to be that way, in John 3:5. What an argument! I could say, "Judas went and hanged himself," "and do thou likewise," and there would be as much sense in it as there is in what he said. It is a shame for a man to try to palm such stuff as that off on people, but he thinks you people in the bottoms haven't any more sense than to believe it, so I reckon he is rather elated over it.

I will leave that for the present, and reply to one other little thing that he mentioned. He said, "If it means 'baptized of water' it ought to mean 'baptized of Spirit.'" Ladies and gentlemen, here Jesus Christ said, "Except a man be born of water and the Spirit." The Greek word here is "*gennethe*" and it means "to generate," or "to be born," "to beget of father, to be born of mother." "Except a man be born of water and the Spirit." He is born of both water and Spirit. The birth is of the Spirit just as much so as it is of water. The fact of the business is that "*gennethe another*," from which we have the expression "born again," means "to regenerate," "*bring into a new state*." The real truth is that man comes out of Satan's kingdom into God's kingdom, and it takes water and Spirit to bring it about. That is the true idea of that passage, and that is the reason why it is said that "except a man be born of water and the Spirit." Jesus said to him: "Art thou a master in Israel, and knowest not these things?" Mr. Bogard says: "Here is Nicodemus, a master in Israel, and

he did not know anything about baptism." Of course, Nicodemus didn't know anything about baptism, and that is the reason he did not understand Jesus. "Art thou a master in Israel and knowest not these things?" It is pertaining to birth, and Jesus says "That which is born of flesh is flesh, and that which is born of the Spirit is spirit." It pertains to the inner man, while the first birth pertained to the natural man.

He next brings up the Greek word "*eis*," and I see right now that he is terribly bothered about it. Why is he bothered about it? Because we find in Acts, second chapter, Peter said "Repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins." The Greek preposition in that place is "*eis*;" the phrase is "*eis apresin amartion*." Now, since Peter says "Repent and be baptized, '*eis*' remission of sins," Mr. Bogard is afraid that we are going to try to prove that that is "*in order to*," "*unto*," or "*into*." Mr. Bogard wants to prove that "*eis*" does not mean "*in order to*" in this place. Let me tell you, the Greek preposition "*eis*," as Mr. Bogard knows, has about twenty-five or thirty meanings, and may have a little more, but I think it is about that many. There are a great many definitions to it, but not one time does any scholar intimate that in Acts 2:38 it ought to be translated any other way except "*in order to*," "*unto*," or "*into*." That shows why they are baptized. These Baptists think they are baptized because of remission of sins. Notice, baptism is to the man who is a penitent believer. We so state in our propositions for debate. It is baptism that is "for the remission of sins," but it is baptism to a *penitent believer*. No man can say that it is by baptism alone, for baptism is to a penitent believer. The man must be changed. The

man must change his life. Listen, let me tell you right now, Mr. Bogard, I want you to hear it: *Every change* that takes place IN A MAN HIMSELF must take place before baptism—every one. Salvation is one thing, and repentance is another. Baptism does not change a man, but it changes his state, that is all. When a man repents of his sins, when he quits his meanness, and wants to live right, then he is baptized in order to the forgiveness of his sins, that God has written in heaven against him. Remission of sins takes place in heaven, and not in us. That is the reason why we say we can not feel the remission of sins. We can feel repentance, we can feel good when we say we want to serve God. The change that takes place *in a man* takes place before baptism, but God does not remit our sins until after baptism, and there is no way to get around it.

We now come to his statement, with reference to what Mr. Campbell said about Acts 2:38. I care nothing about what Campbell said about Acts 2:38. I am not here trying to prove my proposition by Brother Campbell. Whether Brother Campbell is the first man that said it ought to be translated "*in order to*" or not, I do not know. I have here Mr. Hackett's position on the meaning of the preposition "*eis*" in this place. Let me read *its* "*Eis aphetin amartion,*" in order to the forgiveness of sins. We connect naturally the words *eis aphetin amartion* with both the preceding verbs. This clause states the motive or object which should induce them to repent and be baptized." In the above we find Mr. Hackett's position on "*eis aphetin amartion.*" That is all I bring it up for. I care nothing about what Mr. Hackett believes, for he believes just like my friend, Mr. Bogard, when it comes to the design of bap-

tism. Mr. Bogard says that "*eis*" means "*on account of*," and Mr. Hackett says it means "*in order to*." It is just a difference between Mr. Bogard and one of his brethren. Which one of them is right? Mr. Bogard only has three years in Greek, and Mr. Hackett is able to translate and to give a commentary on Acts of the Apostles. Mr. Bogard is absolutely unable to do it, from a scholarly standpoint. I know what I say, friends, and that is why I am so positive about it. There are others who take exactly the same position on that, and I intend to refer to them before this debate is over. Let me give you another argument, and I want you to not forget it.

Peter says, in Acts 2:38, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins." Inhere is the expression "*for the remission of sins*." It is from the Greek phrase "*eis aphen amartion*—" When it is used in that way, preceded by the verb, as it is, and followed by "*the remission of sins*," what is its meaning? Let me give you a similar expression in Matthew 26:28 we find that Jesus says, "This is my blood, which is shed for many, *for the remission of sins*." There is the very same phrase "*eis aphen amartion*." One is "Be baptized *eis aphen amartion*"—for the remission of sins, and the other is, Jesus shed his blood "*eis aphen amartion*"—for the remission of sins. Be baptized "*eis aphen amartion*." Now, if it means "*on account of* remission of sins" in one place, it would certainly mean it in the other. There is not a Greek scholar on earth who will say that these two expressions do not mean the same. If he knows of any, let him bring them up, or it will go down in this debate that that argument has not been answered.

The Bible tells us that we are baptized into Christ. "Bap-

tized *eis* Christ." Mr. Bogard might try to make the argument that man believes *eis*—into—Christ. Let me illustrate it this way: When we find a verb that expresses motion preceding the preposition *eis*, then *eis* may be translated "*into*." For instance, I say, "I walked into the house," *walked*, is a verb of motion and shows how I got into the house. I walked into it. I could not say I believed into the house. Why? Because believed is not a verb of motion. It does not express motion. When *eis* is used in this sense, it absolutely cannot be translated "*into*." I will ask him this question: Does a man believe into Christ? I have asked him the question before, but he never has answered it. When I asked him before he said: "Borden, you must think I am a dunce, [or some such expression like that], if you think I am going to step into a trap like that." He wouldn't answer it. He wouldn't say that a man could believe *into* Christ. Will he take the position now? If he does, he will certainly put himself where scholars will only shudder when they read his writings, and declare that he is not an educated man.

Let me go on still further. I only give that as a sample Now, he brings up John's baptism, and says that John baptized *eis* repentance. Would you say that they were baptized unto repentance of sins? Certainly not, because Bogard admits that a man must repent before baptism, but he says they are baptized "*on account of*" repentance. I am surprised that the man would take such a position as that.

Let me read a little about John's baptism. "Baptism of repentance." In Mark 1:4: "John did baptize and preach the baptism of repentance." I want to know what kind of repentance it was that was called the "baptism of repentance" for the remission of sins? The fact is, that in this

place, it means *reformation*. He preached the baptism of "*reformation*" for the remission of sins. Were those people saved before baptism? If so, they were saved before Jesus ever shed his blood. They were saved before Christ died; before he was offered as a sacrifice; because Jesus had not yet shed his blood. Mr. Bogard admitted himself that we are saved by his blood, so they were not saved before baptism. The second is Mark 1:5: "The people of Judea and of Jerusalem were baptized by him in the river of Jordan, *confessing their sins*." He baptized his people; *confessing their sins*. It is the very thing that John preached. John was the messenger, and that was a preparatory baptism. A baptism of reformation.

The next is Luke 3:3: "And he came into all the country about Jordan, preaching the baptism of *repentance for the remission of sins*." When these people were baptized *unto repentance* they were baptized *unto the reformation*, that was to take place in the future, which had reference to taking away the old law and bringing in the new. I believe Mr. Bogard knows that just as well as I or any other man. Now, then, he makes a play on the meaning of the English word "*for*." He says "a man is hung *for* murder." He is not hung *in order to* murder. He is hung *because of* the murder or *on account of* the murder;" and he reasons from that that Acts 2:38 ought to be *on account of* the remission of sins. The English word "*for*" is an ambiguous term; it means "*on account of*" as well as "*in order to*." Sometimes it is from "*peri*" and sometimes it is from *eis*." In Acts 2:38 it is from "*eis*," and doesn't mean "*on account of*." It means "*into*," or I might say, "*in order to*," or some expression like that. I want to read from Mr. Wilmarth, one of the gentleman's brethren, "We are gravely told that if we

render *eis*, in Acts 2:38, *in order to*, we give up the battle, and must forthwith become Campbellites; whereas, if we translated it *on account of* or *in token of*, it will be possible for us to remain Baptists. Such methods of interpretation are unworthy of Christian scholars."—*Baptist Quarterly*, p. 304.

"Shall we never learn that the truth has nothing to fear from a true interpretation of any part of God's word? When the Campbellites translate *in order to*, in Acts 2:38, they translate correctly. Is a translation false because the Campbellites indorse it?"—*Baptist Quarterly*, p. 305.

Mr. Wilmarth is a scholar, and is honest enough to tell the facts. He says he cannot translate "*eis*" "*on account of*," and still remain a scholar, because it is not scholarly in any man to take such a position as that.

Now, I want to try to hurry through and get to all that he said.

Now, he makes mention of that sin against the Holy Ghost, and says if a man is to be baptized to be saved, then it is a sin against the Holy Ghost to refuse to be baptized. I read from one of his own brethren, that the doom of the man who rejected it was awful. Now, friends, Mr. Bogard put that in his paper one time, and said it was such a wonderful argument. He went on to say he got up the argument himself. I grant that he originated it, because I never heard of such a thing before. I knew he didn't get it in the Bible. I asked him this question: "Can a man do anything for which he cannot get forgiveness?" His answer was "A man may be saved who openly disobeys God's commandments. Every man either 'openly' or 'secretly' disobeys God's commandments; but thank God gets forgiveness for disobedience." We may get forgiveness

for disobedience, but not by remaining in disobedience. I can see how an unbeliever can get forgiveness, that is, by believing, but how can a man who has refused to be baptized get forgiveness for it, without being baptized? So, everyone of you must admit that he can get his sins forgiven. No man can be forgiven while in disobedience. Mr. Bogard has either admitted it himself or he denies God's word. Ladies and gentlemen, I put that in my paper, and I said to Mr. Bogard: "Can a man get forgiveness for refusing to be baptized?" He has been just as dumb as an iceberg. There was not another article in the Baptist paper on that question. It is ended, and he has no more to say. Time expired.

MR. BOGARD'S SECOND SPEECH.

Brethren Moderators, Ladies and Gentlemen:

I regret very much that Elder Warlick should be so on the mind of Elder Borden, and Elder Fry, and Elder Hinds, and the other representatives of his church that the folks around here begged him to bring him with him, and whose help he feels the need of so very much, that he should get up here in a confused condition of mind, and say that I had said that the people of Jackson County were not intelligent. I happen to have sold enough books and taken enough subscriptions to the *Arkansas Baptist* to have ten dollars in my pocket. I will give that to Elder Borden, if the stenographer will find anything in his notes anything like what he said I said, or where I said anything about the intelligence of the people of Jackson County. Does anybody "here remember to have heard me refer to the intelligence

of the people of Jackson County? Elder Whisnant says he heard me say it. I say that he didn't hear me say any thing of the kind. I will give you ten dollars if you will find it in the stenographer's notes. It is up to you to go to him at noon, and if he finds in his stenographic notes, where I said anything of the kind, I will give you ten dollars. The book will certainly not bear you out in any such statement, and it is absolutely a shame for a man to make a misrepresentation like that.

(Borden's Moderator: "You are wholly out of order, I think.")

I am replying to what he said, that I had referred to the intelligence of the people of Jackson County. I have never cast any reflection on any person, and the record will show it. It shows he is playing for sympathy and help that he feels very much in need of. I simply make that reply, while I feel certain the book will bear me out in it. He is simply trying to get up a little local prejudice to help him out over here, and create some local prejudice against me. I have held three debates in Jackson County with his brethren, and I have torn the earth up with them, and I have never referred, either directly or indirectly, as to whether the people of Jackson County were intelligent or not. I don't know whether you will send for him any more or not, but I will take the job if you do, and do him just as I have done this time, and as I have done with his brethren; once with Elder Black, at Plunkett; once with Elder Hinds at Grubbs, and again with Elder Borden. This is the fourth time with him. I respect the people of this county; very highly do I respect them; they have treated me very nicely. I could not have had any more courtesy extended to me by anyone. I say that here, out of the kindness and

love that I have for everybody. For him to try to create local prejudice is to show that the gentleman has run out of arguments, and that he knows he has been defeated in this debate.

I feel complimented very much, that he could not get to over half of my arguments, as the notes will show. I showed the seven things necessary to salvation, and numbered them from one to seven and he never referred to them. I also took up Mark 16:16, which he failed to get to. I said a good deal about other points, that the record will show that he was not able to get to, but possibly he will, as he has all day before him, and he can possibly do more than he has done in this first speech of the day.

He tells you that I have utterly failed. You never would have found it out if he hadn't told you, and, therefore, he thinks it is absolutely necessary to tell you that I am very much confused, and that I have failed, and all that, because he knows you never would find it out unless he told you, and, therefore, he must give you the information, for you would go away not believing it. But some of you are going to believe it, just because Borden said so, but you will go to heaven all right, for God has made arrangements for people who can't understand, for if you are incapable of understanding, he will take care of you. The people here know that Borden is overwhelmed, they know he is absolutely defeated, and I needn't tell them, and I don't have to get up every time I start a speech, like Elder Borden does, in each speech he makes, and tell them right on the start, that Bogard is very much defeated. Well, that will look very pretty in the book, and I just reply to it, because he has made himself so ridiculous before the audi-

ence, and before the readers of the book, which we are making.

He wants to know how many places in the Bible I found where baptism came after salvation; he wanted to know how many places I found in the Bible where persons were saved before baptism. Saved of course before baptism. He wants me to find those specific cases. I purposely avoided bringing them up in my first speech, because I wanted Elder Borden to land on John 3:5, because if I had brought them up in my first speech, he would have gone all around John 3:5, and let it alone. I brought that up first, and made Borden take his stand on John 3:5, in which he would say that the plan of salvation was laid down in John 3:5: "Except a man is born of water and the Spirit," is the plan of salvation stated by Jesus over there before Pentecost. I have already landed him at that place, and the plan is now stated, and the proposition is put so plain that nobody can get out of it, and he says that Bogard is very unlearned and everything is against him, on John 3:5. So Borden has planted himself firmly on John 3:5, and he says a man couldn't be saved without baptism, and that John 3:5 is baptism, according to Borden. The first day of the debate, Elder Borden said that the new dispensation did not start, and the new plan of salvation did not start and the new arrangement did not begin, until the day of Pentecost. Now he comes and says the plan is back there in John 3:5, three years before Pentecost. Which time did the gentleman tell the truth? If you have the plan of salvation back there, I will go back with you and keep you company. The Elder having planted himself yonder before Pentecost, and having Jesus Christ tell the people how to be saved, before Pentecost, I will walk back on the other side of Pentecost

and keep him company. I thank you for having gone back on the first day's debate so completely, and considering that the plan of salvation is back there in Matthew, Mark, Luke, and John, I will go back in Matthew, Mark, Luke, and John, and we will see what we find there.

I showed that John 3:5 did not mean baptism even though he should be able to sustain himself on other passages it does not mean baptism. Let me find what the Word of God says, back before Pentecost, back in Matthew, Mark, Luke, and John.

The first Scripture I will introduce is Luke 5:18-23: "And behold, men brought in a bed a man which was taken with a palsy; and they sought means to bring him in, and to lay him before him. And when they could not find by what way they might bring him in because of the multitude, they went upon the housetop, and let him down through the tiling with his couch into the midst before Jesus. And when he saw their faith, he said unto him, Man, thy sins are forgiven thee. And the scribes and the Pharisees began to reason, saying, Who is this which speaketh blasphemies? Who can forgive sins, but God alone? But when Jesus perceived their thoughts, he answering said unto them, What reason ye in your hearts? Whether it is easier, to say, Thy sins be forgiven thee; or to say, Rise up and walk? But that ye may know that the Son of man hath power upon earth to forgive sins (he said unto the sick of the palsy), I say unto thee, Arise, and take up thy couch, and go into thine house." So Jesus, not only forgave a man's sins, back before Pentecost, without baptism, but he proved it by working a miracle. Borden says the thing was going on back there, so the Lord himself contradicts him, and he told a man his sins were for-

given, without baptizing him, if John 3:5 means baptism. Luke 7:44-50: "And he turned to the woman, and said unto Simon, Seest thou this woman? I entered into thine house, thou gavest me no water for my feet; but she hath washed my feet with tears, and wiped them with the hairs of her head. Thou gavest me no kiss; but this woman since the time I came in hath not ceased to kiss my feet. My head with oil thou didst not anoint; but this woman hath anointed my feet with anointment. "Wherefore, I say unto thee, Her sins, which are many, are forgiven; for she loved much; but to whom little is forgiven, the same loveth little. And he said unto her, Thy sins are forgiven. And they that sat at meat with him began to say within themselves, Who is this that forgiveth sins also? And he said to the woman, Thy faith hath saved thee, go in peace." Mark you, Borden says the plan of salvation existed back there before Pentecost; during the first day's debate, he said it did not; in order to hold to John 3:5, he had to say it did and in order to do that, he went back on the first day's debate, and when he says the plan was back there in Matthew, Mark, Luke, and John, I go back to Matthew, Mark, Luke, and John, and show you what was actually done by Christ while he was on earth.

Luke 19:6-10: "And when Jesus came to the place, he looked up, and saw him, and said unto him, Zaccheus, make haste, and come down; for today I must abide at thy house. And he made haste, and came down, and received him joyfully. And when they saw it, they all murmured, saying, That he was gone to be guest with a man that is a sinner. And Zaccheus stood, and said unto the Lord: Behold, Lord, the half of my goods I give to the poor; and if I have taken anything from any man by false accusation,

I restore him fourfold. And Jesus said unto him, This day is salvation come to this house, forsomuch he also is a son of Abraham. For the son of man is come to seek and to save that which was lost."

Zaccheus was lost; Jesus came to save him and said, Salvation came that day. Borden says the plan was back before Pentecost, back there at John 3:5, for Jesus was talking to a Jew, Nicodemus, a man who was a ruler among them, and the Lord said that Nicodemus must be born again. Borden said that he meant baptism, and the Lord said to Nicodemus, you have to be born again; you have to be born of the Spirit. Borden says he was talking to a Jew under covenant relations, and what would apply to one would apply to another.

Luke 23:39-43: "And one of the malefactors, which were hanged railed on him, saying, if thou be Christ, save thyself and us. But the other answering rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation? And we indeed justly; for we perceive the due reward of our deeds: but this man hath done nothing amiss. And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily I say unto thee, Today shall thou be with me in Paradise."

Borden said yesterday that Paradise meant the resting place of the saints, the resting place of the redeemed, where they waited for the resurrection of the dead. So Jesus, according to Borden, took that man to that resting place of the saints, into the Paradise of God, and he did it without baptism, and without any chance of baptism.

Then, I come to John 4:10, where Jesus said to the woman at the well, and she was not a woman under cove

nant relation, because she was a Samaritan, and had no dealings with the Jews, and his disciples were surprised that he would talk to her, and Jesus said, "If thou knewest who it was that saith to thee, Give me drink, thou wouldst ask of him and get living water, which would spring up within you, a well of water springing up into everlasting life. Jesus said, I would give it to you for the asking, and she said, "Sir, give me this water, that I thirst not, neither come hither to draw." He there gave her that living water which he himself said was the Spirit, or else he went back on his word and failed to do it. Here was a woman not in covenant relation, and she was saved, because the Savior said he would give her salvation in answer to her prayer.

Unquestionably, there are five cases back there, to his supposed one. He supposes he has one, where I have five. I say his case does not prove it, because it does not mean baptism, in John 3:5; but if it does mean baptism in John 3:5 it makes Jesus Christ contradict himself, because we have five cases where people were saved without baptism, and if he told Nicodemus that he had to have it before he was saved that would make infidels out of us, so I believe this passage should be translated in harmony with the others.

Acts, 10th chapter, where men were saved before baptism, unquestionably saved; first of all, I ask the stenographer to put it down, and you to listen, that in John 14:17 Jesus said of the Spirit, "Him the world cannot receive." Now then, Cornelius, in Acts, 10th chapter, did not receive the Spirit before salvation, but he did receive the Spirit before he was baptized. Jesus said the world could not receive the Spirit. Then Cornelius was not of the world

at the time he receive the Spirit, and he received the Spirit before baptism, so then he was out of the world, saved by Christ before baptism. Mark you, I made the explanation, as the record will show, on the second day's debate, that there is a difference between the influence of the Spirit on the world and the world "receiving the Spirit." I illustrated it by the young lady who was influenced by the young man. Many a boy has brought influence to bear on a girl to make her to receive him, when she would not. No, the Holy Spirit influences men and brings power to bear on men, but they don't all receive him, and nobody does receive him until they accept Jesus Christ and have been washed in the blood of Christ, for Jesus Christ himself said "him the world cannot receive." Cornelius did receive the Holy Spirit before he was baptized; then Cornelius was not of the world, though living in it, before he was baptized, and got salvation of the Lord, and to prove that the Spirit was received before baptism. That is the answer. I will read to you how he received the Holy Spirit: "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." There they received the Holy Ghost. That proves that they were saved before the Holy Ghost came. Mark you—surely Borden won't get up here and say that Bogard said they were saved by receiving the Holy Ghost; surely he won't, when I said they could not have received the Holy Ghost until after they were saved, for Jesus Christ said plainly that they could not receive the Holy Ghost until after they were out of the world. "Him the

world cannot receive." Then Cornelius was a saved man before the descent of the Holy Spirit on him; he was a saved man before that baptism of the Holy Ghost; he was a saved man before he received the Holy Ghost; he received the Holy Spirit before he went to the water or baptism. Therefore he was a saved man before baptism, because nobody but a saved man could receive the Holy Spirit, since Jesus Christ said the world cannot receive him. That is unquestionably true, and there is absolutely no answer to that proposition.

That is all the advance argument that I care to introduce at this present time. I may in my next speech introduce some more. Now, I want to spend the remainder of my time in noticing what the gentleman has said, in this eleven minutes that I have. The gentleman says that Alexander Campbell did not get out a New Testament of his own, he merely published it. I furnished it here, and I read to you plainly where Mr. Campbell said, as plain as words could speak, that he did get out an edition of the New Testament, and that he did make changes in that New Testament, page 441—let it go down again: "When I published my edition of the New Testament, feeling myself authorized by the original and the style of the New Testament, *I departed in this instance, as well as in several others, from all other translations then known to me.*" I want to know, then, if he didn't do it, when he says he did? Did Campbell know what he did? Campbell, therefore, when he found out, according to his own statement, that Acts 2:38 meant "be baptized in order to the remission of sins," he went and changed the Bible to make it fit what he thought, and you fellows have followed right along in his footsteps, believing what he said, and thinking he gave a correct

translation, when he said *he departed from every translation known to him*; but Mr. Borden acknowledges he did translate Acts of Apostles, and that is where Acts 2:38 is found, and, therefore, he made changes here, even Borden being witness, and I gave you the exact date when he learned that. He was making preparations for a debate with Mr. McCalla, and he said he *was the first one to preach it on the American continent, and after he had preached it others took it up*, so he says he is the starter of this doctrine. It is a new thing, begun by man and not by God.

Elder Borden says that in John 3:18; "he that believeth not is condemned already, and he that believeth is not condemned," and he asked the question if he could get out from under condemnation. That is a hard question indeed. He can get out from under it because the power of God and the blood of Jesus Christ can take him out from under condemnation, but there is no such power as that offered to get him back into the same condition; looks like a child could see that. If it all depended upon the man it might be that he could not get out from under it. There is no such power to push him back in the same old condition again.

He said that on day before yesterday Bogard said that the heart was purified by obeying the truth. Bless your heart, I never said that. I said the Spirit had to come an 1 prepare the way for work, and the man would believe, and the belief would bring purity of heart. I didn't say that man was purified by the Holy Spirit, and then could believe—nothing like it; he and his people don't seem to be able to understand plain statements when made from God's Holy Word. I Peter 1:22. That has reference to Christian

people who lived right, kept themselves clean, and not with reference to a sinner becoming a child of God.

Then again he noticed Galatians 3:26, 27. Elder Borden says this is not a verse on my side. There is not a single verse in the Bible on his side. I introduced them because they are on my side, and misunderstood by your people. I brought them up to show you your error.

Galatians 3:26, 27, and Acts 2:38 are two passages that are coupled together, and I said I would give my interpretation in my next speech, and I will. "We are all children of God by faith in Christ Jesus, for as many of ye as have been baptized into Christ have put on Christ." The word "*baptizo*" means "*to plunge*," as he knows, and this dictionary will tell him and others it means "*to plunge*." "*As many of you as have been plunged into Christ have put on Christ*," not as many as have been plunged into water; it does not say water; as many as plunge into Christ put on Jesus Christ. It does not say Holy Spirit, either; it does not say Spirit. It does not say water; it does not say plunged into Christ; but it is *as many as have been plunged in Jesus Christ*. Romans 6:3-5, "As many of you as have been baptized into Christ have been baptized into his death;" therefore, we are buried with him by baptism into death; like as Christ was raised up from the dead by the glory of the Father, therefore we should walk in the newness of life." Listen: "As many of you as," to use the correct translation—"*As many of you as have been submerged or plunged into Jesus Christ have been submerged or plunged into his death*;" "therefore (for this reason) we are buried with him by baptism." The waters of baptism come because we have had the real thing, by really being plunged in Christ; therefore, on account of this, because

we have been actually plunged or submerged into Christ, we are buried symbolically with him in baptism. The next verse: "For if we have been planted together in the likeness of his death we shall be also in the likeness of his resurrection." What is baptism? A likeness. You might as well say you couldn't have a likeness of your wife taken, you would have to have a likeness before you had a wife. A man came to us the other day and said to Elder Borden and me, We want to have your likeness taken, and we offered some excuse. I suppose that would have brought us both into existence by having a picture taken. We had to have an existence before we could have had a likeness taken; since we have not actually been buried with Christ in the earth, therefore, on that account, we have a likeness of it in burial of baptism. Very well, he says, if we are saved figuratively in baptism, are you "figuratively saved until you are baptized? No. I have got my actual wife, but I can't have the figure or likeness, until a picture is taken, but I take the wife and have the picture made next. I don't have the figure of the wife first. So, I have salvation first, and I have the glory of God first. I have myself submerged in Jesus Christ first. I become a child of God first, and then have the picture taken of it. I haven't got the figure of it, of the Christian, until after baptism, but I have the thing itself. I got the wife first, had the picture taken of her next. My mother was in existence first; I have a picture of her next. My salvation exists first, and I get the picture next.

But, he quoted from Gordon and from Love, in which they said that baptism was closely linked with salvation. It is, but it is not previous to it; it is on the after side of it, after we get salvation, baptism links us on the other

side, and it is not linked on before, but it comes after. He next touched that sin against the Holy Ghost. He said you can't get forgiveness unless you are baptized. Bless your life, if you are baptized, you don't need forgiveness. Do I need forgiveness for fulfilling the law? No, sir, it is when I break it, so if I break the law, by not being baptized, can I get forgiveness? So, if the only way I can get forgiveness is to be baptized, if I neglect to do that can I get forgiveness for it? Can I get forgiveness for leaving it off? And if I can get forgiveness for leaving it off, is it an essential to salvation? The Bible says that all manner of sin and blasphemy shall be forgiven, except sin against the Holy Ghost.

We come now to certain scholars in which they said "eis" meant "*in order to*"; "yes, they said it was "in order to" but in order to proclaim or declare salvation, and not in order to obtain it. That was their position, and when the gentleman quoted from Mr. Hackett, he failed to turn over to Acts 22:7, where Mr. Hackett says baptism is a sign of both repentance and faith which are the conditions of salvation. Hackett explains himself: "Baptism is a sign of repentance and faith which are the conditions of salvation."

The gentleman has asked me if I will take the position that we believe "*eis*" Christ, "into Christ." Yes; I didn't back yonder when I didn't know as much as I do now. I was a little afraid back yonder three years ago, but I have learned all about it now; I have learned a little better. *We believe into Christ.*

Acts 16:31, it says, "Believe on the Lord Jesus Christ, and thou shalt be saved;" very well, if "eis" means into, it says *believe into Jesus Christ*. Borden is going to come

back and say it means into, and we are baptized into Christ. Yes, sir, I will take that too. I first believe don't I, and when I believe, I believe into Christ; that is actually going into him. Do I actually go into him two times? One time it is figuratively. I actually believe into him, and I figuratively go into him by baptism. I actually have my wife, and I have a figure of her, taken by a photographer. I am baptized into Christ in a figurative sense. He wants to know what kind of baptism John preached. He preached the baptism of repentance. He says that means "reformation." *It is a funny thing that according to John you are baptized in order to reformation*, and that Acts 2:38 means that you have to be baptized, after reformation. Time expired.

MR. BORDEN'S SECOND REPLY.

Gentlemen Moderators, Ladies and Gentlemen:

I was very much amused at the last remark the gentleman made. He has made a strong effort to get out of the arguments that I have made. He thinks he has it fixed, for he says he has learned, since our debate at Mammoth Spring, that he can take the position, that a man actually believes *into* Christ, and be perfectly safe.. He said he was afraid then, but now he has learned better. Now, the real truth of the matter is, he thinks he knows a way he can work it, not to get into trouble, but you watch him. I knew he would get into it when he started that. Here is his very remark: "We believe *into* Christ actually, but we are *baptized into* him *figuratively*." Now, Mr.

Bogard doesn't mean by that, that baptism itself is a figure. Baptism is a real thing, but he means that we get into Christ *figuratively*; that is, we don't get *into* the literal Christ, but we get into him *figuratively*. Now, that is what I believe. I don't believe that a man ever did get *into* the *real Christ*—into the real body of Christ. It is said that Lazarus died and went to "Abraham's bosom," but he didn't go into the literal old Abraham. He went into the spiritual body of Abraham. So when we get *into Christ*, we don't get into the *literal Christ*, but we get *into Christ figuratively*, and that is absolutely the *only way we do get into him—figuratively, by baptism*. I am ever so much obliged to Mr. Bogard for that. We are at an agreement on that. Nobody ever *gets into Christ without baptism*. If Mr. Bogard can show me that a man *gets into Christ literally*, then he has *proved* his point, and I will give up, but he can't do it, because THE ONLY WAY WE CAN GET INTO CHRIST IS FIGURATIVELY, and he says it *takes* water baptism to get into Christ figuratively. Ever so much obliged to you, Mr. Bogard. He thought he had fixed it up wonderfully in that last speech, but he only got it into a worse shape.

He makes mention of the intelligence of the people of Jackson County. I didn't say that he said they were not intelligent. I said that his remark reflected on the people, and left the impression that he thought their intelligence was not good. He said that we could come down here in these bottoms and preach anything and make the people believe it, but when he saw what a blunder he had made he said, "also in the hills," because he saw it was reflecting on the people in the bottom country. I don't say he confined it to Jackson County, because the

bottom is greater than Jackson County, but these people do live in the bottom, and that was what I had reference to. The book will show this just as it occurred.

He says he feels very much complimented because I didn't get to more than half of his speech. Ladies and gentlemen, I don't see how in the world he could feel complimented at that, unless it would be that he thought he covered more ground than I could get to. It seems that his only hope is to say more than I can get to, for when I do get to it he knows what I will do for it. I can fix it so he can't do anything with it. So he is glad of it, if I can't get to all of his arguments. I expect it would suit him much better if I wasn't here at all. But, friends, what he said that I didn't get to, is only a re-hash. I did not notice some things that he mentioned, because they were only a rehash of what has been said. One of his objections was that it takes a third man, a man that stands between the Lord and the sinner. Well, Peter said he was chosen of God to be a representative to preach to Cornelius, in order that he, by his mouth, might believe and be saved. There is a man that stood between the sinner and the Lord. If he had to go to preach the gospel to him, in order that he might hear and believe, it took a third man, did it not? I want to know if you ever converted anybody, or if through your instrumentality people were converted? If they were, I want to know if you stood between the sinner and the Lord, and if the Lord could do that without you. I think it would be a pretty good idea for him to put you to picking cotton if you are of no service to him in preaching the gospel. I want to tell you right now, if you were never instrumental in con-

verting anyone the Lord evidently made a bad choice if he called you.

The next thing that he said was that Bynum Black would not baptize a young man, because he heard him make a bad remark. And then he said, why wouldn't he, since baptism is for the remission of sins? Mr. Bogard, can't see the difference between a penitent man and a sinner that has not repented. The reason Bro. Bynum Black would not baptize this young man, was because he did not bring forth fruits of repentance. I don't blame him, I wouldn't have baptized him either. He said Bro. Blue wouldn't baptize a young woman because she didn't have a good character. I guess Mr. Bogard does not care anything about the girl's character. He would not care whether she had any character at all or not. Why didn't he bring up the proof when he made the assertion? This goes down in black and white, and it may develop after all that these things are not true, but if they are, *what does it have to do with baptism for remission of sins?* That is another one of the wonderful things that I did not reply to. The others I have put down in my notes, and will reply to them in this speech.

He says Jesus told the woman at the well to ask and he would give her water to drink and she should never thirst. Notice now, what the Bible does say about calling on the name of the Lord. "Whosoever shall call on the name of the Lord shall be saved. 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, he says, they call on the name of the Lord, and the Lord saves. Mr. Bogard said yesterday that they were saved the minute

they believed. If a man already believed and had salvation, why does he want to call on the Lord to save him? Do you want to deny what Paul said? I say how can a man call on the name of the Lord, without knowing anything about him; or without believing anything about him? Why, you put yourself against Paul. There it is, Bogard against Paul. Which will you believe? So, you see his position is gone on that.

On Mark 16:16, he thought he got off wonderfully well. He that marries a woman and takes her home, shall have a wife. I reckon she wasn't his wife before he took her home. You think we believe that? It would be a poor fool that would think that he didn't have a wife before he got home. My wife was my wife before I took her home. Wouldn't it be nice for you to say, "He who marries a wife and takes her home, shall have a wife? Wouldn't that leave the impression that the poor fellow didn't think he had a wife, until he got home with her? He says "He that gets on a train and takes a seat, shall go to St. Louis." Any one knows that a man can go to St. Louis without taking a seat. He can stand up all the way. Another thing, "He that catches a horse and bridles him shall have a horse." Why not bring up an illustration that fits? Jesus plainly said: "He that believeth and is baptized, shall be saved." Any scholar on earth knows that salvation is to the *baptized believer*. I don't care how much foolishness Mr. Bogard throws on it, it is still there, and the grammatical construction will give it, that salvation is given to the *baptized believer*.

Again he says that baptism is a figure of salvation. He made a terrible to-do about having a wife and then getting her picture, and he couldn't have a picture without having

a wife. I want to know if there is a young man in this crowd, who is not married, but yet has a picture of the girl that he intends to marry. She isn't his wife yet, but he has the picture, and she may afterwards become his wife. I got the picture in advance and then got the real wife later on. I have just as much proof on my side as you have on yours, when it comes to the picture business. The fact is, there is not a thing on earth in the illustration he brought up. I will tell you what I will do. I will just give him ten dollars (he has proposed to give me ten dollars) if he will show me one place where the Bible says that baptism is a figure of a man's salvation? He can't do it to save his life. Baptism is a figure, but it is not a figure of salvation. Baptism is a real thing, yet it is a figure of the death, burial and resurrection of Christ. He brings up "born again," and says he set a trap for Borden. He said he went back there to John 3:5 to see if I wouldn't take the position that that meant water baptism. He says "Borden has gone back under the law, and for that reason, there is salvation before Pentecost." Now then, he says, since I went back before Pentecost, he will go back there, and show five cases to one where it says very clearly, that a man is saved by faith *before baptism*. He brought up five cases where he said that men were saved by faith, but he did not bring up any proof that any of them were baptized. I would like to know how you can show that a man is saved before baptism, if he is not baptized at all. Can you prove that he was saved before baptism? He says that this woman at the well was not baptized, and that this fellow Zacchaeus was not baptized, and the thief on the cross was not baptized. I don't suppose they were. How can Mr. Bogard prove

that they were saved before baptism, if they were not baptized at all? It does not fit his proposition at all. His proposition says: "The scriptures teach that a sinner is saved by grace *through faith, before baptism.*" He hasn't brought up a single case, where salvation has preceded baptism, and that is what he was to do.

But now then, in the case of Nicodemus, the plan was put before him in figurative language, but it was not made plain. Now then, Jesus told the apostles that he would give them the comforter and he would bring to their minds all that he had told them. This thing that was said to Nicodemus was made plain to them. Jesus told Nicodemus that unless he was born again, he could not enter into the kingdom of heaven. That did not prove anything for Mr. Bogard's position, or against mine. The fact of the business is man cannot get into the kingdom without water and the Spirit, and it still remains that a man must be born of water and Spirit. But, you will notice that Mr. Bogard never answered what I said against his position on the meaning of the word "*kai,*" which he used in his argument on John 3:5. He brings up these cases in Matthew, Mark, Luke, and John. He brings up, the one who had the palsy, and states that Jesus told him that his sins were forgiven him. He brings up the woman at the well. He went on to another place, where "salvation is come to this man's house," and to the thief on the cross, but there is one he forgot to call attention to. I guess I will have to bring it up. A young man came to the Savior and said: Good Master, what good thing shall I do that I may have eternal life? Jesus told him to keep the commandments. Then he asked what they were, and Jesus stated the commandments to him. He then said:

"All these things have I kept from my youth up." Jesus said: "Go and sell all that thou hast, and give to the poor." Why didn't Jesus tell him, like he told the others? If you go back there for a sample case, of conversion, why not bring up this case? Why didn't he tell them all the same? This fellow that was to sell all he had, and give to the poor, had something to sell. One poor fellow did not have anything but palsy and the Lord did not want him to give that to anyone. The reason why he didn't tell them all to do the same thing, was because while Jesus was in the flesh, there was no direct law by which they were governed, except the law of Moses, and Jesus told this young man, to be governed by it. He had a right to tell a man that he would be saved, with or without conditions. J. B. Jeter himself said that there was no positive law of Christ and they were only doing as Jesus told them at that time. The new law did not begin until the day of Pentecost, and since that time, John 3:5, has been explained as repenting, believing, confessing and being baptized, for the remission of sins. When a man does that, he has been born again.

He brought up Cornelius. He thinks now, he has one case where a man was saved before baptism. What does he brings up now as his proof? Jesus said he would send the comforter, "whom the world cannot receive." If Cornelius was a sinner, he was in the world, and since the Holy Ghost was poured out on Cornelius, he was not of the world—not a sinner—because he said he would not give it to the world, and it would not be poured out on people of the world. Ladies and Gentlemen, I want to tell you right now, that this had no reference at all to the case of Cornelius. I mean the statement that Jesus made

in John, where he said that the comforter would not be given to the world, or to any except the apostles, for he said, the world cannot receive it. Let me read it and see if that is not the idea. I want to knock his props out from under him. I wish to show him that this little argument he has been getting off all over the country is not backed up by the Bible. John 14:14 says "If ye shall ask anything in my name, I will do it. If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever. Even, the Spirit of truth, whom the *world cannot receive*, because it seeth him not, neither knoweth; but ye know him; for he dwelleth with you, and shall be in you." He "dwelleth" with them and "shall be in them," that is, he shall be with them unto the end. What did he mean by being in the world? Now read the prayer that Jesus prayed, in the 17th chapter of John. Understand that these apostles were not the only believers. There were numbers of others on the day of Pentecost. There were about 120 there, and they were believers in Jesus Christ, but the twelve in whose behalf Jesus was praying were the ones that were "not of the world," and the Comforter was given to them.

"Now they have known that all things whatsoever thou hast given me are of thee, for I have given unto them the words which thou gavest me; and they have received them and have known surely that I came out from thee, and they have believed that thou didst send me."

This applied to the apostles and nobody else.

Again: "I pray not for the world, but for them which thou hast given me; for they are thine, and all mine are thine, and thine are mine; and I am glorified in them."

God had given him twelve apostles, and they were the ones he had reference to.

"I have given them thy word; and the world hath hated them, because they are trot of the world, even as I am not of the world. I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from evil."

Now, then, he spoke of them, saying: "They are not of the world, even as I am not of the world." In what sense was it that Jesus was not of the world? Jesus was not of the world and neither were they. Were these other believers out of the world, too? He only made mention of certain ones: "Sanctify them through thy truth; thy word is truth. As thou hast sent me into the world, even so have I also sent them into the world." Yet they are not of the world. Now, the fact remains that these apostles were selected from the world. They were selected from the multitude, from the disciples or believers, and from the rest of the world to carry on the apostolic work, and he said that nobody would receive that particular gift but them. Paul, being born out of due season, of course, received power, and he also came into the Lord after that time. Cornelius did not receive the Comforter. He received baptism, but he didn't receive the comforting influence that was to go with it, and this expression, "the world cannot receive it," did not have any reference to what was poured out on Cornelius. Now, you fix that up. That is the big thing he has been bringing out all over this country. I thank God I have had the privilege of fixing it in a way that he can't do anything with it.

Now, he reads from the Campbell-Rice debate—I believe it was what you read from?

(Bogard—Yes.)

He read it all right. I am glad he did. He read it right the other time, but he made a statement that was not correct. You will notice he called it "Campbell's Bible," and stated that Campbell had a Bible of his own. Now, listen, he reads from Brother Campbell, and Brother Campbell says, "When I published *my edition* of the New Testament." "His *edition*"—that is, the edition he printed. That is what he had reference to. Campbell translated Acts of Apostles, but is he the only man that ever did? No, sir. Why? I just read from Mr. Hackett, a Baptist, who translated Acts 2:38 as Brother Campbell did. So if that proves anything for us, it proves something against the Baptists. But Mr. Bogard said that Mr. Hackett meant that it was "in order to proclaim." He didn't mean anything of the sort. Why didn't he say it? "*Eis*" doesn't mean "in order to proclaim," or "in order to declare." But suppose it did, what of it? Suppose Mr. Bogard is willing to accept the idea that it is "in order to declare," I want to know to whom is it to declare remission of sins? Is it to declare it to God? No, sir. I suppose if a man's sins are forgiven God knows it. Mr. Bogard's brethren sit around and declare that the man is saved before baptism. I want to know if they are to declare to the Lord that a man is saved? What does it matter, if none know it but the Lord and the man that is saved. I tell you that is ridiculous. It doesn't mean "in order to declare." Why does Mr. Bogard want to say that. He wants to say "in order to declare," or "in order to proclaim." It doesn't say "in order to proclaim the remission of sins," but just "in order to the remission of sins," in order that your sins might be blotted out.

He said, as I told you he would, that *baptizo* in Gal.

3:27 means to "*plunge into Christ*," instead of into water, and in that way we put on Christ, but he admitted that we are baptized *into Christ figuratively*. Since we are baptized *into Christ figuratively*, I want to know which time it means plunge, whether it means plunged into Christ literally, or plunged into him figuratively. He said he believed that a man was *baptized into Christ figuratively*, but he has already admitted that, and I proved to you beyond all doubt that *that is the only way that a man can get into Christ*. That is the only way, and that is the way he *gets into the figurative body of Christ*. That is the way, and it is by water baptism.

Let me go on still further. He mentioned Romans 6:3, 4, and says it means plunged into Christ. We might take up Romans and see what Paul says about it: "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. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." When are we planted in the likeness of death, or when are we buried with Christ in baptism? Mr. Bogard says we are baptized into Christ in a figurative sense. Then we come into the figurative body of Christ by being baptized in water. Water baptism is a figure of Christ's burial and resurrection, but it puts us into the figurative body of Christ, and that is all I have ever claimed for it.

He mentioned his argument on sin against the Holy Ghost, and said man could get forgiveness for disobedience. A man can get forgiveness for disobedience, by obeying. If a man goes down to the grave in disobedience to God he will be lost. God will take vengeance on those

who obey not the gospel, Mr. Bogard to the contrary notwithstanding.

He spoke about the crown, but I noticed that on yesterday's proposition.

Ladies and gentlemen, I want to call your attention to a few more arguments on this question. We get salvation in the narrow way. Christ is the way, and Mr. Bogard says we are *baptized into Christ*. Now, it does not mean that we are in Christ literally. It means that there is a sense in which we are in Christ that is equal to being in the way. We are baptized *into* that way. That way is, figuratively speaking, the body of Christ, and we cannot go to Heaven without it.

We are baptized into the death of Christ, and in his death he shed his blood, as stated in God's eternal truth.

In John 1:17, "For the law was given by Moses, but grace and truth came by Jesus Christ." I want to know whether baptism is law, grace or truth? If it was law it was taken out of the way by nailing it to the cross. If grace, Paul says, "By grace ye are saved." If it is truth, the apostle says, "Ye have purified your souls in obeying the truth."

But before I sit down, let me call your attention to this: Did you notice that he never said anything about my argument on Acts 2:38 and Matthew 26:28, where Peter said, "Repent, and be baptized *eis remission of sins*," and in Matthew 26:28, where Jesus said, "This is my blood of the New Testament, which is shed for many for the *remission of sins*?" "*Eis remission of sins*." The blood was shed, "*eis remission of sins*," and we are baptized "*eis remission of sins*." Now, if baptism is "*because of the remission of sins*," and if "*eis aphesin amartion*" means

"because of the *remission of sins*" in one place it would mean that in another. Whenever Mr. Bogard proves that man is baptized "*on account of the remission of sins*" I will prove by the same argument that Jesus shed his blood "*on account of the remission of sins.*" Whenever he proves that baptism is "*because of the remission of sins,* I will prove that Jesus shed his blood "*because of the remission of sins.*" I consider that argument unanswerable. If I am not right on this, let him come to the front and show it. When this debate closes this argument will be unmet, because he cannot meet it. It will be unfair for him to wait until his last speech and then undertake to meet it.

I want to read from Mr. Armitage: "Peter offered them salvation through the blood of Jesus for the sin of shedding it and urged them to leave the wicked hierarchy and enter the new kingdom by faith and baptism." (History of the Baptists, page 73.)

Time expired.

AFTERNOON SESSION.

MR. BOGARD'S THIRD SPEECH.

Brethren Moderators, Ladies and Gentlemen:

This is the last speech in which I shall be permitted to get in any new argument; therefore I shall be as hasty as I can; in other words, not dwell too long on one point.

I will first briefly review the speech which Elder Borden delivered just before noon on the question of baptism being a figure. He says, Bogard will not say that the baptism

is the figure, but that the getting into Christ is the figure. Bogard certainly will say that the baptism is the figure, and that getting into Jesus Christ is a real thing, actual vital connection with the Lord Jesus Christ, of which baptism is the figure. On the question of salvation depending on another man, in the event that baptism was necessary to salvation, Elder Borden asked me if I was ever instrumental in leading a man to Jesus Christ. I have been instrumental in leading men to Christ, but I was not indispensably necessary to lead them to Christ. He makes baptism an indispensable necessity, but the Bible does not say that any man is indispensably necessary to the salvation of another, because anybody can have the Bible, the Word of God, and the sinner can take that and read it for himself, and learn the way of life, and be saved, if there is not a man in a thousand miles of him. But according to this man's doctrine, no man can be saved without the permission of some other man, no matter how much he may repent and desire it. I gave you two cases in which that was done in Arkansas, Elder Blue and Elder Black; they both publicly acknowledged it, and gave the reason why, in a debate I held with Black. Those people were no more than bad sinners, and if they had made the good confession, "I believe Jesus Christ is the Son of God," that is all you people require; the next step was baptism. They had made the good confession, and I suppose they both did actually believe it; now, then, they were not permitted to be baptized and have their sins washed away because Elder Black and Elder Blue sat on the case and decided against them. They decided that they were not worthy of baptism and that they would not baptize them. I have heard something said about the Baptists voting on members; when Baptists

do it, they do it as a whole church, and don't leave it to one man, as the Campbellites do, for they decided the status of that man and that woman; those preachers did it, and turned them down and refused to baptize them, but the Baptists do not allow that. I put this in the record and in your hearing, so hereafter when you are finding fault with Baptists you will think of that, that every time one of your folks comes up to be baptized the preacher decides whether he is fit to go in the water or not, and it has been actually put in practice in the State of Arkansas.

As to the woman at the well, in which I read plainly that Jesus said, "if you will ask of me I will give you a well of water, springing up within you." Jesus promised to give her that water for the asking. She did ask, because she said: "Lord, evermore give me this water." Then, if Jesus kept his word, he did give her that water in response to that prayer. But, says Elder Borden, how can we ask? He goes over to the 10th chapter of Romans, where it says, "How can they call on him in whom they had not heard?" Undoubtedly they cannot, but she had heard of Jesus Christ, and she gave the call. Christ said those that have not heard of me cannot call on me. But in this case he had done the preaching himself and convinced her, and said, if you will ask of me, I will give you living water, and that is what I say, too. If one of you sinners present today, and all that read the book, no matter whether there is a preacher or not within a hundred miles, you have heard of Jesus Christ, and you have read of him, and he has made the promise that he will save the soul of him that calls on him.

In Mark 16:16, on the question as to believing, the elder undertakes to show that my illustration did not illustrate.,

I said it was like this sentence: "He that marries a wife, and takes her home, shall be a husband." The gentleman does not have memory sufficient to hold the things in his mind that I do say. He said he had a wife before he took her home; so did I, and the mere taking of the wife home is the common sense thing to do. The believing, as I showed you from passage after passage, running up into dozens, was the thing that brought salvation; that was necessary to have the Savior as your Savior and to have salvation; and being baptized was the common sense, reasonable thing to do after getting salvation, just as to get married and after you have the wife the common sense thing and reasonable thing to do is to take her home. Get the wife before you take her home, and get salvation before you have baptism.

In I Peter 3:21, where it is said, "The like figure whereunto even baptism doth also now save us," the gentleman said my illustration about the picture would not do, because he got his girl's picture before he married her. Yes, it was his girl's picture, but it was not his wife's, because she was not his wife at that time. She was only his girl before he married. But the girl had to exist before he could get the girl's picture, even his girl's picture; after she became his wife he could get his wife's picture, but it was not his wife's picture until after she became his wife, and yet some of the folks thought Elder Borden did a real cute trick in turning that. You cannot have a picture of a thing that does not exist. The Bible says that baptism is a picture of salvation, "The like figure whereunto even baptism doth also now save us."

Let us examine that just a little. What is it that is the like figure? Baptism. Like what figure? Over yonder

in the Old Testament Noah and his family were saved in the ark actually; then the water came and they were saved figuratively; that is, the like figure baptism does not actually save us, but we get into the ark, Jesus Christ, and are sealed by the Holy Spirit; then comes the water, *"the like figure, whereunto baptism doth also now save us."* Like Noah was saved by water, in the same sense we are saved by baptism; how was Noah saved by water? By staying out of it, not getting into it. How are we saved by water? By staying out of it. When does the water come? When I get salvation by staying out of the water, then comes the water to demonstrate my salvation, just as it proved the salvation of Noah and demonstrated the fact that he was God's man.

He wants to know how I can prove that people were saved before baptism, when they were not baptized at all. My friend, I want to know how I can prove that a man gets rich before he is married, if he never gets married at all? Strikes me, the longer he puts off getting married the plainer it is that he got rich before he was married. The longer that a man puts off baptism the plainer it is that he was saved before baptism, and Borden said these folks I read about in the New Testament were never baptized, and I certainly know they were saved without baptism at all; that proves that salvation is possible without baptism, as in the case of Cornelius in the 10th chapter of Acts. That is the case that cannot be answered, because Cornelius did receive the Holy Spirit. Peter says, "Who could forbid the water that these should not be baptized, Who have received the Spirit of God as well as we?" How can we forbid them water, since they have received the Holy Ghost as well as we. Peter said they received the

Holy Ghost, and that they should be baptized, because they had received the Holy Ghost. All right. What did Jesus say in John 14:17? "Him the world cannot receive." Jesus said the people of the world could not receive the Spirit; Peter said Cornelius and the whole congregation there did receive the Spirit. When they received the Spirit it proved that they were God's children, saved, for Jesus said men of the world could not receive the Spirit.

He went over to the 17th chapter of John and tried to show who it was that were not of the world. Christ said, I have chosen you twelve disciples out of the world, and even so Cornelius was out of the world, chosen out of the world, yet saved in the world, and Jesus said nobody could receive the Spirit except those like the disciples, who were not of the world. That is the answer that cannot be met, and it is made absolutely plain from the Word of God.

The gentleman said I forgot to bring up the case of the rich young ruler, in Mark, 10th chapter, when he came and asked what he should do to inherit eternal life. I brought it up in my first speech this morning. I brought it in, for I numbered it, and I will give you the number and call your attention to it. Listen here, it was *number four*; now, when you read the book, you go back to my first speech, and see *number four*. In Christ's conversation with the rich young ruler, Mark 10, he said absolutely nothing about baptism. Mr. Borden is so thoroughly rattled he doesn't know what I did bring up. I introduced that to show that Jesus Christ, in telling the rich young ruler what to do to be saved never said a word about baptism. Why should he talk like that, when he told Nicodemus, Borden says, to be baptized? Yet he told the rich young ruler that there is another way by which to be saved.

If he had meant one to be saved by baptism, and not the other, the Lord was dealing unfairly, and it impeaches the character of Jesus Christ. What the Lord asked this young man to do was only to show his faith, and the faith that would give up everything for Jesus is the thing the Lord requires of us.

But the gentleman, coming down to Campbell's Bible, says I read it correctly the last time; the record will show that I read it the same way the first and last time, and you will find it that way, but I went on and read more of what Campbell said, that he *"had departed from all others" who had translated the Bible before him*, and one of the places where he departed was in Acts 2:38, and so, then, Campbell is the man who foisted on the public the doctrine of baptism in order to the remission of sins; he proclaimed it, and said *he was the first one to proclaim it in this country*.

Now, says the gentleman, he wants to know which time baptism means to plunge, whether when it is figuratively used, or when in reality. It means plunge both times; it always means to submerge or bury, and when it is used in a figurative sense it is a picture of plunging, and when it is real you actually do plunge; that is all there is to that.

He says men get forgiveness by obedience. Bless your life, if I obey God I don't ask forgiveness for obedience. The man that does right don't need to beg pardon for doing right; the one who does good don't need to beg pardon for doing good. Brethren, when I do sin, that is when I beg pardon and get forgiveness. Suppose I leave off baptism? That is a sin. If I comply with it, it is not sin. If I leave it off, I can get forgiveness for it, unless it is the sin against the Holy Ghost. We have gone to record

as to where it speaks of sin against the Holy Ghost. It is in Matt. 12:31: "Wherefore, I say unto you, all manner of sin and blasphemy shall be forgiven unto men, but the blasphemy against the Holy Ghost shall not be forgiven unto men." There, now, it says plainly that all manner of sin shall be forgiven, except the sin against the Holy Ghost. Is leaving off of baptism any manner of sin? Borden will say it is a bad sin. I do, too. Can you get forgiveness for it? I say you can, and the Bible says you can get forgiveness for every sin, except the one that is the sin against the Holy Ghost. Jesus then said, you can get forgiveness for leaving off baptism, and if you can get forgiveness you can get to Heaven if you leave it off.

He managed to ask me two questions: Can man be saved out of the narrow way? He can not be saved out of the narrow way; that narrow way is Jesus Christ. The issue between Elder Borden and me is not as to whether we can be saved out of the narrow way, but the issue is, how we get into the narrow way, and I read you plainly from the 16th chapter of Acts and 31st verse, where he that believeth on him shall be saved: "Believe on the Lord Jesus Christ, and thou shalt be saved;" *believe into Christ ("eis Christ")*, literally in the Greek, then we are in the narrow way; therefore, after that comes baptism symbolical or ceremonial.

He asks, "is baptism *law* or *grace*?" It is neither one; it is a picture of the thing that grace does for us. You might as well ask me if that picture was my sweetheart or my wife, and I would say, it is a picture of what used to be my sweetheart and is now my wife. Baptism is not law, and it is not grace; it is a picture of what we get by the death, burial and resurrection of Jesus Christ.

Now, I will go to what Mr. Borden said about Armitage. Armitage said we are baptized into the kingdom; but Armitage did not mean by kingdom what Borden means; Armitage meant the church, and we all claim that; the difference between Borden and me is that Borden says we can not be saved out of the church, and the Baptist position is that you are saved before you get in the church; you can not get into the church—and all Baptists when we use the term kingdom in the sense of church, say you can not get into the kingdom without baptism, but you can get to Heaven without it, and you can get salvation without it.

I want to introduce some advance arguments. In Matt. 28:19, 20, "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 always, even unto the end of the world." What does that mean? There are two Greek words used in that commission, as we call it—"Go ye therefore, and teach all nations." It means to make disciples out of them. Then what is the purpose of going? To make them disciples. After they are made disciples, teach them whatsoever I have commanded you. It doesn't mean to teach them like teaching school; go ye therefore, and make disciples and after they are disciples, teach them to observe all other things that have been commanded. First disciples—first salvation; second, baptism, and then instruction; that is the order which God has given.

I want to introduce some arguments from the Greek Concordance that is held here in my hand. As to the use of '*eis*,' the Greek preposition we have been discussing.

We find it in Acts 2:38, and other places. I will show that it is used retrospectively, that it looks back to something that is already done or has already taken place, and hence, in Acts 2:38, looks back to the remission of sins; be baptized on account of the remission of sins, "*eis*" remission of sins; be baptized with reference to the remission of sins—something like that, because it looks back to something that has already occurred. I want to show case after case in the Bible where the word "*eis*" is used in that sense.

1. In Matt. 2:35: "Neither *by* Jerusalem." The word "by" in the Greek is "*eis*;" does that mean "in order to Jerusalem?" Certainly not.

2. In Matt. 10:41: "He that receiveth a prophet *in* the name of a prophet shall receive a prophet's reward." The word *in* in the Greek is "*eis*;" does that mean "in order to the prophet?" No, but when you receive the prophet, on account of the prophet, you will get a prophet's reward.

3. Matt. 10:42: "Only *in* the name of a disciple"— give a glass of water only in the name of a disciple; is that in order to a disciple? No, but on account of his being a disciple, looking back to the fact that he is already a disciple.

4. Matt. 12:18: "*In* whom my soul is well pleased." The word "in" in the Greek is "*eis*," on account of whom I am well pleased, not in order to whom I am well pleased.

5. Matt. 12:41: "They repented *at* the preaching of Jonah." Did they repent in order to Jonah's preaching? They repented on account of his preaching.

6. Matt. 14:31: "*Wherefore* didst thou doubt?" "Wherefore" in the Greek is "*eis*," and must mean on ac-

count of what did you doubt, not in order to what you doubt.

7. Matt. 18:29: "His fellow servant fell down *at* his feet." Fell down in order to his feet? Certainly not; fell down *at* his feet.

8. In Matt. 26:10: "She hath wrought a good work *upon me*." Does that mean in order to me? Certainly not, but on account of me, and with reference to me.

9. In Mark 3:29: "Shall blaspheme *against* the Holy Ghost. Does that mean in order to the Holy Ghost? Certainly not, but with reference to the Holy Ghost, on account of the Holy Ghost.

10. Luke 7:30: "Rejected the counsel of God *against* themselves. "Against" is "*eis*" in the Greek. Did they reject the counsel of God in order to themselves? No, but with reference to themselves, unquestionably looking back to themselves.

11. In Luke 11:21: "I have sinned *against* Heaven." The same thing that we find in Matthew. Certainly it is not in order to Heaven. This is from the same word that is used in Acts 2:38, where it says "*eis*" remission of sins.

12. I read in Luke 7:3: "If thy brother trespass *against* thee." Trespass in order to thee? Certainly not, but with reference to thee.

13. In Luke 22:65, where "they blasphemously spake *against* him." "Against" is "*eis*" in the Greek. Does that mean in order to him. Certainly not, but with reference to him.

14. In Acts 2:15: "David speaketh *concerning* him." "Concerning" is "*eis*." Is that in order to him? No, but with reference to him, on account of him.

15. And then in Acts 6:11: "Blasphemous words

against Moses," certainly not in order to Moses, but on account of Moses and with reference to Moses.

16. In Acts 24:15: "We have hope *toward* God." "Toward" in the Greek is "*eis*." Certainly not in order to God, but on account of God, we have hope.

17. "*Against* the law of the Jews, neither *against* the temple, nor yet *against* Caesar." Does that mean in order to Caesar or in order to the law of Moses? No, sir, but with reference to, or on account of them, I have "not spoken blasphemous words."

18. Rom. 1:1: "Separated *unto* the gospel of God." Not separated in order to the gospel of God, but on account of the gospel of God, I am separated.

19. Rom. 4:20: "They staggered not *at* the promise of God." Certainly not in order to the promise of God, but on account of the promise.

20. I read in Rom. 6:3: "Baptized *into* Jesus Christ were baptized *into* his death." Certainly not in order to, but on account of the death of Jesus Christ.

21. In Rom. 15:26: "They made a contribution *for* the saints." Not in order to the saints, but on account of the poor saints, who were in need.

22. I Cor. 8:12: "If ye so sin *against* the brethren, ye sin *against* Christ." "Against" is "*eis*" in the Greek. Certainly not in order to, but on account of the brethren, or with reference to the brethren.

23. And then in I Cor. 16:1: "The collection *for* the saints." That is the same word by which it is translated over there in Acts 2:38, where it says baptized "*for*" the remission of sins. On account of the saints who need our help, is the meaning.

24. I read in II Cor. 8:23: "Partner and fellow helper

concerning you." Not in order to you, but with reference to you, or concerning you, is the meaning.

25. I find in Eph. 5:32: "I speak *concerning* Christ and the church." Not in order to Christ and the church.

So, ladies and gentlemen, I have introduced 25 Bible cases, and I have 10 others that I have not time to introduce, where "eis" is used retrospectively; it is bound to not mean in order to, but referring to something that has passed, where it looks back. Matt. 26:28 is all he has to offset these 25 cases.

Very well, the gentleman requires the verse that refers to repentance before baptism; do these people do it? Certainly not. Baptists do. Baptism is the baptism of repentance. Jesus said it was—Titus 3:5: "Not by works of righteousness which we have done, but according to his mercy he has saved us, by the washing of regeneration, and renewing of the Holy Ghost." Jesus said baptism was a work of righteousness. I believe it, and then Titus tells us it is not by works of righteousness we are saved; so you put the two passages together, and you are bound to conclude that baptism does not save. Christ said baptism was a work of righteousness, and in Titus 3:5 it is said that we are not saved by works of righteousness.

I have not time to introduce any further arguments; two or three others might have been introduced but for lack of time. Having already introduced many that the gentleman cannot possibly get to, and he complains that I go so fast that he cannot reach my arguments, but he has the same time to answer the argument as I have to put it in. He is like the Irishman who went out to fight by throwing stones. He and his antagonist measured off ten steps between them and each started to

throw. The Irishman said: "Hold on, it is not fair; you are closer to me than I am to you." I have 30 minutes and he has 30 minutes, and in his 30 minutes he cannot answer what I have said, and he complains because I say so much. I am glad for his complaint. I put in so much that he won't be able to answer it during this debate, and I am thoroughly satisfied with the results, even if I didn't have any mercy on him. Time expired.

MR. BORDEN'S THIRD REPLY.

Gentlemen Moderators, Ladies and Gentlemen:

The last of the gentleman's speech reminded me of what I heard a fellow sing one time. The title of the song was "Old Bob Johnson." Mr. Bogard went on to tell that he had made so many arguments I had not met, but he has been over the same ground about half a dozen times, but he says I never try to get to them. I have replied to what he said. This old fellow sang:

"Old Bob Johnson and young Bob Johnson and old Bob Johnson's son."

They called on him for the next verse, and it was: "Old Bob Johnson and young Bob Johnson and old Bob Johnson's son."

The chorus was:

"Old Bob Johnson and young Bob Johnson and old Bob Johnson's son."

The same thing, over and over.

Ladies and gentlemen, I am not going to do like he did.

I am not going to congratulate myself that he has wasted his time and has not made arguments for me to reply to, but I will say that I am ever so much obliged to him for furnishing the different definitions of the Greek word "*els*." He could have taken the Greek lexicons and read all these definitions in about two minutes; but it took him at least ten or fifteen minutes to refer to the different passages to show that "*eis*" meant "*by*," "*in*," "*at*," "*concerning*," "*toward*," "*unto*," "*into*," "*for*," and "*against*."

There are lots of others yet, but he could have read from the lexicons and saved time by it. You see, he has wasted time by giving the definition of the Greek preposition "*eis*." I will admit that it means all these things, but we are not fighting over whether it has these meanings or not. The people of Nineveh repented *at* the preaching of Jonas. "*Eis*" is correctly translated there. Whenever it is translated "*by*" it is correct, and whenever it is translated "*into*" I have no objections; whenever it is translated "*unto*" I have no objections, because they are all meanings of the Greek preposition "*eis*." But the fight I am making is that it does not mean "on account of" in Acts 2:38. Why don't he make his fight on that? I have brought up scholars, a half-dozen of his own scholars, who claim that "*eis*" in Acts 2:38 has a prospective meaning. Has he brought up a single scholar on his side? Not one, and it will go down in this debate that he has failed on that. What "*eis*" means in other places does not necessarily say what it means in this place. I brought up Matt. 26:28, where Jesus says: "This is my blood, which is shed for many, for the remission of sins," or "*eis aphasin amartion*," and Acts 2:38, Where it says, "Repent, and be baptized *eis aphasin amartion*." I stated that it meant the same thing in both places.

I produced scholars to prove it, and he never has brought up a scholar on his side. It is not a question as to what "*eis*" means in other places, but it is a question as to what "*eis aphetin amartion*" means in this place. He steers clear of this, and the reason is that he cannot meet the issue, and I believe his folks can see it. If he can meet the issue in Acts 2:38, why doesn't he come up like a man and do so. He can't do it.

Let me call your attention to a statement I find in Rom. 1:16: "The gospel is the power of God unto salvation to every one that believeth." The gospel is the power of God to save the believer. The believer is not already saved, or else the gospel would not be the power to save him.

John 1:12 is another: "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name." Now, then, he gave to those who believed on his name power to become sons of God. If they were already sons of God, why did he give them power to become sons?

I Corinthians, first chapter, I don't remember what verse, Paul says, "It pleased God by the foolishness of preaching to save them that believe." He does not save the unbeliever, but he saves the believer. Man must believe, and then the believer will be saved. It does not mean that the believer will be saved by faith alone, for James says: "By works a man is justified, and not by faith only." I want that to go down in this debate, too, and you fellows watch and see if Mr. Bogard ever replies to it.

Can you remember what Mr. Bogard said about obedience? He has made a great to-do about obedience since this debate has been going on. I want to read again from Mr. Love, the author of "Baptist Position, or Position of a

Baptist." Mr. Love was once editor of the *Baptist Advance*: "We want to say that God does give man the power of choice, but it is the choice to obey and be saved, or the choice to disobey and be damned. If you choose the wrong, take it and perish, but do not charge your wilful suicide to God" (page 8). Mr. Bogard to the contrary notwithstanding. That is the fight among themselves. This man, Mr. Love, however, is afraid to take a position squarely against God's eternal truth. "If you choose wrong, take it and perish, but charge not your wilful suicide to God." I thank God there are some Baptists who have some conscientiousness about them, and are not willing to charge their *low-down dirtiness* upon God.

But we will go on further. The Bible teaches that faith is the *substance* of things hoped for. This word "*substance*" is from the Greek word "*upostasis*," and it means that which sinks to the bottom or ground work. Everything else rests upon it. The believer repents, confesses and is baptized in that belief, and he adds to that faith all Christian duties. If a man believes, obeys and adds to his faith all these things, he cannot do otherwise than go to Heaven. A man cannot do all these things and not be a child of God, because a man could not go through life and be an impostor and do these things.

I want to make an argument on number three. I want to make an argument on the plan of salvation, given in the number three. For instance, we find the *death, burial* and *resurrection* of Christ which is presented to us in the 6th chapter of Romans. Paul says in the 17th verse, "You have obeyed from the heart that form of doctrine (or that likeness of doctrine), being then made free from sin." The expressions shows when we are made free from sin. No-

tice we obey a form, likeness or shadow of that doctrine. The word of God is the light; the light shines on the death, burial and resurrection of Christ, and baptism is the shadow. Mr. Bogard is right when he says baptism is a shadow. It is not a shadow of salvation, but it is a shadow of the death, burial and resurrection of Christ. It must be like the death, burial and resurrection of Christ. There must be a death, a burial and a resurrection from the dead. If Mr. Bogard's man is dead to sin, and life comes to him before he is buried, then he buried him alive instead of dead. That is not a correct illustration of the doctrine. It could not be a true picture. A picture of me that would not have my nose would not be a true picture. A picture of me without my head would not be a true picture. A picture of the death, burial and resurrection of Christ that did not have any resurrection in it would not be a true picture. Resurrection does not mean just to come out of the water or come out of the grave, but resurrection means to be raised from the dead. He is raised from death. We are *dead in sin*, before we are buried, and then we are raised from the dead, but Mr. Bogard's man is dead before he is buried, and he never is raised from the dead, and according to his doctrine baptism cannot be a likeness of the death, burial and resurrection of Christ. He cannot fix that up.

In John there is a statement like this: "There are three that bear witness in earth, the Spirit, the water and the blood." The *Spirit* leads man across the *water* to the *blood*, where he gets remission of sins. There is the Spirit, number one, water, number two, and blood, number three,

Mark 16:16: "He that believeth and is baptized shall

be saved." There is believe, number one, be baptized, number two, saved, number three.

Acts 2:38: "What shall we do to be saved?" The answer comes back, "*Repent, and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins.*" *Repent*, number one, be *baptized*, number two, for the remission of sins, number three.

In Paul's case it was "*Arise and be baptized, and wash away thy sins.*" *Arise*, number one, *be baptized*, number two, and *wash away thy sins*, number three. Notice how nicely it fits the death, burial and resurrection of Christ. *Death*, number one, *burial*, number two, and *resurrection*, number three. Resurrection comes on the side with remission of sins. Life is on the side with resurrection. When you put life before burial you change God's order, and that is just what the Baptists have done. I want him to notice that when he gets up.

He says that baptism is the figure, but that we get into the real Christ. Now, friends, that is just with you about that. Christ is actually up in Heaven. If you are in him literally, certainly you are in Heaven, too. It is all bosh to talk about a man being in Christ actually. I am surprised at Mr. Bogard attempting a thing like that. There is nothing to such as that. Excuse me for using these hard expressions, friends, but when I see a man stretch or strain the truth in order to get a point, and will stoop to such things as that it stirs me up, and I can't help it. I have more respect for God's eternal truth than to treat it in such manner as that. When a man talks about getting into Christ actually it is absolutely ridiculous.

Mr. Bogard, you know you are not in the actual body of Christ. The Baptists don't claim they are. They know

that Christ is actually up in Heaven, and we get into Christ in a figurative sense. Are we in Adam literally? No, we were in him figuratively, but have come out of him. Do we mean we come out of that old body, or the actual Adam? No, but it means figuratively, and the same can be said about being in Christ; and it remains that the only way we get into Christ is in a figurative sense, and Mr. Bogard has admitted that it takes water baptism to get into him figuratively. I am ever so much obliged to him for that.

Let me go on further. He says he has been an instrument in God's hand in converting a few people, but he says it was not indispensably necessary for him to have done that, because the man could read the Bible and believe. I wonder if the apostles were not preachers. He didn't think about that. I reckon he thought the Bible was made independently of preachers. The Bible is made up of what preachers said. The Holy Ghost is a preacher, if you please. Whenever a man is saved independently of a preacher, he is just saved independently of the whole business, that is all.

He went on to talk about what we said about Baptists bringing people up and then sitting on their case, and deciding whether they were converted or not, and the only difference between them and us, is that we just take one preacher and let him decide the case, and they take the whole church. We don't have to call up a dozen men to say whether a man is cursing and swearing or not. We don't call up somebody else to say whether he is a child of God or not. Whenever a man comes up and is penitent, and his very walk shows it, we have no right to refuse baptism, but whenever a man comes up, claiming to be a penitent man, and we know he is lying, when he says that

he is, we won't baptize him. That is the reason why. He went on though, to talk about his wife again, and said that I had made a mistake about that, and said, 'Yes, I had a wife, and I took her home, because that was the sensible thing to do. Just try it that way. He had a wife, and he took her home, that he might be a husband. Then I suppose that she was a wife without a husband, until he got home.

Let me go further. I have shown this picture of the death, burial, and resurrection of Christ. I also referred to I Peter 3.21, where it says, "The like figure whereunto even baptism doth also now save us." He says that our baptism is a figure of that baptism over there. I am ever so much obliged to him for that. It is not a figure of our salvation, but this baptism is a figure of Noah's baptism and our salvation is a figure of Noah's salvation. But Mr. Bogard says right in the next clause: "They were saved by staying out of the water." I want to know what you fellows get into the water for, if they were saved by staying out? Did you stay out? He reminded me of the young boy who wrote an essay on pins. He said: "Pins are great things. Pins have saved thousands of lives." The teacher wanted to know how that was, and he said: "They were saved by not swallowing them."

He says some people were saved without any water baptism. His proposition says "*saved before*." I am satisfied the next time he debates, he would rather have "without" than "before." It confines him to cases where men have been baptized. I have called on him to bring up proof, where just one man was saved before baptism. How many has he brought up? He has brought up one case, but has absolutely failed on that. He says that a man is a Christian before baptism, because the Holy Ghost was poured out on Cornelius, before baptism.

You remember, on the second day of this discussion, he said that Borden was trying to get him to say that the Holy Ghost was poured out on sinners, but he says, "He is not going to get me into that," but while we were on the subject of the operation of the Spirit, in order to prove that there was some extra power that must work, in connection with the Bible, or in connection with the word, in order to convert or convict a sinner, he brought up this case of Cornelius and said the Holy Ghost was poured on him to help to convert him. He says it is not poured out on a sinner or unconverted man, but he has the Spirit poured out on Cornelius to convert him. But today he has it poured" out on a Cornelius, because he was a Christian. Which time did he tell the truth? There it is. His position day before yesterday and his position today—they don't agree. Which time did he tell the truth?

Let me go on. He says Cornelius was out of the world, in the same sense that the Apostles were, but I forget the chapter and verse he brought up. Do you remember the chapter and verse you gave? No, sir; you did not give any. Mr. Bogard said it, therefore it is so. Is that it? "Bogard said it very positively, and that makes it so." I am here to tell you that Cornelius was not out of the world in the same sense that the Apostles were. There were numbers of others right there who were believers, and Mr. Bogard says they were in the church. Were they in with the twelve Apostles? Mr. Bogard says that "not of the world" meant Apostles, and that is exactly correct. It only referred to them, and they received the comforter, the Holy Spirit, and old Cornelius did not receive it. When he says "whom the world cannot receive," he did not mean to include Cornelius. We found out, way back yonder,

that one, an ass had an operation of the Spirit, and actually spoke in the language of men. What did Cornelius do when the Spirit was poured out on him? I wonder if Mr. Bogard will make the argument that this ass was a Christian. I guess it will go down in this debate that there was no difference between asses and men.

Mr. Bogard said when Campbell translated Living Oracles, he said he departed from all these other translators before him. I wonder if he expects a man to translate the New Testament, from what somebody else has said, or according to what he has learned in Greek himself.

The next thing he said was that a man could leave baptism off and be saved just as well, and that if a man could get saved for disobedience, that he would have to ask forgiveness for obeying God. Is not that a wise idea? It is a shame to try to palm off a thing like that on intelligent people. No man can be saved while in disobedience, but he must obey to be saved.

He admits that a man cannot be saved out of the narrow way, but he says Jesus is that narrow way. Jesus says "I am the way." I wonder if a man can actually walk in Jesus. He cannot. He can walk in him figuratively and that is all. Mr. Bogard says it takes water baptism to get *into Christ figuratively*, so I have that on my side of the question.

He goes to Matthew 28:19, 20: "Go ye therefore and make disciples." Mr. Bogard thought that meant "go and make Christians." A disciple is a learner, and it does not mean that every disciple is a Christian. He becomes a disciple first, and then becomes a Christian. The Bible plainly says no man can come to Christ unless God draws him, "And I will raise him up in the last day. As it is

written in the prophets, They shall all be taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me."

Here is another thing that he said. He says that baptism is a work and therefore it is a non-essential. I will tell you what I will do. If he can take the Bible and prove by it, that baptism is a work, like faith, repentance, and confession, I will just give him five cents. I will do it. That is a small amount, but a man that cannot preach any better doctrine than he does, doesn't need big pay. I don't say that to reflect on the man, because he is an intelligent man, but he is on the wrong side of the fence. I would be glad to welcome Elder Bogard as a minister of God's eternal truth, and I would be glad to see many of his brethren turn from their false doctrine. I would be glad if they would preach obedience to God's eternal truth, instead of fighting it. Listen right here, and let me see whether baptism is a work or not. He cannot prove that it is. The man must do his own believing; he must do his own repenting, because God commands us to believe and repent; and he must do his own confessing, but we do not baptize ourselves. John Smith did baptize himself, and Mr. Benedict says he formed the first regularly organized Baptist Church. I will not have time to take that up. Whether he did or did not is not the subject for controversy now. He was called a "see Baptist," because he baptized himself. Baptism is one act in which we are passive. We do our own believing, we do our own repenting, but we have to get somebody else to baptize us. If we are not saved by what we do, then baptism would be the only thing that would save us, and it would be

preaching water salvation. We preach salvation by obedience to God's eternal truth.

Listen right here. The word "*work*" in this place is from the Greek word "*ergon*," and when Paul says, "not by *works*, lest any man should boast; it is from "*ergon*." In Titus 3:5, "Not by works of righteousness which we have done, but according to his mercy he saved us." "*Work*" is from "*ergon*." Where Jesus says, "This is the work of God, that you believe," is also from "*ergon*." If Paul meant what we are commanded to do when he said "not by works," then salvation is without any faith, and Mr. Bogard has said all the time that salvation must follow faith, that is, man must believe and then be saved. So you see he is gone on that proposition. Listen again. We find in the tenth chapter of Acts of the Apostles, "God is no respecter of persons, but in every nation he that feareth him, and worketh righteousness, is accepted with him." Whenever a believer repents of his sins and confesses Christ, he has been working righteousness. Then he submits to baptism, in order to be forgiven. We are passive in baptism. Did Paul say that works were necessary in one place, and in another say they were not, and refer to the same thing? No, sir! he did not; but he explains it in the tenth chapter of Romans, speaking of the Israelites: "I bear them record they have zeal of God, but not according to knowledge. For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God," and the facts are that the works that Paul condemned are works of the law, but he says we are saved by faith and not by works of the law. That by which we are saved, is the law of faith, and baptism comes under

that head. Baptism is an act in which we are passive, and we are baptized *in order to* the remission of sins.

There is one more statement I want to make. Remission of sins takes place in heaven, and not in us. Men are baptized that they might be forgiven. God has promised to forgive us, but there must be repentance preceding baptism.

Time expired.

MR. BOGARD'S FOURTH SPEECH.

Brethren Moderators, Ladies, and Gentlemen:

The fifteen minutes that I shall talk is all that I shall have to say in this debate. I shall have to hasten in order to refute the speech which the gentleman has just made. The gentleman started out by saying that I reminded him of the fellow who said over and over again, "Old Bob Johnson," and kept saying that over and over; ladies and gentlemen, the record will show that fully half of what I have said has not been a repetition, and he has not replied to that half. Already, there are something like twenty-three—I believe I will quickly mention the twenty-three points that he has not answered that was not repetition. I gave the seven different phases of salvation, numbered, this morning; he forgot it, or did not know that I had brought up the rich young ruler at all, when I had brought that up and numbered it, and I went back and showed you that was number four of the cases. Then I brought up all of the arguments made from the nine different positions of the different sermons and different statements made in the Bible by Christ, by Stephen, by Paul, and by others, the nine different sermons that were preached and addresses

that were made, as in the case of the fifteenth chapter of Acts, and not a word said about baptism in any of them. I numbered them from one to nine; nine and seven are sixteen; then, ladies and gentlemen, I gave eight objections to the doctrine of salvation, coming by baptism, and he has made an effort to answer two; one was with regard to the sin against the Holy Ghost; that was one; he has tried to answer that, but utterly failed, and the other was with regard to the man having to get the consent of another one, to be saved. So take the two away from the eight, and that leaves six, and six and sixteen make twenty-two, that he has not either touched or referred to, and yet he says I just kept saying "Old Bob Johnson" over and over. I am amused at the man being so confused as to not know better than that, when he knows it is going to record, knowing these things will appear in black and white.

He says I never showed any scholar to sustain my position on "*els*." I wonder what he is thinking about. I stood here and read in the Concordance twenty-five cases; the scholarship of the world says that the Greek word "*eis*" is used in a retrospective sense, and there are ten other cases that I did not introduce. I wonder if Green is a scholar; I wonder if Hadley & Allen are scholars. I wonder if Hines & Knobel's Greek Lexicon was written by scholars. The record will show I brought all of these here; what has he done? He brought up "the Baptist Position," by J. F. Love, who was Corresponding Secretary, in the State of Arkansas, and used that in rebuttal; he has never written a text-book, but I have used men who write text-books, and yet he said I have not used any scholars!

Very well, we will go from that. He quotes the passage, that they that "believe have the power to become sons of

God." That means the right to be sons of God, but since we are believers we have the right to sonship, is the meaning of that; it does not mean, in order to become sons of God, but because we have the right to sonship.

He says in James, it says "We are justified, not by faith only, but by works also." James was referring to Abraham, and that man is justified by works, and not by faith only. Abraham was justified by faith, something like forty years before his son was born. After his son was born, then he was justified by works, so we are justified by faith, and get to be God's child by faith, and then to do God's works. There is a difference between justification by faith, those that are saved by faith, and those justified by works. He does not know the difference between the sinner, justified by believing, trusting in Christ, and the Christian that is saved thirty or forty years after being justified by the good works he performed.

The next thing he said was that faith was the substance of things hoped for, and he says "*upostasis*" was the Greek word, and means foundation. Faith is the foundation. Romans 6:17: "Obey from the heart that form of doctrine which was delivered you." I will call your attention to the fact that the Greek word there is "*tupos*," and that it means an "impression," "a mark," an impression like that you would make with a hammer, when you strike on the face of a rock; so the gospel strikes us, and there is an impression made on the heart, and what do we do? We obey from the heart that form of doctrine. Romans 10:10: "For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." What sort of obedience does the heart give in its obedience? *Faith that is from the heart*. What did the

heart do in obeying? *Believe*. It didn't go through a formal ceremony, but there was simple faith.

Next; baptism must be a picture of the death, burial, and resurrection; undoubtedly, but he says now, we are dead in sin, and then we get life, and he says you bury a live man. We are dead to sin and alive to God at the very moment and at one and the same time. I am now dead to sin, but alive to God. When I was baptized, it was a picture of the fact that I was both dead to sin and alive to God. Baptism pictures both at the same time.

He says there are three, that are witnesses on earth; the spirit, water, and blood; the Spirit bears witness to us that we are children of God. Water—what does that do? It proclaims to those who can only see the outward act; there is the witness of water; when we are baptized, that is witness to the world. Blood—blood is a witness to God, because it is not like other signs, because He looks on the blood of Jesus Christ, when he entered the Holy of Holies and made atonement for us; that is a witness to God, and is a witness that he has saved us all alike. The Spirit bears witness to the saved man; water to the world, and blood to Almighty God. "Arise and be baptized and wash away thy sins." I call your attention to that, that must have been ceremonial or figurative washing, because in that same chapter it says Paul was chosen to preach before he was baptized. Did God choose a wicked man and make him an Apostle to the world? Paul was a *chosen* man, and then when Ananias came in, he put his hands on him and said, "Brother Saul, the Lord, even Jesus, hath sent me, that thou mightest receive thy sight and be filled with the Holy Ghost." John 14:17 says: "Him the world cannot receive." Then Paul was not of

the world, because Ananias had been sent there that Paul might receive the Holy Ghost; he did not send him to men of the world to give them the Holy Spirit, because the world could not receive the Holy Spirit, so he was a fit recipient for the Holy Spirit, and Ananias came to him and he was filled with the Holy Spirit, and therefore, he must have been chosen before Ananias came, and before he came to the water, and therefore, he was undoubtedly saved, and then baptized in water; hence, baptism is the ceremonial part of the matter, as Mr. Campbell put it.

Next, he says, we are not actually in Christ, and he said it was "bunkum," to say we are actually in Christ, and yet they go around here preaching that you are baptized into the actual body of Christ. Bynum Black, John T. Hinds, and Borden, have preached it all over the country, that we are actually baptized into the body of Christ. We do have vital, actual connection with Jesus Christ; I say unquestionably that we do, but baptism doesn't put us into it, but it is a figure of the fact that we are in it.

But he says we cannot be saved without a preacher, because even the Bible was made by preachers. Yes, sir; and the preaching of the gospel is done by preachers; undoubtedly. But what I said, and he tries to dodge it, is that you have to get the consent of some man to be saved. Whether there was a preacher or not, you have to get his consent to be saved. I say there can be enough in Bible teaching without a preacher. Sinners may learn the truth from his word, the Bible; the sinner can do it, and don't have to get the consent of any other man on this earth to be saved. Now, these fellows have to have this Bible, too, and then they have to have the consent of some other man, walking around on earth, in order to

get salvation. It puts your salvation in the hands of a man. That is what I say about it.

He says you don't have to have a dozen men to decide whether a man is cursing or swearing or not. No; but you have to have somebody to decide. We Baptists have a dozen to decide, and you have only one man, in whom the whole power is placed. We have the judgment of many, which is better than the judgment of one. We let the whole church pass on it, and you let the preacher pass on it. The Bible says do that. In a multitude of counsel, there is safety. A dozen is a small enough number; we cannot tell whether a man has salvation; we are not infallible, and we cannot tell whether a man is really repentant or not, but we do the judging, at least, a dozen are better able to judge than is one.

Mark 16:16, he thinks he can turn a point, but every time he turns it, he turns it against himself. I used the illustration, that he that believeth and is baptized, is saved; I said believing is the necessary thing, and believing is what salvation depends upon, and baptism was the common sense thing that follows, and I said that he that marries a wife and takes her home, has a wife; marrying makes the husband, and taking her home is the common sense thing to do. He says, I suppose then he was not a husband until he took her home? The very point I made was that she did have a husband before he took her home; that was the very point I made, and he that believes has got salvation, and baptism comes afterwards, just like taking a woman home comes afterwards. You see that, and although it will appear very ridiculous on the printed page, I am glad it goes down.

I Peter 3:21: I said with reference to this, that we were

saved by staying out of the water. I call you to witness, for you have read the Bible, that Noah was saved by staying out of the water; everybody that got to the water first and did not get to the Ark first were lost, and the only ones that the water did any good were those that got into the Ark first. Borden, if you get in the water first, you will be damned; remember, get in the Ark, which is Jesus Christ, first; that is the very point; thank you for having made it for me.

He said, I said the other day, that the Holy Spirit came in order to convert Cornelius and save him; the record will show I never said it; I said the Holy Spirit came and proved that he was a Christian, and I keep on saying it, over and over again.

Now, the gentleman said Cornelius did not receive the Holy Ghost; Peter says "who can forbid water that these should not be baptized *which have received the Holy Ghost* as well as we." Who are you going to believe? Peter or this man Borden? He says he did not receive the Holy Spirit; Peter said he did; Jesus Christ said nobody could receive the Holy Spirit, except a Christian man. John 14:17. Men of the world cannot receive the Holy Spirit.

He says Balaam's ass got the Holy Spirit too, but I turned over to Numbers, twenty-second chapter, while he was speaking, and it doesn't say a word about the Holy Spirit. "The angel of the Lord stood in a path of the vineyards, a wall being on this side, and a wall on that side. And when the ass saw the angel of the Lord, she thrust herself unto the wall, and crushed Balaam's foot against the wall; and he smote her again. And the angel of the Lord went further, and stood in a narrow place, where was no way to turn either to the right hand or to

the left. And when the ass saw the angel of the Lord, she fell down under Balaam: and Balaam's anger was kindled, and he smote the ass with a staff. And the Lord opened the mouth of the ass, and she said unto Balaam, What have I. done unto thee, that thou hast smitten me these three times?" God simply worked a miracle upon that ass, but didn't say a word about giving him the Holy Spirit, but this man had actually the nerve to get up here and tell you that God gave that ass the Holy Spirit. That shows you the kind of argument that you people have been depending upon perhaps, for your soul's salvation.

He says he wants to show me anywhere that salvation is called a good work, and before he stopped talking, he went over to the tenth chapter of Acts, where Peter said: "He that worketh righteousness is accepted with him." That is part of the good work that he was to do.

I want to say this: that the Elder said that John Smith started the Baptist Church, and that he did it in about 1641; I will reply to that by saying that in Benedict's history, page 343, which says: A. D. 600: "The old or Baptist Church maintained their original principles," etc. The Baptists were "old" in the year 600 A. D.—and big enough to divide, which was a thousand years before John Smith was born. Time expired.

MR. BORDEN'S FOURTH REPLY.

Gentlemen Moderators, Ladies, and Gentlemen:

All I intend to do now is to reply to his speech as per the notes that I have taken on my scrap book, and I hope that I will get through with it in ten minutes. Now, as to Balaam, I will say: Balaam's ass spoke

with tongues. God performed a miracle and caused him to speak with tongues, and that is what God did with Cornelius, for it was a miracle that caused Cornelius to speak with tongues, so he has not made anything of that. But one thing, it everlastingly fixes his position on Cornelius. He said that I said Cornelius did not receive the Holy Spirit. I never said anything of the sort. I said he did not receive the same as the Apostles did; that is, while the Spirit fell on them, and Cornelius spoke with tongues just like they did, yet Cornelius did not have all that the Apostles had, because Cornelius was not an Apostle, and could not go out and do the things that they did.

He speaks of that husband and wife, and how ridiculous it will appear in print. I should smile. Do you remember what he said, in illustrating "he that believeth and is baptized shall be saved"? He gave as an illustration, "he that marries a wife and takes her home, shall be a husband." The way I see it, it is absolute proof, according to his way of looking at it, that the man was not a husband until he got home. It is ridiculous, but he was the one that brought it up.

He said that Borden, Black, Hinds, and all of our brethren all over this country, have preached that men are *actually* baptized into Christ. Our brethren all say that we are actually baptized, but there is not one of us that ever preached that men are in the actual body of Christ. I say that we get into him figuratively. Baptism is a real thing, but it figuratively puts us into Christ, and I deny that we get there any other way. Mr. Bogard has admitted that it takes water baptism to get into him figuratively, and he absolutely cannot prove that we get into Christ any other way.

In referring to the case of Paul and Ananias going to him, he stated that according to my position, God chose a bad man to represent him. I wonder if he thinks Paul was a Christian when the Lord appeared to him? The Bible says the Lord appeared to him to make him a minister, and a witness. If Mr. Bogard's idea is correct, Paul was a Christian before Christ ever appeared to him, because he talks like he would not appear to a bad man. That is Mr. Bogard's argument. Mr. Bogard says Paul was a Christian, when Ananias came in, and found him praying. He prayed, therefore he was a Christian, says Mr. Bogard. A man can pray and not be a Christian. All penitent men pray. He says he called him brother, and therefore, he was a Christian. Mr. Bogard calls men brethren who are not members of his church. I am satisfied that Brother Tucker and Mr. Bogard can call each other brother. They are brothers of the Masonic Lodge. Brother Tucker doesn't mean that Mr. Bogard is his brother in Christ.

Mr. Bogard says that "Arise and be baptized and wash away thy sins," is a figurative washing away. That is true. Baptism is a real thing, but "wash away sins" is a figurative expression. Water doesn't actually wash away sins. Sins are washed away by the blood of Christ. Arise, number one; be baptized, number two; wash away sins, number three. "Wash away," comes after baptism, but figuratively it is spoken of as though we washed away our sins. It is only figurative. The blood of Christ washes away sins, but it is after baptism, because it says, "*Arise, and be baptized, and wash away thy sins, calling on the name of the Lord.*"

Referring to what I said about the death, burial, and

resurrection of Christ, he said that our baptism is the form of that, and I make the statement that since there was a death, burial, and resurrection of Christ, and we obey the form, that we must be dead, must be buried, and rise from the death that preceded the burial. Mr. Bogard said before he was baptized he was dead to sin, and alive to God. He says he has been raised but is still dead to sin and alive to God. Now, friends, I want to know, if Jesus Christ is still dead like he was before he was buried. Mr. Bogard's argument would make it that way. I want to know if we can bury a live man and claim that is a figure of burying a dead man. I want to know if we can do that. You know it cannot be. Christ was dead when he was buried, and then he was raised from the dead. Mr. Bogard said he was raised from the dead, but he is still dead. According to that, he has never been raised from the dead. According to our position, man is dead in sin, is buried, and then raised from the dead. We are now dead to sin, because we are freed from sin, but we are not dead to sin, until after we are separated from the dead, and we are not separated from the dead, until we are raised from the dead. You see his position is gone on that.

But again: Mr. Bogard said that I said that he never had any scholars on his side. I never said that. I said that I put arguments to him on Acts 2:38. He brought up scholars to show the meanings of "*eis*" in other places, but not one author did he give to prove it in Acts 2:38. He did mention Alexander Campbell, but Brother Campbell is not on his side. He said it was "*in order to.*" He didn't bring up any on Acts 2:38. I asked him to do it, and I presented this expression, "*eis aphasin amartion,*" used in Acts 2:38, and it will go down in this record *unreplied to.*

He didn't meet it. He tried to prove what "*eis*" meant in other places, but absolutely failed to say what it meant in Acts 2:38, and it will go down in the record just that way, and I want you all to remember that your champion did not reply to my argument on Acts 2:38. He cannot, is the reason he did not do it.

Let me go on. Remember that James said a man "is justified by works and not by faith only." Paul says that the *gospel is the power of God to save the believer*. I have said during this discussion that in order to save men, God presents to them this Word—the Sword of the Spirit. The word enters and begins to grow and that causes them to repent, that causes them to confess, that causes them to be baptized for the remission of sins. After the man is baptized, God remits his sins, which takes place up in heaven.

Now, then, ladies and gentlemen, after all, if a man is saved by *faith only*, we are all saved because all of us preach that a man must believe; so we are all right, if that is the way. If a man is not saved until he repents, we are all right, because we preach that a man ought to repent, and if we repent, of course we are all right. If it is by faith, repentance and confession, we are still all right, because we have done that. If it takes baptism, we are still all right, because we have done that. Let it be as it may, we are all right anyhow, and if we live as God would have us live, we cannot do otherwise than appear with the redeemed on the shores of Eternal Life, and enjoy the blessings that are promised to God's children.

I thank you, ladies and gentlemen, for your attention.