ELKINS—ROSS DEBATE

ON BAPTISM AND FAITH ALONE

CARLAND ELKINS

BOB L. ROSS

ELKINS—ROSS DEBATE

ON BAPTISM AND FAITH ALONE

HELD IN
PARKERSBURG, WEST VIRGINIA, April 16-17, 19-20, 1979

BETWEEN

GARLAND ELKINS, Memphis, Tennessee

AND

BOB L. ROSS, Pasadena, Texas

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IN SPECIAL DEDICATION TO TWO VERY SPECIAL PERSONS

The Late Charles C. Pugh Jr.—A faithful elder, Dedicated Bible teacher, Christian businessman, Encourager of faithful gospel preachers, Devoted husband, father, and grandfather—A strong man whose beautiful bouquets of flowers and faith helped many of us to love the Lord, His Word, and His church more.

AND

Marie Westbrook Pugh who faithfully served for more than a quarter of a century at the side of her late husband mentioned above, And who continues to look well to the ways of her household, Who reaches forth her hands to the needy, Graciously practices true Christian hospitality, And who has no greater joy than to hear that her children walk in truth.

FOR THESE TWO SPECIAL PERSONS WE THANK HIM WHO IS ABOVE US ALL

AND

TO THEM WE AFFECTIONATELY DEDICATE THIS SIGNIFICANT VOLUME WHICH PROCLAIMS AND DEFENDS THE CAUSE THEY HAVE FAITHFULLY EMBRACED

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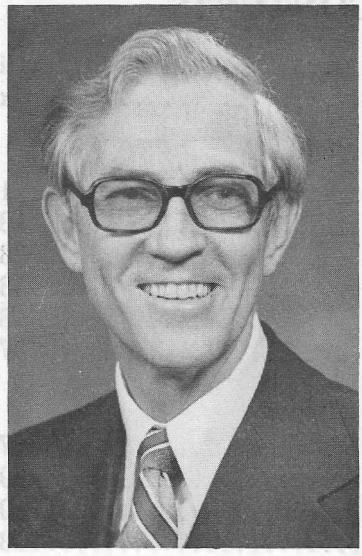
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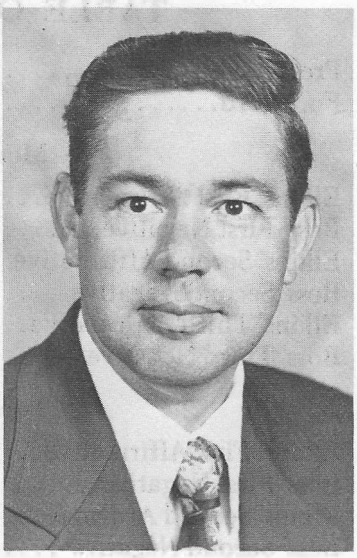
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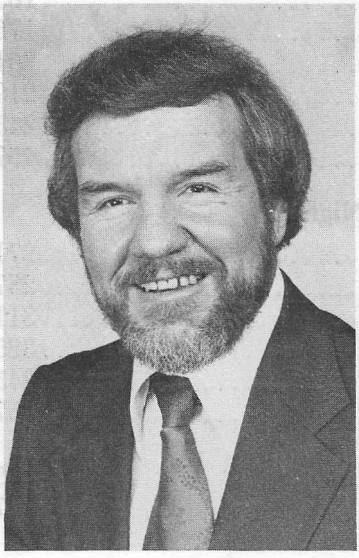
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GARLAND ELKINS



J. NOEL MERIDETH



BOB L. ROSS



LARRY K. KEENAN

Preface

Several years have passed since a significant debate between a Gospel preacher and a representative of the Baptist doctrine has occurred.

The name of Bob L. Ross is one that is familiar among both the Baptists and many members of the churches of Christ. Mr. Ross has held a number of debates with Gospel preachers. However, this publication is the first of such debates that has been printed. Mr. Ross operates the Pilgrim Publications and has published several volumes on Charles H. Spurgeon, as well as *Acts 2:38 and Baptismal Remission* and *Campbellism Its History and Heresies.*

Mr. Larry K. Keenan, Pastor of the Valley View Bible Church, Kanawha, West Virginia, served as moderator for Mr. Ross.

Brother Garland Elkins, now serving as evangelist for the Getwell Church of Christ in Memphis and Associate Editor of *The Spiritual Sword,* represented the church of Christ. His brethren were very well pleased with brother Elkins' work in this debate. We feel a great victory has been won for the cause of truth. The words of brother Thomas B. Warren in the Foreword to this book well describe brother Elkins' abilities as a contender for the faith, and the positive impact for the cause of truth made by this debate.

Brother J. Noel Merideth, evangelist of the Church of Christ, Camden, Tennessee, served well as moderator for brother Elkins.

The Publishers offered to supply Mr. Ross and Mr. Keenan with as many copies of the debate as they desired, at a special price, to be distributed among their brethren. However, as the book goes to press, they have not spoken for any.

We wish to express appreciation to the elders of the Harmar Hill Church of Christ, Marietta, Ohio, for sponsoring the debate, and to the elders of the Camden Ave-

nue Church of Christ, Parkersburg, West Virginia, for providing the facilities in which the debate was held. We commend both of these elderships for their willingness to stand for the cause of truth in a time when so many are unwilling to stand thusly.

A very special appreciation to brother Thomas B. Warren for his excellent assistance throughout the debate, particularly in reference to the charts presented by brother Elkins in the debate, for granting permission to quote from the *Warren-Ballard Debate,* and for his kindly consenting to write the Foreword to this book.

We also wish to thank brother Wes Cochran for his assistance rendered during the debate with various physical needs and with the facilities. And, to sister Iris McCartney for her work with the literature display during the debate.

W. Terry Varner
Charles C. Pugh III

May 1, 1980

FOREWORD

Both of the participants in this debate—Garland Elkins of the churches of Christ and Bob Ross of the Baptist church—are veterans of the causes which they respectively seek to persuade others to accept.

Garland Elkins is widely known, loved and appreciated among churches of Christ for his work as a preacher of the true gospel of Christ, as a writer, as a defender of the truth, as a lecturer on crucial biblical topics, as a radio speaker, and as an editor. For seven years he and this writer have served together on *The Spiritual Sword* (a quarterly journal published by the Getwell Church of Christ in Memphis, Tennessee), he as Associate Editor and I as Editor. He is a wonderful co-laborer—this writer knows of no man whom he regards as having a greater love for the truth. He has been preaching for thirty years.

Mr. Bob Ross, a Baptist from Pasadena, Texas has been preaching for some twenty-six years. He is a writer, a publisher, debater, and preacher. He is, perhaps, best known among churches of Christ for his referring again and again to the Lord's church as "the Campbellite church" and to members of the Lord's church as "Campbellites." Mr. Ross is wrong in both cases.

During the first two nights Elkins affirmed that baptism is essential to the remission of past (alien) sins. During the last two nights Ross affirmed that salvation is at the point of faith alone, before and without any further acts of obedience. Most Baptist preachers learned (from meeting gospel preachers in debate) not to affirm salvation by faith alone, but Ross had not yet learned this. No doubt he now has learned such.

In the opinion of this writer, Elkins was the master of the situation from beginning to end. While he was in the affirmative, he simply "flabbergasted" Ross by using as his affirmative argument the single passage Mark 16:16. He showed that the fact that "is baptized" is, in the origi-

nal Greek, an aorist participle (which indicates, according to even the ripest of Baptist scholars—for example, A. T. Robertson and Ray Summers—action which is *antecedent to* the action of the main verb in the sentence and *never* action which is *subsequent to* the action of the main verb) that being baptized is an act of obedience with which the penitent believer must comply before being saved. Ross could never mount even a "loud quibble" to this "ungetoverable" argument by Elkins.

While he was in the *negative,* Elkins not only refuted every affirmative argument which Ross attempted, but he also set out six negative arguments which simple devastated Baptist doctrine in general and Ross' efforts in particular.

In sharp contrast to the outstanding work of Elkins (who likely knows "where the Bible says what" as well as any man now living) in discussing *Scripture,* Ross spent much of his time in castigating God's people (to whom he almost constantly referred as "Campbellites." Elkins forcefully and ably explained *the Bible!* In the opinion of this writer, Ross made little effort to actually explain passages from the Bible.

It is the studied judgment of this writer that great good will result from this debate. This is the case in spite of the fact that in the opinion of this writer Ross was the most inept debater he ever heard attempt to defend Baptist doctrine on the plan of salvation. It is unfortunate that the Baptists did not choose a better qualified man than Ross to represent their cause against such a well-qualified man as Garland Elkins.

This writer urges every reader to study this debate with unflinching honesty, desiring only to know the truth on the crucial question: "What must I do to be saved?"

—Thomas B. Warren, Ph.D., Dean
Tennessee Graduate School
of Christian Doctrine and Apologetics
Cookeville, Tennessee

PROPOSITIONS DISCUSSED

Proposition No. 1
(First Two Nights)

"The Scriptures teach that water baptism is for (in order to obtain) the remission of past sins".

Affirmative: Garland Elkins
Negative: Bob L. Ross

Proposition No. 2
(Last Two Nights)

"The Scriptures teach that salvation comes at the point of faith alone before and without any further acts of obedience".

Affirmative: Bob L. Ross
Negative: Garland Elkins

PRELIMINARY STATEMENT

FIRST NIGHT

W. TERRY VARNER

May I have your attention, please. There are some still arriving and finding seats for the debate this evening, but it is time for us to begin our proceeding. The moment that we have been working toward for a long time has arrived with great anticipation and great excitement. It gives us a great pleasure to welcome all of you and especially Mr. Garland Elkins of Memphis, Tennessee, Mr. Bob Ross from Pasadena, Texas, to the Parkersburg, West Virginia and Marietta, Ohio, area for this debate. Many have come far and have come near to be with us through this four nights of discussion.

At the outset allow me to pay special tribute and appreciation to the elders of the Harmar Hill Church of Christ at Marietta, Ohio, where I am the minister, for their willingness to engage in this debate; To the elders of the Camden Avenue Church of Christ here in Parkersburg, West Virginia, for their willingness to make available these very fine facilities for this debate when we were unable to acquire other facilities.

We would like to make a special recognition to brother Charles Pugh III, the minister of the Camden Avenue congregation for the close work and cooperation in assisting me in making the many debate preparations which we've had. We appreciate Mr. Keenan when he tried and failed to obtain the Parkersburg Fieldhouse to hold the debate in. He was unable to schedule it. There was nowhere else to schedule it. He agreed willingly to come here and meet in this building for this debate. We appreciate it. Thank you, Mr. Keenan.

Our debators this week for this discussion are Mr. Garland Elkins and Mr. Bob L. Ross. Mr. Elkins was educated at Freed-Hardeman College, Middle Tennessee University, and the University of Tennessee. He has

preached the gospel for thirty years in the states of Tennessee and Virginia. He is the author of a book entitled *The Savior's Way.* He is the co-editor of *The Living Messages of The Old Testament,* and *The Living Messages of the Books of The New Testament,* and the book *God Demands Doctrinal Preaching.* Mr. Elkins has written a number of tracts and he presently speaks on WHBQ in Memphis, Tennessee, each Sunday. This program is sponsored by the Getwell Church of Christ, where he is the minister, and Mr. Elkins also serves as the associate-editor for *The Spiritual Sword* magazine.

Mr. Bob L. Ross is from Pasadena, Texas. He is representing the Valley View Bible Church in Kanawha, West Virginia. Mr. Ross has been a minister for twenty-six years. He has held several public debates. He is the director and the owner of the Pilgrim Publications. He is the author of three volumes: *A Pictorial Biography of C. H. Spurgeon,* a volume on *Campbellism,* and a volume on *Acts 2:38 and Baptismal Remission.*

The propositions for debate are two. For tonight and tomorrow night, the proposition is: "The scriptures teach that water baptism is for (in order to obtain) the remission of past sins." Mr. Garland Elkins will affirm this proposition. Mr. Bob L. Ross will deny it. The proposition for Thursday and Friday evenings is: "The scriptures teach that salvation comes at the point of faith alone before and without any further acts of obedience. Mr. Bob L. Ross will affirm this. Mr. Elkins will deny it.

By way of format for the debate, each speaker will have three twenty-minute speeches each evening, to be delivered alternately, with the affirmative speaker speaking first each evening. It will be the obligation of the affirmative speaker each night he speaks to set forth evidence that warrants the conclusion which he affirms. Tonight and tomorrow night the obligation of presenting evidence rests on the shoulders of Mr. Elkins. He must present evidence that warrants the conclusion that "the scriptures teach that water baptism is for (in order to ob-

tain) the remission of past sins." On Thursday and Friday evenings the obligation rests upon Mr. Bob L. Ross to present evidence that warrants the conclusion: "The scriptures teach that salvation comes at the point of faith alone before and without any further acts of obedience." It will be the obligation of the negative speaker each evening to give attention to the evidence that has been presented by the affirmative speaker, to evaluate that evidence in the light of the proposition being affirmed, and to show that that proposition is not true.

Now according to the agreement and the rules signed by these two men before the debate, each has the privilege, not an obligation, to present no more than five written questions to the other before the beginning of the first affirmative each evening. These written questions must be given no later than twenty minutes prior to the first affirmative each evening.

We ask the audience to recognize that even though the speeches and the debate do not begin until seven o'clock, that there is work being done twenty minutes before the debate begins. And I hope that you recognize that while every one of us would like to meet the speakers, would like to shake hands with them, would like to come to know them better and wish them well, that you please respect their privacy for the evening's occasion. Following the third twenty minute speech each evening there will be a break of no longer than fifteen minutes.

Assisting Mr. Elkins in the debate as moderator is Mr. J. Noel Merideth, who is the minister of the Church of Christ at Camden, Tennessee. Assisting Mr. Bob L. Ross will be Mr. Larry Keenan, pastor of the Valley View Bible Church in Kanawha, West Virginia.

We encourage the audience to pay careful attention to the remainder of the preliminary announcements. In the back of the pews directly in front of you is a pre-publication order blank for the debate book which we will be printing after a ninety-day period by each debator reviewing the debate. If you desire to give your check dur-

ing this debate, please give it to Mrs. Iris McCartney, in Room 112, which is in the literature room where both Mr. Elkins and Mr. Ross have literature available. The literature which had earlier been passed out by Mr. Ross this evening, will be available only in the literature room, Room 112, and will not be distributed to the audience preceding, during, or after the debate.

We should like to tell you that a call of point of order during the debate proceedings in no way indicates that either party is angry. We should not become excited about it. The participants are following their previously arranged debate guidelines, which are standard for orderly public debates. Again, remember that Mr. Elkins and Mr. Ross are the participants. We, the audience, are the auditors. As a consequence to the debate and to keep the decorum as it should be, we have requested that hand clapping and that amen-ing and other audible reactions of any kind be strongly discouraged. We want each evening's activities to be clearly orderly and decent, and characterized with the dignity and the seriousness befitting the subjects under discussion.

There has been arrangements made for an attended nursery which is entered by going to the foyer in this direction, and up the stairs. We request you use this service if needed.

Since Mr. Elkins is in the affirmative this evening, we now turn the floor over to him and he can begin the affirmative for the first proposition.

ELKINS' FIRST AFFIRMATIVE

(Monday Night)

Gentlemen moderators, Mr. Ross, ladies and gentlemen, it is a distinct pleasure to be here this evening, in defense of what I believe is the truth of God, and in affirmation of the proposition which has been read in your hearing. This proposition speaks the difference between us, and I want to make sure that I call attention to it in detail. Now, I would point out that perhaps some of you have never attended a public discussion of this kind and you might be somewhat apprehensive as to its merits. But, I believe, that if you will come night after night and study with us, that you will see that this is one of the most interesting, and one of the most enlightening ways to study the Bible. Now in a debate of this kind, of course, there are no official judges. Every individual will take his Bible, hopefully, and will reach the conclusion based upon what he has heard and what the Bible teaches as the final standard of authority. Now, I would suggest at the very outset that I propose to conduct myself on a high Christian plane, and certainly I believe that's the way the debate should be conducted.

Now, I have never met Mr. Ross until this evening, and I want to make it very clear that I have nothing but good will toward him. But, I also want to make it clear that I oppose the error that he espouses, and so, therefore, it is what does the Bible teach? And so, I want to suggest to you that I am happy to meet a man who, I would assume, is considered to be perhaps, if not the champion debator of present day Baptists, at least among that number. It's a real pleasure to have this opportunity to meet him on the polemic platform.

Now, by the proposition, by *the scriptures* I mean, the Bible, the word of God—The Old Testament and the New Testament. The Old Testament teaching, in principle, the fact that in God's gracious offer to man, God gave instructions as to what man must do in order that he

may come into possession of his blessings. Man must then have faith in that testimony and he must obey before receiving the blessings. But, of course, we are under the New Testament of our Lord and Saviour, Jesus Christ, and many passages, of course, teach this. Jesus is the mediator of a new covenant, a New Testament (Hebrews 9:17). In Hebrews 9:17, we are taught that a testament is not in effect while he that made it is still alive.

By the word "teach" I mean to say by either a command, an account of approved action, or implication, to teach a thing. By the words "water baptism" I mean the baptism of the great commission commanded by Jesus Christ. "Is for" is as explained in the proposition, "in order to obtain." That is, it is a condition. Baptism is a condition laid down in the will of God with which one must comply in order to have his sins forgiven. And by "past sins" I mean, or course, those sins committed prior to baptism.

Now, let me mention what I am *not* affirming. I want to make this crystal clear. I am not affirming that in immersion one is saved by water. I am not affirming that one is saved by water. I repeat that. I am not affirming that one is saved by water. Now here is what I am affirming. That immersion in water, that is baptism, is a condition with which the penitent believer must comply in order to be saved by the blood of Christ. And, I repeat it. I am affirming that immersion in water, that is baptism, is a condition with which the penitent believer must comply in order to be saved by the blood of Christ.

Now then, I want to present some questions. We had an agreement, as has been read, that each night we would present not more than five written questions, with the anticipation that we would have these answers so we could deal with them in the speeches that would be made. Now we have exchanged questions this evening and my questions have been answered and are in the possession of Mr. Ross. But he declines to give me the answers to these questions before he speaks. Now I think

that's rather significant.

Mr. Ross: Moderator, point of order, please.

Mr. Merideth: Yes, sir.

Mr. Elkins: Hold my time.

Mr. Ross: May I address the moderator?

Mr. Merideth: Yes, sir.

Mr. Ross: I don't have those questions that he referred to as being answered. I only have the questions he submitted to me to be answered. I understood him to say that he had answered the questions in return.

Mr. Elkins: I thought they had been returned. They are answered on my table. Will you please pass them over there?

Mr. Ross: I don't have them.

Mr. Merideth: Would you like them now?

Mr. Ross: No, I just wanted if he meant for me to have them, I wanted them. But I it's up to him.

Mr. Elkins: Well, I want you to have them. I thought you had them.

Mr. Ross: No, I don't. . . .

Mr. Elkins: Well. . . .

Mr. Merideth: We tried to get the exchange and we couldn't. Would you like them?

Mr. Ross: It's completely up to him. I've stated my position about acceptance to you. In the questions that are presented in the speech, I'll be glad to answer them, but I do not answer questions prior to a speech that a man might use my answers for the benefit of his speech. It's up to him what he does with those. I did not want them personally until I present them myself.

Mr. Merideth: Okay, we offered them, but we didn't get the . . . we still have both sets there.

Mr. Elkins: And you did offer them earlier?

Mr. Ross: They weren't offered. I didn't see them.

Mr. Merideth: Well, would you like them now?

Mr. Ross: That's up to you . . .

Mr. Merideth: Well, we'll give them to you now.

Mr. Ross: It's no sweat to me. He said I had the ques-

tions, and I thought that he thought I did have them. I suppose I should have them.

Mr. Merideth: Okay. Well, would you like us to pass them to you?

Mr. Ross: It's up to him.

Mr. Elkins: By all means, I thought you had them. They certainly were offered before. Were they not offered? But on the basis . . . is my time starting?

Mr. Merideth: Not yet, no.

Mr. Elkins: Do we get the answers to ours?

Mr. Ross: When he presents them in his speech.

Mr. Merideth: Well, I mean, we've given you the questions. But we haven't gotten your answers yet.

Mr. Ross: I explained to you before the debate that all the debates I've ever participated in, that it's my practice that what questions are to be answered are presented in the speech of the person wanting those questions answered. I'll be glad to answer your questions provided they're presented in the speech.

Mr. Merideth: Alright, well, we should take the questions and answers back then. The answers back.

Mr. Ross: No, you agreed that there would be questions submitted twenty minutes ahead of time. I have the questions. I intend to keep them.

Mr. Merideth: Yes. What I am saying is though, you have the answers to the questions.

Mr. Ross: Oh, you want your's back?

Mr. Merideth: Well, we haven't gotten yours; *Your* answers.

Mr. Ross: That's right.

Mr. Merideth: We've given you the answers but, we haven't gotten your answers.

Mr. Ross: Mr. Elkins made the point that I had the answers, but he didn't have mine. I wanted it known that I don't have his, and he doesn't have mine either.

Mr. Merideth: Okay, here we go. All right, we've got that (Mr. Elkins' answers to Mr. Ross' questions are returned to Elkins' table).

Mr. Ross: Now we're consistent with the agreement. Questions have been submitted, but nothing was said about when and where they'd be answered.

Mr. Merideth: Time begins.

Mr. Elkins: All right, thank you. Let me make it very clear that they were offered two or three times, and I thought they were kept. He's made it clear that he did not keep them. But it wouldn't be fair for him to take my answers and keep them while he is reticent, even refuses to allow me to have his. Now listen, I am delighted, I am delighted. All right. So we have that. You will not submit them before your speech.

Mr. Ross: I didn't have yours and you don't have mine. We're even.

Mr. Elkins: Well, we're not even in the sense that I expected and did answer his. I expected him to do the same. Now, ladies and gentlemen of this intelligent audience you will see who is willing to answer the questions *before* the speech. Now, you are the judge in that matter. All right, thank you very much. Now then I'll just read my questions since I can't get an answer to them before. In regard to salvation by faith, please check the box in front of each true statement and in the blank which follows, cite the scripture whch you hold proves your answer. If you leave a box blank, such will indicate that you hold the statement to be false. And here is the question, and the boxes before it:

(1) Men are saved by faith. Now check that "True" or "False," and then cite the scripture in all cases. Men are saved by faith alone; Men are saved at the point of faith alone, before and without any further acts of obedience; Men are saved by dead faith; Men are saved by living faith.

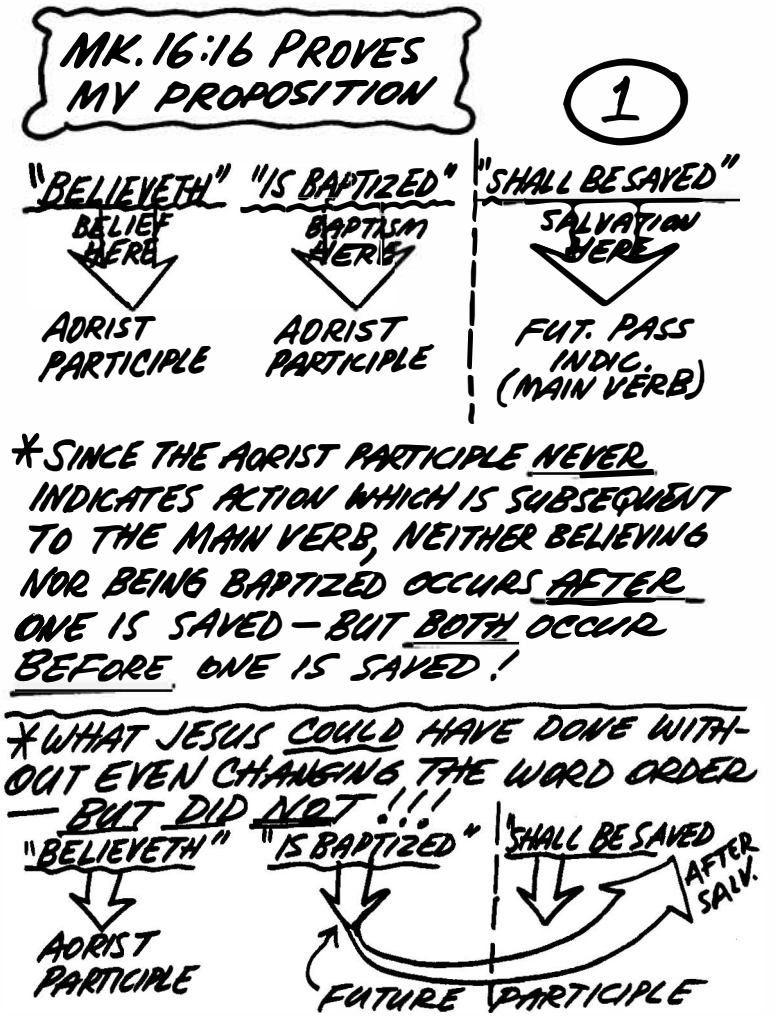
Now question (2): In regard to the falling of the walls of Jericho, check the box in front of each true statement, and in the blank which follows, cite the scripture which you hold proves your answer. If you leave a box blank, such will indicate that you hold the statement to be false:

The Israelites received the city by the grace of God; By faith the walls of Jericho fell down; The walls of Jericho fell down by faith alone on the part of the Israelites; The walls of Jericho fell down at the point of faith, before and without any further acts of obedience; The walls of Jericho fell down at the point of faith alone, before and without any further acts of obedience.

(3) In regard to Mark 16:15-16. A correct grammatical analysis of that passage demands the conclusion that (check the box in front of each true statement. If you leave a box blank such will indicate that you hold the statement to be false): Men are saved before and without believing the gospel; Men are saved before and without being baptized; believing occurs subsequent to being saved; being baptized occurs subsequent to being saved; men are saved at the point of faith alone before and without baptism.

(4): It is said in the case that Baptists regard Professors A. T. Robertson and Ray Summers as among the greatest Greek scholars who ever lived. In regard to statements made by them, please check the box in front of each true statement. If you leave a box blank, such will indicate that you hold that statement to be true. Here's the quote: "The Greek never used the Aorist participle for subsequent action."—A. T. Robertson. "The Aorist participle never gives subsequent action." A. T. Robertson. "The Aorist participle indicates action which is antecedent to the action of the main verb."—Ray Summers.

Question (5): In regard to salvation, please check the box in front of each true statement. If you leave a box blank such will indicate that you hold the statement to be false. 1 John 4:7 teaches that one is born of God *before* he loves God; 1 John 4:7 teaches one that is born again *the very instant* he loves God; 1 John 4:7 teaches that one is not born again *until after* he loves the Lord; 1 John 5:1 teaches that one is born again *before* he believes; 1 John 5:1 teaches that one is born again *the very instant* he believes. 1 John 5:1 teaches that one is not born again *until*



after he believes.

Now, he should answer these questions, certainly then in his speech. We will be anxiously waiting.

Now then, I'd like to have Chart no. 1 (Elkins' chart no. 1) Ladies and gentlemen, this chart is a chart that is very, very important. This chart, Mark 16:16, presents

my proposition. Jesus said, "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." Now then, "believeth" and "is baptized" are both *Aorist participles.* And "shall be saved" is the main verb, future passive, indicative (pointing to chart). Now then, since the *Aorist participle* never indicates action which is *subsequent* to the main verb, neither believing nor being baptized, occurs *after* one is saved, but both occur *before* one is saved.

Now, what Jesus actually said—

What Jesus could have done without even changing the word order—but he did not—(speaking to chart operator: if you could raise the chart just a little more)—but he did not (Pointing to Chart). Jesus said: "He that believeth," *Aorist participle,* "and is baptized," another *Aorist participle,* "shall be saved."

All right, if Jesus had wanted to teach the doctrine of my opponent, he could have simply changed the *Aorist particple,* "is baptized," to *future participle,* and that would have him teaching what my opponent teaches. That is, he that believeth is saved, and after that can be baptized. But our Lord did not say that! This is *the Lord's argument,* and I am presenting *this one argument,* because I want us to go into detail on this argument. I want you to see, ladies and gentlemen, that Jesus said here, "He that believeth," an *Aorist participle,* and remember that the action as stated up here (pointing to chart) that the action of the *Aorist participle* must always be prior to the blessing. "He that believeth and is baptized shall be saved." Now Jesus did not say, "He that believeth and is baptized" and change *that Aorist participle* to a *future participle,* and say after he has been baptized, he *then* can be saved, That is, he that believeth and is saved, after that can be baptized.

Now, why don't we leave it where the Lord left it? I tell you, ladies and gentlemen, the Bible says, and Jesus is the author, in John 12:48, "He that rejecteth me, and receiveth not my words, hath one that judgeth him; the

word that I have spoken, the same shall judge him in the last day." My friends, it is a serious, serious matter to pervert the scripture of the Almighty God and try to make it teach something that it does not.

Note again, that Jesus said "he that believeth and is baptized (pointing to left side of microphone) shall be saved." He did not say "He that believeth," an *Aorist participle,* and come over here (pointing to right side of microphone) and change "is baptized," another *Aorist participle,* and change it into a *future participle,* and suggest that baptism can follow salvation. "He that believeth and is baptized shall be saved." And, may I suggest to you that there are only two ways even in theory, that I can think of, that Mr. Ross or anybody else could get rid of what the Lord said here.

In 2 Tim. 2:11-12, "For if we prove faithless, he abideth faithful for he cannot deny himself." Now then, if my opponent were able to make the Lord deny that he ever said, "He that believeth and is baptized," *two Aorist participles* (pointing to left side of microphone) "shall be saved," (pointing to microphone) following the action up here (pointing to top of chart no. 1), of he that believeth and is baptized shall be saved, being the result. If he can make our Lord deny that he ever said that he could commence to begin to have some controversy here on which he could stand. But *he cannot,* and he *will not* throughout this debate! You watch it, this one argument will stand like the Rock of Gibraltar. Now the only other way he could possibly get around this is to prove the Lord not faithful to himself.

All right, could we have the lights? Mr. Ross, I want to test your doctrine. You know, you say, "he that believeth is already saved, and then after that he can, or should, be baptized." Now then, I have five dollars here tonight, and I believe that you believe I'll give it to you. I would not before these hundreds of people offer you this money if I did not mean it. Now, I'm going to say this: "he" (speaking of you) "—he that believeth and extends his

hand shall receive a blessing of five dollars." (Elkins offers five dollars, Ross extends hand and takes the money). All right, he takes it, he takes it! All right, we shall see what we shall see.

"He that believeth and is baptized shall be saved." He that believeth and extends his hand shall receive five dollars. All right, he believed me. He took the money. Now, if he had not taken it when I said he that believeth not shall receive no blessing, I would still have had the five dollars and he wouldn't have had the blessing. And when he contends that you are saved before baptism, that's exactly where it leaves him!

Now, ladies and gentlemen, on that chart again I want you to note the fact that Jesus said, "he that believeth" (an *Aorist participle*)-and is baptized-(another *Aorist participle*)-"shall be saved." But Aorist-participles and I've already read here from A. T. Robertson and Ray Summers, pointing out the fact, that these Aorist participles make it *absolutely* mandatory that these conditions be met *before* one can be saved.

Our Lord *did not* change an Aorist participle. Now Mr. Ross, himself, has conceded the debate just as we began it! He conceded it in that, I said, "He that believeth (believeth in my integrity that I'll tell the truth) and extends his hand shall receive five dollars." And he took the money!! Why won't he do that on Mark 16:16? Ladies and gentlemen, that's so simple that a five year old child in this audience could understand it.

Now I love Mr. Ross' soul. I want him to be saved. I wish, Mr. Ross, that Mark 16:16 meant as much to you as five dollars! And if the time comes when it does, you then will be preaching New Testament Christianity, having obeyed the gospel of Christ. I'm sure that Mr. Ross has many fine characteristics, but yet at the same time, my friends, he is perverting the truth of God on this matter.

I do not understand how anybody—how *anybody*—can read that statement. "He that believeth and is baptized shall be saved; but he that believeth not shall be

damned." How anybody can read that and then can see that he has to believe what I said, extend his hand, take five dollars. . . .

Moderator: Time.

ROSS' FIRST NEGATIVE

(Monday Night)

Before I get directly to the speech of Mr. Elkins I would like to say a word with regard to the literature which Mr. Varner introduced from the platform; so, I feel at liberty to say something about it. In the first place, we did not sign any "agreement" for a "pre-publication order form" to be distributed on the backs of the pews. I have no objection to that; not at all. I hope that you take one and order the book. I hope the book is published.

But secondly, with regard to the literature we have prepared for this debate, it is material that I'll be covering from the platform. And I think it was well-illustrated in his speech why I have foregone visual slides, or transparencies, in choosing literature to present my material. These visuals up here, with all due respect to Mr. Elkins, I do not believe that people in this audience are going to retain the complete content of these visuals. Now, if you're an exception to the case, and far superior to myself in this, good.

But I have prepared this booklet, and it will be available in the literature room. I apologize for the inconvenience, inasmuch as Mr. Varner has made a point that there was no agreement to distribute it. I repeat again, we made no "agreement" to distribute, or make available on the backs of seats, a "pre-publication order form." I applaud Mr. Varner for this thoughtfulness. I think it's thoughtful; it puts you at no inconvenience to order the book. But, at the same time, I will say that there was nothing said specifically that would allow me to present my visuals in this form so that they could be passed out to you, for you to have what I am presenting. So I will accede to his demand that we not distribute this literature to you in any way. But, it can be picked up at your inconvenience at the literature room. So I thought I would make that clear with regard to the literature. We're not trying to "put something over" on Mr. Varner, or any-

one, in this debate. I'm simply trying to make my arguments available in a concise, unique, easily accessible way. And inasmuch as it's supposed to be "error," I don't see why there would be any objection to people getting it and seeing the "error." So much for that bit of information that has to do with what Mr. Varner said in the introduction. Now, you may start my time for the reply to Mr. Elkins' first speech, please.

In regard to the first speech, Mr. Elkins has been, I'd say, overly complimentary, or else very gifted at using flattery toward me, in calling me the "champion debator" among the Baptists. Now, in reading *The Spiritual Sword,* I notice that Mr. Elkins one time "elected" his wife "Miss Tennessee." And he carefully explained that he was the one that did that. So I want you to know that so far as I'm concerned, to my knowledge, he's the only one that's proclaimed me the "champion" among the Baptist debators. But, inasmuch as he is highly regarded among his brethren, and among church of Christ people by the fact that you people are here to hear him, which gives witness to the fact, I'll accept it for what it's worth, that he regards me as the "champion debator" among the Baptists. I have been called other things, and frankly, I don't think of myself as a very skillful debator. I haven't debated now since 1975 and any abilities I did have at debating are probably rusty now. And if I make a few blunders and boo-boo's, why, you'll just have to put up with it and take it for what it's worth. But, nevertheless, I thank him for the compliment, or whatever it might be, that he has paid me.

He says he is "not affirming one is saved by water." Now I want you to remember that because when he comes to a certain verse in Peter, I'm sure he's going to put a lot of emphasis upon the fact that the scripture there says that we are saved by water. But, keep that in mind and when he gets over to Peter, we'll remind him of what he said here the first night when he said he's "not affirming that one is saved by water."

He's affirming that immersion is a condition *in order* to be saved. Well, there's quite a difference between saying that one is saved by water, and immersion is only a condition, or one of the conditions, of being saved. We'll see how he enlarges upon this comment, or this particular expression, as he might come to one of the favorite verses, used by those who believe his proposition, in 1 Peter.

Then he says something about this intelligent audience. Now, ladies and gentlemen, I'm not going to insult you by having to tell you, or remind you, that you are intelligent. I don't think that I have to appeal to some kind of a deflated ego in order to make you cognizant of your intelligence. When someone has to remind me of my intelligence, I feel rather insulted than complimented. So, I'll not be making those kinds of remarks about the intelligent audience. I simply assume that you have intelligence, or you wouldn't be here for this debate with any kind of interest in this debate.

Now, concerning the questions. First of all, with regard to the questions, Mr. Elkins has evidently presupposed all the possible answers. I don't know if you even remember "what" the question was. Frankly, I have difficulty in deciphering *what* the "question" is myself. And I certainly have difficulty in trying to apprehend what specific point about his proposition he is seeking to affirm by asking me questions which primarily deal with the proposition I'm affirming in the second half of the debate.

Why, this first sheet of questions have absolutely nothing to do, that I can see, with the proposition which he signed to affirm—that "the scriptures teach that water baptism is for (in order to obtain) the remission of past sins." Every one of these questions, or supposed choices, presupposed choices, have to do with faith, salvation by faith, faith alone, etcetera, which has to do with my proposition on the second proposition. But, he didn't apply a single one of these items to his own proposition to prove that baptism was "in order to obtain the remission

of past sins."

My answer to this, Garland, is that these questions, or issues, will be suitably dealt with in my affirmative proposition. That's my answer to those, and your presupposed answers here are very limited indeed. The second question about the walls of Jericho; I found nothing in his argument supporting his affirmative proposition, nothing at all. Just read this through, made no arguments, so the same applies as number one.

Now, in regard to Mark 16:15, 16, he did present a visual here that had something to do, I suppose, with his proposition. And he gave a list here of five choices. My answer to that, in brief, is that these choices are not sufficient to properly answer a question on Mark 16:16. The man needs to enlarge his vision a little bit about Mark chapter 16 and verse 16. If you have your Bibles, and would like to turn to that verse of scripture, I'm sure that you're familiar with it: *"He that believeth and is baptized shall be saved, and he that believeth shall not be damned."*

Now, ladies and gentlemen, if Mr. Varner had permitted all of you to have this little booklet, you could turn on page forty-one and see the illustration very clearly, without straining your eyes looking up here on this wall, trying to see a visual; you could see that I have this diagram in such a way, that "eternal" salvation that's pictured in Mark 16:16 is compared, or contrasted, to "eternal" damnation. "He that believeth and is baptized shall be saved." I believe that: I have believed, I am baptized—have been baptized—and I shall be saved. That's why I took his five dollars. I'll give him a chance to take it back. I've got another verse here, if he wants his five dollars back. Notice, if you have the booklet, underneath the line, "he that believeth . . ." I have Mark, or rather John 3:18. What does John 3:18 say? "He that believeth is not condemned."

Now there's a state when a man believes, that he hasn't been baptized; at least that was my situation. I

believed before I was baptized. So there's a time in which I was a believer, but I was not a baptized believer. Now, what was my condition at that time? This verse tells you, "He that believeth is not condemned." Well, that same man goes on to be baptized. That man shall be saved in contrast to the man who shall be eternally damned, who does not believe. You see that? Now, Mr. Elkins, I want to know, were you, or were you not, a "condemned" man when you "believed" in Jesus Christ? I'll give him five dollars if he'll get up here and tell you that he was "not condemned" when he believed. I'll guarantee you that he'll tell you that he was "condemned;" if he won't tell you, I'll tell you . . . he'll tell it to you out of *The Spiritual Sword,* his magazine. Mr. Warren here will tell it to you out of *The Spiritual Sword.* They'll tell you that you were a child of the Devil, that you had dead faith; that you had dead faith, that you had "inoperative faith," that your faith was just like the faith of the devils, that there was absolutely no blessing upon you until you hit the water. He was a condemned man when he believed in accordance with "He that believeth on him." He'll tell you that himself. Now, he can have his five dollars back when he will repudiate that doctrine and confess Jesus Christ and say that "I trust Jesus Christ before water baptism." But, if he does that, he'll repudiate the whole foundation of the church of Christ. Now, I'm going to put this back in my pocket and keep it, and I'll take ten dollars the next time, if you want to offer it to me, and accuse me of "disbelieving" any verse in the Bible. I'll take ten dollars.

All right, now, that answers his one argument, but you notice he limited the choices to the questions. So I simply answer here, these choices are not sufficient to properly answer on Mark 16:16, but this little booklet here gives you the proper answer on page forty-one.

Now, he brings in A. T. Robertson and Ray Summers, and makes absolutely no application, that I can find, that has anything to do with the proposition, and I'm not

a student of these men. I don't study Greek, I don't read Greek, I'm not one who teaches Greek; I only dabble in Greek to the point that I can pick up *Vine's Dictionary* and *the Englishman's Greek Concordance* or *Thayer's Lexicon* and fumble around. . . .

Moderator: Ten minutes.

Mr. Ross: . . . Thank you . . . fumble around and finally find what the scholars are saying. So, I plead unpreparedness when it comes to Greek scholars such as A. T. Robertson and Ray Summers and these men. But now, if he will make this clear enough that you can understand it, then I know I can understand it. But, I dare say there's not a person in this audience, other than a Greek student and scholar who is studying it at the present time, who might know what this man was trying to argue when he talked about the statements of Robertson and Summers.

Now, I'd say the average man out there—now you just be honest with me—the average woman, the average boy, and the average girl, they don't know what the man had in mind. And Jesus didn't teach people that way, did He? Jesus was the master of the single syllable; "I am *the* way, *the* truth and *the* life." Now, that's simple enough that we can all understand it. And that's the way I'm for dealing with these scriptures; and when you start going into these vagaries about Greek, and about what this one said, and that one said, and pick the right answer, it's more like playing a game show than trying to arrive at the truth. I'm not against Greek, but let's study it in its proper perspective so that we can use it effectively for all those who are going to benefit. So, I'm not familiar, Mr. Elkins, with these quotes or the application you intended by them, and if it's a point in your favor, just chalk her up. I don't think half the audience is going to remember what you said when they walk out of the building.

Now number five: he has here six choices. You know, these questions remind me of that old saying, "When did you stop beating your wife?" Now, how are you going to

answer that? Brother Keenan, when did you stop beating your wife?

Mr. Keenan: Can't say, or I'm afraid to.

Mr. Ross: Oh, well then, Mr. Elkins, when did you stop beating "Miss Tennessee?"

You see, what these kind of questions, or choices, put you into? They limit you so that you don't really have the opportunity to answer the questions freely. He wants this answer, or that answer, the other answer. Check "yes" or "no," or "check the blank," or "it will indicate that you hold the statement to be false." There's not a word of truth in that. These choices are not sufficient to answer the issue; and you get it on the issue, and I'll be glad to answer those questions as to the issue.

All right, now, he says Mr. Ross "has conceded the debate" by taking the five dollars. Well, I "conceded" nothing of the sort, and I would appreciate it, really, Mr. Elkins, if you would stop violating the Rules of Debate by Hedges. Hedges says that you're not to charge consequences on a man unless he affirms them. Well, I haven't affirmed that I've "conceded" this debate, so you might as well stop charging me with the consequences of that. That might be wishful thinking, that I would "concede" the debate, but as church of Christ preachers know, who know me, 'I've never conceded one yet even when they told me they just whipped the Devil out of me. I was still in there debating with them. Mr. Grider, one who moderated the debate I had with a man in Annandale, Virginia, he was so intent upon answering me, he wanted me to come to his town and spend a whole month debating with him. I said, "Now, Mr. Grider, I know you don't need a month to answer false doctrine. 'You can answer Baptist doctrine quicker than that." Now, I said, "I know I don't need a month to answer your doctrine." I said, "Then invite me up for a sensible period of time, and we'll be glad to discuss these things."

Now let me say this about this debate: I was a little perturbed, and embarrassed, and upset, and all that, by

an article that appeared in a magazine called *The Gospel Advocate.* This magazine is endorsed by Mr. Warren, who's seated here. He said that *The Gospel Advocate* is "the most influential journal published by members of the body of Christ." That was in *The Spiritual Sword.* And this *Gospel Advocate* came out with what I considered to be a tirade announcement about this debate. I wasn't the least bit proud of what they said about me. They didn't call me the "champion debator." They said, "Mr. Ross has authored at least two books, in which he maliciously attacks the church." And they go on to say, "These works constitute an outright and even vicious attack upon the Restoration Movement. He is a militant man of error." Now, here are the little books, *Campbellism: Its History and Heresy,* and *Acts 2:28 and Baptismal Remission.* Now these are the "malicious attacks" and the "vicious attacks" upon the church of Christ. I deny that there is malice and viciousness, but I'll frankly tell you that as a member of the church of Christ, you won't enjoy reading these books. If you're looking for a little pleasant "tip-toe through the tulips," you're not going to find it here. But, if you want your doctrine tested, if you're willing to get right down against the grindstone and let your nose "rub against that grindstone" to see if it will stand it, then you get into these books.

But, this article I perceive to be designed to create prejudice, in the minds of people, against me, before I have ever even had a chance to speak. And in that connection, if you are a victim of this paper, I want to read you *The Spiritual Sword.* Mr. Elkins says, "The word prejudice is defined as a judgement or opinion formed before the facts are known." Now, if you've read *The Gospel Advocate* and you've formed an opinion about me, that I'm "malicious" and "vicious," before the facts are known, I hope you'll listen to Garland Elkins, and you'll submit to what he calls "open-mindedness," because, he says, the Bible requires open-mindedness.

And here's another article in *The Spiritual Sword:* "Harsh, personal remarks, bordering on civil slander are unjustified in the treatment of any man whether atheist, immoral brother or false teacher." And, I'm sure I qualify under one of those places. Either "atheist, immoral or false teacher;" and they're not to engage in harsh, personal remarks. Well, now, this man who wrote this article in *The Gospel Advocate,* Mr. Robert W. Taylor, Jr., was certainly guilty of saying those things about me, when he accused me of malice and maliciousness. And I want to repudiate that kind of a representation of me in this debate.

Now, I have answered, so far as I know, the only scriptural argument Mr. Elkins made about Mark 16:16. In his own little booklet, entitled *Come and See,* he compares the word "damned" as being the very opposite of the word "saved." So, in Mark 16:16, we're looking at "eternal" salvation as contrasted to "eternal" damnation. Mr. Elkins does not believe, ladies and gentlemen, that "he that believeth and is baptized shall be saved." He believes, "he that believeth and is baptized and then joins a local congregation of the Restoration Movement, and obeys all the other Restoration Movement commandments, taught by the Restoration Movement evangelists, then dies free of all mortal sins, that man shall finally be saved in Heaven."

Now, if you don't believe that, I have a little book over here entitled, *The Memphis Meeting,* in which Mr. Elkins prayed, "Save us in Heaven." He doesn't believe he's saved right now, you see. If he believes he's saved right now, he can have this money back. He doesn't know if he's saved right now or not, even on the basis of his own doctrine. He said, in that Memphis meeting, "Forgive us our false and foolish ways, and save us in Heaven." You see, he doesn't believe that "He that believeth and is baptized shall be saved." He believes that every last one of you in this building here could go to Hell. He doesn't believe that you that believe and have

been baptized shall be saved. He believes that you've got to be in this Restoration Movement. You've got to follow the teachings of the Restoration Movement. You've got to obey the doctrines and commandments of the Restoration Movement.

Some of you are saying, "What's the Restoration Movement?" Alan Highers says it's the church of Christ. There was a meeting held up here in Memphis; Mr. Lynn Anderson said, "The church of Christ is a big, sick denomination." Mr. Alan Highers, a deacon in Mr. Elkins' church said, "You are talking about the church as a whole, the Restoration Movement." You know what they call themselves now? They call themselves Restorationists. Thank you.

ELKINS' SECOND AFFIRMATIVE

(Monday Night)

Gentlemen moderators, Mr. Ross, ladies and gentlemen, I assure you that it is a real joy to have the opportunity to respond to my opponent. In the first place, I would suggest to you on the matter of the money, now you note that the Lord said, "He that believeth and is baptized shall be saved." Now, I walked over here and I said, "Mr. Ross, 'he,' speaking of you, he that believeth and extends his hand shall receive the blessing of five dollars.' " He extended his hand. He did not say, "I have the money already." He did not say, "Ladies and gentlemen, I do not have to do anything to get that money!" He conceded the debate when he took the money!! Now you mark that down. He extended the hand, and he received the money. Now when I walked over here and said, "Mr. Ross, he that believeth," you know he didn't have the money. I still had that money. "He that believeth and extendeth his hand," and he extended his hand and then the money went to him. Jesus said, "He that believeth and is baptized shall be saved."

With all due respect and he can say whether or not he is the champion debator, I won't argue that point with him. I was just trying to give him full credit, and I think he knows that. But the point of it is this: nobody else can do any better. But I say friends, you have listened to a pitiful effort to set aside Mark 16:16! It can not be done.

Now, he made mention of A. T. Robertson. And he talked about the fact that he doesn't say much about Greek, and all of that, but I'll tell you I noticed here on page thirty-three of this little book, that he quotes A. T. Robertson! Now I believe that what would be sauce for the goose would at least be salad dressing for the gander, Mr. Ross. And, here is what A. T. Robertson says (By the way, Ben N. Bogard said, of A. T. Robertson, that he was the greatest Greek Grammarian that ever lived). Now he (Ross) quotes him in his book before I ever met

Mr. Ross! Now, listen to what he says. Here's what Mr. Robertson says, "The Greek never uses the Aorist participle for subsequent action. No example of that use has ever been shown." I challenge him to find an exception to it! Let him call every Baptist professor in the land, and he'll find *no* exception to that from a reputable Baptist scholar. That's why he's so afraid of this. He knows it's dynamite! You know, he quotes Robertson, but I can't quote Robertson. Well, you are an intelligent audience, and you can decide along that line for yourself.

But, then further, here's what Ray Summers says, "The Aorist participle indicates action which is antecedent, that is prior to, antecedent to the action of the main verb"! What did Jesus say? "He that believeth and is baptized shall be saved." Now friends, he could not reply to that. That's why he quibbled. Now, just in case you could not see this chart well, it simply said this: Mark 16:16 proves my proposition. "Believeth," Aorist participle; "is baptized," Aorist participle; "shall be saved," the main verb, future passive indicative. Now, since the Aorist participle never indicates action which is subsequent to the main verb, neither believing nor being baptized occurs after one is saved (but that's what he says) but both occur *before* one is saved. Now, I pointed out that what Jesus could have done without even changing the word order, but he did not. He could have left "believeth;" Aorist participle; he could have changed "is baptized," from Aroist participle to future participle and this man would have had a leg to stand on. *But, Jesus did not preach Baptist doctrine!* It didn't exist for hundreds of years later. My friends, this man will have to make the Lord deny that he ever said that, or prove unfaithful to it! And Paul said, "For if we prove faithless he abideth faithful for he cannot deny himself."

Now, I really am sorry that he would array a passage against a passage. He went over to John 3:18 and quoted this part, "He that believeth on him is not condemned," and arrayed that-or tried to-against Mark 16:16. Listen,

I say this with kindness, because everything I say I intend to be said in kindness; but I say, Mr. Ross, that in that, you did not take the route of the Bible exegete; you took the route of the infidel! You do not believe Mark 16:16.

Now Jesus said "He that believeth and is baptized shall be saved." You do not believe that.You come up here and face to this! You quoted Robertson; I quoted Robertson. Now you're not going to get by with this intelligent audience, and I say that from a heart filled with love and sincerity. This audience is intelligent. Little five and six year old children are intelligent enough to see that this man is not facing up to the proposition, not answering. He cannot; that's the reason why. Well, he said he believed me, and he has the money, but listen he didn't get it when he believed and didn't extend his hand, did he? "He that believeth *and* extendeth his hand shall receive a blessing of five dollars." And he has conceded therefore his error along that line.

Well, he talks about my wife being "Miss Tennessee," and of course he recognized the fact that in my estimation that is true. It's my business to set forth the affirmation: It's his business to answer questions, and Mr. Ross, you'd better get busy. You're far behind! It's his business to answer the questions. And *that* he has not done.

Well, he goes on and suggests, talking about these questions and arguments. Listen, these questions were asked in question form. I set forth the one argument on Mark 16:16. "He that believeth and is baptized shall be saved, but he that believeth not shall be damned." Now there are not enough preachers in the world to set that aside.

Then he talks about this matter of the literature, etc., and he made about a two or three minute speech; *had his time held.* I don't plan to do that. Now if he does that it will be his responsibility. I believe in accepting exactly the rules! Why did he get up here and make that speech? The truth about the matter is brother Varner already had explained about this matter of literature.

"He arrays one scripture against another," he says. And then also he makes mention of this statement. He says, "Has somebody stopped beating their wife?" Well, now listen, Jesus said, "He that believeth and is baptized shall be saved." Now every, *every* statement, *every stated proposition, precisely stated proposition* is either true *or* false. Now you can talk about whether you quit beating your wife all you want to, but Mark 16:16 still says "He that believeth and is baptized shall be saved." "He that believeth and is baptized shall be saved." Now, he doesn't deal with that.

Well, he talks about the consequences; charging consequences on him. Now, listen, I'm not saying whether or not he accepts the consequences that follow or not. I'm only pointing out what the consequences are from his teachings. Now whether he accepts that or not; listen, you will decide that. He cannot take that away from you; you have the right to decide that. Now the consequences are simply this: When he that believeth and extends his hand and takes the money receives the blessing. Then if he says, he that believeth in Mark 16:16 does *not* have to be baptized, well, then of course the consequences are simply this: that he is denying, he is eliminating one of the conditions that comes prior to salvation.

Well, he goes further, and he talks about brother Robert R. Taylor's article. Now, ladies and gentlemen, I have read this man's (Ross') books. Many of you have read his books. I think really he must have been a little ashamed to get up here, act like a martyr, and oh how he wouldn't dare be vicious, malicious or anything of the kind. Listen, I have in my possession some statements that I would be willing for anybody in the world to hear, and then you reach your conclusion. You know the truth about the matter is when a man calls me a name that I repudiate, which I do not wear, and which I do not follow and am not of whatever is called me, now that's when people are being insulted. So you can decide that for yourselves.

Well, he says you know that Mr. Elkins doesn't believe that he is saved. Well now, Mr. Ross you might be anticipating and putting some answers in my mouth that are not there. Listen, Jesus said, "He that believeth and is baptized shall be saved." I pointed out in defining the proposition that it has to do with past and alien sins. I was baptized; I believed, I was baptized, I was saved. By the way, the Bible says "Hereby we do know that we know him if we keep his commandments." But the Bible also says in Rev. 2:10, "Be thou faithful until death and I will give unto thee the crown of life." 1 Pet. 1:9—"receiving the end of your faith, even the salvation of your soul." Listen, he's gotten off now on apostasy. And he's trying to leave this proposition. But I'll tell you one thing according to the doctrine that is generally taught by Baptist preachers, (and I know that all Baptist people do not believe this doctrine, but if he denied it, I have statements that I'll present in which one or more Baptist preachers have stated this) that all the sins from idolatry to murder cannot cause one to be lost!

Now then, in regard to the matter of the money, I want to emphasize that again and again. Now, he suggested, you remember, that he had to take it. That's what we're talking about. We're not talking about falling from grace. Now if he wants to talk about that at some future time, that's fine. The truth about the matter is according to the doctrine that's held that one cannot fall from grace, then one could take the position that he could die in adultery. In fact not long ago, brother Alan Highers debated a man who said that a man could run off from his wife and commit immorality with a sixteen year old girl and die in that position, in that sin, and go to Heaven! Now, if he wants to talk about apostasy, I think we better perhaps talk about that some other time. That's not the proposition here tonight.

But, I just want to make mention again friends, the Bible says, "He that believeth and is baptized (pointing to left of microphone) shall be saved." Well, believeth is

Aorist participle; is baptized is *Aorist participle.* Now, you're to remember what Robertson said. And so since it is true that shall be saved follows believeth and is baptized, no body can ever be saved from past sins and that's what we're talking about. He did not question my definition of terms. Now, *no one* can be saved until they meet the conditions of the Lord. Matt. 7:21-"Not everyone that sayeth unto me "Lord, Lord' shall enter into the kingdom of Heaven, but he that doeth the will of my father which is in Heaven." Now, let me say again that since the Aorist participle *never, never, never, never,* indicates action which is subsequent to the main verb, neither believing nor being baptized occurs after one is saved. You see, he wants to leave one of them before salvation, and do violence to the other and bring it over here (pointing to right of microphone) after he is saved. Both occur before one is saved (pointing to left of microphone).

Now, I mentioned that Jesus could have, but did not, change that from Aorist participle, made it a future participle and then he (Ross) would have something to stand on. He does not have that leg to stand on. And I want to mention one more time I went over to his table or near there and said, "He that believeth and puts out his hand shall be blessed with five dollars." And, at this point, he did not have the money when I walked over and said "He that believeth;" but when he extended his hand and I gave him the money, he met the conditions. And, by the way, he still has the five dollars. Now Jesus said, "He that believeth and is baptized shall be saved, but he that believeth not shall be damned."

Now, he complains about this matter of questions. Now the reason he did not answer these questions, of course, to me is obvious, and you can reach your own conclusion. He indicates, and tries to make a decision for you, that these questions did not really deserve, I suppose he would say, an answer. He didn't word it that way. But, Mr. Ross, how about your answering these questions

and letting the audience decide whether, whether they deserved it or not? Listen, the reason he has not dealt with these questions and the reason he cannot successfully do so. He cannot hold to Baptist doctrine and answer these questions. It isn't possible for him to do it. I'll be glad when he does get around to answering them. You will get around to answering the questions, won't you, Mr. Ross? You will get around to answering the questions, won't you?

Mr. Ross: Didn't I hand you that sheet?

Mr. Elkins: I didn't see it. Is it over there? (pointing to Elkins' table)

Mr. Merideth: There are no answers.

Mr. Elkins: No answer. No answer. I want the answers!

Mr. Ross: I made an effort to answer them.

Mr. Elkins: No, not, not on the sheet.

Mr. Ross: I didn't answer like you wanted them answered but let's say I did the best I could.

Mr. Elkins: Well in that case, let the audience decide how good that was.

Mr. Ross: Amen.

Mr. Elkins: You decide. You decide (speaking to audience).

All right, I want to mention some of these questions again. In regard to salvation—all right, I won't have time to read all of them. Let me read just this one. 1 John 4:7 teaches that one is born of God before he loves God. What did he say about that? Nothing. 1 John 4:7 teaches that one is born again the very instant he loves God. Nothing said. 1 John 4:7 teaches that one is not born of God again until *after* he loves the Lord. Nothing said about that. 1 John 5:1 teaches that one is born again *before* he believes. Nothing. 1 John 5:1 teaches that one is born again *the very instant* he believes. No answer. 1 John 5:1 teaches that one is not born again until *after* he believes.

And then "the Greek never uses the Aorist participle

for subsequent action."—A. T. Robertson. "The Aorist participle never gives subsequent action."—A. T. Robertson "The Aorist participle indicates action which is antecedent to the action of the main verb." Now friends, don't you see why? Don't you see why he's afraid of these questions? He is so afraid of these questions. First of all, we thought we were going to get them in written form. My answers are over here. We thought we would get them in written form. Well, he didn't do that, but he's a very promising man. He said that when he got up, that he would do it in his speech. Now, listen, he didn't do that in his speech. He tried to array John 3:18 against Mark 16:16. Listen, the point of it is this: what kind of a believer is saved? The kind of believer that Jesus mention in Mark 16:16—an *obedient* believer! "He that believeth and is baptized" (pointing to left of microphone). What follows? "shall be saved." (pointing to microphone) He that believeth and is baptized shall be saved." Remember that money illustration. When I went over there and said, "He that believeth and extends his hand shall receive five dollars, he extended the hand! He even has the money! I wonder if salvation doesn't mean more than five dollars?

Jesus said, "He that believeth and is baptized shall be saved." Now I believe that. And with all the fervor of my being, I want to plead with Mr. Ross, because life is short. You know the Bible says, "For though I preach the gospel yet I have nothing to glory of, for necessity is laid upon me. Yes, woe is unto me if I preach not the Gospel" (1 Cor. 9:16). James said, "My brethren, be not many of you teachers, knowing that we shall receive the heavier, or greater, condemnation."

Now friends, I'm not just here to make a speech. I'm here to plead for your souls. I want *you* to be saved. *I* want to be saved. No one would ever take his Bible and read Mark 16:16, and believe *exactly* what it says, without surely coming to the conclusion that Jesus meant what he said. Did Jesus mean what he said? Did he tell

the truth? Well, if he did then he that believeth *and is* baptized shall be saved.

And thank you very much.

ROSS' SECOND NEGATIVE

(Monday Night)

Mr. Varner: Mr. Ross, now, will begin his second negative of the evening.

Mr. Ross: Thank you, Mr. Varner. I didn't know if I was getting hot under the "heat" of Mr. Elkins' "barrage" or if everyone was getting hot, but I'm glad to know it's not me alone. I thought Garland might be "heating it up" for me and it was just me, but I'm glad to find out differently. And, Mr. Varner informed me that his name was Varner and not Garner. So if I make that pardonable offense again, you'll know that I'm only human, and do make some mistakes occasionally—like the rest of you.

Well, Mr. Elkins' second speech: I'd like to first of all say this: You know, after I came to the platform, and even read some of his own statements about prejudice, I was really appalled that he would come forth and issue innuendos about me; that, he said, "Why I could quote you statements," or first-one-thing-and-another, and here his own statement says, "a judgement or opinion formed before the facts are known is defined as prejudice."

Now here he is trying to prejudice the audience against me, even despite his own statement here. But you know, I found this consistently to be the practice of church of Christ debators wherever I have debated, that usually what they say out of one side of the mouth, they come back and refute with the other side of the mouth. And so here he is, practicing one thing in this paper, which I read to you, teaching one thing, and then coming here on this platform, offering innuendos about me, to prejudice the audience against me personally; and then, in the face of that, I read him Mr. Rubel Shelly's statement, for he said "harsh personal remarks, bordering on civil slander, are unjustified in the treatment of *any* man, whether atheist, immoral brother or false teacher." So, I'm really appalled and surprised that he

would not only violate Hedge's Rules of Debate, but he would violate his own statement, and he would violate the statement of Rubel Shelly who's the former minister of the church where he's the minister at this time, the Getwell Church of Christ.

Now in Hedge's *Rules of Debate,* I want to read you Rule 4: "Personal reflections on an adversary should in no instance be indulged whether it be his private character, his foibles are not to be named or alluded to in controversy. Personal reflections are not only destitute of effect in respect to the question in discussion, but they are productive of real evil. They obstruct mental improvement and are prejudicial to public morals. They indicate in him who uses them a mind hostile to the truth for they prevent even solid arguments from receiving the attention to which they are entitled." And I present to you that Mr. Elkins has been guilty of that and used his own time to prevent what might have been, for his sake, a solid argument being presented in this debate.

Now, give me my chart on the "Restoration Movement." In this magazine called *The Spiritual Sword*—(excuse me, I'm used to having someone operate; I'll just have to assume that myself)—Okay, can we have the lights dimmed just enough to see this?—Now this indeed is Mr. Elkins' plan of salvation. You say, well, where did you get this? Mr. Elkins and Mr. Warren, they put out this magazine, *The Spiritual Sword.* Now, frankly, I don't know anything "spiritual" about it and the only "sword" I know about is the Word of God. But they call it *The Spiritual Sword.* It's really a very dull edge of error, but inasmuch as they call it *The Spiritual Sword,* we'll refer to it in this debate for clarity's sake.

Now I read over and over again in this *Spiritual Sword* about the "Restoration Movement." And articles in here by Mr. Elkins, articles by Rubel Shelly, articles in here by Roy Deaver, articles by first-one-and-another—I won't mention them all—but practically in every issue I have in my hands right here, there are articles talking

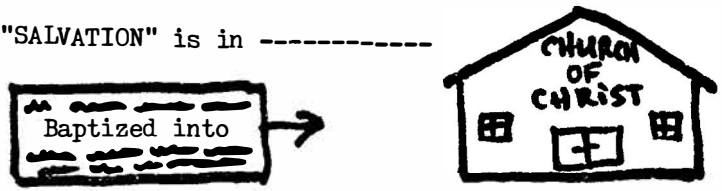
about the Restoration Movement. Mr. Elkins, in one of these papers, says the Restoration Movement was a movement led by the Campbells, Scott and Stone, and that these men restored the plan of salvation, and the plan of salvation is the proposition that he affirms in this proposition under debate: that "baptism is for (in order to) the remission of past sins."

Now he said that Alexander Campbell, and his friends back in the 1800's, restored the plan of salvation and in consequence restored the church and restored the worship of the church; and so, thanks to Alexander Campbell and his friends, people now can be saved. He said awhile ago something about Baptist doctrine did not exist till hundreds of years later; well, now, I suggest to you that you people living in the Parkersburg area are almost on the grounds of the birthplace of this man's doctrine, plan of salvation, church and Restoration Movement, because it was right up here at Bethany where this whole thing started when the Campbells and their friends got together and formed themselves into the "Christian Association," and then from there went to a Baptist preacher named Luce and had him to baptize them, and then later on went into the Redstone Baptist Association; and then, later on, a man named Scott came along, and lo and behold, he found out that no one since the apostles had been baptized right, so in 1827 he went over here in Ohio somewhere and baptized a man by the name of William Amend, and proclaimed that the gospel had been practiced for the first time since apostolic days.

Now if you don't believe all this, just get *The Spiritual Sword,* and all the back issues, and you can read every detail right in this magazine. Because they teach you the same thing: that the Campbells restored the plan of salvation, the church, the proposition that he's affirming in this debate, and so salvation is in the church, you're baptized into the church; you're baptized into the Reformation, or the Restoration Movement, and so this is where salvation is to be found.

ELKINS' "PLAN" IS THE "PLAN" OF THE
"RESTORATION MOVEMENT"

"SALVATION" is in ----------



Built upon doctrines taught by "Restorers":
T. Campbell, A. Campbell, W. Scott, B. W. Stone, etc.

"Restoration Movement" = Church = Salvation

No "Restoration" By Campbell, etc. = No Church =
NO SALVATION!

So this chart makes it clear. Salvation, he says is in the church of Christ. How do you get into the church of Christ? Well, you're baptized into the church of Christ. What is this church of Christ? It's built upon the doctrines taught by the restorers, according to this *Spiritual Sword* magazine here. They restored the truth, and it's built upon the doctrines of the supposed truth that these men restored.

Now . . . this Restoration Movement over here equals the church. According to Alan Highers, deacon in Mr. Elkins' church, in this little book here, *The Memphis Meeting,* which was a roasting party for the men who run the *Herald of Truth*—These men from Memphis put them in a little roast over here in Memphis to squeeze some of the heresies out of their erring brothers. And in this book, Alan Highers rebukes Mr. Lynn Anderson. Mr. Anderson said the church of Christ is "a big, sick denomination," and Alan Highers said, "You're talking about the Restoration Movement." What is the Restoration Movement? This magazine says it was what Campbell and his friends started.

So, there you have salvation. If there had been no restoration by Campbell, there would have been no church; there would have been no salvation. Now, how does this relate to the proposition under discussion, you might be asking. Simply this: Mr. Elkins is affirming the proposition as affirmed by Alexander Campbell, as having been restored, and upon which the church is built, you see. So he is saddling himself with what Alexander Campbell did up here in Western Pennsylvania, back in the 1800's. He's saddling himself with that.

Now, I have some booklets here with some quotations I want to read to you. Here is a little booklet by V. E. Howard. He said (you can turn this off, please, and turn on the lights) he said, "Alexander Campbell learned the truth and obeyed the gospel." Now V. E. Howard is a preacher on a radio program called The World Radio. Now if you don't approve of The Herald of Truth today, you can support The World Radio. You see, the Herald of Truth, they have stubbed their toe on a lot of things. They've got a preacher out there that said "the church of Christ is a big, sick denomination." They've got some out there that are trying to teach some of the people to talk in tongues. They've got some people out there who believe that awful Baptist doctrine that the Holy Spirit might dwell in a person in some sense besides the Word dwelling in them. They've got all manner of heresy going out there. They even fired E. R. Harper out there from the Herald of Truth. So, this man Howard, now you can support him. Now, of course, my friends down in Texas, a lot of them, don't think much about Howard either, though. There are some fellows in Lufkin, and some fellows in other places around there, they think Howard is an apostate. So I don't know about this church of Christ thing. There's one of them within a stone's throw of my house; it's just a pitching wedge, Bro. Elkins, if you know how far that will hit a golf ball; it's about a pitching wedge from my house. It's called Burke Road Church of Christ; you may have heard of it. I've read about it, I

think, in some of your journals before. But, at any rate, every once in a while that church over there, they have a car washing and I take my car over there and let them "baptize" it. They're also wanting to baptize me, and I've had preachers in debates want to baptize me, and I thought well, at least they can "baptize" my car. So I take my car over there and let them wash off the dirt. I know that their baptism is not going to wash away my sins, but I know their water can wash the dirt off my car.

But, at any rate, there are so many segments and variations of this Restoration Movement that goes back to the Campbells. But this man says that Campbell obeyed the gospel. Now can he be trusted? Well, this Robert Taylor Jr., this glib writer who writes for *The Spiritual Sword,* he says that Thomas B. Warren is "a book, chapter and verse preacher"; and I'm informed by this magazine, that Mr. Warren is editor of that he is the "Brother Logician" of this brotherhood and that he is the modern-day David who slays the Goliaths of atheism. And Mr. Taylor here says that Mr. Elkins is one of the "greatest preachers of this age if not any age." So I don't wonder that Mr. Elkins defends the slander of Mr. Taylor against me.

But here's what they say about V. E. Howard: it is "a synonym for soundness." So when V. E. Howard says something, it's a synonym for soundness. He's almost as good as Thomas Campbell when Campbell said, "We speak when the Bible speaks and we're silent where the Bible is silent." He's almost as good as Alexander Campbell when Campbell says, "What the scriptures say, I say." This man, who's a "synonym for soundness," he's almost as good as the pioneer Restorers of days gone by. But, you see what he says here? Campbell learned the truth and obeyed the gospel. Now, Mr. Elkins, you know, and I know, and everyone who can read a book and has read any history of your particular church that you identify with, you know that Alexander Campbell was baptized by a Baptist preacher named Matthias Luce in 1812 up here in Pennsylvania, and it was not until

1823, in the McCalla debate, that Alexander Campbell ever understood what baptism was for ("in order to the remission of sins"). And your magazine—and I can quote it right out of here—says that a man must understand what baptism is for in order for him to have scriptural baptism. On page 45, I'm quoting from a writer named Garland Elkins; he says this: "May and must one be immersed a second time, this time with the right understanding about the essential place of baptism in the gospel plan of salvation? Answer from the Bible—Yes."

Alexander Campbell was baptized by a Baptist preacher in 1812; Alexander Campbell did not discover the meaning of baptism for the remission of sins until he presented it in 1823 in the debate with McCalla, a copy of which I have for your reference; and furthermore, no one practiced that understanding of baptism until 1827 when Walter Scott baptized a man by the name of William Amend and thus restored the gospel for the first time, they say, since apostolic times.

Now that's this Restoration Movement. He said he didn't want to be called a name; I suppose he was talking about "Campbellite." Well, I haven't referred to him in those terms here, but he does use a name, in his paper, called "restorers." He does use Restoration Movement. Now, Mr. Elkins, is there any more scripture for "restorer" than Baptist? Is there any more scripture for calling the church the Restoration Movement than the Baptist Church? All my life, that I have ever heard any church of Christ preachers preach, they have said the name of the church is church of Christ. And now here a magazine comes along, and Alan Highers comes along in this meeting, and he says the church is the Restoration Movement. And they even use capital "R" and capital "M," about it. Have you ever seen such contradiction as that? Insisting on wearing a so-called Bible name for a Bible thing?

Now, before I close, let me read these questions I presented to him. And they relate to his proposition and to

the history of his church as he has this proposition given to him down through time from the Campbells and their followers. Number 1—"Since you teach that the plan of salvation was restored by the Restoration leaders of the 19th century, will you please tell us when and where any one of these leaders restored it?" Now he's on record in this magazine as teaching that these men restored the church and restored the plan of salvation which he's supposed to be affirming in this debate on baptism. I want to know *when,* I want to know *where,* I want to know *which one* did that. You give me "book, chapter and page number" of the history book that teaches you that, Mr. Elkins.

Number 2—"Will you please tell us when and where any one of the Restoration leaders *obeyed* the plan of salvation or the proposition which you are affirming in this debate?" If Mr. Campbell indeed restored the church, if he indeed learned the truth and obeyed it, will you please tell me when and where he did so, or any one of his Restoration friends?

Number 3—"Do you agree with the claim made by Walter Scott, Thomas Campbell and Alexander Campbell that when Mr. Scott baptized Mr. William Amend on November 18, 1827 this was the first man since primitive ages to be baptized in accordance with your proposition?" Now that's what they say; they say that since primitive ages, no one was baptized in accordance with your proposition until Scott baptized William Amend. Is he telling the truth?

Mr. Merideth: Stop the time; I have a point of order. You're reading the questions; would you read his answers and then comment on them?

Mr. Ross: I'm to get his answers yet.

Mr. Merideth: Don't you have his answers?

Mr. Ross: No, I don't have them; I've never presented the questions. I don't have his answers. He called for the answers back; he said it was "unfair" for me to have the answers and he didn't have my answers, which I agreed

with him on because I didn't want his answers.

Mr. Merideth: We're going over the questions; we need to get those questions and answers all out so we can all . . .

Mr. Ross: See, the whole thing about this question and answer business is that it appears to me Mr. Elkins was wanting ammunition to comment upon before he ever made an argument. I'll answer his questions; I did. But I don't want his ammunition beforehand either. I don't have his answers.

Mr. Merideth: Okay.

Mr. Ross: I haven't even presented the questions.

Mr. Merideth: Okay—3 minutes.

Mr. Ross: Now, let him answer that. Are these men telling the truth? Is he telling the truth in this magazine when he said Campbell "restored the plan of salvation?" Ah, he can't prove that.

Mr. Elkins, I want to say this: you are the first man that I have debated in my years of debating that is out on a limb, with your neck on the line, about Alexander Campbell and what he did. You're the only . . . every church of Christ preacher I've ever met, they shy away from Campbell just like he was a porcupine. I mean they don't want to touch him with a ten-foot pole. "Don't talk to me about Campbell; it doesn't matter what he did; I don't care. Let's stick to the Bible." I remember one time I had to debate with one of them for four nights on the history of his church, and after the fourth night, we went on to another proposition and his moderator said, "It will be refreshing to leave the history and get to the Bible." And I agreed with him as far as he was concerned. It would be "refreshing" for him to get out of his history.

But now, if he wants a little course about history, I'm reading here from *The Spiritual Sword:* "History, it is conceded, forms an indispensable background for all forms of knowledge." I agree with that; that's that much of *The Spiritual Sword* I can approve of. "An indispensable background."

Now the next question. "If it be found that the Restoration leaders were never baptized in accordance with your proposition, are we to regard them as Christian?"

Five—"If it be found that the Restoration leaders were never baptized in accordance with your proposition, could they have restored the church?" and if not, why do you teach in *The Spiritual Sword,* why does Mr. Warren teach, why does Roy Deaver teach, why does Robert Taylor teach, why does Rubel Shelly teach, why does Alan Highers teach, why does all the spectrum of the Restoration Movement represented by this segment of it—which there are many or other segments—why are they teaching that these men restored the church when they can not defend what these men did? Campbell was baptized by a Baptist in 1812. He joined the Redstone Baptist Association. In 1823, in debating McCalla, he found out what baptism was for. But he didn't practice it; he didn't get re-baptized. He was satisfied with Baptist baptism; which I am, too.

But in 1827, Walter Scott—Campbell said, "You go out and preach this doctrine; experiment with it." Scott went out and found a man that would believe it. He baptized him.

Moderator: Time.

Mr. Ross: Thank you.

ELKINS' THIRD AFFIRMATIVE

(Monday Night)

Gentlemen Moderators, Mr. Ross, ladies and gentlemen, I am delighted again to have this opportunity to appear before you. I'd like to ask you—you just think about this a minute—*How much* has he said about Mark 16:16? (Audience laughs.) Now, you think about that.

Now, he talks about his questions. All right, he would not give me the answers before we started though mine were ready. I'll read them and give the answers in advance if he thinks he's going to need some help. So if that will help him, all right.

(1). Since you teach that the plan of salvation was restored by the Restoration leaders of the 19th century, would you please tell us when and where any one of these leaders restored it? Why, friends, "The seed is the word of God" (Luke 8:11). Now, the parable is this: "The seed is the word of God." Now *wherever*, and *whenever*, that seed is planted in a good and honest heart, and Jesus said "the good soil" in Luke 8:15 "was the good and honest heart," and this planted in a good and honest heart, seed planted there, leads to baptism into Christ and there is a member of the body of Christ.

(2). Will you please tell us when and where any one of the Restoration leaders obeyed the plan of salvation or the proposition which you are affirming in this debate? Well, the answer to (1) is the answer to this question.

(3). Do you agree with the claim made by Walter Scott, Thomas Campbell and Alexander Campbell that when Mr. Scott baptized Mr. William Amend on November 18, 1827, this was the first man since the primitive ages to be baptized in accordance with your proposition? Well, the answer set forth to number one applies to *any* and *every* century.

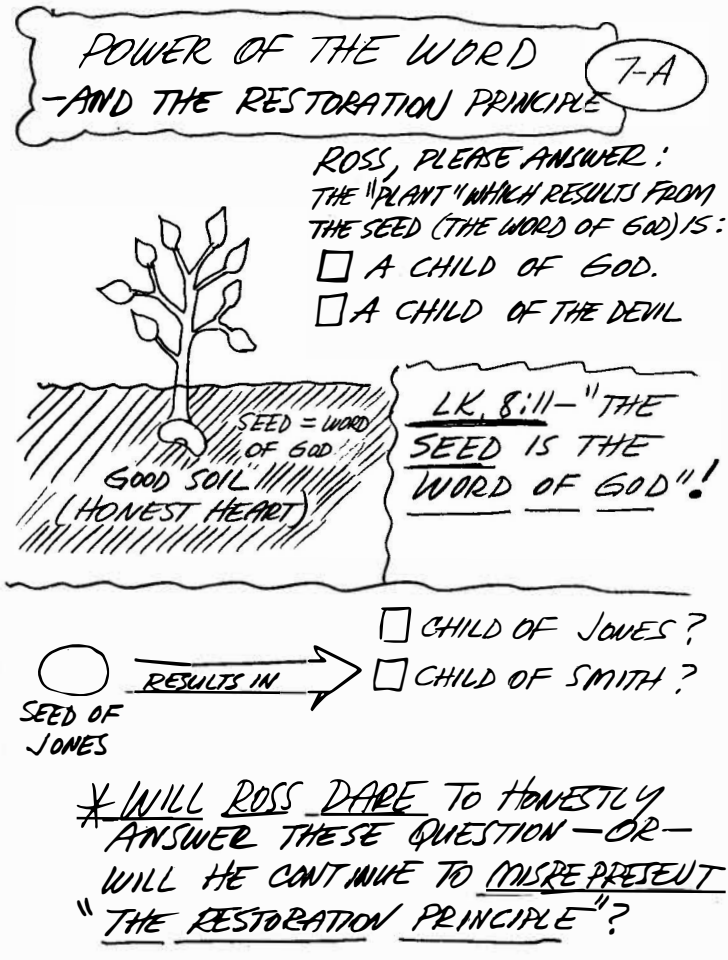
(4). If it be found that the Restoration leaders were never baptized in accordance with your proposition, are we to regard them as Christians? My answer, in accord-

ance with the answer given to Question (1) (Luke 8:11) every person baptized in the name of Jesus Christ is a Christian, a child of God.

(5). If it be found that the Restoration leaders were never baptized in accordance with your proposition, could they have restored the church? Well, the answer to question four is the answer to this question. Now, why don't you come up here and do that? Why doesn't he do this?

Now, I'd like to have that turned on again (referring to chart projector). All right. He has presented that, and you've seen that. I want you to see this (Elkins' Chart #7-A). I want to really get another one in after that before we get back to this. Now, notice friends, "The seed is the word of God" (Luke 8:11). Now, it makes a child of God! Now then, when planted, when this seed is planted, and which of course from this seed grew a plant that is made a Christian, it was always a child of God because the seed makes a child of God. Now Jesus said it in Luke 8:11: "Now the parable is this: The seed is the word of God." "The good and honest heart," he said in Luke 8:15, therefore the good soil, is that good soil into which it falls. Now *whenever and wherever* in any generation, a person hears, believes, obeys that word, he will become a Christian! Jesus said "He that believeth and is baptized shall be saved."

Now my friends, this is the truth of it. The seed is the word of God. And, by the way, I'll turn this light off and I want to read something else to you. Did I bring that book with me? (speaking to table). All right, let's look at this one more time and perhaps I can use my pen here (referring to Chart #7-A). "The seed is the word of God" (Lk. 8:11). Now then, what will this seed produce? When the seed is planted and in a good and honest heart, it will produce a child of God. Now, the plant which grows from the seed, that which is produced by the word of God—the seed—is the child of God. The word of God is the seed. Now remember the seed—the word of



God—always produces after its kind.

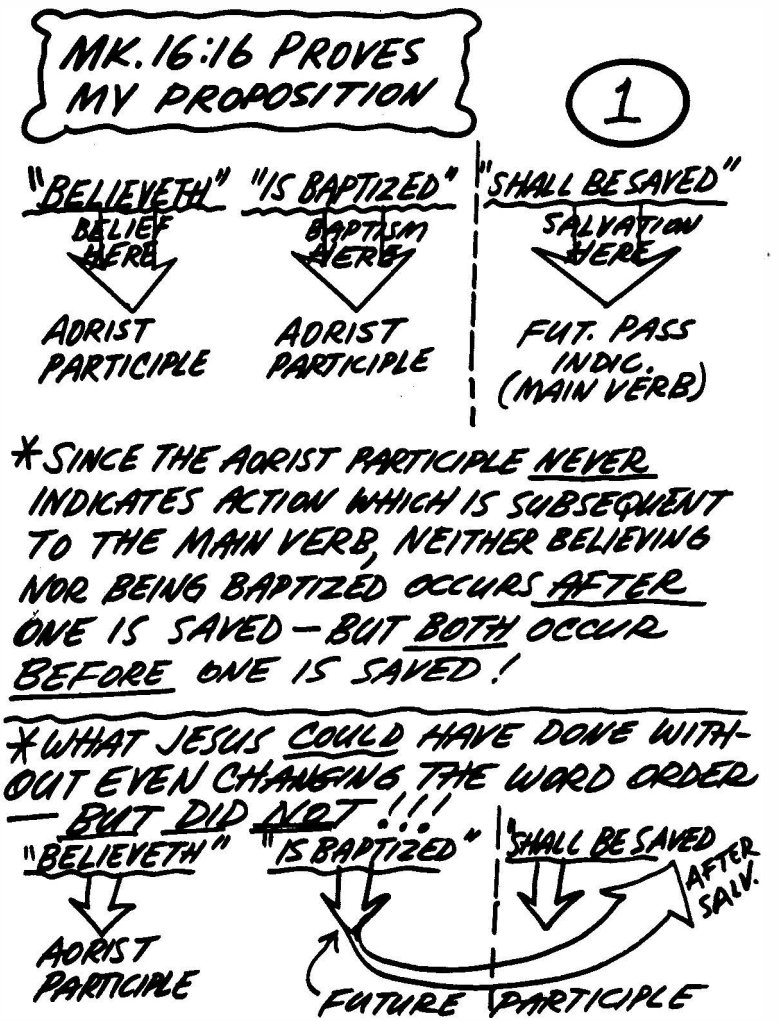
Now then (speaking to table), could you hand me that book if I didn't bring it with me, from Meade? I don't think I did. Oh, under the tablet here? You know, he has a great deal to say about division. In fact, you take what he had to say along some of those lines out of his lesson, and all this going off into things other than the proposition, he wouldn't have said much about the proposition. You know, Mr. Ross as a Baptist ought to be very reticent

about bringing up about division. Here, from *The Handbook of Denominations* written by Frank S. Meade, under "Baptist" it says, "Baptists constitute one of the major Protestant forces in the United States. Twenty-seven Baptist denominations reported an approximate membership . . . " and goes on and talks about that. And listen, when you subdivide all those many subdivisions, splinters and splinters splitting, I doubt that there are many religious people in this world *more divided* than the Baptists! Yet he had the audacity to talk about how divided the church of the Lord is.

Listen, I've always opposed division. Paul and Peter did it. I would oppose it *anywhere* and *everywhere within* or *without.* But listen, I wonder what he thinks about, for example, the Convention Baptists. They are divided, and divided again.

But I want to go back to another matter (Elkins' Chart #1). I want you to note that Mk. 16:16 proves my proposition. Now Jesus said, "He that Believeth" (*Aorist participle*) "and is baptized" (*Aorist participle*) "shall be saved." Now since the Aorist participle *never* indicates action which is subsequent to the main verb neither believing nor being baptized occurs after one is saved, but both occur *before* one is baptized! Let me illustrate. Jesus said (here are my hands—let them stand for "He that believeth and is baptized" [pointing to left side of microphone]—what will happen?—over here [pointing to right side of microphone], "he shall be saved." Now Jesus did not say "He that believeth" and then bring baptism over here and put it after salvation. That's what that man has done. You tell me how much he has said about that. Listen, he has been as silent as the tomb about that! Now listen, he's had plenty of time. He's had as much time as I have had. He has said nothing about it, absolutely nothing about it.

You know we had another matter that I thought was rather interesting a little while ago. I walked over to his table, and by the way, I'd like to have my ten dollars



(walks toward Ross' table. Speaks to Ross). I want my ten dollars. And that's good interest on five dollars. You said if I would say that I was saved, you would give me ten dollars. Now listen, Jesus said "He that believeth and is baptized shall be saved." I pointed out in the definition of my proposition, and *you did not object to it, that I was talking about salvation from past sins.* I did believe when

I was twelve years old and was baptized for remission of sins. "He that believeth *and* is baptized shall be saved." I did that! This man owes me ten dollars. Ten dollars! Will you pay it? (speaking directly to Ross). Hold my time, brother Merideth, while I wait for him to get the money (audience laughs). He's reaching for his billfold. Are you going to give me the money?

Mr. Ross: Yes sir.

Mr. Elkins: Okay. Fine. Let me have it. Now no speech. This is no speech. I did not make a speech while he was speaking. He has not right to do that when I'm speaking. Give me the money. I made no speeches. I handed you the money. I gave you the money. I had already made my argument. Give me the ten dollars. Now, if not, don't say anything.

(Mr. Ross attempts to speak.)

Mr. Elkins: Give me the money or say nothing. Give me the money or say nothing!

(Mr. Ross continues an attempt to speak.)

Mr. Elkins: Give me the money or say nothing. Don't start talking on my time. You have twenty minutes just like I do. Give me the ten dollars. Give me the ten dollars. Give me the ten dollars. You said you would! You said you would!

(Throughout Elkins' speech Ross attempts to interrupt.)

Mr. Elkins: You will not. You will not. Now don't start allaying scripture against scripture. Give me my ten dollars. All right, let's just . . . understand, friends, he is not going to give it.

Mr. Ross: John 3:18.

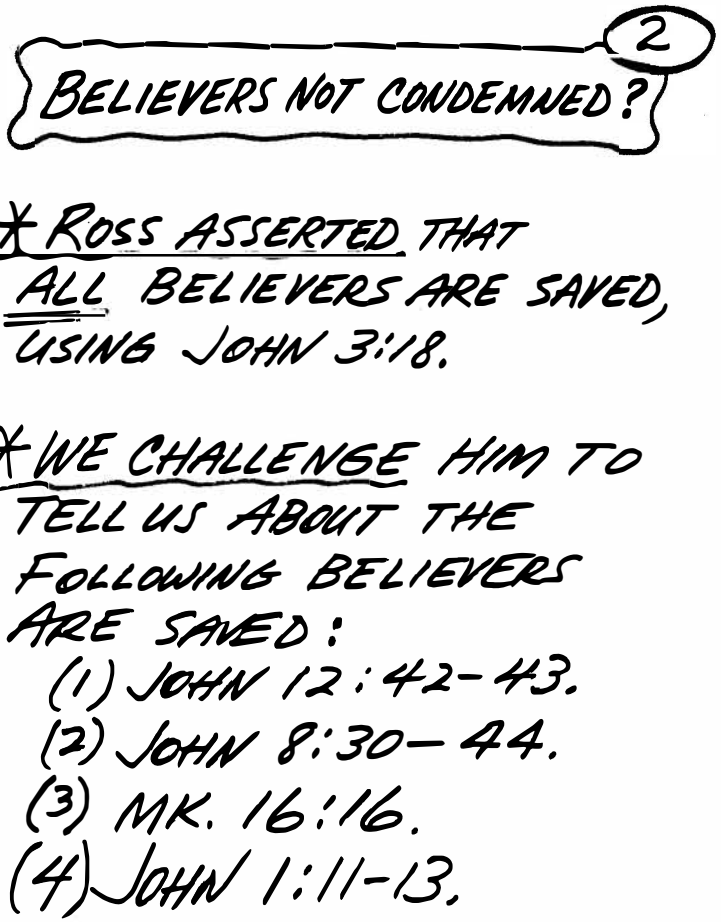
Mr. Elkins: Well that says five dollars (referring to a bill Ross is holding), add more, add five dollars more to it! It doesn't say John 3:18 (referring to bill Ross is holding). I can see that. All right, ladies and gentlemen, I've made the point. The point is simply this: he will not do what he said. Now you decide whether he owes me ten dollars. He owes me ten dollars. I did what Jesus said.

"He that believeth and is baptized shall be saved." He said if I said that I was saved he would give me ten dollars. Listen, I believe in being as good as my word. Now *you* decide whether Mr. Ross is or not. You decide.

Now ladies and gentlemen, when I said "He that believeth and is baptized"—the Lord said it and I repeat it (Mark 16:16) "shall be saved." I then walked over to his table, and I said "He that believeth," and by the way, he *did* believe that I'd tell the truth—he *did* believe in me! He knew I'd give him that money, and you saw me do it. Listen, he can live as old as Methuselah and he will never forget this. Listen, *you* won't forget it. He owes me ten dollars! Ten dollars! And if he would get it, but he wants to make a speech when he gives it. No, he ought to be honorable enough to just give me the ten dollars.

All right, he that believeth *and* puts out his hand shall be blessed with five dollars. Now at that point he did not have the money. He did not have the money. By the way, according to Baptist doctrine, he should have already had it in his pocket! He says all you have to do is believe. "He that believeth and puts out his hand shall be blessed with five dollars." At this point, he did not have the money. Now when he did this, when he put out his hand, he did receive the money. Now I'd like to have my ten dollars, Mr. Ross. I deserve that. I deserve that ten dollars. You promised it to me. I gave you five because I promised it, and by the way friends, I raise the question again, is salvation *more important or less important* than five dollars? Well, I don't need to say much about that.

Then he talks about John 3:18. In fact he stood up and wanted to say something on my time. I didn't ask him to say anything on my time. He took two or three extra minutes here talking about literature anyway. I asked him to give me the money! Give me the money! But he jumped up and said something, or got up and said something about John 3:18 (Elkins' Chart #2). Ross, Mr. Ross, asserted that all believers are saved using John 3:18 (refer-



ring to chart). "He that believeth on him is not condemned." All right, now we challenge him to tell us about the following believers. Are they saved? John 12:42-43—"Nevertheless among the chief rulers many believed on him, but because of the Pharisees, they did not confess it lest they should be put out of the synagogue. For they loved the glory that is of man more than the glory that is of God." Jesus said in Matt. 10:32, "Whosoever therefore shall confess me before men, him will I also confess before my father which is in heaven."

Here are some men who believed, they would not confess our Lord, therefore here are some *unsaved* believers! But according to this man, all believers are saved.

Well furthermore, I suggest in John 8:30-44—Jesus pointed out, "If you continue in my words, then are you my disciples indeed." And by the time he gets down to verse 44, he says, "Ye are of your father the devil!" This man would quote John 3:18 and include all believers. If so, here are people who are children of the devil who are saved. Now let Mr. Ross deal with this! Not let him get up here and read from this and that and the other and try to pervert history even as he does the Bible. And furthermore in Mark 16:16, it still says, Jesus said, "He that believeth and is baptized shall be saved." He'll dream about that tonight, because that's in the Bible. He can't get it out of the Bible. "He that believeth and is baptized shall be saved."

In John 1:11-13, you remember the Bible says that "He came unto his own and they that were his own received him not. Then unto as many as received him to them gave he the power" the King James says, and the American Standard says "the right to become." Now if you are a member of the Lions Club, you cannot become a member of it; you're already a member of it. If you're in your father's family, you're already in your father's family. You won't become a member of it; you're already in it. Now this passage of scripture says that these believers had the power, or right, to become children of God. They *were not* saved at that point! They had *the power* to become children of God. But Mr. Ross cites John 3:18 as if to say, and does say, that the believer is saved. All right, tell us about these believers. It will be quite interesting when it comes back again.

Well, let's look at another matter if we could have the lights for a moment or two. I note that he suggested, and by the way, one more time, let me mention, Jesus said and let me illustrate with my hands, "He that believeth and is baptized" (pointing to left side of microphone)—

both of these *Aorist participles* and they must of necessity precede the main verb—"shall be saved," which is over here (pointing to right side of microphone). All right, "He that believeth; that's hand #1, "and is baptized"; that's hand #2—what?—shall be saved. Mr. Ross says, "He that believeth is already saved, and I move 'is baptized' over on this side." Listen, a man who will do that is wresting, perverting, twisting the word of God (2 Pet. 3:15-16).

Then he talks about prejudice and quotes what I said in 1 Timothy 5:21 where "I charge thee in the sight of God. Christ Jesus and the elect angels, that thou do these things without prejudice, doing nothing by partiality." Listen ladies and gentlemen, you read his books. You determine who's prejudiced. And furthermore, I doubt there's a more self-contradictory group on earth (and I say this with kindness of course, but it's the truth and I'm going to say it because it is the truth!)—I know there are many honest and sincere members of the Baptist church in this audience. I love your souls. I want you to go to Heaven. But listen, Baptist doctrine is that they get up and preach that you must live a high-toned life, Christian life, emphasize living that. I know they emphasize that, but listen, they turn right around, some of them do, and they say that all the sins from idolatry to murder cannot cause a soul to be lost! What's he been saying? Now listen, if he doubts that, I can produce the evidence. Just let him doubt it. I mean doubting to the point of calling for the evidence. I'll do like I did with those questions a little while ago. You haven't heard him take mine up here and read them, have you? He's a very promising man. He said he would, but he hasn't.

All right, he said that he doesn't know anything spiritual about *The Spiritual Sword* and before it was over, he admitted that he did. Now when did you tell the truth about that? You said you found something that you endorse. Now you talk about slander, and you talk about being ugly and insulting. I would be ashamed. Lis-

ten, I was brought up by faithful Christian parents who told me to represent correctly, never to misrepresent.

Then he talks about Alan Highers being a deacon in my church. In the first place, I don't have one. It belongs to the Lord. Jesus said, "I will build" it (Matt. 16:18). He adds the people who obey the gospel to it (Acts 2:41,47). He is even wrong on Alan Highers being a deacon there anymore. Right now he's not a deacon, but that's beside the point. In addition to that, he makes sport of baptism. I remember Jude said that all the ungodly sayings which ungodly sinners have ungodly spoken against he said they will give an account of that. I do not envy a man who would make sport of baptism. He said, "Let them baptize his car." Listen, on the Day of Judgement, he won't be ridiculing; on the Day of Judgement he won't be making fun. My friends, there are young people in this audience tonight, there are aged people in here in this audience tonight that I think with all their heart want to do the will of God. You've seen a man get up here and deny Mark 16:16. Jesus said in Mark 16:16, "He that believeth and is baptized, Aorist participle; "He that believeth and is baptized," "He that believeth and is baptized,"—what? —"shall be saved." Mr. Ross comes along and, in effect, says, "Now Lord, I do not accept that; therefore, I say, "He that believeth is already saved and then can he be baptized." My friends, it is a clear case of Mr. Bob L. Ross versus Jesus Christ!

Moderator: Five minutes.

Mr. Elkins: "Choose you this day whom you will serve. But as for me and my house, we will serve the Lord." I wish Mr. Ross would. I wish Mr. Ross would. I love his soul, but listen, the doctrine that he teaches is as contradictory to the word of God as can possibly be!

Now then, I want us to look again. I want us to note one more time that Mr. Ross asserted that all believers are saved, using John 3:18 (Elkins' Chart #2). Now I just challenge him to then take this matter and tell us about the following believers: John 12:42-43 and John 8:30-44,



*ROSS ASSERTED THAT ALL BELIEVERS ARE SAVED, USING JOHN 3:18.

*WE CHALLENGE HIM TO TELL US ABOUT THE FOLLOWING BELIEVERS ARE SAVED:
(1) JOHN 12:42-43.
(2) JOHN 8:30-44.
(3) MK. 16:16.
(4) JOHN 1:11-13.

Mark 16:16 and in John 1:11-13. All right, I want to call attention then to this chart. I think we've seen this before. But I want my ten dollars! I want my ten dollars! Now you'll note that I'm more interested in the salvation of souls, of course. But now note that Jesus said, "He that believeth and is baptized." Now you'll note that both of these are *Aorist participles.* Well then what will follow? "He that believeth and is baptized shall be saved." Since the Aorist participle *never* indicates action which is subsequent to the main verb, neither believing nor being

baptized occurred after one is saved. Both occur before one is saved. Now what Jesus could have done without even changing the word order, but he did not do it, he could have said, "He that believeth," Aorist participle "and is baptized" and change that from an Aorist participle to a future participle and put salvation then before baptism and baptism after. By the way, he could have put them both if he had wanted to. In other words, "He that believeth and is baptized shall be saved." If the Lord had wanted to, he could have put both of them over here (pointing to right side of microphone). He could have put one if he had wanted to; but he put both of them here (pointing to left side). A. T. Robertson you remember made the statement that I've already had up here.

This particular statement points out the fact that one must, these must precede. "He that believeth and is baptized shall be saved, but he that believeth not shall be damned." Now I walked right over here. Nobody's going to sleep here in this debate. You're not asleep now. But just in case somebody didn't catch it, I want you to know that I walked right over here in fine humour, and we're in fine humour, walked right over here, I said, "Mr. Ross, if I say to you, 'He that believeth and extendeth his hand'—well, in fact I made that offer—'shall receive the blessing of five dollars.' " And he took it! He took it! And then later he said if I said that I was saved, I would get ten dollars!

Moderator: Time.

Mr. Elkins: Thank you.

ROSS' THIRD NEGATIVE

(Monday Night)

I played basketball in a state tournament there (Memphis) in 1952, and we came in second place; we thought that was pretty good. He's from a good state, I'll have to say that. I was born and raised in Tennessee.

Before we start, I've had some complaint about the volume not reaching the back. Is everyone hearing in the back? If you're not hearing, let's see your hand. I guess everyone's getting it all right. Some up front said that the volume sounded low, so I didn't want anyone to miss it.

Why is this (projector) running?—just cooling off? Let me get all my pieces in place here and then we'll start. Is this the last speech of the night? I'm used to two speeches and I've almost lost track of how many we've had. And I'm still hot.

All right, you may start my time please. Let me go back to his second speech. I didn't say everything about that I'd like, so I'll just briefly try to catch up. He said, concerning my debating, that "no one else could do any better." Well, frankly, I don't see that anyone else would have to do any better. What I've presented here (I think he's presented one argument, Mark 16:16)—I answered that in the first reply. He keeps saying he wants his money back; but friends Mark 16:16, as I pointed out from his own paper, is talking about a future salvation. They even have it diagrammed, Garland, on page one of *The Spiritual Sword* of April, 1976. They have "shall be saved" equivalent to "shall be damned," or condemned. Now, Mark 16:16 is talking about the final destiny of men: "Shall be condemned." He said a while ago, if I got his statement, that it's talking about temporary, or present, salvation. Well, it would comprehend that. But it's talking about the *ultimate* result of faith and the *ultimate* result of unbelief. Now that "shall be condemned," or "damned," in Mark 16:16 surely is not talking about simply a present state of condemnation, or damnation.

And I can quote your own statements here to that effect in this page one, April issue, 1976 of *The Spiritual Sword.* It's comparing life and condemnation, or damnation—the ultimate. Now, I answered that in the second speech, but he keeps coming back saying, "Mark 16:16, Mark 16:16." I believe, I have been baptized, and I shall be saved. Yes, I believe right now that I'm not condemned. John 3:18—"He that believeth on the Son is not condemned,"—*present* tense. Why don't you get Robertson and Summers and look that verse up, Garland? John 3:18.

Now he keeps wanting his ten dollars. Now, actually he's been suffering because he gave me this five dollars. He probably thought I wouldn't take it. But I found out a long time ago, take all the money that church of Christ preachers offer you. Take it. Because as one old brother said, "It's been in the devil's hands long enough!" (Laughter from Baptists). But he's harping about his five dollars, his ten dollars, he's even gone to usury; he wants five dollars interest on five dollars. That's condemned by the Bible, excessive usury.

But, at any rate, I was talking to him—and he knows this, he wouldn't let me talk over there—I was talking about *John 3:18.* Garland will not go contrary to what Thomas Warren teaches over here, I'm sure, and other Restoration brethren, about faith before baptism. Now faith before baptism is clearly defined in *The Spiritual Sword,* and I'm going to read you this statement if I can possibly find it here, in this magazine, on baptism. This man says this: (now let's think of John 3:18, "He that believeth on the Son" . . . no baptism yet; no baptism, but he that believeth on the Son;.

"Before baptism, sinners are handcuffed, wearing the leg irons and the balls and chains of the devil. Sinners are in the prison house of Lucifer. But after baptism, sinners are freed or loosed from their sins."

Now, before Garland was baptized, he was a believer, he says. Right? Is he condemned or not con-

demned? He says, or this magazine says, that Garland as a believer was handcuffed. He was wearing the leg irons and the balls and chains of the devil, and that he was in the prison house of Lucifer.

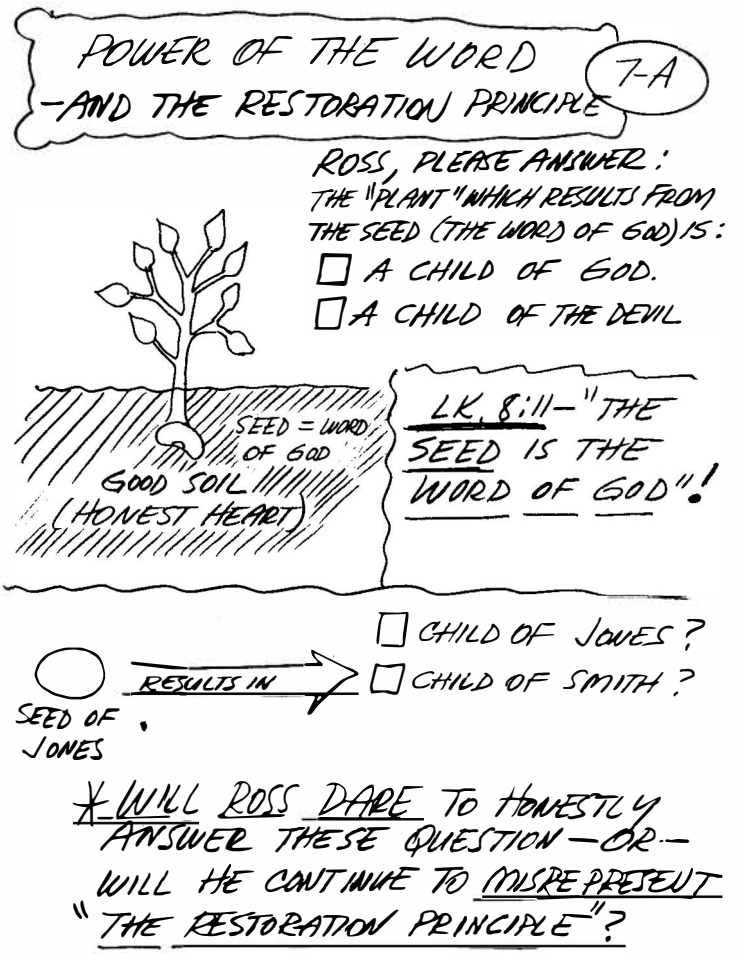
And Mr. Warren here in one of his articles (I believe it was Mr. Warren—or Gus Nichols, one or the other), I have it here in my little booklet—says that faith alone leaves you a child of the devil, which means that if you have faith alone, you're still a child of the devil. So faith without baptism leaves you a child of the devil. Now Garland will not tell you, for ten dollars or a thousand dollars, that he was not condemned before baptism. He is bound by his doctrine to say, "I was condemned until I was baptized." And John 3:18 says, "He who believeth on the Son is not condemned."

Now all of these people he calls "lost believers," or "fallen believers"—I have answers to that in my next speech that has to do with salvation by faith, and we will be distributing a little booklet entitled "Salvation By Grace Through Faith In Contrast To The Restoration Doctrine of Salvation By Law Keeping." Now in this I have on page ten, a whole page examining these so called "lost believers," the chief rulers of John 12, Agrippa in Acts 26, the devils of James 2:19 and the dead faith of James 2, etc. And this will be made available when the time for that proposition comes around. "The lost believers," so called. And I'll be glad to emphasize it at that time. By the way, he referred to the aged and the young here. If any one who is aged, or crippled, or maimed and halt, and diseased of body, cannot find the room where the literature is, you might ask Mr. Varner somehow for permission for someone to bring you a copy. Since he would not permit this literature to be passed out, maybe you can receive a copy if you can receive his permission.

Now, on these questions I submitted to Garland (let's see here; I don't want to run ahead on this just yet; I mentioned Mark 16:16, which is the only thing)—he talks about the possibility of apostasy and what Baptists

believe about that. Well now friends, I've debated the church of Christ preachers on apostasy and he's simply avoiding his affirmative proposition when he tries to drag me off into that. And that's no point for this debate. I'll be glad to debate that if he wants to. He says, his questions I did not answer in such-and-such a way, or whatever. Well, now, I did the best I could do. And according to *The Spiritual Sword,* Gus Nichols says, "Just do the best you can do and God's grace will take you to Heaven." So, I've gone according to church of Christ doctrine on that, haven't I? Then he said, "How much did he say about Mark 16:16?" I said the same thing in speech number one as I repeated here tonight. And if he just wants to grind on-and-on with that, that's his business.

Now, ladies and gentlemen, on this seed argument; I want to deal with that because this is the only argument he offered with regard to my questions about the so called, or self-proclaimed, Restoration Movement. By the way, on page twenty-eight of my little booklet, which we'll be distributing at the last debate, or proposition, I have a whole page on page twenty-eight on the seed argument. Let's put chart 7-A of Mr. Elkins' on the board, please, so I can deal with this. Now, I notice here an ad in the *Gospel Advocate* magazine of March 8, 1979, in which is the Memphis School of Preaching, in Memphis, Tenn., March 26-29 of 1979—they are having, or had I should say, as a general theme of their 13th Annual Lectureship, "Renewed Emphasis upon the Restoration Movement." Some of the speakers here are E. R. Harper and V. E. Howard, the "synonym of soundness," Robert R. Taylor—(is that Junior or Senior? I don't know), Pat McGee (I've seen his name in *The Spiritual Sword*); maybe some of these others here. But a whole flock of Restorationists, Restoration preachers. They're having a renewed emphasis on the Restoration Movement. Well, I'm glad to see this because, actually, the more you learn about the Restoration Movement, the less you're going to



be enthralled with it; I guarantee you that. You notice that he didn't tell me *what* Alexander Campbell did, or anybody else, to fulfill this seed argument? He just talks about the seed being the word of God; . . . "plant which grew from the seed, the Word of God." Where is Alexander Campbell on there? Is he the seed? Or is he the child of God over here, or is he the stalk growing up in the

middle? Or is he the seed down here at the bottom, or the seed over here, or the plant—*where* is Alexander Campbell? You mean you can grow—if this is Alexander Campbell, you said that answers my question—if this plant here is Alexander Campbell, do you mean to say that a man who was a Presbyterian . . .

Moderator: 10 minutes.

Mr. Ross: Thank you. A man who was a Presbyterian —that's what Campbell was—can go to a Baptist preacher named Luce over here at Buffalo Creek (not far from here), and he can have that Baptist preacher baptize him by immersion; and then that man can go join the Redstone Baptist Association; and then that man can debate John Walker in 1820 and say that "the Baptists can give in five minutes time chapter and verse for their faith and practice"; and he can say that Baptists have continued all down through the ages; then he can go debate McCalla in 1823 and represent the Baptist cause; and then in that debate claim for the first time that he uttered the meaning of baptism—you mean to say that a man who didn't know the meaning of baptism in 1812 could be baptized by a Baptist preacher and this would be the fulfillment of this parable? Mr. Elkins, are you telling me that Alexander Campbell was the good seed sown in the heart, or in the soil, or whatever, when a Baptist preacher baptized him in 1812 when he didn't even know what baptism was for and, according to V. E. Howard in this article here, he was obeying the truth?

There was a man in Memphis, or Houston, excuse me, named Wilhite; he used to like to write to me all the time. He didn't like my book, and he said, "Alexander Campbell had to convert a Baptist preacher in order for Campbell to obey the truth." And he said Campbell obeyed the truth. I said, "You mean, Mr. Wilhite, that Alexander Campbell converted Matthias Luce in order to obey the truth so that a Baptist preacher could baptize him?" I said, "Why didn't he just go down to the church of Christ and ask the preacher down there to baptize

him?" Why didn't he go down there and ask a Restoration preacher to baptize him? Did you ever think of that? Do you know why? If you'd been back up here in Campbell's situation, in this little town of Bethany back in 1812, you couldn't have found one of those Restoration preachers, either. "They just weren't none around." Just weren't any there. So he went down to a Baptist preacher and said, "We want baptism." And then he went over and joined the Redstone Baptist Association, and later on found out what baptism was for—and you know, before he died he said, "We ought never to have left the Baptists. We ought to have stayed with them."

Now that fellow Campbell, according to Howard, obeyed the truth. According to Alan Highers, he was a gospel preacher. But more than that, according to Garland Elkins—(aside) would you hand me that please?—in July of 1974, Garland Elkins said, "Admitting that Alexander Campbell was the founder of the Lord's church is a wrong use, a misrepresentation of the Restoration Movement. The leaders of the Restoration Movement started nothing but rather *restored* the Lord's church by the preaching of the true gospel, Luke 8:11-15."

Mr. Elkins, are you telling me that what Alexander Campbell and his friends did was the fulfillment of this parable right here? Is that why you're flashing that up there? Do you mean that when you fulfill this parable, you go to a Baptist preacher, and you don't know what baptism is for, and you get baptized, and then when you find out what baptism really means, you don't get baptized any more, or again? That's what Campbell did. And he restored this man's church. Not my church, no! See, we were already there. Baptists were already there. But the church this man belongs to, Elkins says Campbell "restored" it, and restored the proposition he's affirming in this debate.

In every answer that he gave here, he said, "The seed answers that." Now, you see what he's saying? He's say-

ing the seed teaches you to do what Alexander Campbell did—to go to a Baptist preacher and get baptized. I agree with him. Amen. Talk about "conceding" the proposition? He says that this seed argument coincides with what these men did. They went to a Baptist and were baptized. He conceded the debate, right there, is the way I look at it.

All right, let's have the lights. How much time please?

Moderator: Five minutes.

Mr. Ross: He says Highers is no longer a deacon. He's "falling" further all the time. He fell from the evangelist; now he's fallen from deacon. I don't know what the man's doing. But the reason I brought Highers into this thing—Mr. Highers said when Lynn Anderson, who's the chief evangelist out there in Abilene, Texas, when Lynn Anderson said, "I told my wife that the church of Christ is a big, sick denomination," Alan Highers said, "Lynn, you're talking about the church, the Restoration Movement." You see the definition he gave that, the terminology he gave that? Alan Highers said that the Restoration Movement is the church. How many of you people knew when you were baptized that baptism put you into the Restoration Movement? Now that's what it does. If the church is the same as the Restoration Movement, then you're baptized into the Restoration Movement. Do you see that doctrine; that's what he's saddled with?

Now, he says I "made sport" of baptism. I did no such thing. I have been baptized; I teach people to be baptized; I have baptized people, and I believe in baptism. But baptism is not for the purpose this man is asserting, and that's the whole purpose of this debate; it's to discuss the purpose of baptism. And he's supposed to have been up here affirming that baptism is "for the remission of past sins," and, honestly folks, the only verse or scripture, that I can recall that I've had to deal with, is Mark 16:16 that even had anything to do with baptism. He didn't even get to Acts 2:38 tonight. You know I once heard a little kid say, "Give me an axe and two thirty-eights and I

can whip any Baptist preacher"; well, he didn't even get around to that, and he keeps harping on it after I've already answered it, in my first speech, that Mark 16:16 is talking about the ultimate, future salvation as contrasted to the ultimate condemnation of the unbeliever. You tell me that that's a present salvation and I'll show you a present damnation in that "He that believeth not shall be damned." That's talking about going to hell; that's not talking about a present "shall be damned." I answered that; sure did.

Now, how much time have I got here in closing?

Moderator: Three minutes.

Mr. Ross: Three minutes. All right, let me get on here with something I want to present tonight. Mr. Warren, sitting here, who is a part of this *Spiritual Sword,* he says the word "dead" means "inoperative, without power, without any force at all, a dead faith is powerless; it cannot bring salvation to the lost man." Now Mr. Elkins is telling you folks, which he never got around to in this debate but which it all revolves around—he's telling you folks that you don't have living faith until you're baptized. He'll tell you that Baptists preach a dead faith. The truth of the matter is, he's the man preaching the dead faith because he says faith is dead without baptism. And if faith is dead *without* baptism, faith is dead *before* baptism. And he's preaching a dead faith *before* baptism. And Mr. Warren here says that "a dead faith is powerless and cannot bring salvation to the lost man." So at the point of his faith Mr. Elkins is obligated to believe, and to concede, to me, that he had a dead faith. This is their teaching.

On page 24 and 25 of my booklet here—which you will have in your hands as evidence if I were permitted to distribute it, but I am forbidden—McGarvey says, J. W. McGarvey: "If faith without works is dead then it remains dead as long as it remains without works. It thus remains until the believer is immersed, if you proceed according to the apostolic example, therefore faith with-

out immersion is dead." Therefore when you walk down the aisle of a church of Christ and profess faith, it was dead, because it was without baptism. You see that? That's what this man says. Faith before immersion is dead. Faith before immersion is dead. And yet he says we're the ones that preach dead faith. I preach that faith is *alive from its very inception,* created by the word and spirit of God. And faith that's alive worketh by love, and motivates the lover of Jesus Christ to obey Jesus Christ and to learn obedience under the discipline of the word of God. Is that it? Thank you.

Mr. Keenan: We want to again remind you that there is a book room in Room 112. Mr. Elkins has display material there and Mr. Ross has one. There will also be a booklet presented in the literature room on Thursday concerning the affirmative argument. Thank you again for your kind attention. You're dismissed.

ELKINS' FIRST AFFIRMATIVE

(Tuesday Night)

OPENING REMARKS

Mr. Varner: Ladies and gentlemen, Mr. Ross, Mr. Elkins, moderators, it's time to begin the second session of the Elkins-Ross debate. We welcome you this evening. Before we announce the proposition for tonight's debate, allow me to make some pertinent comments. First we would like to express our appreciation for the fine conduct of this intelligent audience that was demonstrated last evening. You are to be commended for abiding by our requests to allow Mr. Elkins and Mr. Ross to debate the issue as we sit by as participants. We appreciate that no hand clapping, no amens, and other audible reactions were demonstrated. We again ask you to respect the privacy of Mr. Elkins and his assistants, Mr. Ross and his assistants. We appreciate the orderliness of last evening's service. We anticipate that this evening and that Thursday night and Friday night will also be orderly and decent.

In Room 112, we have literature available by both debaters. Mr. Ross has a couple of books for sale and some free literature. Mr. Elkins has some free *Spiritual Sword's* and free tracts. Mr. Keenan has added a book on the literature table for sale. We encourage you to avail yourself to these materials both that are purchasable and that are free. Room 112 is out this door and down the hall to the left. We encourage you to use that room and obtain the literature that is available.

In the back of the pews, there is a pre-publication form for the debate book that brother Charles Pugh and I will be printing of the debate. We encourage you to either complete a form and mail it to us at the address that is on the form or to return it to Room 112 with payment to Mrs. Iris McCartney. The response has been good and we're happy that several of our brethren here and our

Baptist friends are purchasing copies. Mr. Ross told me just a moment ago that he would be interested in about two thousand copies. If we could make the proper deal with him—and we'll work with him.

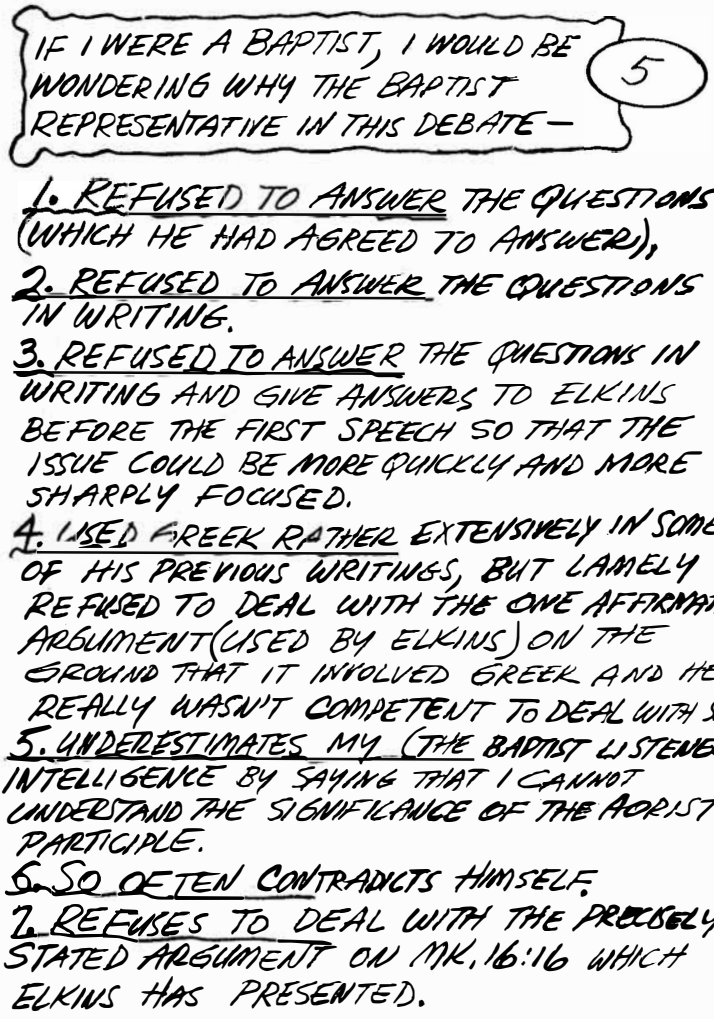
The nursery again is attended by fine sisters of the Camden congregation. And incidentally, we express our appreciation to the men of the Camden Avenue congregation who helped with the parking situation.

I'd like to ask the audience also to remain seated this evening and each evening after the final speech in order that the negative representative may make the necessary closing remarks. I apologize to the audience last evening and I apologize to Mr. Keenan for not making that clear in that he had the closing remarks of that session and also this evening. And then on Thursday evening and Friday evening, I will have those closing remarks.

Before I read the proposition for this evening, I would like to remind the moderators of both speakers that the agreement between the two sides in the debate included the speaker's time to begin immediately when he begins speaking, and not to allow your speakers to come to the podium and say "Hold my time while I comment."

The proposition for tonight's debate is this: "The scriptures teach that water baptism is for (in order to obtain) the remission of past sins." Mr. Garland Elkins will affirm this proposition; Mr. Bob L. Ross will deny the proposition. In that Mr. Elkins is in the affirmative, we at this time turn the floor over to Mr. Elkins.

Mr. Elkins: Gentlemen moderators, Mr. Ross, ladies and gentlemen, to state that it is a genuine pleasure and joy for me to be here tonight and, again, in affirmation of the proposition that's been read in your hearing, is really an understatement. I am overjoyed to have this opportunity. And I begin my speech this evening with chart number five (Elkins' Chart #5). You'll note this is entitled, "If I were a Baptist." I would wonder why the Baptist representative in this debate; number one—refused to answer the questions which he had agreed to



answer; number two—refused to answer the questions in writing; number three—refused to answer the questions in writing and give answers to Elkins before the first speech so that the issue could be more quickly and more sharply focused; number four—used Greek rather extensively in some of his previous writings but lamely refused to deal with the one affirmative argument used by Elkins

ROSS REFUSES TO DEAL WITH MK. 16:16 (6)

1. LAST NIGHT I (ELKINS) MADE ONE AFFIRMATIVE ARGUMENT— ON MK. 16:16. I SHOWED THAT:
   - (1) BOTH "BELIEVETH" AND "IS BAPTIZED" ARE AORIST PARTICIPLES.
   - (2) "THE AORIST PARTICIPLE INDICATES ACTION WHICH IS ANTECEDENT TO THE ACTION OF THE MAIN VERB." (SUMMERS) "THE AORIST PARTICIPLE NEVER GIVES SUBSEQUENT ACTION." (ROBERTSON) "THE GREEK NEVER USES THE AORIST PARTICIPLE FOR SUBSEQUENT ACTION." (SUMMERS)
2. BUT ROSS:
   (1) HAS NOT DEALT WITH THE ARGUMENT MADE AT ALL.
   (2) HE HAS NOT DISCUSSED THE EVIDENCE (I PRESENTED) AT ALL.
3. THUS, HE GIVES EVIDENCE:
   (1) THAT HE HAS FAILED.
   (2) THAT BAPTIST DOCTRINE IS FALSE.

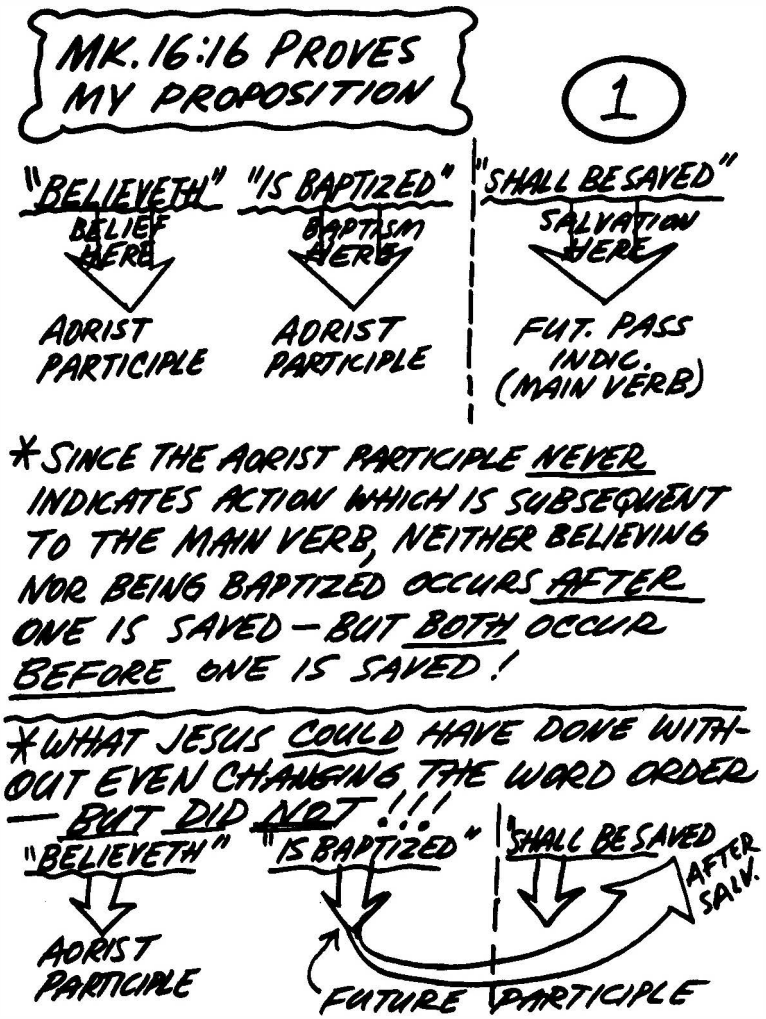
on the ground that it involved Greek, and he really wasn't competent to deal with such; number five—underestimates my Baptist listeners in this audience, underrates their intelligence by saying that "I cannot understand the significance of the aorist participle"; number six—so often contradicts himself; and number seven—refuses to deal with a precisely stated argument on Mark 16:16 which Elkins has presented.

Chart number six. (Elkins' Chart #6) And ladies and gentlemen, follow this very, very carefully. You will

notice that Mr. Ross refused to deal with Mark 16:16. Now last night, I, Elkins, made one affirmative argument on Mark 16:16. He heard that argument. You got the significance of it. Why didn't Mr. Ross get the significance of it? Now, number one—note this—I showed that both "believeth" and "is baptized" are *aorist participles.* That is "believeth" and "is baptized" are aorist participles. (Elkins pointing to left side of microphone). The main verb "shall be saved," let this mike (pointing to right side of microphone) represent that. "Shall be saved"—what comes before "he shall be saved?" "He that believeth and is baptized." (Elkins pointing to left side of microphone). Now Mr. Ross says it like this: "He that believeth and" (Elkins pointing to left side of microphone)—no, not that, but over here—"is baptized" (Elkins pointing to right side of microphone) after he is saved. Now ladies and gentlemen, you remember that and you're going to remember that some more in this discussion, too. Mr. Ross is going to hear it some more.

Number two—"The aorist participle indicates action which is antecedent to the action of the main verb"—Ray Summers. In addition to that, I would suggest this: that the aorist participle, he says, indicates action which is antecedent to the action of the main verb. Then we have this also: "the aorist participle never," that is it *never, never*—get that word—"it *never* gives subsequent action"—Robertson. "The Greek never uses the aorist participle for subsequent action."—Summers. But Mr. Ross, number one—has not dealt with the argument made at all. And listen, you know that. And Mr. Ross knows that. Number two—he has not discussed the evidence presented at all. Number three—thus he gives evidence: number one—that he has failed; number two—that Baptist doctrine is false.

Could we have chart number one? (Elkins Chart #1). Last evening, ladies and gentlemen, I presented this one argument. "He that believeth and is baptized shall be saved." Now "believeth" and "is baptized" are aorist

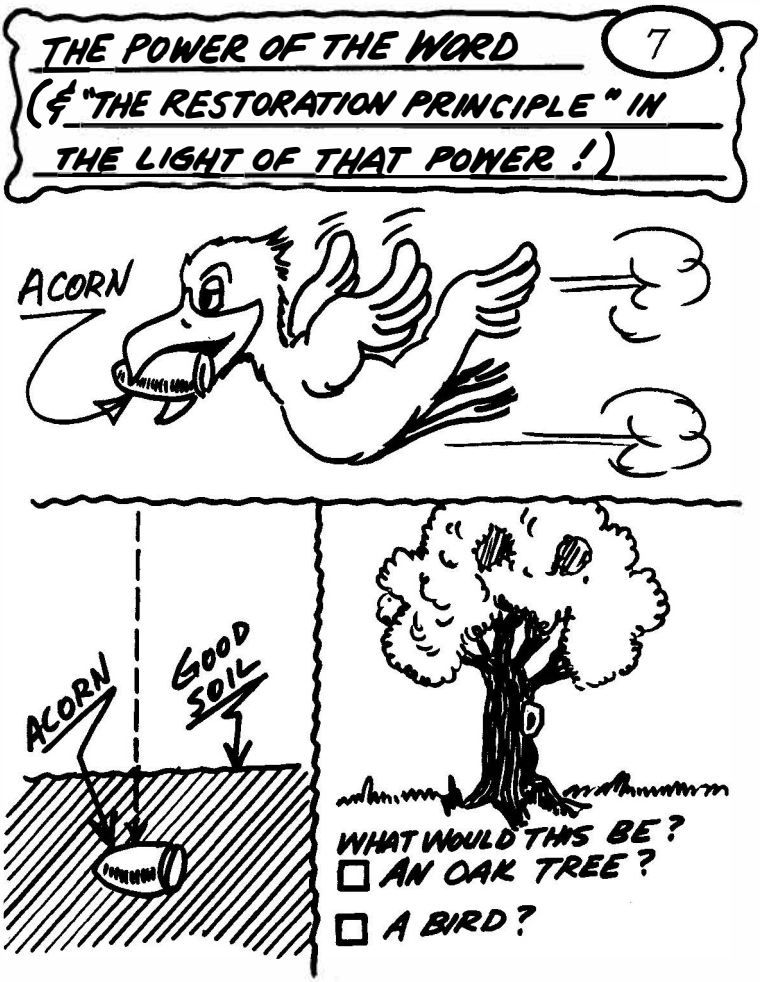


participles. "Shall be saved" is the main verb. Now since the aorist participle, and notice *never*, it *never*, what does *"never"* mean? It *never*, it *never*,—he's going to hear that word from now on. He may dream about it. Since the aorist participle *never* indicates action which is subsequent to the main verb, neither "believing" nor "being baptized" occurs after one is saved, but both, that is

"believeth" and "is baptized." Let this mike represent the main verb "shall be saved." All right, "He that believeth and is baptized (Elkins pointing to left side of microphone)—shall be saved." "Shall be saved." (Elkins pointing to right side of microphone). "He that believeth and is baptized." Mr. Ross says, "He that believeth" and over here he put "and is baptized" (Elkins pointing to right side of microphone)—that's Mr. Ross contradicting the Lord Jesus Christ! I wouldn't envy his position. And I don't think you would either. But notice further. Notice this: What Jesus could have done without even changing the word order is this—but he did not—Jesus could have said, "He that believeth"—believeth on this side (Elkins pointing to the left side of microphone)—"He that believeth," he could have changed the aorist participle to a future participle and he could have said "shall be saved" and put "and is baptized" (Elkins pointing to right side of microphone)—after salvation. He did not do it. Mr. Ross cannot live, if he lived as old as Methuselah, and ever set that aside. He is hopeless, hapless, and helpless in setting aside the words of our Lord Jesus Christ!

Chart number seven (Elkins' Chart #7). Notice, friends, "The Power Of The Word." He spent perhaps two-thirds of his time last evening perverting, misrepresenting—I never heard a more pitiful misrepresentation of men and truth than I heard last evening. I have never debated a man who made such a pitiful demonstration against the truth, and one so obviously weak that I think almost anybody in this—and I say again—intelligent audience, saw that, and Mr. Ross saw it too, or he should have.

All right now, note: "The Power Of The Word, and The Restoration Principle In The Light Of That Power." Now, ladies and gentlemen, suppose that all of the oak trees in all of the world were gathered up and burned. Suppose you could do that. But somewhere there was one good acorn left with a germ of life in it and someone stores that for a while, or it's hidden, and a blackbird



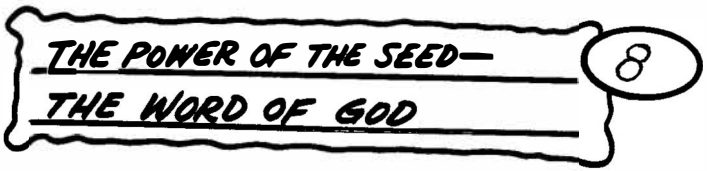
comes along and finds that acorn, flies across plowed ground, drops it—it is covered, rain and sun, the Lord through nature blesses that seed. Now remember that it was dropped by a blackbird. This acorn was dropped by a blackbird into good soil. Now, question—What would the result of this be? What kind of a plant or a tree would it bring forth? Would it be an oak tree or would it be a bird? Now listen, a bird dropped it. Would it bring forth a bird? Of course it would not bring forth a bird.

Ladies and gentlemen, the seed brings forth after its kind and not according to who drops that seed. In the first century, second, third, fourth, fifth, nineteenth, twentieth, and to the end of the world, whenever and wherever that seed is dropped, it will produce Christians and they will be nothing but New Testament Christians. Remember if the bird drops it, it does not produce a bird; it produces an oak tree.

Well, could we then have chart number eight? (Elkins Chart #8). "The Power Of The Seed—The Word of God." Ladies and gentlemen, note the power of the seed. One can hold enough seed in one hand to provide lumber to build a city if given time enough for it to grow in good soil. One can hold enough wheat in one hand to feed the entire world if given enough time to grow and all other things being favorable. Now just so it is, with the seed which is the Word of God. Luke 8:11, "Now, the parable is this: the seed is the Word of God." The seed is the Word of God. I hold the Word of God, I hold the seed in my hand; the seed is the Word of God.

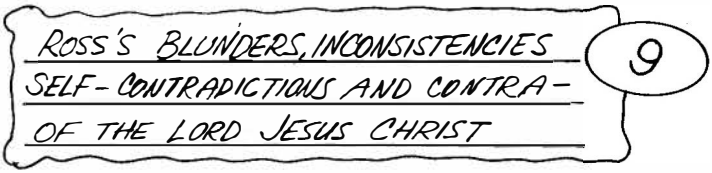
All right, note then—just so it is with the seed which is the Word of God, Luke 8:11, Romans 1:16, Hebrews 4 and in verse 12, and incidentally—it's sharp. "The Word of God is quick and powerful and sharper than any two-edged sword, piercing even to the dividing asunder of the soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." You watch the effects of this seed upon my opponent. You watch him. He won't be making fun of baptism tonight as he did last night. If he does, he'll laugh by himself. Ladies and gentlemen, it's no fun making affair. The Bible says in John 12:48, Jesus said, "He that rejecteth me and receiveth not my words, hath one that judgeth him: the work which I have spoken, the same shall judge him the last day." All right, you'll note then, in Genesis 1:11 and in Galatians 6:7, "for whatsoever a man soweth, that also he shall reap."

In addition to that, note this, Acts 2:22 through 47, an



1. NOTE POWER OF SEED:
   (1) CAN HOLD ENOUGH SEED IN ONE HAND TO PROVIDE LUMBER TO BUILD A CITY—IF GIVEN TIME TO GROW IN GOOD SOIL.
   (2) CAN HOLD ENOUGH WHEAT IN ONE HAND TO FEED THE WORLD—IF GIVEN TIME TO GROW IN GOOD SOIL.
2. JUST SO IT IS WITH THE SEED WHICH IS THE WORD OF GOD (LK. 8:11).
   (1) ROM. 1:16; HEB. 4:12; GEN. 1:11; GAL. 6:7.
   (2) ACTS 2:22-47.
   (3) CF: ILLUSTRATION—MEN ON DESERT ISLAND WITH A COPY OF THE BIBLE. THEY LEARN THE TRUTH, AND EACH BAPTIZES THE OTHER. THUS, EACH BECOMES A CHILD OF GOD, A MEMBER OF THE BODY OF CHRIST (THE CHURCH), ACTS 2:41, 47; GAL. 3:26-27.
   (4) ILLUSTRATION: WHAT IF NOT ONE CHRISTIAN IN THE U.S.A. — BUT ONE OR MORE PEOPLE LEARNED THE TRUTH AND OBEYED IT?
   * NOTE: THIS IS ALL THAT IS MEANT BY THE TERM "THE RESTORATION PRINCIPLE."

illustration: Men on a desert island, with a copy of the Bible in their hands, can learn the truth and if two men were there and each baptized the other, thus each would become a child of God, baptized according to the teachings of the New Testament, a member of the body of Christ, the church. Acts 2:41 and 47, Galatians 3:26 and 27. Now an illustration. What if we had not one Christian in the U.S.A.? But one or more people learned the



truth and obeyed it, note—this is all that is meant by the term "the Restoration Principle?

Chart number nine (Elkins' #9). Ladies and gentlemen, I want you to get ready to see something that's astounding and that is some of the blunders, and it will be like a building fund. It will grow night by night. You watch and see.

Mr. "Ross' Blunders, Inconsistencies, Self-contradictions, And Contradiction of the Lord Jesus Christ." Number one—he denied, contradicted James 2:26 in teaching that there's no such thing as a dead faith. He said that faith is alive from its very inception. Number

two—in utter contradiction of Matthew 10:32 and 33, he claims that John 12:42 and 43, those rulers and the people, believers in Acts 8:30 through 44 and Christ plainly said in verse 44, "Ye are the sons of your father the Devil," he argued, and also Mark 16:16 and other passages, but he argued that John 3:18 teaches that every, *every, every,* believer is saved. This is flagrant rebellion against the Lord Jesus Christ! Number 3—in spite of the fact that Jesus said that certain believers were children of the Devil (John 8:32,42), Mr. Ross says they were not children of the devil but were children of God. Now his argument on John 3:18 implies this conclusion. This is a flagrant contradiction of what Jesus said.

Chart number 10 (Elkins' Chart #10). "The Blunders Continue." Note number four—Mr. Ross refused to answer Elkins' questions. Now friends, honorable participants in public discussion do not refuse to answer questions. Number five—in particular, Mr. Ross refused to answer questions on dead faith and living faith because he said such is not yet on the subject. Yet, he spent most of what little time—and I emphasize little time—he spent in talking about the Bible in claiming that John 3:18 teaches that every believer without even one exception is saved. Point number six is point number five above, throws him into contradiction with one—John 12:42 and 43, non-confessors. Jesus said if you won't confess me I won't confess you, Matthew 10:32 and 33; and number two—James 2:19, "The Devils believe and tremble"; and James 2:26, those with dead faith.

Chart number eleven (Elkins' Chart #11). Note, number seven—Mr. Ross refused to answer Elkins' questions. Now Elkins' questions on the alleged—by Ross' ground—that Elkins' questions had hidden assumptions. Ross used the example, "Have you quit beating your wife?" But friends, the truth of the matter is not one of the questions submitted to Elkins by Ross involved such an assumption. The further truth is that each and every one of Elkins' questions for Ross involved nothing more

[ROSS' BLUNDERS, ETC., CONTINUED] (10)

4. ROSS REFUSED TO ANSWER ELKINS' QUESTIONS. (HONORABLE PARTICIPANTS IN PUBLIC DISCUSSION DO NOT REFUSE TO ANSWER QUESTIONS.)

5. IN PARTICULAR, ROSS REFUSED TO ANSWER QUESTIONS ON DEAD FAITH AND LIVING FAITH BECAUSE - HE SAID - SUCH IS NOT YET ON THE SUBJECT. - YET - HE SPENT MOST OF WHAT LITTLE TIME HE SPENT IN TALKING ABOUT THE BIBLE IN CLAIMING THAT JOHN 3:18 TEACHES THAT EVERY BELIEVER (WITHOUT EVEN ONE EXCEPTION) IS SAVED!

6. POINT #5 (ABOVE) THROWS HIM INTO CONTRADICTION WITH:
(1) JOHN 12:42-43 — NON-CONFESSORS.
(2) JAMES 2:19 - THE DEVILS (DEMONS).
(3) JAMES 2:26 - THOSE WITH DEAD FAITH.

than the precisely stated indicative statement, every one of which can be answered by Ross by merely checking a box or leaving a box blank, as either true or false. Note, Ross did not answer the questions because to answer them would clearly expose Baptist doctrine as false to the core. Now a challenge to Mr. Ross. Let him point out even one of Elkins' question which had such hidden assumption. He made a big to-do about that. He claimed that. All right, let him do it.

All right. Chart number twelve (Elkins' Chart #12): Seven—Ross contradicts Jesus on John 8:30 through 44. In spite of the fact that Ross contended on the first night from John 3:18 that all believers without any exception

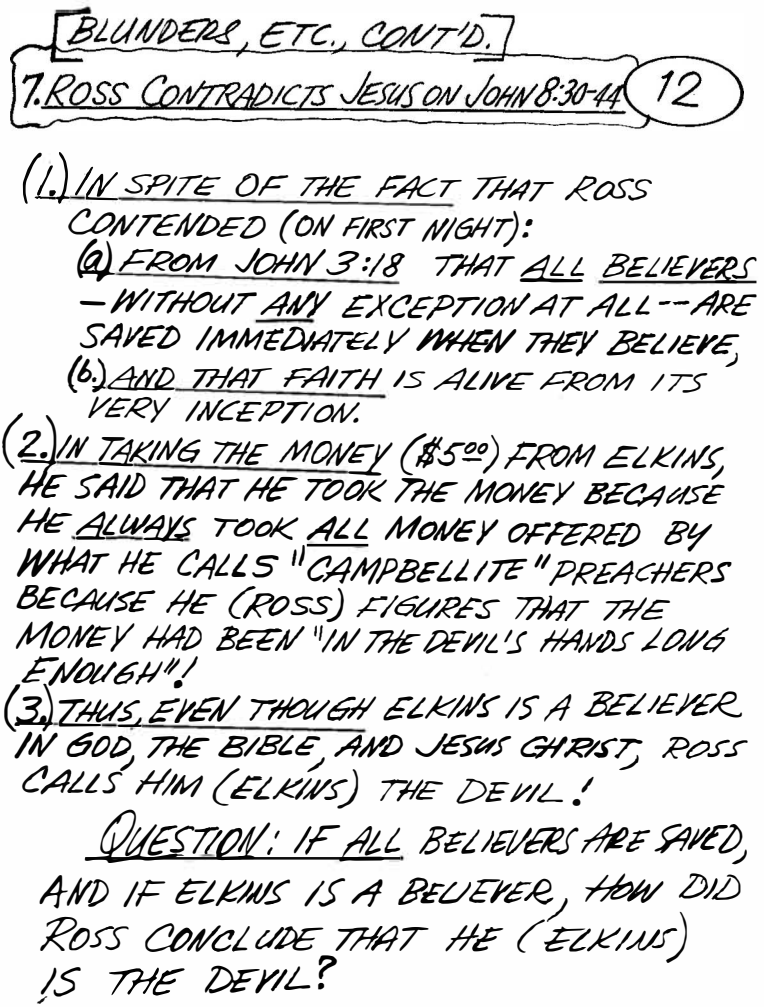
[ROSS' BLUNDERS, ETC., CONT'D.] 11

1. ROSS REFUSED TO ANSWER ELKINS' QUESTIONS ON THE ALLEGED (BY ROSS) GROUND THAT ELKINS' QUESTIONS HAD HIDDEN ASSUMPTIONS (ROSS USED THE EXAMPLE: "HAVE YOU QUIT BEATING YOUR WIFE?") - BUT - THE TRUTH OF THE MATTER IS: NOT ONE OF THE QUESTIONS SUBMITTED BY ELKINS TO ROSS INVOLVES SUCH AN ASSUMPTION. THE FURTHER TRUTH IS THAT EACH AND EVERY ONE OF ELKINS' QUESTIONS FOR ROSS INVOLVED NOTHING MORE THAN PRECISELY STATED INDICATIVE STATEMENTS, EVERY ONE OF WHICH CAN BE ANSWERED BY ROSS (BY MERELY CHECKING A BOX OR LEAVING A BOX BLANK) AS EITHER TRUE OR FALSE.

* NOTE: ROSS DID NOT ANSWER THE QUESTIONS BECAUSE TO ANSWER THEM WOULD CLEARLY EXPOSE BAPTIST DOCTRINE AS FALSE "TO THE CORE"!

* A CHALLENGE TO ROSS: POINT OUT EVEN ONE OF ELKINS' QUESTIONS WHICH HAS SUCH HIDDEN ASSUMPTIONS

at all are saved immediately when they believe and that faith is alive from its very inception, in taking the money, five dollars, from Elkins, he said that he took the money because he always took all money offered by what he called, quote, unquote, "Campbellite preachers" because he, Ross, figured that the money had been quote "in the Devil's hands" long enough. Number three—thus even though Elkins is a believer in God, the Bible and Jesus



Christ, Ross calls him, "Elkins, the Devil." Question, if all believers are saved and if Elkins is a believer, how did Ross conclude that he, "Elkins, is the Devil?"

All right, next. (Elkins' Chart #13): Number eight—he contradicted himself in holding, based on John 3:18, that every believer is saved, that is that there is no such thing as an unsaved believer, that all believers are saved the very moment they believe, that faith is alive from its

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8. HE CONTRADICTED HIMSELF IN HOLDING (BASED ON JOHN 3:18) THAT EVERY BELIEVER IS SAVED (THAT IS, THAT THERE IS NO SUCH THING AS UNSAVED BELIEVER — THAT ALL BELIEVERS ARE SAVED THE VERY MOMENT THEY BELIEVE; THAT FAITH IS ALIVE FROM ITS VERY INCEPTION) — AND THEN CONTENDING THAT EVEN THOUGH I (GARLAND ELKINS) AM A BELIEVER, I AM THE DEVIL HIMSELF. THUS ROSS HAS AFFIRMED THIS LOGICAL CONTRADICTION:

"NO BELIEVER IS A CHILD OF THE DEVIL — BUT ONE BELIEVER (ELKINS) IS A CHILD OF THE DEVIL."

* ROSS ALSO, BY IMPLICATION, CALLED EVERY PREACHER IN THE CHURCH OF CHRIST (EVERY ONE OF WHOM HE CALLS A "CAMPBELLITE") IS THE DEVIL HIMSELF ("MONEY" HAS BEEN IN THE DEVIL'S HANDS LONG ENOUGH").

* QUESTIONS:
- IS THIS NOT BOTH MALICIOUS AND VICIOUS?
- IF NOT, WHAT WOULD ONE HAVE TO DO TO BE MALICIOUS AND VICIOUS?

very inception, and then contending that even though I, Garland Elkins, am a believer, I am the Devil himself. Thus Ross has affirmed the logical contradiction. No believer is a child of the Devil. But one believer, Elkins, is a child of the Devil. Ross also said by implication every preacher in the church of Christ, everyone of whom he called the "Campbellites," is the Devil himself. "Money has been in the Devil's hands long enough," he said.

ROSS' BLUNDERS, ETC., CONT'D.

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9. IN HIS DEBATE WITH H. A. DOBBS, ROSS SAID:
"YOU PEOPLE SAY, 'OH, I THOUGHT YOU BAPTISTS BELIEVE IN FAITH ONLY.' NO, THAT'S JUST WHAT PEOPLE TOLD YOU. JAMES SAID THAT IT IS NOT BY FAITH ONLY. A FELLOW TRIED TO GET ME TO SIGN A PROPOSITION AFFIRMING YOU ARE SAVED BY FAITH ONLY. THAT WOULD BE AFFIRMING SOMETHING THAT THE BIBLE DENIES."
— YET— IN UTTER CONTRADICTION TO THAT STATEMENT, IN THIS DEBATE HE HAS SIGNED TO AFFIRM THE FOLLOWING PROPOSITION:
"THE SCRIPTURES TEACH THAT SALVATION COMES AT THE POINT OF FAITH ALONE BEFORE AND WITHOUT ANY ACTS OF OBEDIENCE."

10. IN HOLDING THAT THE EXPRESSION "SHALL BE SAVED" REFERS TO ETERNAL SALVATION (THAT IS, AFTER DEATH), IN THE LIGHT OF THE FACT THAT "IS BAPTIZED" IS AORIST PARTICIPLE (AND, THUS, CANNOT BE SUBSEQUENT TO SALVATION), IN UTTER CONTRADICTION TO THE PROPOSITIONS HE HAS SIGNED IN THIS DEBATE, HE HAS MADE BAPTISM ESSENTIAL TO ETERNAL SALVATION.

Now incidentally, friends, is this not both malicious and vicious heard those terms? If not, what would one have to do to become malicious and vicious?

All right, the next one (Elkins Chart #14). All right, number nine—In his debate with H. A. Dobbs, Mr. Ross said, this is a quote and I have the tape if he wants to hear it. Hope he asks to. He says, "You people say, 'Oh, I

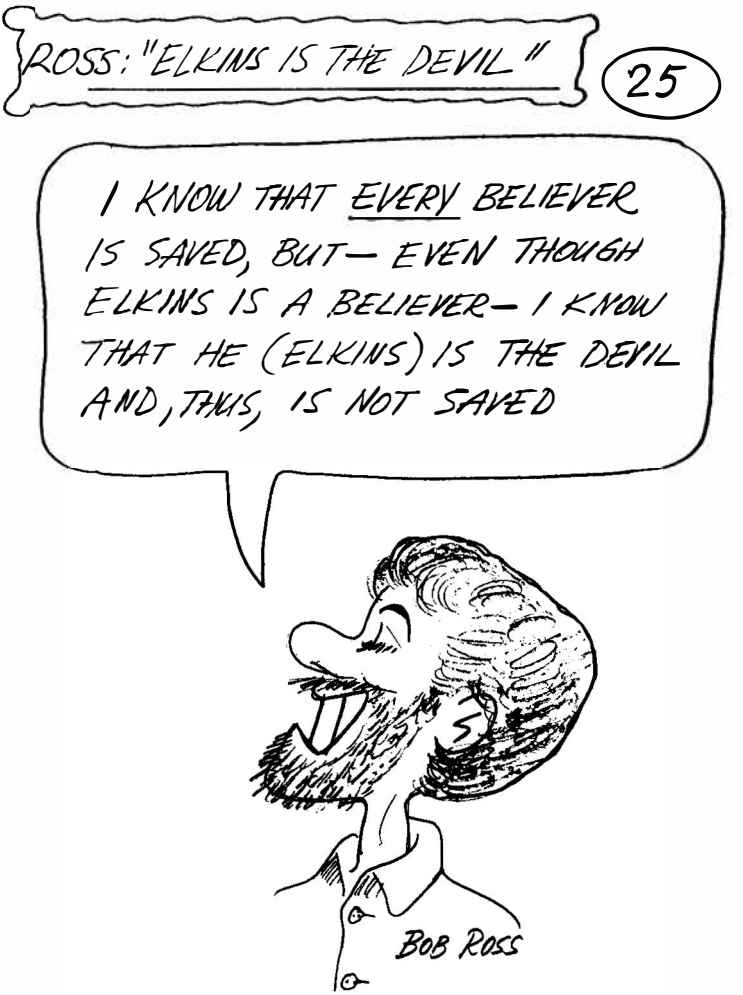
thought you Baptists believed in faith only.' No, that's just what people told you. James said, 'that it was *not by faith only.*' A fellow tried to get me to sign a proposition affirming you were saved by faith only. That would be affirming something that the Bible denies." Yet, in utter contradiction to that statement, in this debate he has signed to affirm the following proposition: "The scriptures teach that salvation comes at the point of faith alone before and without any further acts of obedience." Number ten—in holding that the expression "shall be saved" refers to eternal salvation (that is after death), in the light of the fact that "is baptized" is an aorist participle and thus cannot be subsequent to salvation in utter contradiction of the proposition he has signed in the debate, he has made baptism essential to eternal salvation.

All right, next, Chart Number twenty-five (Elkins' Chart #25), I believe. All right now, listen. I know that every believer—Ross says, "Elkins is the Devil," then he says that "I know that every believer is saved, but even though Elkins is a believer, I know that he, Elkins, is the Devil and thus is not saved." All right, the next one.

The next one. Number twenty-six (Elkins' Chart #26). All right, he says in effect this, he says, "I know that you, Lord, taught that to be saved I must confess you before men but nevertheless I *refuse* to confess you and I *know* that I will *be saved* in spite of that refusal!" Now, Mr. Ross says in effect, in fact in open, utter rebellion against God, he says, in effect, "I will shake my fist in your sight, God; I will be saved regardless of this matter, even though I refuse to confess you." And so let's have the next one.

Moderator: Raise the chart.

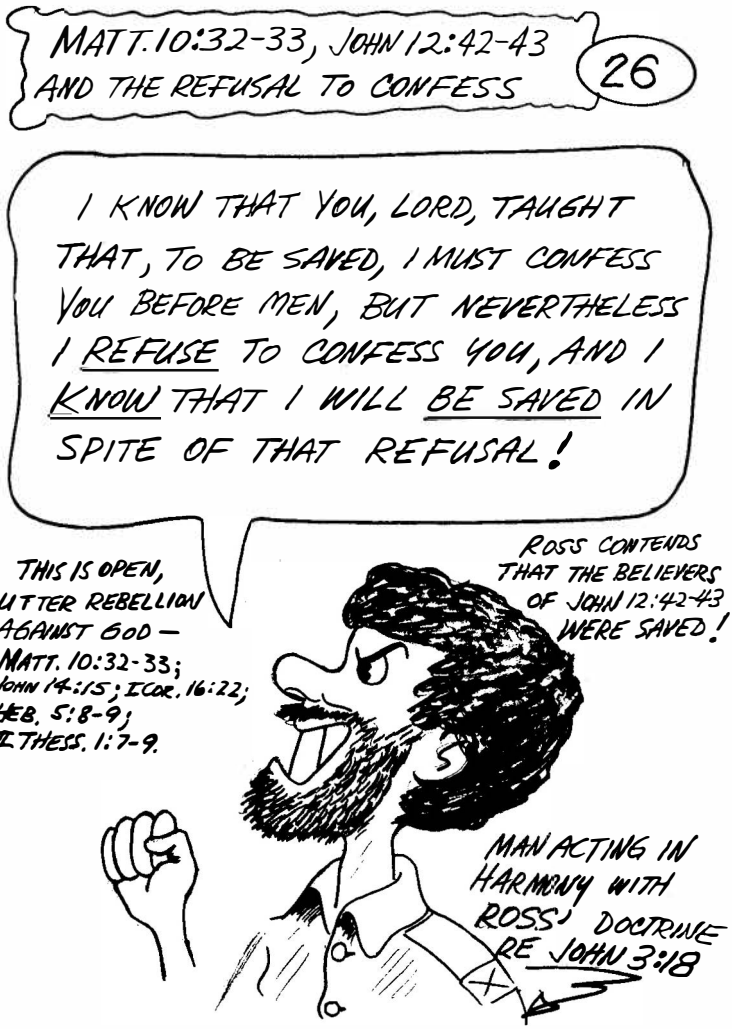
Mr. Elkins: Oh.—Let me read a little bit. "Man acted"—couldn't see it for the light—"man acted in harmony with Ross' doctrine, that is relative to what he said on John 3:18." Now in harmony with that statement and argument, this is an open, utter rebellion against God. That's all. I already pointed out, because Ross con-



tends that the believers of John 12:42 and 43 were saved and they would not confess. And next. All right.

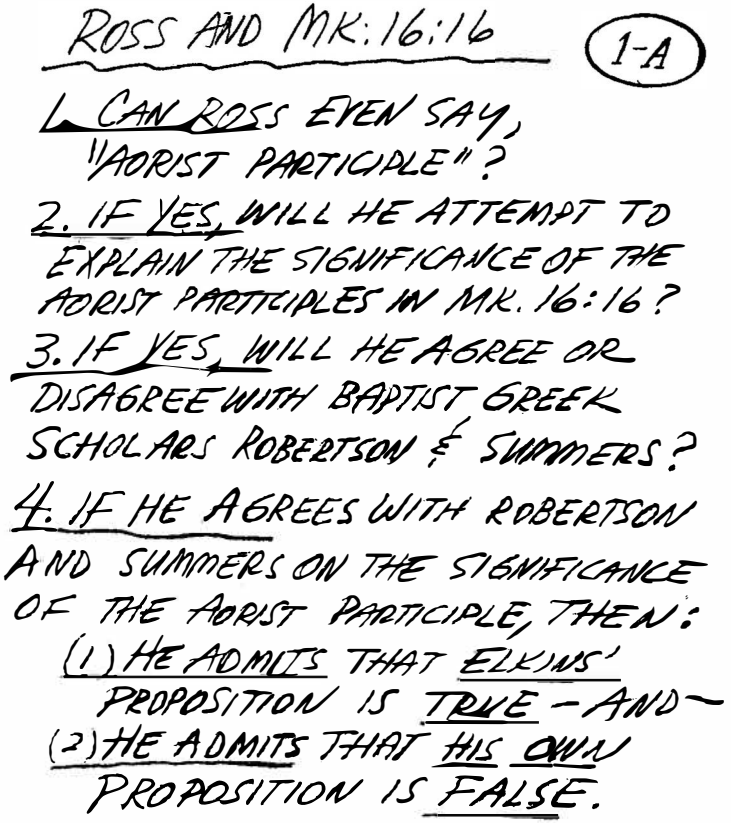
Moderator: One minute.

Mr. Elkins: All right. Ladies and gentlemen. There are many honest members of the Baptists here tonight. This man cannot save you, but he can lead you to destruction. I plead with you. I beg you. Obey the gospel of Christ. This man cannot save you. If the blind lead the blind,



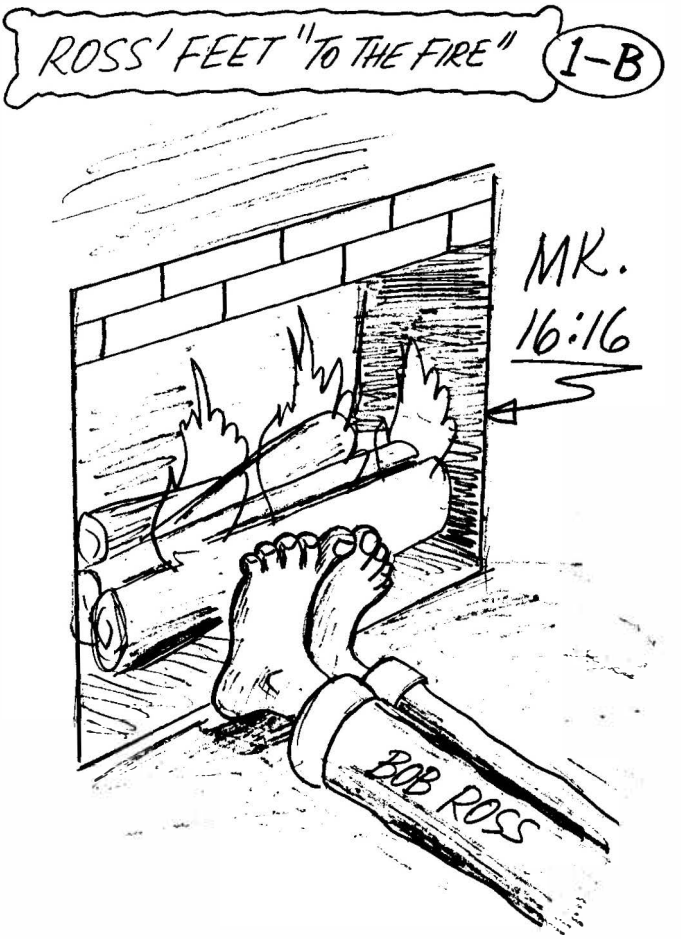
Jesus said both shall fall into the ditch. I'm pleading for your soul.

Chart 1-A. Want to flash that one up there? Just at the front. All right now, note. Can Ross even say "aorist participle?" I'd give him my time if he wouldn't make a speech if he'd just say that. If yes, will he attempt to explain the significance of the *aorist participles* in Mark



16:16? Three—if yes, will he agree or disagree with Baptist Greek scholars Robertson and Summers? Four—if he agrees with Robertson and Summers on the significance of the aorist participle then, one—he admits that Elkins' proposition is true, and two—he admits that his own proposition is false.

And ladies and gentlemen, let's see if we can have the next one (Chart Number 1B). Ross' feet are "To The Fire," on Mark 16:16 and we're going to help him keep them there. Jesus said, "He that believeth and is baptized shall be saved." Now Mr. Ross has his feet to the fire. And ladies and gentlemen, we're here to help him keep them there, hoping he will renounce such doctrine and



obey the gospel of our Lord and Savior Jesus Christ.

Moderator: Time.

Mr. Elkins: Thank you very much.

ROSS' FIRST NEGATIVE

(Tuesday Night)

I must pay compliments to Garland. Tonight he's demonstrated that he's a good cartoonist. I don't know; I suppose he drew the cartoons. I don't know how that compares with his debating, but at least he's a good cartoonist.

I want to call your attention to my booklet, "Baptism and the Restoration Movement." If you did not get a copy of this, it's in Room 112. And this booklet presents much of the material that I have in the debate, and due to an agreement which, unfortunately, I did not understand as forbidding passing out materials that you would use in the debate, this material is not available, at your convenience, for people to pass it to you. You have to go to Room 112 to pick it up. Now, also, this booklet will be passed out Thursday night and Friday night which will be my affirmative proposition: "Salvation By Grace Through Faith In Contrast To The Restorationist Doctrine Of Salvation By Law Keeping." So this will be available Thursday night.

Now, let me get on to the discussion. I appreciate Garland's paying my green fee today at the golf course. Last night he gave me five dollars and it almost covered my green fee. I had to pay a little bit extra but we appreciate that, Garland. And I was hoping that he might try the same thing tonight, when he was over here about to offer me something else. But so far he hasn't extended that money and maybe he will before this discussion's over tonight.

Now Brother Larry and I, maybe Jerry, too, might go up to Bethany, in West Virginia, to visit the tombstone and the mansion of Thomas and Alexander Campbell. One of the writers said that in this area it was rich in restoration history; I agree with that. And I have been there to the tombstone, I've been there to the mansion, I've been there to the area where the Restoration Movement

was born. If any of you would like to ride along with us, we invite you to come. If you've never been up there, I'd urge you to go. You might learn some more about the Restoration Movement and its history.

Now, my two booklets on the Restoration Movement, which I'm distributing in this debate, will be printed in other forms following this debate. I have them available now in these forms. But I'm allowing them to be put to the test in this debate and if they need any improvement or correction, then that can be done before they're printed in the final form. If you want these booklets in the future, you can contact me at the address given on the front of these booklets.

Now my other two books, *Campbellism: Its History and Heresies* and *Acts 2:38 and Baptismal Remission,* these two books are available in the back; they're for sale. I don't like to comment on things that I have written, as if to boast or brag about myself, but I will simply relate this fact: I know this is fact and if it's boasting, then it will have to fall in that category—this book on Campbellism is the best-seller on the subject—unfortunately, I suppose, for some. But it's used in various schools and colleges of churches of Christ. They study this book, I suppose, to see what Baptists have to say against their doctrine. I don't know why they buy it. But every year, about school time, we get a flock of orders from various schools wanting this book. And it's been in print since 1962. So far, to my knowledge, it's never been effectively refuted. And if you want to try to refute it or review it, why, you're welcome to do so. I'd be glad to see Mr. Warren here take it up in *The Spiritual Sword* and try the edge of the sword on it—see what becomes of it. Now, the book on *Baptismal Remission of Sins and Acts 2:38,* it's rather new, but it's also enjoying a similar use and reputation.

Now, I had these things to mention before I got directly into his speech tonight; but in his speech last night, Mr. Elkins referred to the matter of division and quoted

from Frank Meade's book on denominations. Now Mr. Meade is a Methodist and while I have nothing against Methodists, especially those that are Christians, I don't know that it's appropriate to go to what he would regard as a sectarian preacher, or source, in order to prove his point. He might find that that source would turn on him and rend him in the process. But, inasmuch as he brought up the matter of division to reply to what he said I brought up about division, I want to read you some representative statements from churches of Christ preachers about the matter of division.

Now, it's not unusual to have division in religious groups or churches; I suppose all of them have it. But I think it is rather unique in that the Restoration Movement claimed to be a union movement to unify Christians and, to my knowledge, all the churches of Christ claim to have the saved in the church. At least every preacher I've ever heard, of that faith and order, they say "We are the saved." They have all the saved bound up in the church of Christ. But we have one over here that believes in orphan homes, one over here that doesn't believe in orphan homes; one over here that believes in supporting the Herald of Truth; one believes in supporting the World Radio; and every once in a while, they get into a little skirmish and a debate; and lo and behold, before you know it, one of them is consigning the other to hell; and the other one gets up and consigns him to hell; and here the poor audience is left out there, both preachers preaching "We speak where the Bible speaks," and both of them saying the other one is going to hell. Now in that situation I think I can agree with both church of Christ preachers. That's one time I could agree with both of them, I believe. But you know it does leave a little bit of confusion in the minds of people who are objective and thoughtful and intelligent (if I may borrow an expression)—which one is the church of Christ? Let me read to you from churches of Christ preachers.

Calvin Warpula, or however that name's pronounced

(it's the name that they used in the magazine), wrote a paper called "Is the Restoration Plea Valid?": "We have preached peace and practiced war. We have talked unity and demonstrated division. We have affirmed love and exhibited hatred. I have met some brethren"—not sectarians now—"I have met some brethren that are more sectarian in their attitudes than any full fledged or fully aligned denominational clergymen. There are at least a dozen different groups among us because of the pressing of opinions and expediencies into laws of God and refusing to show Christian love and liberty."

Now, here's a man, as I say, is representative of a segment of the Restoration Movement talking about division. I quote from Cecil Willis from the anti-orphan home wing, a representative speaker of this movement for the past few years: "Division is rampant among the brethren to whom we have referred for twenty-five or more years as liberal brethren. The seeds of liberalism sown by B. C. Goodpasture, Guy N. Woods, W. L. Totty, Tom Warren, G. K. Wallace, E. R. Harper, Reuel Lemmons and others now have produced a whole new generation of liberals." End of quote.

Mr. Merideth: Hold the time. We would like the volume number and page number or something from the quote so that we can have that so it will be a matter of record and we can have access to it also. A page number, the volume number, the magazine, etc. If you would just put that in there when you get a chance.

Mr. Ross: The quote from Warpula . . .

Mr. Merideth: That's Warpula.

Mr. Ross: All right, Warpula, is from a paper that was sent to me by a church of Christ preacher and I don't know the reference. He sent it to me just like this (magazine page is held up to be seen).

Mr. Merideth: Okay. We . . . we just . . . we just . . .

Mr. Ross: Now the one from Cecil Willis . . . the one from Cecil Willis is *The Truth* magazine dated—if I can find the front cover over here—November 1, 1973.

Mr. Merideth: Hold the time, hold the time.

Mr. Ross: November 1, 1973 for Cecil Willis.

Mr. Merideth: Okay. We'd just appreciate it if you would now, the volume and page number.

Mr. Ross: But I understand . . . perfectly; perfectly all right with me.

Now, I have a statement here from a magazine called *Sentinel of Truth,* Charles Holt, editor, of March 1968; and Charles Holt engaged in a debate with W. L. Totty, a few years ago, and in this debate Holt says: "At the present minute we are divided and splintered into approximately twenty warring factions." And he says: "Each one of the splinters believes that all the others lock, stock, and barrel are going straight to hell unless they repent and become identified with their splinter which they themselves are pleased to proudly acclaim as the true church of Christ." Now I'm going to save a few of these for later. If he wants to come back up with more of this, I'll give him Carl Ketcherside, Ira Rice, Roy Cogdill, The Restorer, Leroy Garrett and *The Memphis Meeting* book where they had a meeting and took to task the representatives of the Herald of Truth.

Now you talk about division, the church of Christ, as I know it, is as divided, if not more so, than any other religious group and is all the more peculiar because each group is committed to the proposition that "we are the one and only church of Christ that's saved and the other groups that call themselves church of Christ are lost." Now if he denies that, I'll quote him where that one pro-orphan home man consigns an anti-orphan man to hell and then the anti-orphan home man comes up and consigns the pro-orphan home man to hell. And I can quote him right out of this *Memphis Meeting* book where he would even question the salvation of the people now supporting the Herald of Truth broadcast. Now don't talk about division unless you want some of this dirty linen aired, Mr. Elkins. You better stick to cartoon work instead of talking about division.

Now we'll go on here to have some other things to say. If you're wondering why I'm not really following in his footsteps on the first argument, don't lose your expectation. We've got three speeches. I was really amazed last night; it's the only debate I've ever had where a man took a proposition on baptism for the remission of sins and he took three speeches of twenty minutes time and only dealt with one half of a verse of scripture in support of his proposition. Now all of you who were here know that he quoted the first half of Mark 16:16. I answered the verse, even the things he had on his charts up here in which the only commendable things about the charts were the humor; I commend the humor. But now the arguments and applications are absolutely irrelevant; even his reference to the Greek. I haven't even challenged the Greek because it's irrelevant. I explained that the salvation in Mark 16:16 is referring to the *ultimate* salvation of the believer, just as it's referring to the *ultimate* damnation of the unbeliever. "He that believeth not," he'll read the last verse "shall be damned." Mr. Elkins, the unbeliever is not presently damned; he's only under condemnation. Now that's contrasted and compared to "He that believeth and is baptized shall be saved"—ultimately, the final, ultimate salvation of the believer. But that doesn't eliminate the fact that "he that believeth," present tense, is "not condemned.

Now, I answered the argument and the aorist tense, or participle, has absolutely nothing to do with it. I agree with you that the salvation of Mark 16:16 is on the other side of believing and baptism. That's not the point; the point is, it's a contrast between the ultimate salvation of the believer and the ultimate condemnation or damnation of the unbeliever. That's the comparison. And this man here, I challenged him and offered him the ten dollars, even the interest—he said five dollars interest—I don't know, it might be against the law to charge that much. But at any rate, I challenged him to tell us if, when he believed, he was condemned or uncondemned

before baptism. Now, I was uncondemned before baptism.

He wants to know where I got it that he was a child of the devil? Well, I can give him that right away, getting a little ahead of myself in replying to him. But, in this booklet here, *Restoration Movement and Baptism,* I have a little question, "What is Elkins?" on page twenty-two. Turn over there. Now *The Spiritual Sword* teaches that before one is baptized in obedience to Christ, he is still a child of the Devil. Now go down to the middle of that page—"What is Mr. Garland Elkins?" *The Spiritual Sword* teaches that one is a child of the Devil before being baptized. The Bible teaches that children of the Devil are the devil's seed. *The Spiritual Sword* teaches that the planted, or baptized, seed produces after its kind.

Now he had his blackbird flying around up here. Suppose that acorn there was Mr. Elkins; he's the seed; and that blackbird, that's flying around here, is Thomas Warren, and he's got the seed, Mr. Elkins, and he drops him down into the baptistry and Mr. Elkins is a child of the devil when he goes down into the baptistry—what's going to come up? I leave it to you ladies and gentlemen, this intelligent audience, to draw the conclusion. Now I didn't call him a child of the Devil; he said he was a child of the Devil; Thomas Warren said he's a child of the Devil. When he believed, according to John 3:18—before baptism he believed, he says—at that time he was a child of the Devil. I didn't say it; he said it.

Why is it that people are always trying to tell me what I said, and what I believe, and the conclusions, when I don't say those things? He said I taught "faith only"; that's just not so. Anyone who's read this booklet knows I don't teach "faith only." It's condemned by the Bible. It's condemned. That's in the last proposition I'll be affirming, however, to show how that faith comes, or salvation comes through faith and it's not a matter of "faith only." I deny that. You don't have to get Buster Dobbs' tapes down. A lot of people came up to me after that debate,

Garland, and said, "You know," they said, "You've made something clear to me tonight that I've been misunderstanding, and that's the Baptist position on faith." And a lot of you, I hope, will say that, too, after this debate. You've only heard our side from these self-called, or self-proclaimed, Restoration preachers.

Now let me get back to the point here. But, as I say, to spend three speeches on a half a verse, Mark 16:16*a* when I answered it in my very first speech, I answered it again, and I have a chart here—I'll put it on the board tonight, when my time gets around for the second speech, answering it again—because, evidently, the man has tied all his hopes to one verse. He hasn't referred to any of the verses that churches of Christ preachers usually use in debates by this time of the debate. I was expecting he'd use those six or seven verses that are about all they've got for their defense—in their minds, for their defense.

But you know, I don't believe the man is satisfied with his speech last night. And so again he's coming up here tonight, trying to reconstruct his argument for Mark 16:16. And he's still harping on the first part of the verse again. Well now, what can I do? You know a negative is supposed to follow the affirmative. Well, all the verse I've got to deal with is Mark 16:16. I could tell you that his cartoon work is good, that his humor is good; I don't begrudge a man a laugh and all this; but does this really affirm the proposition that he's affirming? Was he up here to present all these inconsistencies and errors and mistakes of Ross or was he up here to affirm a proposition? Now again, to use his word, this intelligent audience can judge for themselves.

Now, let's see how far along here that we are in regard to my time, Brother?

Moderator: Two minutes.

Mr. Ross: Two minutes. I apologize for not getting to some of these little charts, but really they're irrelevant. Whether Ross knows Greek, or how to say aorist parti-

ciple or whatever, that's irrelevant. Even the argument the man is trying to make has absolutely nothing to do with his proposition because I don't contend any point about the argument on Greek. I've already made plain what the verse means and he hasn't denied it.

Now he says Ross won't answer the questions. I answered his questions the best I could. Now, he dictated some answers and he said, "Now, Ross, I want you to give me one of these five or six answers." He didn't want me to answer questions; he wanted me to pick out one of his answers. And some of those answers—just like most of the things that he would have to say—do not apply to the scripture. They do not expound the scripture; they do not define the meaning of things. And so when I'm hemmed up to five or six choices that are perversions, or distortions, or whatever, I can't answer a question with only those alternatives. What he wanted was—he had one verse of scripture on his mind last night and he wanted something to talk about to occupy the rest of his time; so he wanted me to write something down on a piece of paper before the debate started. Now, really, that's no way to prepare for a debate.

Now, Mr. Elkins, come back up here and tell us if Tom Warren is the blackbird and you were the seed, and if you were a child of the Devil and were dropped down into the soil there, would you be a child of the Devil or would some magical powers there make you a child of God?

Moderator: Time.

ELKINS' SECOND AFFIRMATIVE

(Tuesday Night)

Moderators, ladies and gentlemen, Mr. Ross. Mr. Ross has stated a very obvious truth tonight. He is hemmed up. Don't you forget it. He knows he's hemmed up. And he will be hemmed up when this is over. Now Mr. Ross, God does not lie. The Bible does not contradict itself. Jesus said, in Mark 16:16, "He that believeth and is baptized . . . "—by the way, I've quoted that whole verse time and again, time and again. "He that believeth and is baptized shall be saved but he that believeth not shall be damned." You haven't answered the first half yet. Why should I get to six or seven more scriptures? Now you answer the first half and I'll guarantee you we'll go from there. He hasn't answered that first one yet!

Now, if one passage teaches that baptism is essential, then there is no other passage in all of the Bible that contradicts that! John 3:18. I believe both of them. This man tries to use John 3:18 to set aside Mark 16:16. Listen, I'll tell you ladies and gentlemen, this man is being tormented before his time. And you talk about this matter of books. He gets up here and makes a big sales pitch for his books. But you know it seems to me Job said, "Would that my adversaries had written a book." You see what happens to the sale of his books after this debate. And by the way, this debate is going out, too. So we'll let that take care of itself.

Now, he made mention of Meade. By the way, he's the one who brought up division. Now I simply used Meade to show that there were, according to him, twenty-seven divisions, not counting all the splinter groups, twenty-seven divisions, twenty-seven different Baptist churches, many more divisions of that, twenty-seven different ones. Now, I did not say that Meade—twenty-one Baptist churches.—(Elkins corrected by Moderator)—Well, what did I say? I meant to say twenty-seven Baptist churches. That's what I meant to

say. So let that be on the record. All right, in regard to this matter, I did not say that Mead knew the truth about the New Testament church. I simply cited the fact that he said there were twenty-seven different Baptist churches. Repeat it for emphasis.

Now then, Mr. Ross says that he offered me money. He offered me money. Now you know that I gave him the five dollars when I pointed out "He that believeth and is baptized shall be saved." "He that believeth"—pointed out that is analagous to his sitting there and believing that I would give him the money, and "is baptized" is analagous to his sticking forth his hand; "shall be saved." Let these mikes represent this—"shall be saved" (Elkins pointing to right side of microphone)—Jesus said. And I said, "shall obtain a blessing of five dollars," and he took it! And I cheerfully gave it. It was worth far more than five dollars to give it to him on that point. And then he said if I would say that I was saved, he would give me ten dollars. I pointed out I was saved from my past sins according to the definition of the proposition that I defined, and he did not question it. And he will not pay me ten dollars. Now listen, Mr. Ross. If you want to go to the judgement with my money, you're welcome to it.

Now then, he talks about the edge of the sword. You know the sword has cut him pretty badly. It's made him suffer a great deal. I don't know what he has said, bringing in brother Thomas B. Warren, misrepresenting him, misrepresenting me, misrepresenting brother Alan Highers. Now brother Alan Highers preached for ten years for the Getwell Church of Christ, served as a deacon there for a number of years. He is now preaching for another congregation. Right tonight he's engaged in a gospel meeting at Getwell. He called me last night and rejoiced greatly with me that this man is defeated. Brother Thomas B. Warren and I agree! Agree! Agree! This man has taken those statements out of context. Brother Thomas B. Warren is one of the finest Christian gentlemen in the world. He's one of the greatest debaters

and gospel preachers and he is just as great in character as he is in ability. And that's saying a great deal. There's no man on earth I love more than Thomas B. Warren. This man has not said any kind of variance. He has misrepresented. But a man who'll do the Bible that way and set John 3:18 against Mark 16:16, are you surprised he would do men that way? And by the way, he had a brown-and-serve speech before he came here; he had the thing already written out. No matter what I said. Talks about he didn't have time to answer. He had plenty of time; he didn't have anything to answer with! He should have given up his argument. Well, he says, Oh, some of the schools of the people of the church of Christ buy his book. Well, if they do they buy it like they do the *Book of Mormon.* And use it for the same reason, to expose his false doctrine. Talked about two gospel preachers, and, called them church of Christ preachers and said they're both going to hell. Now I guess he'll deny that too. He denied he called me the Devil. You did call me the Devil and the tape will bear that out. You ought to apologize to a great Christian like Robert R. Taylor, getting up here and going through the martyrdom act, and then call me the Devil. Aren't you a little ashamed, Bob? Just a little ashamed? Just a little bit ashamed?

Mr. Ross: I apologize to the Devil (audience laughter).

Mr. Elkins: All right, so he's called me the Devil again. Now ladies and gentlemen, ladies and gentlemen, he cannot be quiet. He would have fared better to be quiet. He's now calling me the Devil a second time. Well, you know a man is complimented by his enemies sometimes and by those who misrepresent him. But you know Jesus said, and also Paul said this in 2 Timothy 3:12, "Ye and all that would live godly in Christ Jesus shall suffer persecution." So call me a Devil again if you want to persecute a little more. That's all right. And then he suggested this. He says about these two, as he called them, church of Christ preachers are both going to hell. Now Mr. Ross, they are both believers. You said no believer is lost, Mr.

Ross. You remember that? Well, he has a good forgettery. He has a good forgettery. But I'll tell you, I have one better than that on that statement. I remember what he taught on John 3:18. Now since we are believers,—what is it?—what have we done that causes us to go to hell? Are you now saying that "believers" can be lost in hell? That'd be interesting. Do some writing there. Put some of this down. Put some of it down. You know ladies and gentlemen, we have listened to—what in my judgement, and over a period of years, having observed people in debate and debated from time to time myself, we have just listened to—the most flagrant disregard of an affirmative speech that I have ever heard. I've never heard anything like it. I sat there and marvelled and then he had the audacity to say he didn't have time. You're an intelligent audience. You can get that. Now Ross was the first one; Mr. Ross was the one who first brought up the matter of division. And again, I say, I quoted the whole verse a number of times but he cannot touch top side nor bottom of the first part of the passage. Let him get around to that. We'll talk about whatever he wants to.

In one of the charts, Chart number 1-A, let's have that one. In this chart, I want you to know what I,—listen, you know what's here—He's not doing your thinking for you. Listen, there are people who aren't afraid of Baptist preachers who have been misled by them but are honest. "Come thou with us and we'll do thee good." You need to obey the gospel of Christ. Now notice in this one—I needed Chart 1-A, not chart number A—You will notice that I showed in the light of the aorist participle, "He that believeth and is baptized shall be saved." Now then, according to Mr. Ross, he makes baptism essential to eternal salvation. In fact he said he agreed with me that baptism is on this side (Elkins pointing to the left side of microphone). *Therefore, he has conceded the debate!* He's made it certainly true in saying that baptism is essential to eternal salvation.

Well, I want to go over this one more time (Elkins'

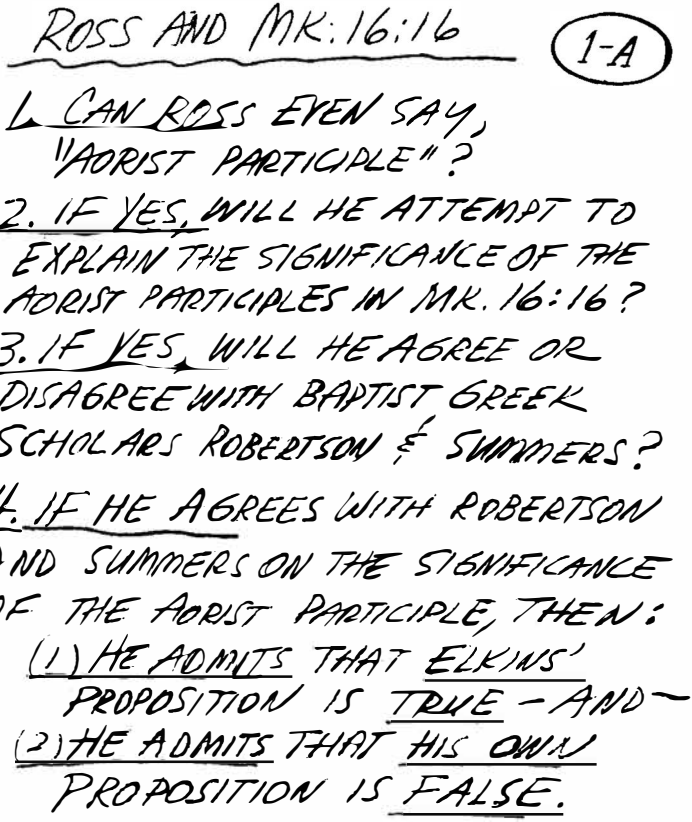
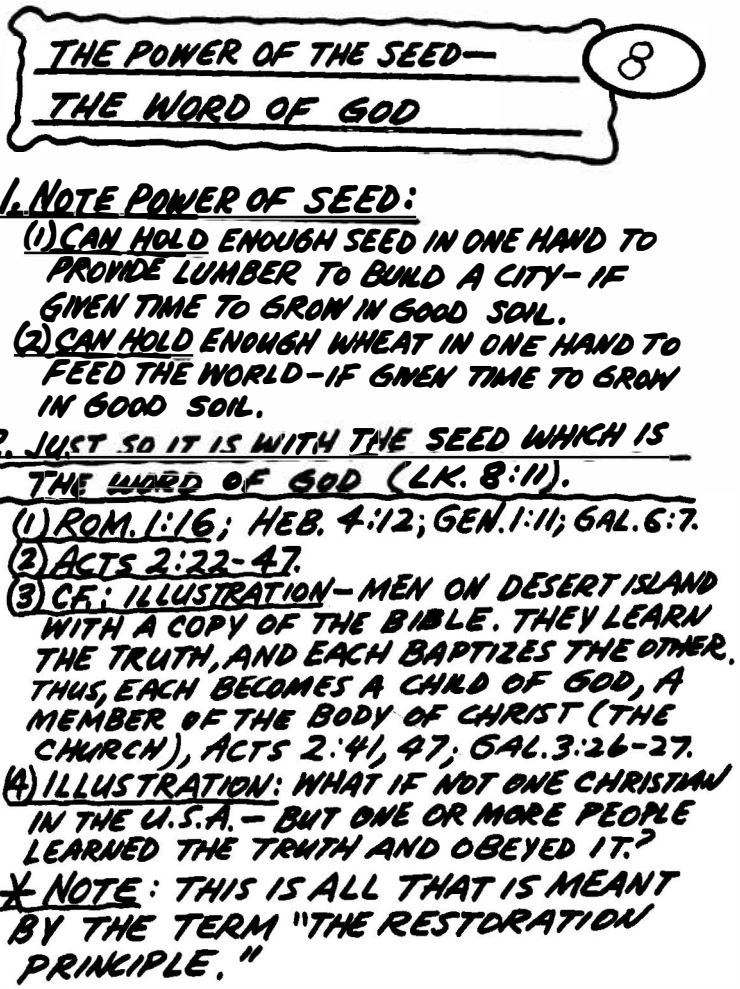


Chart #1-A). Can Ross even say aorist participle? If yes, will he attempt to explain the significance of the aorist participle in Mark 16:16? Now bear in mind, Jesus said, "He that believeth and is baptized—and the aorist participles of course, the action must be prior to the main verb which is "shall be saved." Let these mikes represent "shall be saved." Who shall be saved? What "he"? "He that believeth and is baptized shall be saved." Now then, he has made baptism essential to eternal salvation, because he says it's on this side (Elkins pointing to left side of microphone). And so therefore, you see that he concedes again. But note again. Can he say aorist participle? He hasn't used that many times, has he? If any? Before to-

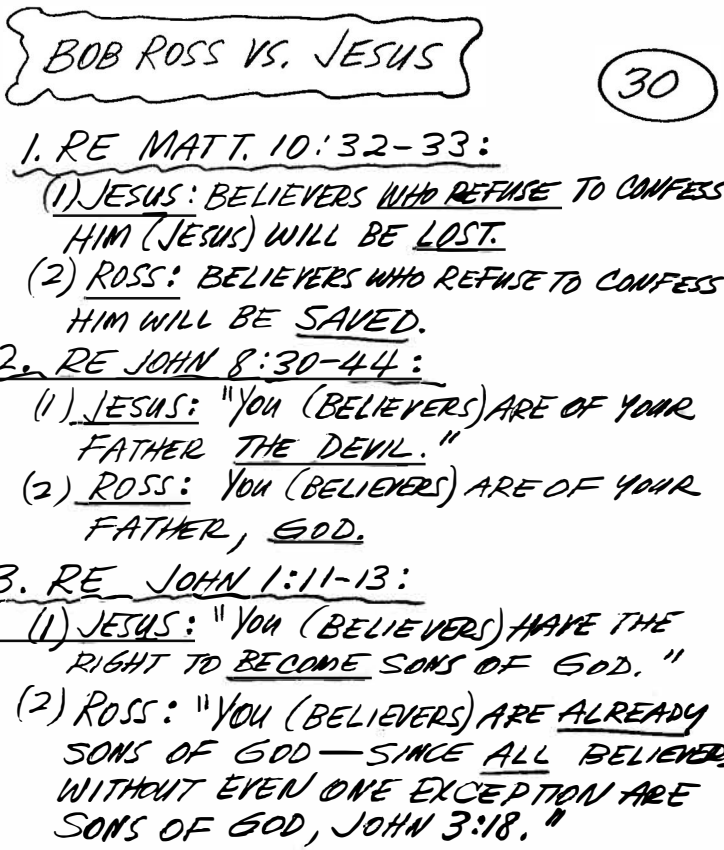
night, I don't believe he'd even pronounced it. And it'll be interesting to see whether he even did tonight or not. Can he say it? If yes, will he attempt to explain the significance of the aorist participles in Mark 16:16? If yes, will he agree or disagree with Baptist Greek scholars Robertson and Summers? Now, why doesn't he deal with that? And number four; then one, he admits that Elkins' proposition is true; and two, he admits that his own proposition is false.

Now then, I would like to suggest this—he wants to know if I dropped brother Thomas B. Warren into the baptistry and made some remarks regarding the seed. He knows in this chart on the seed, which is (Elkins' Chart #8), I believe, he recognizes in the chart on the seed that I pointed out what Jesus said. "Now the parable is this: the seed is the Word of God." He knows I did not say that Thomas B. Warren is the seed. Let's get the next one as well. Now the power is in the Word and the Word is the Word of God. All right, let us note Chart thirty. Let us note Chart thirty and talk about that for just a little bit. Luke 8:11 "The parable is this: the seed is the Word of God." Now note Mr. Ross though, versus Jesus. In Matthew 10:32 and 33, Jesus said, "Whosoever shall confess me before men, him will I also confess before my father which is in Heaven. Whosoever shall deny me before men, him will I also deny before my father which is in Heaven." Now note, Jesus says believers who refuse to confess him will be lost. Mr. Ross suggests that believers who refuse to confess him will be saved. John 8:30 through 44. You'll note that Jesus said in verse 44, "Ye are of your Father the Devil." Now Mr. Ross says, "You believers are of your Father, God."

Now ladies and gentlemen, it gets that simple. As to whether or not you believe God or believe Bob L. Ross. I believe God and I believe you'll believe God. And then in John 1:11, Jesus says, "You believers have the right to become. . . ." You cannot become what you already are. If you're a member of your father's family, you cannot

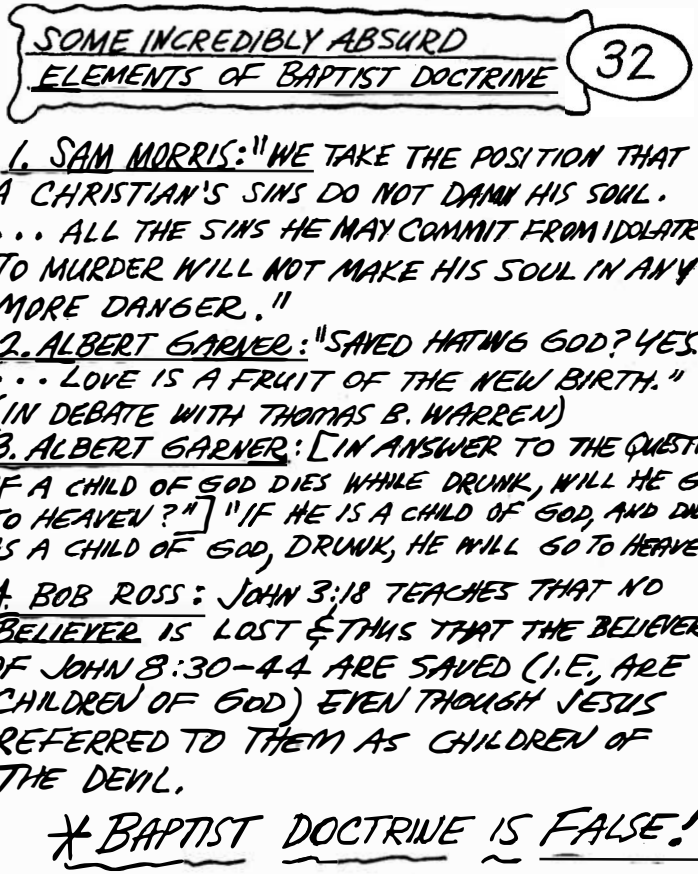


become a member of it. You're already a member of it. If a couple wanted to get married, they might have the license, but they are not yet husband and wife. They have the power to become husband and wife. I've known of a situation where they got the license then tore them up. They were not husband and wife yet. That's recognized or should be by all people. Mr. Ross says though, you believers are already sons of God since all believers



without even one exception, are sons of God, John 3:18. And then he turns around and says that those two gospel preachers are on their way to hell. He needs to do some explaining.

Now then, Chart number thirty-two (Elkins' Chart #32). Chart number thirty-two. Let's note "Some Incredibly Absurd Elements of Baptist Doctrine"—Sam Morris, a Baptist preacher said, quote, "We take the position that a Christian's sins do not damn his soul . . . All the sins he may commit from idolatry to murder will not make his soul in any more danger." By the way, last night, Mr. Ross, you said that I got off on apostasy. No,

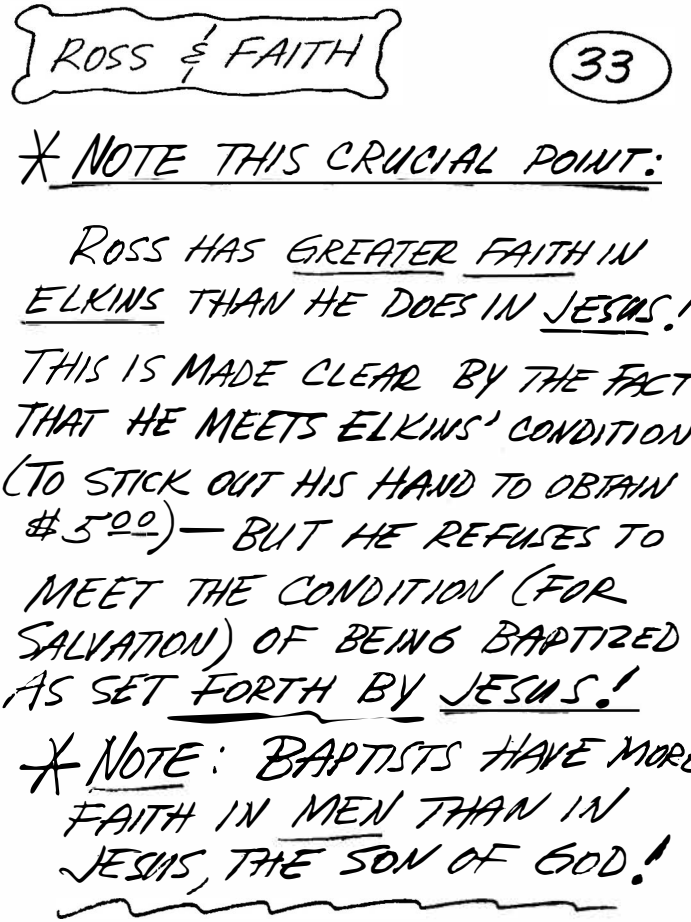


you're the fellow that brought that up and I replied to you. But by the way, you said you would be glad to discuss that. Now I'll tell you, if you'll sign this proposition, I don't have it written here tonight, but I'll get it for you; if you'll sign this proposition that Mr. Morris affirmed that all the sins he may commit from idolatry to murder will not make his soul in any more danger—now listen, I'll be ready to sign with you on the dotted line. And if you don't get in any bigger hurry on signing on the dotted line on his proposition, Morris' proposition, than you do on filling out those boxes, then don't hold your

breath, ladies and gentlemen until it's done. This man might use a song that could say, "Don't box me in." Because he certainly wouldn't deal with those boxes.

Well, you'll note again, Albert Garner with whom brother Thomas B. Warren debated said, quote, "Saved hating God? Yes." "Saved hating God." He said that in debate with brother Warren. "Saved hating God? Yes. Saved hating God. . . . Love is a fruit of the New Birth." And then Albert Garner, Baptist preacher I mentioned [in answer to the question, "If a child of God dies while drunk, will he go to Heaven?"] "If he is a child of God, and dies"—now this is what Mr. Garner said—"if he is a child of God, if he is a child of God and dies as a child of God, drunk, he will go to Heaven." And then note this: you can die drunk—they claim if you were ever saved, you can die drunk, you can die as a hater of God, and brother Alan Highers debated Mr. Hoyt Chastain last year (1978) and he asked him the question, "If a child of God ran off with a sixteen-year-old girl, committed adultery, lived with her in adultery, died in adultery, would he go to Heaven?" Mr. Chastain said, "Certainly." Now ladies and gentlemen, I would not have my children taught any such ungodly doctrine! Listen, there are many honest Baptists here tonight, many of you do not know that your preachers are saying, men like Mr. Ross, Garner, Chastain and others, are saying that you can die drunk, a liar, in adultery, and if you're a child of God, you can go to Heaven! Listen, the morals are bad enough in this country! What if people started to practice that on a universal basis? It would be like it was in Sodom and Gomorrah. Bob Ross says in John 3:18 that it teaches that no believer's lost and thus that the believers of John 8:30 through 44 are saved, that is children of God even though Jesus referred to them as children of the Devil. Friends, Baptist doctrine is false!

All right, Chart number thirty-three (Elkins' Chart #33). Chart number thirty-three. Notice this ladies and gentlemen. Note this crucial point. Ross has *greater*



faith in *Elkins* than he does in *Jesus.* This is made clear by the fact that he meets Elkins' condition (to stick out his hand to obtain the five dollars). He had to stick out his hand—to stick out his hand and he did it. To stick out his hand to obtain five dollars. But he refuses to meet the condition (for salvation) as stipulated by Jesus of being baptized as *set forth by Jesus.* Now note: Baptists have more faith *in men*—at least Mr. Ross does—Baptists have more faith *in men* than in Jesus, the Son of God. My friends, correctly understood, this doctrine is repulsive, it

is false to the core, when people believe this they cannot believe the Bible. He can get up here all he wants to and filibuster and quibble and say he doesn't have time; you know he has time. You know he has time. He knows he has time, too. It's not the fact he doesn't have time; he does not have the truth. And by the way, before I sit down will you please give me my ten dollars? (Elkins walking over to Ross' table). I want my ten dollars. I gave you five on the condition. I met your condition. You will not keep your word on giving me the ten dollars. Now you owe me ten dollars. If you can keep it, that's between you and the Lord, but I think when you take it out on the golf course, it won't make you happy. It won't make you happy. I don't believe he'll be glad that he did.

Ladies and gentlemen, these matters are serious matters. They have to do with eternity. Jesus said in Matthew 16:26, Mark 8:36 and 37. "For what shall it profit a man if he shall gain the whole world and lose his own soul? Or what shall a man give in exchange for his soul?" I am pleading, I'm pleading for your soul. I'm here, ladies and gentlemen, because I want to go to Heaven. I want to go to Heaven more than anything in this world. I want Bob Ross to go to Heaven. I'd like to see him obey the gospel. I have nothing but good will toward him. I have nothing but absolute opposition to a doctrine that contradicts the Word of God in such flagrant, flagrant fashion.

Ladies and gentlemen, I'm glad that you'll get the book. There'll be many people reading this in days to come and I believe there will be many honest people who'll renounce a doctrine that will allow one to shake his fist in the sight of God and say "I'm a hater of you" and then for this man and others like him to come along and say, "If he is a believer, he's going to heaven, regardless." Ladies and gentlemen, you have Bibles. Read those Bibles; obey those Bibles, "search the scriptures daily whether these things be so." And remember "to whom shall we go? Thou hast the Word of eternal life," Peter

said to Christ. And ladies and gentlemen, John 8 and 32, "thou shall know the truth and the truth shall make you free."

Moderator: Time.

Mr. Keenan: We're going to have a break. We want you to remember the literature in room 112. You want free literature or you want to buy some literature, it's back there. You'll want to get it. Mr. Ross will begin immediately after our break.

ROSS' SECOND NEGATIVE

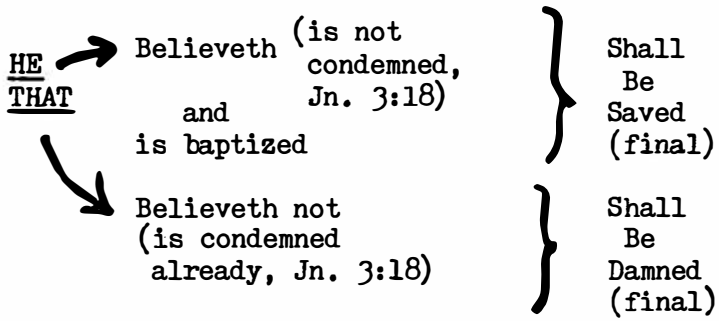
(Tuesday Night)

I want to emphasize once again, at the very opening of this speech, that Mr. Elkins has now occupied five speeches, and in my weak, fallible judgment, which he has seen fit to comment upon, I still have not been able to find that his using more than the first half of Mark 16:16 in support of his proposition, as he understands the proposition. I hardly see how he could use the last half of Mark 16:16, since it has nothing to do with the proposition, he himself being the witness. "He that believeth not shall be damned;" the proposition has to do with baptism for the remission of past sins; so, he himself being the witness, the last half of the verse has nothing to do with the proposition. He spent five speeches trying to lead you to believe that his proposition is supported by Mark 16:16, the first half of the verse. Now if I'm wrong, you be the judge. I don't need him to tell me, or anyone else to tell me, that's my view of the thing; if you see differently, fine; if he sees differently, fine; but I haven't had to budge out of Mark 16:16 to answer him. I answered him in my first speech last night; I answered him again last night in another speech; I answered it in my first speech tonight, and here is a chart (Ross' Chart #2) answering it again.

Now friends, I don't take it upon myself to apologize for another debator, but frankly, I will say that I am disappointed in not having something more, some stiffer opposition. The debate I had with Buster Dobbs, in Baytown, Texas, was perhaps the best debate I have ever had with a church of Christ preacher. Buster Dobbs was a very formidable opponent and a man that stuck well with the proposition. We only had one minor altercation, as I recall, having to do with using the time in answering a question.

But I declare, here's a man who has spent five speeches on one half of a verse. This audience has heard his argu-

MARK 16:16



("damned" is the opposite of "saved"-Elkins, Come and See booklet, p. 9)

ment; this audience has heard my argument; and the man evidently is not satisfied with his argument, so he keeps going over and over and over again. Now, whether or not Ross can pronounce aorist participle, or any other participle, or any other part of the Greek language, has nothing to do with whether or not baptism is for the remission of past sins—in order to obtain the remission of past sins. Ross' ignorance does not establish Mr. Elkins' proposition. Ross' inability to pronounce a word does not establish Mr. Elkins' proposition. And if he cannot represent these other men he's mentioned here tonight—Chastain, Garner, Sam Morris, whoever—if he cannot represent them any better, in their absence, than he is trying to represent me, in my presence, I certainly don't need to tell you what to believe and what not to believe about these other men, because he's told me things I believe that I never knew I believed. He's told me things I "don't believe" that I never knew that I didn't believe—so I really feel sorry for the man, in that regard, that even in a man's presence, even when he stands and gives out a piece of literature that states his views.

You know I sent him my book months before this

debate. I said, "Mr. Elkins, I want you to read them and understand the views so the issues will be clear." And I declare I don't believe the man has read the books to see what I believe. I don't believe he has read the books. I think he maybe took a few copies, and passed them out to his buddies, and said, "See what you can find in here that we can use against Ross." And maybe like they've been shuffling him material over here. He needs all the help he can get. But you know what I've found about debate? I found that the more help that a Restorationist debater has, the better it is for my cause. One man over in Crane, Texas—Grover Stevens—gave Lynn Trapp the copyright date of a book to prove something existed before Alexander Campbell, and you know what it turned out to be? He gave Lynn Trapp the *street address* of the publisher! I said, "Lynn, you'd better tell Grover to be quiet"; and before the debate was over, Lynn told Grover to be quiet. He was sorry he ever had him in the debate.

But now look at it: he wants to spend all his time here—look at your proposition—if I can get a little pointer here to help me out with the point (Ross pointing to his chart Number two). Look at the scripture, right here: "He that believeth and is baptized shall be saved.

All right, I pointed out last night; I pointed out again tonight—"He that believeth" in John 3:18 "is not condemned!" Mr. Elkins is wanting his ten dollars. I told him he could have ten dollars if indeed he would say that a man is "not condemned" before baptism. He has not said that. He wants to run to Mark 16:16 and try to collect his ten dollars. Mr. Elkins, you're going to the wrong bank. Let's come back to John 3:18. And you won't tell this audience that you were "not condemned" at the point of faith. You won't tell them that.

And that's the whole point of the ten dollar thing; and I declare I didn't know the five dollars was worth that much money to him. I mean he's threatening me with the ultimate. "Mr. Ross, if you want to take it to the judgment of God . . . " I'm sure God is concerned about me

taking that five dollars to the judgment. "The cattle on a thousand hills are the Lord's" and I'm sure the Lord is greatly concerned that I'm taking five dollars of Mr. Elkins to the judgment. But here he is, "Do you want to take that up to the Judgment?" Mr. Elkins, if you want your five dollars or ten dollars—"He that believeth is not condemned." Tell this audience tonight that you believe that you were "not condemned" at the point of faith, in accordance with John 3:18, which was prior to baptism. You can have your ten dollars.

But now look here, what about the man that's "not condemned"; he's baptized, he shall be saved. All right, is that talking about the matter of salvation *before* baptism, *in* baptism or *after* baptism? He's gotten up here for two nights and pounded away about it being *after* baptism. All right, it's talking about a *future* salvation, isn't it? It's talking about the *ultimate* salvation that is contrasted with shall be damned on the part of the unbeliever, "He that believed not."

Now look, "he that believeth not is condemned already," according to John 3:18. Now if we had an unbeliever here tonight—(and he wouldn't be embarrassed—I would say, "Would you raise your hand?" And if he were to raise his hand—since Mr. Elkins thinks I'm an unbeliever, I'll just raise my hand and give him that much satisfaction. All right, Mr. Elkins, I'm raising my hand to represent the unbeliever. Well, what is my condition according to John 3:18? I'm "condemned already." I'm under condemnation. But have I been "damned," yet? Certainly not. I shall be damned; right? That's the state of the unbeliever. If I am an unbeliever, I'm condemned and I shall be damned if I die in that condition.

Now what's the contrast to that in Mark 16:16? Now look at it. "He that believeth and is baptized shall be saved."—*in the final sense of the word.* And why is this? Because men who *believe* in Jesus Christ *shall be saved.* "Believe on the Lord Jesus Christ and thou shalt be saved." I know there's a *present* salvation; there's a salva-

tion that the believer is enjoying right now, and there's a *future* salvation that we shall enjoy out in the future. But Jesus is simply declaring a statement of fact, that *the believer shall be saved in contrast to the unbeliever who shall ultimately be damned.*

Now friends, that's my position on the verse. If Mr. Elkins says, "I disagree with you on the verse; I believe it the other way," well and good; let the difference stand. I'm not going to change my mind because he gets up here and talks about this-and-that-and-the-other, and Baptist preachers who said you can commit this sin and go to Heaven, or if you die drunk, or in the arms of a sixteen-year-old girl—Mr. Elkins, that's pitiful debating. What does it prove for your proposition if Bob Ross "shacks up" with a sixteen-year-old girl and dies in that condition—what does that prove for you? Not a thing. It just proves that I did wrong, and only God knows the ultimate outcome of any such thing as that, any way. When you look at Peter, and David, and Noah, and men of the Bible who committed sins, you wouldn't know how those things would turn out, seeing a man going into something like that. That doesn't prove your proposition, and you know it, and you're just straggling, and struggling, and grabbing at straws to prejudice the audience against me and against Baptists.

I'm not going to defend these Baptists; I'm not even going to defend myself; what difference does it make? He said, "Twenty-seven different Baptist churches"; does that prove that his proposition's right? There might be forty-seven. Does that prove he's right? If Baptist churches are all wrong and we all go to hell, does that prove he's right? Get this principle, friends: When you cannot accredit yourself by positive, substantial proof, don't try to accredit yourself by discrediting other people. It doesn't prove that you tell the truth by saying the other man's a liar. All right?

He's in the affirmative; I'm in the negative. I'm supposed to be following his affirmative speeches, but he

ELKINS' PRAYER:

"Save us in Heaven"
(p. 27, 2nd part of "Memphis Meeting" book)

***

So he is not yet saved --
He is still "working" on it.

takes me to Alan Highers on the telephone; he takes me to Sam Morris in San Antonio; he takes me to Hoyt Chastain in a debate; he's going here-and-there-and-yon. He's got "blackbirds" flying through the air, dropping "acorns." He's got "oak trees" springing up and all sorts of things, and what has he proved? Absolutely nothing. I'm not surprised that he thinks that he's doing great in this debate because, actually, a man who's doing so pitifully in a debate must think highly of himself to even come up here and have the audacity to claim to be debating. I mean, it takes something to even get to that point of self-commendation.

Now in *The Memphis Meeting* book, Mr. Elkins said, "Save us in Heaven" (Ross' Chart #3). So he is not yet saved; he's still working on it, according to *The Memphis Meeting* book. And yet he wants my ten dollars. Now Mr. Elkins, I'll tell you what—since I'm going to "come before the Lord with that money," and you're going to be "saved in Heaven," then I'll give you the money when we get up there! I'll give you the money when we get up there. I did spend it on the golf course but I have another five and a ten. So we can just substitute.

Now, the *Bible versus Restorationism* (Ross' Chart #4). "He that believeth on him is not condemned." Ten dollars if Elkins says "Yes." Now there it is: ten dollars if Elkins will say "yes" to that verse. Now look over here: I'm not a good cartoonist like he is; I apologize for that; but *The Spiritual Sword* says before baptism sinners are "handcuffed"—you notice that up there; let me get this pointer again—they're "handcuffed." They're "wearing

BIBLE vs. "RESTORATIONISM"

"HE THAT BELIEVETH ON HIM IS NOT CONDEMNED"
-- John 3:18

$10

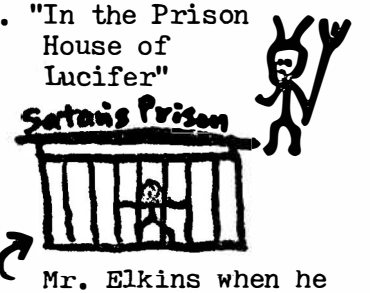
IF ELKINS SAYS

"YES"

"Spiritual Sword" Says:

BEFORE BAPTISM--
Sinners are:

1. "Handcuffed"-
2. "Wearing Leg irons"
3. "Balls and Chains"
4. "In the Prison House of Lucifer"



Mr. Elkins when he believed.

SS/Jan.'79, p. 46

leg irons." I really don't know what they look like so I just made an effort. "Balls and chains of the devil"—and there's a little devil, such as he is. And "in the prison house of Lucifer"—and here's a little man in Satan's prison—Mr. Elkins when he believed, because *The Spiritual Sword* says that you're a child of the devil until you're baptized. Now there's his ten dollars if he wants it. And I didn't call him the devil—like I said, if I did, I apologize to the devil. The devil's a lot smarter than this man; I guarantee you the devil wouldn't make some of the blunders Mr. Elkins has made. And if I were debating the devil—well, I just wouldn't debate with the devil—he's too smart of a fellow for me. I don't know about you, Mr. Elkins, but I wouldn't dare try to engage

GARLAND ELKINS TEACHES:

(See p. 23 of "Baptism and Restoration Movement")

THE "RESTORATION LEADERS"--

1. "Taught the truth"
2. "The church was restored"
3. "The plan of salvation" was restored
4. "Worship" was restored
5. "Organization" of church was restored

} THE SPIRITUAL SWORD July 1974 p. 47

(Roy Deaver teaches the same--SS/Jan.'76, p. 45)

And yet, NOT ONE of these "LEADERS" was ever baptized "in order to obtain the remission of past sins" which Elkins says is necessary to salvation.

myself with old Satan.

Now look here what Garland Elkins teaches. Page twenty-three of the little booklet, *Baptism and the Restoration Movement* (Ross' Chart #5). Elkins says, "The Restoration leaders taught the truth, the church was restored, the plan to salvation was restored, worship was restored, the organization of the church was restored." Roy Deaver teaches the same thing. I could quote you others—Rubel Shelly, etc. And yet *not one* of these leaders was ever baptized "in order to obtain the remission of past sins," which Elkins says is necessary for salvation. Now he was talking about the seed; I want to know, Mr. Elkins, when did any one of these leaders of the Restoration Movement, that did these things, ever fulfill the parable of Luke 8, concerning the seed being sown in the heart? Not a one of them ever did it, and he knows it, and he's just talking in generalities, and he's not getting down to specifics.

"The Restoration leaders restored the plan of salvation," says Elkins in *The Spiritual Sword,* July of '74, page forty-seven. When? Where? How? Why? And Who? (Ross' Chart #6). I want to know this. Don't just

THE "RESTORATION LEADERS" RESTORED THE "PLAN OF SALVATION," SAYS ELKINS -- ("Spiritual Sword," July '74, p. 47).

* * * *

1. WHEN? _____
2. WHERE? _____
3. HOW? _____
4. WHY? _____
5. WHO? _____

DID "RESTORATION GIANT," A. CAMPBELL, OBEY THE PLAN OF SALVATION WHEN HE WAS IMMERSED BY A BAPTIST IN 1812 IN BUFFALO CREEK?

_____ _____ _____

YES NO ?

tell me that a bunch of men restored the plan of salvation and you dare not give the date, and the place, and the how, and the "why did they do it." You know, they had one article in that magazine, by a man named Jackson, who said that "nothing needs restoring," when he was writing against the Mormons. He said, "Why talk about restoring the church when it was existing all along?"

Moderator: Five minutes.

Mr. Ross: And then these others come along, like Deaver and Elkins, and they say these Restoration leaders did do the restoring. I think they should get both edges of their sword sharpened in the same factory. One of them is flat and the other one is craggy. Did the Restoration giant—as they call him in *The Spiritual Sword*—Alexander Campbell, obey the plan of salvation when he was immersed by a Baptist, in 1812, up here in Buffalo Creek?—"Yes," "no," question mark.

WHEN DID CAMPBELL "OBEY THE TRUTH"?
(See p. 8 of Baptism and the Restoration Movement)

* "Campbell obeyed the truth"--V. E. Howard, p. 25, "Is the Church of Christ a Denomination?" booklet

* "One cannot be baptized in the name of Jesus Christ unless he is baptized in order to be saved"-- T. Warren, SS/Jan.'79, p. 3

1. Campbell claimed to be saved before baptism (Vol. I, pp. 48, 49). His "experience" was "one which any BAPTIST CHURCH would have cheerfully received" (Memoirs, Vol. II, pp. 111, 112)

2. Campbell was immersed by a Baptist, June 12, 1812.

3. Baptism "in order to be saved" was "discovered" and "restored" in 1823 & 1827.

4. Campbell was never immersed AFTER 1812 immersion.

WHEN DID HE "OBEY THE TRUTH"?

Now let's look at that "bird" flying through the air, Mr. Elkins. Tell us—this Mr. Matthias Luce, is he the "blackbird" that dropped the "seed" in Alexander Campbell's heart? And Campbell then obeyed the gospel plan, which was not discovered until about fifteen years later? (Fourteen years later—or let's see, 1823, 1812—eleven years later—and then practiced fourteen years later, or fifteen years later). Let's get on a little more; this is getting good.

"When Did Campbell Obey the Truth?" (Ross' Chart #7). Now he says that Campbell restored the plan of salvation, and the proposition he's debating in this debate, or supposed to be affirming, is, in his mind, a part, a very essential part, of the plan of salvation. Now when did Campbell obey the truth? Campbell "obeyed the truth," according to V. E. Howard. "One cannot be baptized in the name of Jesus Christ unless he's baptized in order to be saved," Thomas Warren says. Campbell claimed to be saved *before* baptism; his experience is said

WHAT KIND OF "PLANT" WAS CAMPBELL?

Luke 8:11-15

(Elkins says Campbell and "Restorers" restored the plan of salvation.)

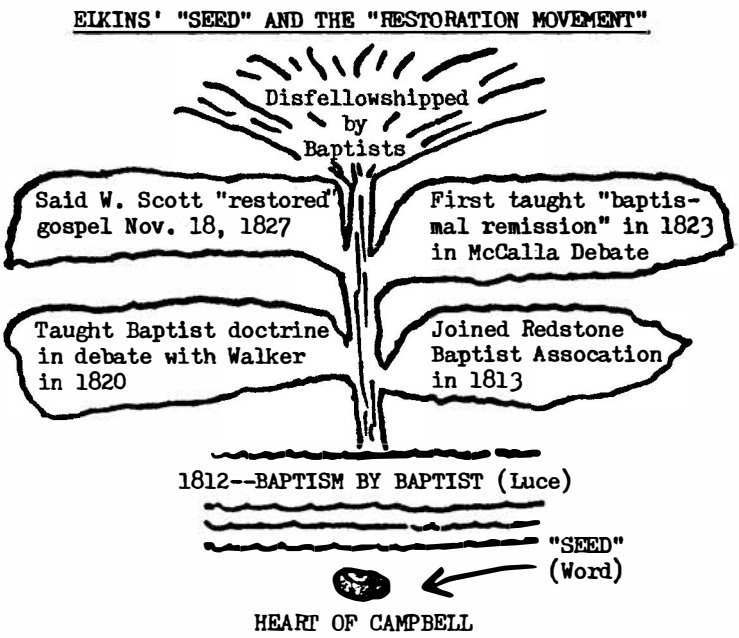
Alexander Campbell:

1. Said he was saved before baptism (Mem., I, p. 28)
2. Immersed by Baptist (Luce) June 12, 1812 (Mem., I, pp. 396-398)
3. United with Redstone Baptist Association, 1813 (Mem., I, p. 391, 438-441)
4. First taught "truth" on baptism in 1823 (McCalla Debate, p. 124)
5. Never "obeyed" this "truth" on baptism. Baptist baptism only.
6. Walter Scott FIRST baptized a man according to the "ancient gospel" Nov. 18, 1827 (Mem. of A. C., II, pp. 208-220).

WHEN DID ANY "RESTORER" OBEY AND BECOME A "PLANT" IN ACCORDANCE WITH LUKE 8:11-15?

to be "one which any Baptist church would have cheerfully received." Campbell was immersed by a Baptist, June 12, 1812; baptism in order to be saved was discovered and restored in 1823 and 1827; *Campbell was never immersed after the 1812 immersion.* When did he obey the truth? Mr. Elkins, if Alexander Campbell is the one in which the "seed" fell, or if any other Restoration leader was, when did that "blackbird" drop it in? When did that bird come along, whoever he was, Baptist or Presbyterian or whatever, and drop that little "acorn" in there so that we got the "oak" of the Restoration Movement with all its branches, Christian Church, Disciples of Christ, anti-orphan homes, pro-orphan homes and Herald of Truth, the World Radio, etc.?

"What Kind of Plant Was Campbell?" Luke 8:11-15? (Ross' Chart #8). Elkins says Campbell and the Restorers



"restored the plan of salvation." Alexander Campbell said he was saved before baptism. He was immersed by a Baptist preacher named Luce. He united with the Redstone Baptist Association. He first taught the truth on baptism in 1823 in the McCalla debate. He never obeyed this truth on baptism. Baptist baptism only, and he was satisfied with it, just as I am. Walter Scott first baptized a man according to the "ancient gospel" in November of 1827. Now when did any Restorer obey and become a "plant" in accordance with Luke 8:11, which you've had up here on this board? Now don't just come up here and put a scripture up here—I believe the Scripture—I want him to apply it to these Restoration leaders. He can't do it. He can't take Barton W. Stone, or Alexander Campbell, or Thomas Campbell, or Walter Scott, or any of them and apply that parable of Luke 8. He can't do it. It's not a question of me denying the parable of Luke 8. I believe it. Apply it, Mr. Elkins.

Moderator: One minute.

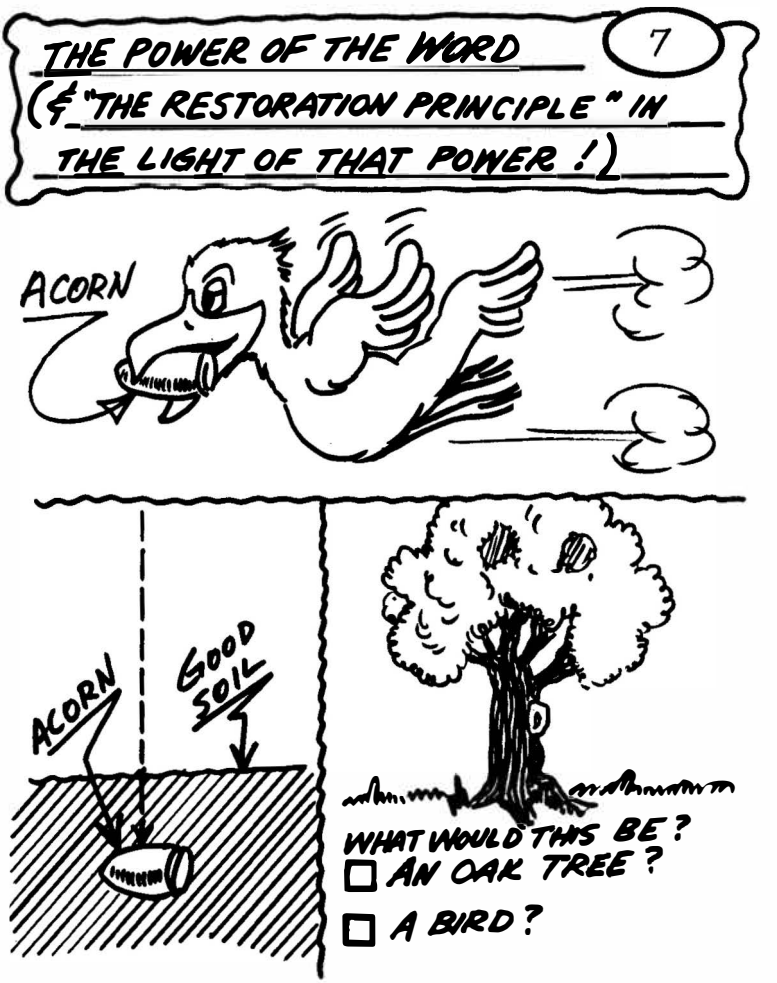
Mr. Ross: *"Elkins' Seed and the Restoration Movement"* (Ross' Chart #9). Look here: here's the seed (pointing). It's planted in the heart of Campbell; he goes to a Baptist for baptism; then he goes to the Redstone Association; he taught Baptist doctrine in the Walker debate of 1820; he first taught baptism for remission in 1823; he said Walter Scott restored the gospel in 1827; and he was disfellowshipped by the Baptists between 1827 and '32. And then when he was near death, he said, "We should never have left the Baptists. We should have stayed with them and worked together." And yet this man says Alexander Campbell restored the proposition he's affirming in this debate! And there's your Alexander Campbell—right there (pointing to chart). All of his life centered around being with the Baptists, and fighting the Baptists, and finally saying, "I should never have left the Baptists."

Thank you.

ELKINS' THIRD AFFIRMATIVE

(Tuesday Night)

Mr. Ross, ladies and gentlemen, it is a joy to be before you again and to continue in the affirmation of the proposition and I would like to begin again with the chart #7 on *"The Power of the Word and The Restoration Principle In The Light Of That Power."* Now you notice



that Mr. Ross earlier compares me in a previous speech to being the seed and my dropping brother Warren a bird into the baptistry. Now, I didn't say any such thing. He knew that I said in Luke 8:11, the word of the Lord, "Now the parable is this: the seed is the word of God." Now look, if a blackbird flies across the ground and drops an acorn into good soil, what will this be? Will it produce an oak tree or will it produce a bird? Now listen, he knew that. And listen, if there was not a Christian in all of this United States of America and someone found a copy of the New Testament, believed that, obeyed that, they would become exactly what the first century Christians became. They would be added to the church of the Lord by the Lord himself. Now, he complains about the fact—he said he wants me to mention some other verses. Well now, you know he hasn't dealt with this one yet. Now let him deal with this one. I've given him more than one but there's one argument he cannot deal with.

Now he says the Greek is irrelevant. Well, why in his little books does he quote from it so often? I'll tell you what Mr. Ross needs. And I would be glad to help him do it. I'd be glad to help him as they did in Acts 19 to gather those books up and have a book burning. I wouldn't want to throw them in the river; somebody might get one of them. They ought to be burned because they teach the error as it's been pointed out here time and again.

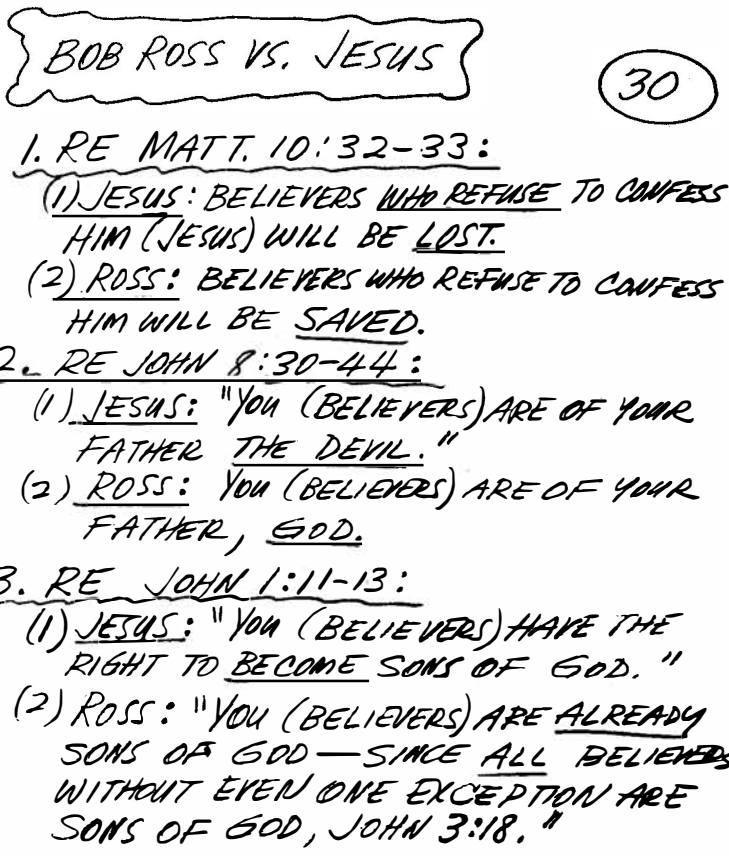
Well then, furthermore, he says his ignorance does not establish my proposition. Well, I never depended on that; I depended on the scripture. But I'll tell you one thing. His ignorance doesn't overthrow my proposition either. You're judges of that.

He says the more help a, quote, unquote, "Restorationist preacher" has, the better for him, Mr. Ross. I'll tell you what. If what could be done to you has been done with help, if I didn't have any help, I don't know where you'd be. It'd be pitiful to behold. And furthermore, in regard to the matter of what he said about giving me the

ten dollars, now listen: he said if I would say that I was saved, he would give me ten dollars. I said it. He has ten dollars of my money. And then here's another thing. He talks about the Lord owning the cattle on five hills. *You think it'd be all right for him to go out there and take one of them that didn't belong to him?* Now listen, Mr. Ross, I know according to your doctrine, according to what some of these statements I've read and prominent Baptist debaters say and according to his own view, he could do it and not be wrong. *He could die drunk, he could die lying in adultery, or stealing, and according to him and his position he would go right on to Heaven.*

Now then, let's have the next chart which is chart thirty (Elkins' Chart #30). I want to mention that one again and another one in connection with this chart. Now you'll notice Jesus said in Matthew 10:32 and 33, "Whosoever therefore shall deny me before men, him will I also deny before my father which is in Heaven. Whosoever therefore shall confess me before men, him will I also confess before my father which is in Heaven." Now then Jesus said believers who *refuse* to confess him will be *lost.* Mr. Ross says believers who refuse to confess him will be *saved.* Now regarding John 8:30 through 44, Jesus said, "You (believers) are of your father *the Devil,*" verse 44. Mr. Ross says, "You (believers) are of your father, *God.*" Mr. Ross says, "You believers are of your father, God." Now then in John 1:11 through 13, Jesus said, "You (believers) have the right to *become* sons of God." Mr. Ross says, "You (believers) are *already* sons of God."—since *all* believers without even one exception are sons of God (John 3:18).

All right, let's have the next one which is thirty-one (Elkins' Chart #31), I believe. Number thirty-one. All right, Jesus said, "He that believeth and is baptized shall be saved." Mr. Ross says, "He that believeth and is not baptized shall be saved." Now then like the serpent, it doesn't bother Mr. Ross to put a "not" in the midst of the Lord's statement. Now you think about that friends.



The devil has put a "not" in before. This is not new. Paul said in 2 Corinthians 11:3, "But I fear lest by any means, as the serpent beguiled Eve through his craftiness, your minds should be corrupted from the simplicity that is in Christ."

Mr. Ross: May I address the moderator?

Mr. Merideth: Yes sir.

Mr. Ross: He has quotations around number two. Could Mr. Elkins give me the source where he found that quotation, "He that believeth and is not baptized shall be saved," from Mr. Ross.

Mr. Elkins: I would be happy for the audience to de-

[ROSS VS. JESUS, CONT'D.] (31)

4. RE MK. 16:16:

(1) JESUS: "HE THAT BELIEVETH AND IS BAPTIZED SHALL BE SAVED, ..."

(2) ROSS: "HE THAT BELIEVETH AND IS NOT BAPTIZED SHALL BE SAVED, ..."

* LIKE THE SERPENT, IT DOESN'T BOTHER ROSS TO PUT A "NOT" IN THE MIDST OF THE LORD'S STATEMENT.

5. RE JAMES 2:26:

(1) JESUS (THROUGH JAMES): "... FAITH WITHOUT WORKS IS DEAD."

(2) ROSS: "FAITH WITHOUT WORKS IS ALIVE." ("FAITH IS ALIVE FROM ITS VERY INCEPTION.")

* JAMES SAID

(1) { BODY + SPIRIT = LIVING BODY
{ FAITH + WORKS = LIVING FAITH

(2) { BODY − SPIRIT = DEAD BODY.
{ FAITH − WORKS = DEAD FAITH.

* ROSS DENIES THERE CAN EVEN BE SUCH A THING AS DEAD FAITH!

cide who has contended through this debate that a man—that now are you willing, Mr. Ross, to take the position now that a man must be baptized in order to be saved?

Mr. Ross: May I address the moderator?

Mr. Elkins: Fine. Address him.

Mr. Ross: Mr. Moderator.

Mr. Merideth: Yes sir.

Mr. Ross: The quotations around the statement are indicative of a quotation. I'd like to know where he got the quotations. Either that or—

Mr. Merideth: We'll take them off then.

Mr. Ross: I'd like to know where he got the quotation.

Mr. Merideth: Well are you denying the quotation?

Mr. Ross: To my recollection, I've never said it. But if he got the quotation somewhere, I'd like to see where he got it.

Mr. Merideth: Do you believe the quotation?

Mr. Ross: I want to know where he got the quotation.

Mr. Merideth: Well . . .

Other Voice: Can he produce it?

Mr. Merideth: Are you denying the quotation? Is that the problem?

Mr. Ross: I'm denying that the quotation from Bob Ross of anything that to my recollection that I ever wrote.

Mr. Merideth: Well that way . . .

Indistinguishable exchange between Mr. Ross and moderator)

Mr. Merideth: We'll take the quotations off.

Mr. Ross: If he cannot use the quotations, will he withdraw the charge?

Mr. Merideth: If we take the quotations off, is that your position?

Mr. Ross: Are you gonna answer my question or am I to answer you?

Mr. Merideth: Well now, we ask you, if we take the quotations off, would that be your position?

Mr. Ross: All I want to know and all I want to make clear to this audience is that Bob Ross never said what's in quotation marks up there and unless he can produce the statement that I said it, it's an absolute misrepresentation. That's all I have to say.

Mr. Keenan: Moderator . . .

Mr. Merideth: Yes.

Mr. Keenan: A while ago you asked that we produce in

our speeches—we produce the evidence for our statements. We'd like that reference.

Mr. Ross: We'd like that reference for a book that we're going to publish. We want the reference where Bob Ross said that.

Mr. Ross: And if he can't produce it, I think it's only ehtical that he withdraw his charge.

Mr. Merideth: Well, are you denying it so . . .

Mr. Ross: I'm denying that I ever said it. He's got—he's got quotation marks around it and the man knows that he's misrepresenting. That's all. Now if he can produce the quote, let him produce it. He's trying to make me deny scripture by putting a "not" in a verse. I didn't put the not in the verse. And he can't produce the scripture or the quote where I said it.

Mr. Merideth: So that's not your . . . this is not your . . .

Mr. Ross: Certainly it's not. I've been . . . I'm yelling at the top of my voice to let you know it's not and I'm asking him where he got it from. Don't you understand? That's not my position; I never said it and the man is misrepresenting.

Mr. Merideth: Okay, we have your denial. Thank you.

Mr. Ross: Fine. Now I want . . . I want the reference though for our book. Where did he get it?

Mr. Merideth: Well, if you deny it, we'll just have to strike it. We . . .

Mr. Ross: I want Mr. Elkins to tell me where he got it for the book. I want the book, chapter and page number. You asked me for the quote from Cecil Willis; I gave it to you. I want the quote from Bob Ross to put in the book. Someone's gonna say, "when did Bob Ross ever believe that?" I've got Baptist friends here tonight who'll say, "when did Bob Ross say that?" Right brethren?

Mr. Ross: I want the . . . I want the reference. You gonna give it, Mr. Elkins? I'll give . . . I'll give you my whole billfold full of money if you can give me the book. There it is. Sixty-some bucks. You want it? Give me the

quote from Bob Ross.

Mr. Elkins: Is my time stopped?

Mr. Merideth: Your time is stopped.

Mr. Elkins: All right.

(Indistinguishable comment from Mr. Ross concerning stopped time)

Mr. Elkins: All right, while the time is stopped, Mr. Ross, if we will eliminate those quotes, will you admit then that the first part up there is true, "He that believeth and is baptized shall be saved"?

Mr. Ross: I'm not making any conditions at all. I'm saying where did you get the quote?

(Loud responses from audience)

Mr. Ross: Where did you get the quote? That's my only question.

Mr. Elkins: Ladies and gentlemen . . .

Mr. Ross: It's only fair that I have a quote. Start his time if he's gonna talk.

Mr. Merideth: You've made your point so we'll start his time.

Mr. Ross: Absolutely. And I think this audience knows the point's made and it's hanging right up there to testify of his complete misrepresentation of Baptists when the Baptists are right here on the floor.

Mr. Merideth: You're on . . . you're on . . . you're on.

Mr. Ross: I don't believe a thing the man says.

Mr. Merideth: You're on someone else's time now.

Mr. Ross: No I'm not. He hasn't started.

Mr. Merideth: Yes, I've started the time though.

Mr. Elkins: Well . . . well, start it again because I'm ready. Ladies and gentlemen, the point has been made. We will remove the quotation marks. He gave a number, a number of statements last night attributed to *The Spiritual Sword* and did not give any kind of reference and then get here and make a doo-doo like this. But I'm telling you what. He has now admitted that he does not believe that second statement, therefore he concedes the debate again. How many times will he have to concede

it? Listen, "He that believeth and is baptized shall be saved." Now, I know, know it got pretty hot over here (pointing to Ross' table). But now listen the reason it's hot and I have good will toward Mr. Ross, but there's not a man alive who can defend Baptist doctrine and hold New Testament teachings.

Mr. Keenan: Moderator. Point of order.

Mr. Merideth: Yes sir.

Mr. Elkins: Hold my time again.

Mr. Keenan: Mr. Ross says that that charge (indistinguishable). (Indistinguishable exchange between Mr. Keenan and moderator.)

Mr. Merideth: You want the quotation marks withdrawn?

Mr. Ross: (with audible statements from unknown voices about "he said leave it as it is . . . ") . . . with the statement as just made withdrawing the quotation marks and admitting that he did not get that from Bob Ross.

Mr. Elkins: I'm not admitting—I'm not admitting anything except we will remove the quotation marks and check further. But also when that is done, this must go into the book: that he says he does not believe that; therefore, he believes my proposition. Ladies and gentlemen, my proposition is confirmed and proved world without end. He might have been better off not to have said so much. Now listen, this is going into the book that he has now conceded that the first statement is true. I'll be delighted for him to believe that first statement. In fact, be delighted to baptize him into Christ, even tonight.

All right, in regard to James 2:26, Jesus through James said, "Faith without works is dead." Mr. Ross says faith without works is alive. "Faith," and this is a quote, "faith" . . . hold my . . . hold my time.

(Indistinguishable comments from Mr. Keenan)

Mr. Elkins: It was the speech last night. Now if you want us to take time to play a twenty minute speech and locate it, it's done.

Mr. Keenan: He didn't say it last night.

Mr. Elkins: Did he say it? Period. Did he say it? He did say it. Here's your timekeeper (Mr. Dooley) nodding his head. He said you did. Didn't he say it last night? He did say it last night, didn't he, sir? (Mr. Dooley nodding his head, yes). Yes sir he did.

Mr. Ross: I believe as a matter of . . . article of faith that faith itself is works. So how could I believe that faith without works . . .

Mr. Merideth: Are you addressing me, the moderator? All right, speak it up.

Mr. Ross: How could I believe that faith without works is alive when I believe faith is a work.

Mr. Merideth: Well, I'm not arguing with you. If you . . .

Mr. Ross: Produce . . . produce the reference . . .

Mr. Merideth: He said last night. Do you have any other point of order?

Mr. Ross: Produce the reference. That's the point of order.

Mr. Merideth: He said last night so you've made your point.

Mr. Ross: You can't produce the reference at this point?

Mr. Merideth: You can't . . . We'd be here half the night playing all of that.

Mr. Ross: You can't give the reference.

Mr. Merideth: He said last night.

Mr. Ross: What tape was it in?

Mr. Keenen: He's got notes over there. He had to quote it somewhere to write it down. Where's your notes?

Mr. Elkins: Is he addressing me? I'll be glad to . . .

Mr. Ross: Where's the notes? Where's the notes?

Mr. Merideth: He gave it to you—last night. Do you have anything else to address to the moderator?

Mr. Ross: All right . . . all right. Tomorrow night, tomorrow night, I'm calling for the speech—Thursday night, I'm calling for the speech if he says I said it. I want

the reel here and I want it set up. And I want that place. You understand? If you say I said it, if you say I said it, I want it set up here on this floor to play to prove that I said that faith without works is alive.

Mr. Merideth: Will you address the moderator? Thank you. Do you have any other point of order?

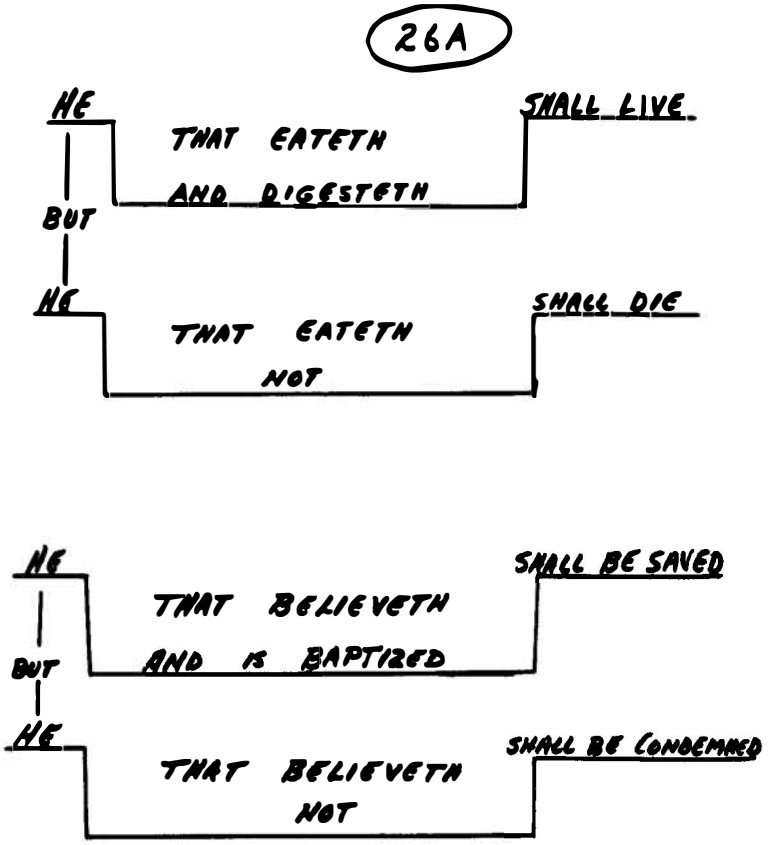
Mr. Keenan: That's all.

Mr. Merideth: Thank you gentlemen. Let's proceed.

Mr. Elkins: All right. Thursday night when the statement is produced, we'll see what this fellow will do. We'll see what he'll do.

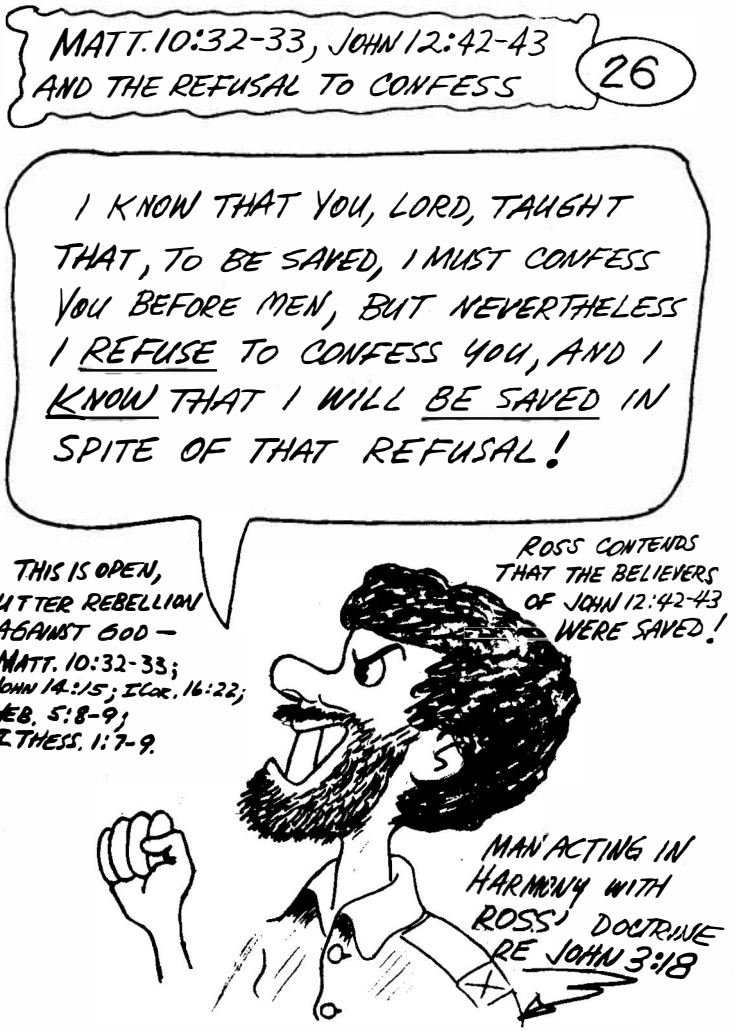
All right, ladies and gentlemen, James said the body plus the spirit equals a living body. Faith plus works equal a living faith. The body therefore minus the spirit equal a dead body. Faith minus works equal dead faith. Now *Mr. Ross denies* there can even be such a thing as *dead faith.*

Now listen, he wants the quotes. Let's put one on here for him. Wondered how people could wonder how he could take opposite and contradictory position? Look at this. Here's what he said in the debate with Brother Dobbs. He said, "You people say, 'Oh, I thought you Baptists believed in faith only.' No, that's just what people told you. James said that it is *not by faith only.* A fellow tried to get me to sign a proposition that you were saved by faith only. That would be affirming something that the Bible denies."—Yet, incredible as it is my friends, yet in utter contradiction to that statement in this debate—in this debate—he has signed to affirm the following proposition, quote: "The scriptures teach that salvation comes at the point of faith alone before and without any acts of obedience." Now in holding that the expression "shall be saved" refers to eternal salvation (that is, after death), in light of the fact that "is baptized" is aorist participle (and, thus, cannot be subsequent to salvation), in utter contradiction to the propositions he has signed in this debate, he has made baptism essential to eternal salvation. Now you didn't know what you



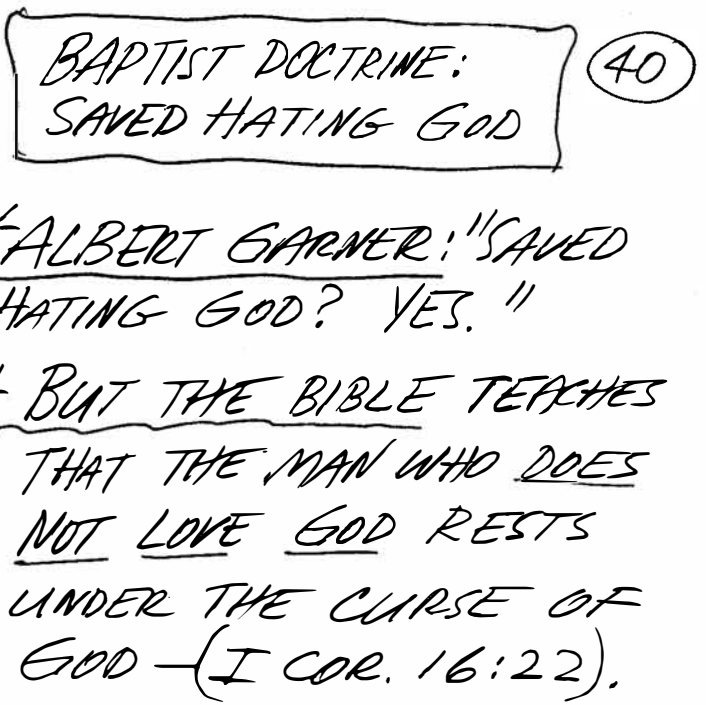
were going to get into in this debate, I don't believe. I think that's why you're so hot and bothered.

All right. All right, let's go further. Let's note that Chart twenty-six *a* (Elkins' Chart #26A). Jesus said, "He that believeth and is baptized shall be saved, but he that believeth not shall be damned." All right, here's a parallel. "He that eateth and digesteth shall live but he that eateth not shall die." Now, why would you say—why would any reasonable person say—"He that eateth not and digesteth not shall die." Now you know you cannot



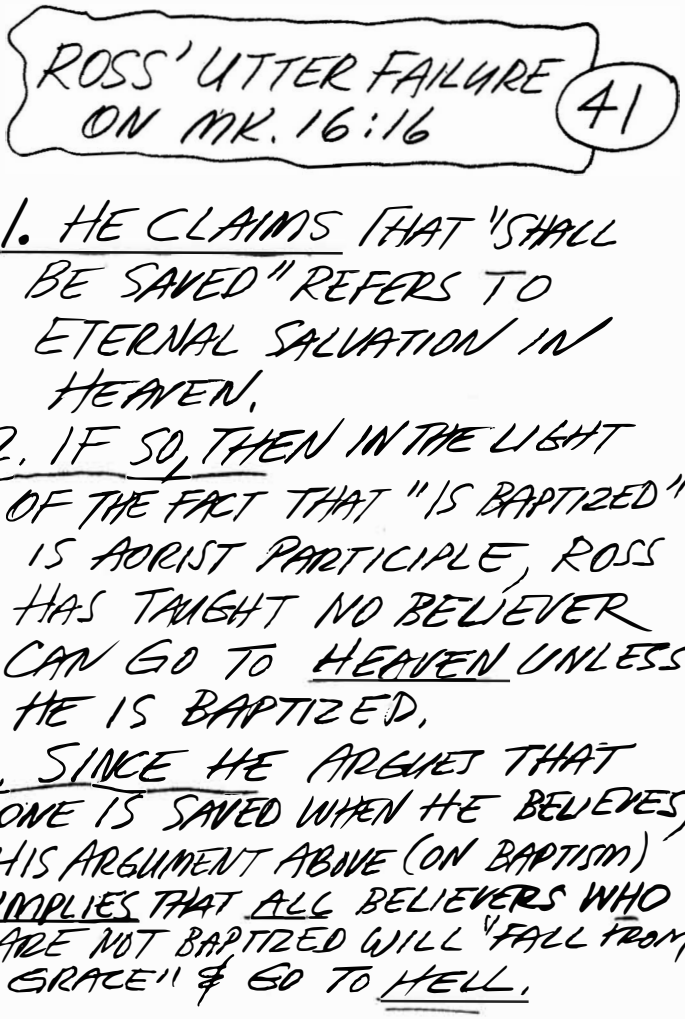
digest if you do not eat. Now then, the mere fact that one is a disbeliever is enough to condemn him, but if he wants to be saved, he must do two things here: "He that believeth and is baptized shall be saved." Now, a failure to be a believer will cause one to be damned.

Shall we have chart twenty-six? Ladies and gentlemen, I want you to know that Mr. Ross has set forth through-

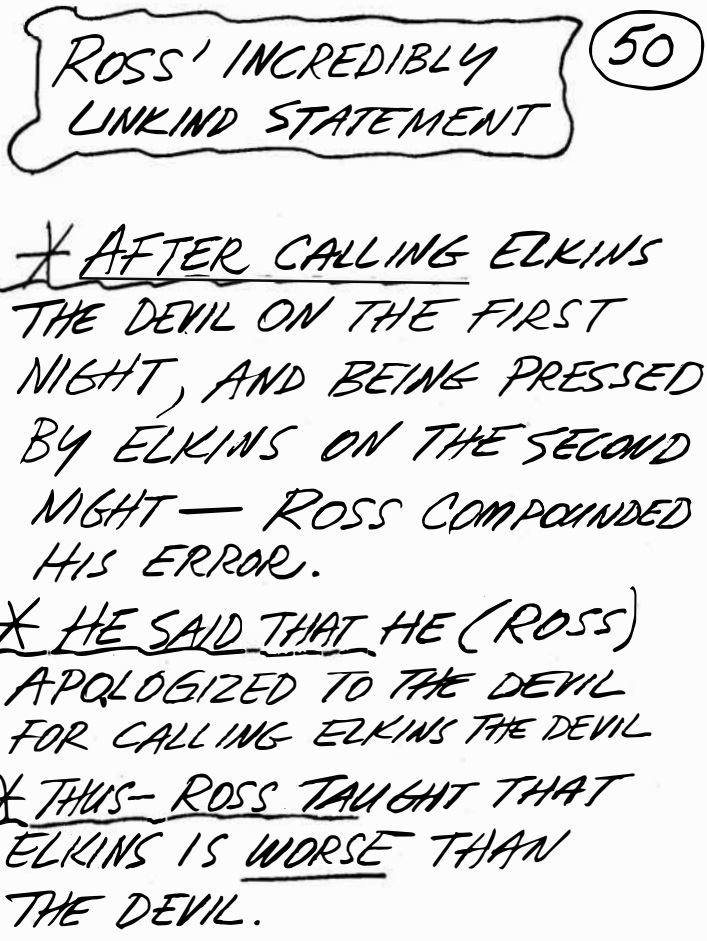


out this debate the idea that even though Jesus said, "If you will not confess me before men," and I've brought this up time and again, and the vital points out in John 12:42 and 43 that "nevertheless many of the chief rulers believed on him but because of the Pharisees, they did not confess him lest they be put out of the synagogue for they loved the glory and praise that is of men more than the glory that is of God." Now according to Mr. Ross' teaching, a man may actually shake his fist in the sight of God—he may shake his fist—he may say whatever he wants to to God and he may actually say, "I know that you, Lord, taught that, to be saved, I must confess you before men, but nevertheless I *refuse* to confess you, and I *know* that I'll *be saved* in spite of that refusal!"

All right, the next chart, number forty (Elkins' Chart #40). Now, Baptist doctrine teaches that one can be

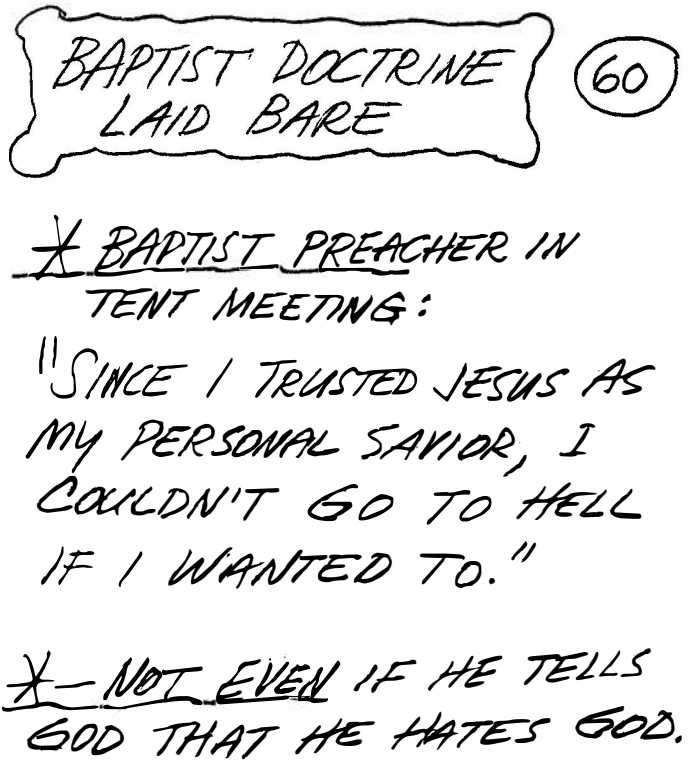


saved hating God. Albert Garner said, "saved—saved hating God?," question. "Yes," "Saved hating God? yes." A man can hate God, strike his fist against God, be a hater of God. This man says, Mr. Garner says—and this man of course teaching the same thing that this man stated—"Can a man be saved, saved hating God?" "Yes." But the Bible teaches that the man who does not love God rests under the condemnation, under the curse of



God, of 1 Corinthians 16:22: "If any man love not the Lord Jesus Christ, let him be Anathema." Let him be accursed.

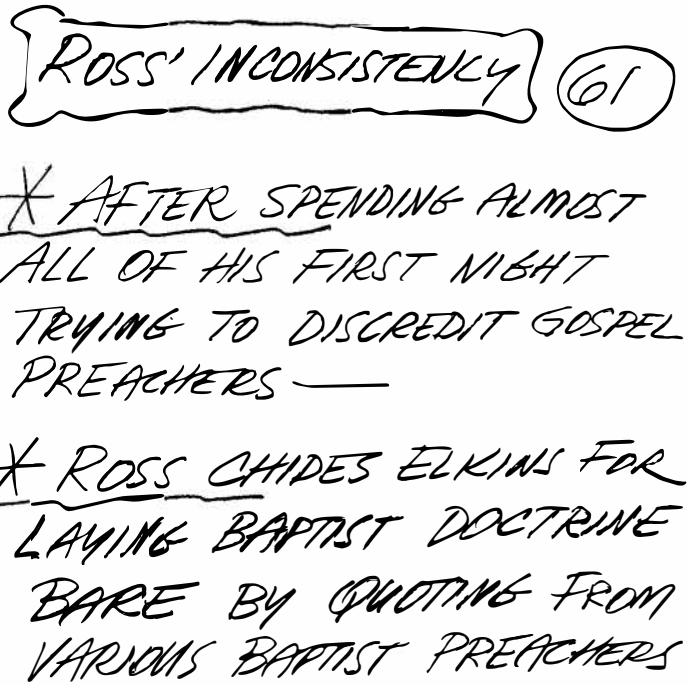
All right, chart number forty-one (Elkins' Chart #41). Now, Ross' utter failure on Mark 16:16. He claims that "shall be saved" refers to eternal salvation in Heaven. All right, if so, then in the light of the fact that "is baptized" is aorist participle, Ross has taught no believer can go to *Heaven unless* he is baptized. Now since he argues that one is saved when he believes his argument above (on



baptism) *implies* that *all* believers who are not baptized will "fall from grace" and will go to *Hell.*

All right, Chart number fifty (Elkins' Chart #50). After calling Elkins the Devil on the first night, and being pressed by Elkins on the second night, Ross compounded his error. He said that he (Ross) apologized to the Devil for calling Mr. Elkins the Devil. Thus, Ross taught that Elkins is *worse* than the Devil. And listen, you cannot deny that. You cannot successfully deny that. I don't know when I've heard any man who has made any more rash statements and contradicted more scripture than this man.

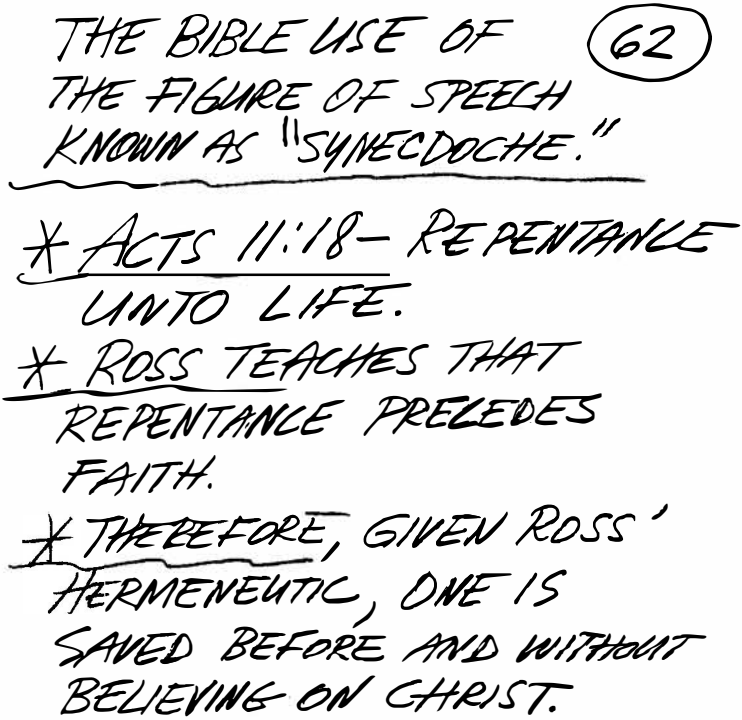
Chart number sixty (Elkins' Chart #60)—*"Baptist Doctrine Laid Bare."* A Baptist preacher in a tent meeting said, and brother Thomas B. Warren heard him—lis-



tened to him—sat there and listened to him—he said, "Since I trusted Jesus as my personal Savior, I couldn't go to hell if I wanted to." Not even if he tells God that he hates God? Could he not go even if he tells God "I hate thee Father"? Now, listen, this kind of doctrine laid bare is a replusive doctrine.

Chart sixty-one (Elkins' Chart #61): "Ross' Inconsistencies." After spending almost all of his first night trying to discredit gospel preachers, then Ross chides Elkins for laying Baptist doctrine bare by quoting from various Baptist preachers.

Chart sixty-two (Elkins' Chart #62): the Bible use of the speech known as "synecdoche." For example in Acts 11:18. "When they heard these things, they held their peace and glorified God, saying, then hath God also to the Gentiles granted repentence unto life." Now Ross teaches that repentence preceeds faith. Therefore given



Ross' hermeneutic, one is saved before and without believing on Christ. Now ladies and gentlemen, when have you ever heard or seen such a doctrine advocated by so many people who basically, if taught the truth, would do the will of God?

Now, I love Mr. Ross. I love his soul. I want him to be saved. I do not want him to be lost. Mr. Ross, I'm pleading for your soul. I'd like to see you obey the gospel. The Bible tells us in 2 Corinthians 11 and in verse 3, "But I fear lest by any means as the serpent beguiled Eve through his craftiness your mind should be corrupted from the simplicity and the purity which is toward Christ."

Now let's get the implication from this last chart that we had. Now note, in number seventy-one (Elkins' Chart #71). Implication of just what we have seen. To

IMPLICATION (71)

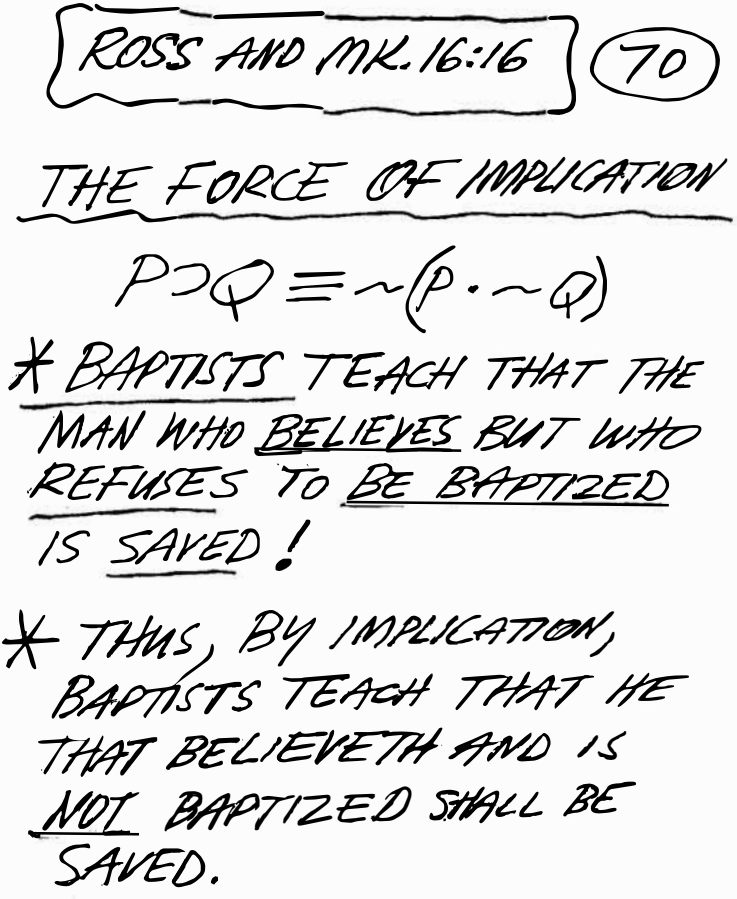
* TO SAY THAT PROPOSITION X IMPLIES PROPOSITION Y IS TO SAY THAT PROPOSITION X CANNOT BE TRUE AND PROPOSITION Y BE FALSE.

* IN SYMBOLS, THE ABOVE:

$$(A \supset B) \equiv \sim(A \cdot \sim B)$$

* WE DO NOT CHARGE ROSS WITH UNDERSTANDING AND BELIEVING THE IMPLICATIONS OF HIS DOCTRINE, BUT WE HAVE THE OBLIGATION TO SHOW THOSE IMPLICATIONS!

say, that proposition *x* implies proposition *y* is to say that proposition *x* cannot be true and proposition *y* be false. All right, now here are the symbols. Now then, we do not charge Ross with *understanding* and *believing* the *implications* of his doctrine, *but* we do have the *obligation* to thus show what this, the consequences would be upon one who would accept the conclusion.



Moderator: You have one minute.

Mr. Elkins: Now notice. All right (Elkins' Chart #70) the force of the implication. Baptists teach that the man who *believes* but who *refuses* to be baptized is *saved!* Thus, by implication, Baptists teach that "He that believeth and is *not* baptized shall be saved."

Now we'll talk about that more. Ladies and gentlemen, study your Bible, search the scriptures and obey the gospel of Christ. Do not let a man intimidate you. He cannot save you. He should not frighten you. There are many honest people here tonight, some of whom will

someday be a member of the Lord's church. Some people in here will be a member of the church of Christ because you read about it in the Bible. And I plead with you with all fervor of my heart that you obey that gospel. I honestly pity men who oppose themselves—men who oppose themselves—and often times are not fully perhaps aware of doing just that.

Moderator: Time.

Mr. Elkins: Thank you very much.

ROSS' THIRD NEGATIVE

(Tuesday Night)

This is my last speech, right?

Moderator: Yes sir.

Mr. Ross: We have an agreement that no new material will be presented in the last speech, right?

Moderator: Yes Sir.

Mr. Ross: I'd appreciate it if you'd call my hand if I do anything that presents new material. I don't want to violate that rule intentionally.

Moderator: Thank you.

Mr. Ross: Ladies and gentlemen, I call your attention to Mark 16:16. I have had several debates. I would frankly admit that I do not regard myself as a good debater. A man has to make a lot of blunders for me to see a few of them. But I declare, I've never had a debate where a man was in the affirmative on "baptism for (in order to obtain) the remission of sins" wherein he confined his complete six speeches, or four speeches as the case may have been, to the first part of one verse, Mark 16:16, which mentioned baptism.

The man didn't go to Acts 2:38; the man didn't go to Acts 22:16; the man didn't go to Romans chapter six, verses four to six; he didn't go to 1 Peter 3:21; he didn't go to Galatians 3:26 and 27; he didn't go to any of the other secondary verses that use certain words that, he implies, might imply baptism form. Now, frankly my job has been as easy as I have ever had so far as answering scripture is concerned. Now it's time that Mr. Elkins has brought out some points here; really, I don't see how in the world a man could answer. I don't; because I don't know what Hoyt Chastain said, or Albert Garner said. I have Sam Morris' little tract—I have it out in the car with me; but I don't pay any attention to what these fellows say about it because they completely lift what Sam Morris says out of context. One time I was debating Wilson Coon and he gave a statement that Vernon Barr

had quoted. I called Vernon Barr and he said, "Coon's completely distorted my meaning." He said, "The reason Coon likes to harp on me is I 'took his britches off' in a debate one time in Dallas and even his brethren forsook him."

Well, now, I don't know what these men are saying, and doing, in other debates, but he has run here-and-there-and-yon; he's "compassed land and sea" to get something in his behalf, hasn't he? He's worse than the Pharisees "compassing land and sea" to make a proselyte. He's sought somehow to bolster his doctrine, even pulling out these old arguments, or objections, to Baptists on eternal security, as if we ever taught any such foolishness as he's presented here. It's not even worthy of my considering it.

I'm in the negative of a proposition that he signed to affirm and it has nothing to do with what Baptists believe; it has to do with what he believes. If I were a Mormon here tonight, or a Catholic, or a Christadelphian, or an atheist, what he has said here in this debate would amount to one thing: "He that believeth and is baptized shall be saved," and the arguments he has offered in that behalf; that's all he's said that had anything to do with his proposition. Everything else was to try to discredit Baptists. And I don't have to tell you, even if you're not intelligent; I think you can see that. But this is the argument. I've answered it time and time again. And it's talking about . . . now I wanted to answer one thing, though, about it: he said here, in his last speech, that Mr. Ross then is placing baptism "between" final salvation. Mr. Ross is doing no such thing. Mr. Ross believes that the believer is saved, in the *initial* sense of salvation, *before* baptism—which is the *second proposition* of this debate. He ought to know that; I wouldn't put baptism "in between" *ultimate* salvation if I signed a proposition to say that a man is saved *before* baptism in some sense. I believe that a man is saved in some sense *before* baptism; he's saved in some sense

during baptism; and he's saved in the *ultimate* sense when the body comes out of the grave and he goes on to be with the Lord.

But now listen to this—and I'm quoting from *The Spiritual Sword* again, and this is from Brother Warren—"The Bible clearly teaches" (and this is on page forty-three of *The Spiritual Sword* of July, 1972—and you won't find Ross putting words in their mouths and putting quotation marks around it, either. I have no apology for in my righteous indignation, or unrighteous indignation, however you view it, objecting to men telling me what I believe or do not believe. And I would fight for that. And if you're a red-blooded American Christian, you'd fight for it. Now listen to this: this is from *The Spiritual Sword)*—"The Bible clearly teaches that those who do not believe the gospel *will be damned.*" Now that's Thomas Warren, and he quoted Mark 15:15 and 16. Now Mr. Warren, or Mr. Elkins, or anyone else, I don't think, of the church of Christ, would say that men are currently, *presently* damned; although, they're in a state of unbelief and condemnation. Mr. Warren says they "will be damned," in the future. That's exactly what the parallel is here: they "shall be damned;" they "shall be saved." The believer is "not condemned." The believer is baptized. The believer, the same believer that's "not condemned," the same believer that's baptized, that same believer shall be saved ultimately in the fullest sense of the word, in contrast to the man being damned. That's the only argument that has anything to do with the proposition that Mr. Elkins has presented in this debate.

Now I let some of these things he said get away from me and I want to answer them, and then go back to these charts again that I had to rush through a while ago, if necessary. But I do want to comment on some things that he said. He says—well, he gave me this before the debate; now this is not new material—He handed me this before the debate—his moderator did. They were questions, it says, for the second night. I just wanted you to

know that he never presented the questions. I'll not read them; I would be introducing new material. But whatever advantage he wanted in these questions, he never got around to presenting them. Well, it's just as well; they have nothing to do with the proposition anyway. Not a one of them on here—well, I'd better not say that so generally, there might be one or two over here that have something to do with baptism for the remission of sins. Yes, I do see one here. But, other than that, here's another one. Maybe . . . maybe two or three items out of fifteen or twenty; I'll not even make a judgment. But he never introduced them. I just thought you'd like to know that, since last night there was so much confusion about questions. Brother Larry said, "Are you going to give Mr. Elkins some questions?" I said . . .

Mr. Merideth: Let me get a point of order with the moderator. The questions are new material and have not been introduced thus far in his speech. I'd just like for us to enter that in the record.

Mr. Ross: That will be fine.

Mr. Merideth: . . . to the moderator.

Mr. Ross: That will be fine.

Mr. Merideth: Okay. Hold the time.

Mr. Ross: And if I have presented them, I apologize. My humble apologies. I'm not infallible, folks; I don't always "speak where the Bible speaks" and don't always "keep silent where it's silent," like you folks, so you have to be patient with an imperfect man like me, see? We haven't reached that "state of perfection" yet that you folks that "speak where the Bible speaks" have reached.

But let me say this: Mr. Elkins knows, I think, that he has no chance on this proposition. He knew it from the beginning. So from the very outset his plan was—you know, I was really confused a little bit; what's his plan? What's he trying to do, spend all of his speeches on this one verse? What's his plan? Now I know. He was so confused last night about the questions. And that's not new material, what went on last night. Since I didn't hand

him a lot of written answers, that he had already selected the answers on and asked me to choose which one I wanted—"Choose the best one, Mr. Ross"—since I didn't give that to him, he didn't have anything to say. He knew he didn't have a chance on the proposition and so he tried to get me saying some things so he'd have something to talk about. That's all I can figure out. Now I may be wrong in my conclusion.

He says, "Why does Ross quote Greek . . .?" [Noise]. (What happened there? Is that the mike? Did I hear a banging? Well, sorry.) "Why does Ross quote Greek if it's not relevant?" I didn't say Greek's not relevant. I said that the argument he made about the *aorist participle* in Mark 16:16 was not relevant because I told him that it's talking about a salvation here that *followed* baptism. Have I, at any time, denied that Mark 16:16 is talking about the *ultimate* completion of salvation? No; that's what I've been trying to get across with this chart that I just had up here. It's a comparison between the final results of belief and the final results of unbelief. And the believer—that man is going to be ultimately saved in heaven. The baptized believer is going to be ultimately saved in heaven. The believer who's baptized, and belongs to a church, and observes the Lord's supper, he's going to be saved in heaven. You can add a whole string of things, if you're talking about *ultimate* salvation. But we're talking about *initial* salvation tomorrow night, Mr. Elkins; you were getting a little bit ahead. As one church of Christ debater told me one time, he thought I was persecuting myself ahead of time, or something to that effect—which to me didn't make much sense, but he got a laugh or two. I guess he thought it was a good joke. I've heard so much of this "corn-ball" stuff in debates that I really am not too amused with it anymore. But, Mr. Elkins, you did have an amusing thing with your artwork, your cartoons. That was amusing. But some of the repeated jokes that you threw in, you'd been better off not doing that because it made no impression on me.

Maybe it did to people who have never been to debates, never heard those statements before.

All right, Ross quotes Greek where it is relevant, and when it is relevant, and what little Ross knows about it. that he can use, for the cause of the truth. And Ross apologizes for his ignorance in any other respect. Now Mr. Elkins says that if he had his way, he would have a book burning of Ross' books. I have no doubts about that! If this man had his way he might even burn Ross. (Laughter).

He says, "Oh, I love you, Mr. Ross; I'm pleading for your soul." Garland, I'll tell you something; in this book, *Memphis Meeting*—and I've referred to this before; this is not new material—he prayed a prayer in Memphis; he said, "Forgive us our false and foolish ways." Really, I think Garland ought to pray that prayer again and apply it to this debate. He ought to pray, "Forgive me my false and foolish ways in the manner I have conducted myself in this debate, putting words in Ross' mouth he never said, things of this sort." And he says, "Forgive us our sins and save us in Heaven," which is a confession that the man's *not saved* now, evidently. I don't know; I will not be the judge of that; but we'll just take his confession for what it's worth on that point.

Now, Mr. Varner didn't want us to pass out the booklets lest we violate the little agreement we had ahead of time. Well, we conceded to that, for what it's worth. I'm sure people who want the booklets, and are able, are going to go get them. But it was just a matter of convenience that they be passed out. But you got to traipse down to Room 112 and pick it up. It's almost like the Internal Revenue or the Post Office; you know, "Oh, I can't give you this one. You'll have to get that from her down there." "Oh, I can't tell you that. You'll have to ask him; that's his job." As that kid used to say on television, "That's not my job!" Well, so much for that. Elkins wants my books burned, and Varner wants it difficult for people to get hold of them. "Banned in Parkersburg";

we'll just put that on that book.

Now he says, "Mr. Ross would have no right to go out here and take the cow and the money." He said, "Mr. Ross believes in"—as it "believes in Elkins more than Jesus?" Was that it? Mr. Elkins, I believe *both* of you. I believed Jesus when he said, "He that believeth on the Son is not condemned." I believed and I wasn't condemned. And I believed you when you walked over there, and you stretched forth that five collars and said, "Here it is. Take it." I believed you. I took his five dollars. I've got eternal salvation through Jesus, and I have five dollars to go toward my green fees today at the Worthington Golf Course, thanks to Garland Elkins. I don't know why he says I believed him "more than I believed Jesus." I believed Jesus for something far more important than I believed him for. I didn't need his five dollars, friends. I did need salvation. And you need it, too. And if you've got dead faith, like Mr. Elkins says that he had when he was baptized—because faith is dead before baptism, according to their teachings, which I'll show, as I have already as a matter of fact—but you need to be saved. Let me tell you something. Here's church of Christ doctrine, page twenty-four and twenty-five of my booklet here.

Mr. Merideth: Could we get that quotation on that?

Mr. Ross: On faith without works? I mean dead faith?

Mr. Merideth: Have you got a quotation from Mr. Elkins.

Mr. Ross: Sure, sure. Turn to page twenty-four and twenty-five of this book and you'll be able to find it right there. Now, going on here . . .

Mr. Merideth: Will you read it for us?

Mr. Ross: Sure, I'll read it. Is the time being held? How much time have I got to read it so I won't abuse that?

Mr. Merideth: Hold the time. Hold the time. Read it.

Mr. Ross: Do you want me to read it?

Mr. Merideth: Where Elkins said that faith is dead?

Mr. Ross: All right.

Mr. Merideth: Before baptism.

Mr. Ross: All right. Mr. Elkins is the co-editor, or associate editor, of *The Spiritual Sword* magazine, right? Is that right? Thomas Warren's the editor, right? Down here at the bottom of page twenty-four . . .

Mr. Warren: You didn't say Thomas Warren; you said Garland Elkins.

Mr. Ross: That's right. Do you endorse *The Spiritual Sword?* I mean if anything's published in *The Spiritual Sword* . . .?

Mr. Merideth: Were you quoting Garland Elkins, though—is the point?

Mr. Ross: Well, all right. I'll withdraw the statement then. I withdraw the statement that Garland Elkins said it.

(Audience responds audibly)

Mr. Merideth: Thank you.

(Audible reactions from the audience.)

Mr. Ross: But nevertheless, I've already introduced the material—It's not new material—before: "A dead faith is as powerless as a corpse, but a faith which has not led to obedience is yet a dead faith." Now did you get it? Did you get it? Thomas Warren, January, '76, page one, and I introduced it the other night, brother.

Mr. Merideth: Well, I'm talking about the quote. We're just trying to get the quote. It wasn't . . .

Mr. Ross: *Spiritual Sword,* January, '76, page one. Now, if Garland—all right, let's say this: I withdraw that Garland said it, but Garland endorses it because it's in *The Spiritual Sword,* which he edits.

Mr. Merideth: Well, that's what we wanted. You withdraw that Garland said it.

Mr. Ross: Right. All right, good. I want the brother to make his point. I withdraw that Garland said it. Right? But *The Spiritual Sword,* which Garland is associate editor of, did say it!

Mr. Merideth: (Indistinguishable reference to Mr.

Warren—"would you like Mr. Warren . . .?)

Mr. Ross: No. Mr. Warren has no point in this debate. Wait a minute! Wait a minute! Mr. Warren has no part in this debate. He's not a moderator; he's not a speaker. If Mr. Warren wants to debate, sign the proposition, whatever you want to debate, and I'll debate you. He has no more right to be speaking than these Baptists or anyone else over here.

Mr. Warren: It's a misrepresentation.

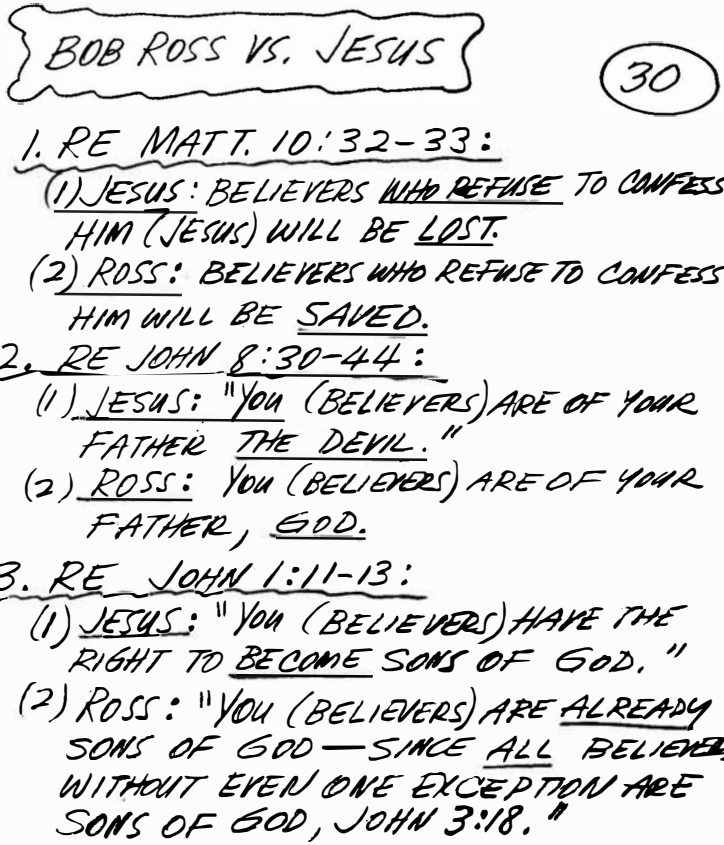
Mr. Ross: I don't care if it's a misrepresentation. You have no right to say so. He has the right to speak, the moderator; go ahead.

Mr. Merideth: All right, you withdraw that Mr. Elkins said it?

Mr. Ross: Right, I withdraw it. I'm going to correct it. I'm going to correct it. Right.

Thomas Warren in *The Spiritual Sword* of January of 1976, page one; on page twenty-four of my booklet, at the bottom of the page, and Mr. Garland Elkins is the associate editor of the magazine. He (Warren) says, "A faith which has not led to obedience is yet a dead faith." Now if baptism is what he has in mind, with that expression "obedience," then faith before baptism is yet a "dead faith." And that's what Mr. Elkins, as associate editor of *The Spiritual Sword* magazine, is aligned with. And I don't have to just quote a man from a distance; I've got the magazine with me right over here. And they dare not question the quote.

Now, he says, the cow and the money—should Ross go out and take the cow? Certainly not; but he didn't offer me a cow; he offered me five dollars, and I took it. Now, did I "steal" your five dollars, Garland, or did you offer it to me freely? Are you an "Indian giver?" You know, that's the way their doctrine of salvation is, anyway: you have it today and you lose it tomorrow, if you don't follow the directions of the elders and the evangelists, etc., etc., etc. If you don't do it this way. If you support an orphan home, good-bye. There goes your



good works. I mean, if you don't support the orphan home, good-bye. There your good works go. Some of them say if you do support the orphan home, down the drain with your salvation. Well, I wasn't offered a cow, but I'll tell you one thing: if you've got one and got a way for me to get it back to Texas, I'll take it. I like cows, either for milk, or if it's a steer, for the beef; have no objection to it whatsoever.

Chart number thirty: he said, what does this have to do—or I say, what does this have to do with baptism? He presented a chart number thirty—this gentleman here can flash (Elkins' Chart #30) it if you'd like. My question

is, what does this have to do with baptism or the proposition that he's affirming? I see nothing on there that has a thing in the world to do with the proposition he's signed to discuss; so I don't have to answer that. Take it down.

They said, "We will remove the quotation marks and check further." Now that's the problem with you fellows anyway. You've got your doctrine in advance and then you go around checking trying to find something to prove it. You try to find a "proof-text" over here, and a "proof-text" over there, and a "proof text" over there. You've got your doctrine ahead of time from Campbell and then you run to the Bible to try to prove it. That's the way people go astray. That's a hermeneutical error. You should go to the Bible and get your doctrine *from* the Bible. Don't take doctrine *to* the Bible and force it on the Bible. That's what is wrong with you fellows, and it's the same thing you're doing to me on this "quotation marks" business.

Now chart number thirty-one (Elkins' Chart #31). Put that up there and let's see what that is. He said, "Ross believes my proposition." Well, now, folks, let me ask you in all honesty, would Ross sign to deny a proposition that he believed? I won't even have to comment on that. I think you've got enough sense to know that I wouldn't sign a proposition to deny it if I believed it.

Now this one here, I've already answered this, Mark 16:16. There's the first half of it up there. That's all he used. But then the quotation marks. Friends, I'll give a thousand dollars if a man will find that number two—that Bob Ross *said* that. A thousand dollars. Take it down.

Now, he says, "Ross says there's no such thing as dead faith." Now that's not so; that's not so at all. I've got pages twenty-four and twenty-five in this book showing you that the Restoration Movement teaches that faith is dead before baptism, and he said that he has faith before baptism. Now look at this: If faith is dead *without* baptism, then faith is dead *before* baptism, right? And Mr. Elkins says he had faith *before* baptism. So what kind of

[ROSS VS. JESUS, CONT'D.] (31)

4. RE MK. 16:16

(1) JESUS: "HE THAT BELIEVETH AND IS BAPTIZED SHALL BE SAVED, ..."

(2) ROSS: "HE THAT BELIEVETH AND IS NOT BAPTIZED SHALL BE SAVED, ..."

* LIKE THE SERPENT, IT DOESN'T BOTHER ROSS TO PUT A "NOT" IN THE MIDST OF THE LORD'S STATEMENT.

5. RE JAMES 2:26:

(1) JESUS (THROUGH JAMES): "... FAITH WITHOUT WORKS IS DEAD."

(2) ROSS: "FAITH WITHOUT WORKS IS ALIVE." ("FAITH IS ALIVE FROM ITS VERY INCEPTION.")

* JAMES SAID

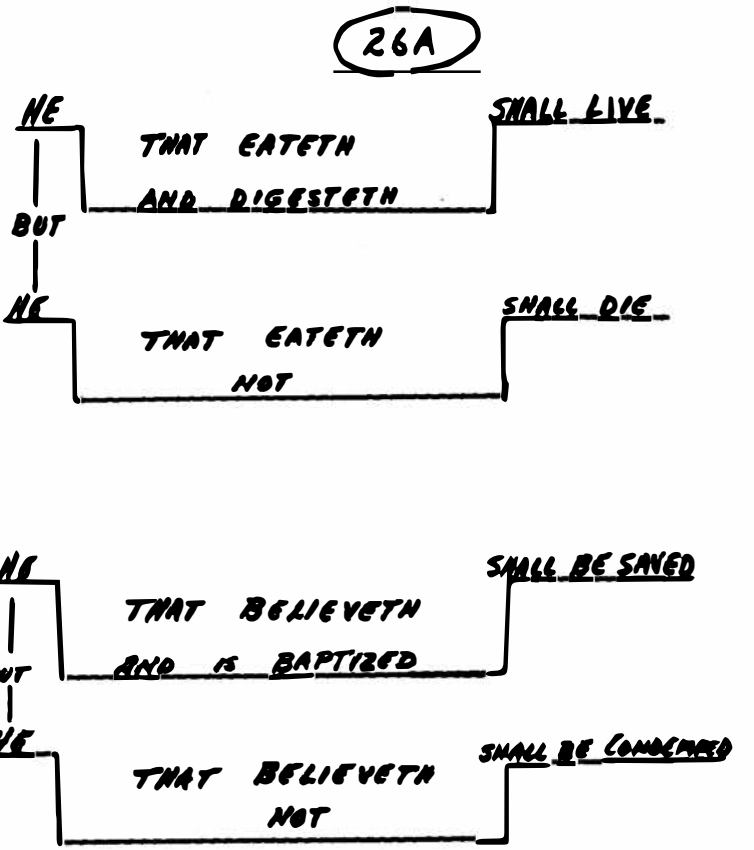
(1) { BODY + SPIRIT = LIVING BODY
{ FAITH + WORKS = LIVING FAITH

(2) { BODY − SPIRIT = DEAD BODY.
{ FAITH − WORKS = DEAD FAITH.

* ROSS DENIES THERE CAN EVEN BE SUCH A THING AS DEAD FAITH!

faith did he have, if faith is dead before baptism? He's the man who had dead faith, and I'll accept his testimony that he had dead faith before baptism.

He says Ross says—which I didn't say, but we'll just quote him—he says Ross says "that all believers without an exception are saved." Well, I didn't say that. And I'm going to make one exception right here, because Mr.



Elkins says that when he believed, *he* was *not* saved. So I'll have to make that exception. He says that when he believed, *he* was *not* saved. And I believe his testimony. I believe that he has not saved, according to his testimony. We'll accept it.

Now he had a chart (referring to Elkins' Chart #26A) up here on "eating" something and "digesting" something. Well, I never knew that salvation was a matter of digestion or indigestion. But let me just say this, folks, concerning eating, and digesting, or eating and not digesting, or whatever he had in this foolishness on the

chart: why don't we just stick with the scripture?

Moderator: One minute.

Mr. Ross: It says, "He that believeth and is baptized shall be saved." I believe it. I believe I received eternal life at the point of faith. I was baptized. I'm going to be saved out in the future because I'm the possessor of eternal life. I'll receive a new body at the resurrection. I believe it. Now if Mr. Elkins wants to go down here after the debate tonight and eat a hamburger and refuse to digest it, that's his business; I never did know how to do that. You know when I ate something, I didn't know I had a choice on digesting or not digesting. But in baptism, I was presented with some kind of choice on the matter.

Well, he had a chart here; said he "laid Baptist doctrine bare." If he did, folks, he accomplished something, I suppose, that's worthwhile to him; but he was on the wrong subject. He was on the wrong subject; he still hasn't affirmed his proposition.

CLOSING REMARKS

Mr. Keenan: We want to thank you for your kind attention at this debate. We do appreciate the orderliness of it. We do appreciate the lack of excessive emotional display, at least. There has been some. And I hope it's been in a good spirit.

I want to remind you that this debate is to be continued for another two nights. We will recess tonight for the day of tomorrow for our services in our regular churches. And then we will gather here again on Thursday night at 7:00 p.m. and then again on Friday night at 7:00 p.m. The proposition to be discussed at that time will be, "The Scriptures teach that salvation comes at the point of faith alone before and without any further acts of obedience."

Again, I want to remind you of the book room, Room 112. And Mr. Elkins has free literature there. Mr. Ross

has the free booklets; at the present time, the booklet on *Baptism And The Restoration Movement.* Thursday he'll have another one there. These are free for your taking and you can either enter down this hallway or you in the back can take a shortcut and go around the side. Also, we want to remind you that there are some books there for sale, if you want to purchase them. It's a cash only basis. And we'd appreciate it if you would take care of that matter as quickly as possible so we can clear the building.

Again we want to thank you and we'll see you again Thursday night. You're dismissed.

ROSS' FIRST AFFIRMATIVE

(Thursday Night)

OPENING REMARKS

Mr. Keenan: Mr. Ross, Mr. Elkins, Mr. Moderator, ladies and gentlemen. We want to welcome you tonight to the second proposition of the debate—the fourday debate, two days already passed—tonight and tomorrow night the last propositions to be dealt with. I'd like to give some instructions, before we begin, and some reminders. We are trying to discourage the use of cassette tape recorders for the simple reason that we are taping it ourselves and will be putting these forth for sale; and also, we would like to simply encourage you to keep down the noise, if you would please, and any other distractions during the speakers time, in all due respect to them and their time that they have in which to present the proposition.

We'd also like to remind you of the literature which we have displayed in Room 112. We have some free materials and Mr. Elkins has some free material back there in Room 112; and also, don't forget the book order forms that I suppose are still behind the pews for ordering the book. This debate is supposed to be printed in hardback book form and you can order the book now and pick up the forms for that. Mr. Ross, also, now tonight, there's been a change in the literature table: Mr. Ross, back there, now has the second booklet for the proposition, "Salvation by Faith Alone," and that can be picked up free of charge. If you'd like to receive your copy, we have a good supply of those. Also, there is a review of the past two days of debate back there, a sheet with the review on it, and you're welcome to have one of those free. There's also a souvenier cartoon back there for you and we'd like you to be sure and pick those up. I also want to make this announcement in behalf of the Valley View Bible Church and the Marietta Bible Center Church. This de-

bate in it's entirety will be put on cassette tape. There will be a series of eight ninety-minute cassettes. They will run fourteen dollars a set. You can allow three weeks for delivery. I was asked Tuesday night if we were going to put it out, and we are. And it will be fourteen dollars a set if you want to buy them now, beginning tonight. In the literature room there's an order form for those, a card like this. We'll mail them to you if you want, but if we mail them, please add fifty cents for postage and handling. And all this can be found there in Room 112. Allow three weeks for delivery.

The proposition tonight is: "The scriptures teach that salvation comes at the point of faith alone before and without any further acts of obedience." Mr. Ross from Pasadena, Texas, Baptist preacher, will affirm this proposition. Mr. Garland Elkins, minister of the Getwell Church of Christ in Memphis, Tennessee, will deny this proposition. I now turn the meeting over to the affirmative speaker for tonight, for beginning the night's debating, Mr. Ross:

Mr. Ross: Good evening ladies and gentlemen, Garland, and Mr. Warren, and Noel. It's good to be back this evening. I believe the crowd is a little bit larger tonight than we had Tuesday night. (Am I talking loud enough for the back? There's been some complaints about this mike, while I was speaking, and there may have been similar problems with Garland, I don't know; but whoever's operating the mike, I hope that you'll keep it loud enough for the folks in the back. I wouldn't want them to miss any of my errors. Your militant man of error is back tonight.)

Well, I didn't get to play golf today. A couple of the brethren here asked me if I'd play golf, but I didn't have any green fees. You folks who haven't been here the last two nights won't appreciate that joke. But, Garland paid almost all of my green fees on—was it Tuesday we played, Larry?—But inasmuch as I didn't have any green fees to play golf yesterday, Larry and I traipsed off up

to—guess where?—Brush Run. We went up to Brush Run, visited the Campbell Mansion, the Campbell family graveyard, the old mansion. (I said that, didn't I?), the study outside the mansion, and we went on up Buffalo Creek and got out and went down on the creek. And I got out on a root and Larry took my picture. I was looking for the root Thomas Campbell stood on when, according to the *Memoirs of Campbell,* he ducked some people and that was the first baptism in the Restoration Movement, started by Thomas Campbell. I couldn't find that root. It may be gone; I don't know; but at any rate, I say this in all sincerity and without any bias or prejudice, I think that is a most interesting place to visit. There was the mansion, the study, the home atmosphere, the graveyard right across the road, the church just a short ways, the farm and it's a very interesting piece of American history up there and I'd advise all of you who are in the Restoration Movement, and really appreciate your history, I'd advise you to go up there and look it over. You differ with me, and I differ with you, but it's a very interesting place to visit. Unfortunately for those of you here, I think, if I'm not mistaken, those that are theological liberals have control of the Bethany College, although I'm no judge of that; I really don't know.

I have a letter that was sent to me some time ago by a lady; I'd like to read you this letter, to show you that, especially those of the Baptist faith who may have their doubts about debates. Garland, I'm sure that you run into people that are Baptists who say, "Well, I don't care anything about debates. I don't see any use for two men to get up there and fight." In debates you do have clashes of passion and temper occasionally, but I've never had a fist fight *yet.* And I've had church of Christ people tell me—debators—that I get along better with them in debates than they get along with one another when they have debates. I remember Floyd Chappelear paid my way to go to the Washington D.C. area, Annandale, Va.—he paid my way to come up and debate him. I

went and I spent the week sightseeing in Washington and I debated Floyd at night. I don't know why he wanted to debate me; I had no Baptist church sponsoring me, I didn't even have a moderator. You know who served as my moderator? A man by the name of A.C. Grider, and he's on the anti-orphan side of the split in the church of Christ. He was Floyd's moderator. They said, "Who's going to be your moderator?" I said "I don't have one." I didn't know a preacher in the city; I didn't know a church in the city; and I said, "I'll accept Brother Grider as my moderator, if he'll moderate." I took a liking to him and he took a liking to me, for some reason. And in the debate, there was one point of order called. I called it. Here a Baptist preacher was calling a point of order on a church of Christ preacher and the Baptist preacher's moderator was a church of Christ moderator. And you know whose side Brother Grider took? He took my side. He said, "Floyd, he's right; I hate to say it, but he's right," and he took my side.

So I'm not at all the "malicious" and "vicious," as Robert Taylor Jr. let on in *the Gospel Advocate.* The girl who prepared the covers for this booklet is a church of Christ Sunday School teacher. She prepared the covers for this other booklet. The man who makes the negatives for us when we do printing is a church of Christ negative company. I think he's an elder at the Parkview, or Fairmont, Church of Christ in Pasadena, another anti-orphan home group, incidentally. I play golf practically every Friday with my son, who's in the University of Houston, and with a young man who teaches a Sunday School class in the Watters Road Church of Christ. We play golf together. My son goes to school with him at the University of Houston practically every day. So, although I am antagonistic to the doctrine, and to the practice, and to the concepts that you hold, I want you to know that I'm not the porcupine-type fellow that was represented in the *Gospel Advocate.* And so far as I know, I don't have an enemy one in the church of

Christ, except on doctrinal and practical matters. Now I've said that to disarm any of you who think I might be your enemy; I'm not. And here's a lady that, I think, reflects the attitude that I would like for every church of Christ person to have toward the doctrine that I stand for. I don't want you to swallow it hook, line and sinker without investigation; I agree with that statement, "Ask your preacher—Is it in the Bible?"

She said, "Dear Mr. Ross, I want to thank you for the two books that you wrote on Campbellism. They were a great help to me. I was brought up in the church of Christ, and at least for me, it was truly a gospel of fear. I thought I loved God, but I feared Him more than loved Him. I was so afraid of Christ that I didn't even like to read about Him after I was about twenty years old. Baptism was not as much a handup with me as it was with most people in the church of Christ, although I felt it only gave people a 'chance' at salvation and not salvation. That was why your comments about Mark 16:16 were a great help to me since my main problem was having assurance. I had learned to trust in Christ from one of the volumes of *Spurgeon's Sermons* that you printed, but I still had some questions and doubts in my heart. You helped to put those doubts to rest. Thank you. I'm a member of the Emmanuel Baptist Church now." And it's signed by a lady whose name I'll withhold, but if you want to see the letter, you may. She lives in El Paso, Texas. Now I receive letters like this occasionally; I don't say they come in by the dozens or by the hundreds. But this lady's letter reflects an attitude on the part of church of Christ members—and for that matter, I'd say Baptists should have this kind of an attitude—open to the truth. Open to the truth—that's my philosphy, about life, and spiritual life, especially.

Now in Mr. Elkins' proposition, the first two nights; I want to give him, if I can, I want to proclaim him the "World Record Holder." Now if I'm wrong I want to be corrected. Because from now on, in my book, he's the

world's record holder for using a scripture in support of a proposition—the use of a limited amount of scripture in support of a proposition. He used one-half of Mark 16:16 as an affirmative argument for his proposition for six twenty-minute speeches. Now Garland, here and now, Bob Ross whom you proclaim "Champion Debator" of the Baptists, Bob Ross is proclaiming you the "World Record Holder" for the limited use of scripture to sustain a proposition. He didn't quote or refer to the other scriptures to any degree, so far as my ears heard. Acts 2:38, 22:16, and none of those scriptures I usually have to deal with. And in my review of the debate, I tell why I think that he did that, although that's just my poor Baptist judgement. I want you to pick up the review; it's out in Room 112. We would be giving them to you, conveniently, if we were allowed to. But inasmuch as we entered an agreement, Mr. Varner's holding our feet to the fire, we will pay respect to him on this; and if you have any gripes, here's the man to see, right down here on the front. And as I said, the sick and mained and afflicted, perhaps he'll let you have someone bring you a copy. Also, pick up the new booklet which will embody most of the material that I will be presenting in this debate—"Salvation By Grace Through Faith In Contrast To The Restorationist Doctrine Of Salvation By Law Keeping." Both of these booklets are available; they shall be put in a more convenient, permanent form after this debate, but I wanted Garland to put them "through the fire", and then let's see what would stand the test. And then all those errors he could point out, I could *change* them before they went to the press and some other preacher come along later and dish them out at me again.

Moderator: Ten minutes.

Mr. Ross: Thank you. Now I have two more speeches and you know, the only problem with a debate, there's not enough time. (Portion of audience responds unfavorably). I always bring more material, and the other speaker always has more material, than I can deal with.

I've had men to flash as many as twenty charts in their first speech and then jump on me because I couldn't deal with them all in thirty minutes. Well, I grant that I'm not capable of that; I'm no computer. And I can't spit out answers; I have to think a little bit. And as I said the other night, it takes a lot of blunders for me to see a few. And I'm rusty at debating and I don't proclaim myself champion debator. That's something, as Dr. Gill said about his doctor's degree, "I neither thought it, sought it, nor bought it."

Now, I also have a little souvenir picture of—where is that little thing?—over here. What do we call that? "Eggs Away." An "Eggs Away" chart. Garland presented a "blackbird" up here and I commended him for his humor. I don't begrudge a man a good joke, or humor. And I'm not saying, I'm not calling him a canine animal when I say this, but we've all heard the expression, "A bad dog sometimes gets a good bone." That's my case, and that's his case, and that's everybody else's case; so I don't begrudge him the humor of the cartoons; or if he finds me in a fault, and can point it out, why that's fair. That's fair. Should be done. We're all human, and I wouldn't dare sit over here and let you think that I was incapable of a slip of the tongue, or a mistake, or anything of the kind; I am. Now, you pick up the souvenir "Eggs Away" chart, or as it might appropriately be called, "The Buzzard Chart," because that's what it was. You say, "Where'd that chart come from?" Larry and I—and you may doubt this, but Larry will verify it and if you doubt my word; you'll have to doubt both of our words—but when we were at Brush Run and we went down to Buffalo Creek, we literally, actually, saw a buzzard flying over the creek. And the blackbird that Garland had talked about up here—I said "Larry, it's not a blackbird after all; it's a buzzard." And I said, "I hope he doesn't have an acorn in his mouth, and drops it down and it hits me on the head." But that's where this chart came from. I got to thinking about that and I just said,

"Well, now, Garland got a good joke out of this; maybe we can return the favor."

Now, this booklet, "Salvation By Grace," I want to just briefly carry you through this—just briefly, the topics in it, if you have it. On page two, I have a clear statement on what salvation by faith alone is. How you live by faith alone; when does faith save; faith demonstrated by obedience. And then in proposition two, here, I have a statement of the materials, mainly, that I'll try to deal with, although I think I do have more than I'll be able to get in. On page four, there's a "Saved by Grace through Faith" from —beginning-to-end chart; the scripture, the acts of faith, and the state of the person at that time. Then down at the bottom, "Our Living Faith And Good Works Are Wrought in Believers by God." Then we go on over to page six, "The Faith Alone, and the Second Chapter of Acts" matter. How does this work out? What about this? And I've got a quotation here I'll give to you, in the course of this debate, from a church of Christ preacher in a church of Christ paper that takes the same position about this that I do. So I'm not alone in it; Baptists or not.

Then let's go on to page eight; we have "Do These Examples Teach Salvation by Man's Works of Obedience?" I deal with Noah, Abraham, Israel crossing the Red Sea and so on. Then we go to page ten. We have the case of lost believers. Garland mentioned some of these in his earlier speeches, but he was getting ahead of himself. You see, I had this printed up all along. But I wasn't going to use my ammunition ahead of time. I wasn't going to be drug out of one proposition into another before the time. I know how to debate well enough to know not to make that blunder, to let a man lead you off from his being in the affirmative. He threw some questions at me, wanted the answers before the debate even started so he'd have something to say in addition to his one verse. Well, I'm not foolish enough for that.

Then we go on here to page twelve, "Saved by Grace",

"Faith: the Gift of God's Grace;" those outlines. Then page fourteen. "How the Believer Fulfills the Law." Garland teaches salvation by lawkeeping. Well, how does a believer fulfill the law? Here's your answer, right her; ten points.

And then on page sixteen "Restorationism Confuses and Distorts Both Law and Grace and Teaches Salvation through Imperfect Obedience." They teach you're supposed to keep the law of Christ to be saved, and then, lo and behold, they turn around and say it's imperfect obedience that they have. They say you have to keep every law and then turn around and say, "Well, after all, you don't have to keep the law absolutely perfect. God's grace will take care of some of those errors and mistakes and sins."

Then Restorationists, on page eighteen, they teach salvation by works of righteousness which we do, and I quote the quotations here to prove that. On page twenty, "My Opponent Believes in Salvation by Obeying, but He Willfully Disobeys. Listen to this: in his Memphis prayer, in this book here, he says he has false and foolish ways. You know what I would like to hear one time? I would like Garland to tell us specifically what some of those "false and foolish ways" are. Wouldn't you like to hear that? Are they serious enough that, when he prayed that prayer, he was lost and was having to pray to be saved, when he was praying it? Why, if they're false ways and foolish ways, I'll bet he was lost when he was praying that, don't you?

Then "The Hopeless Labyrinth of the Restorationists," on page twenty. Page twenty-two, "The Salvation of the Thief on the Cross." Was it by the law, obedience to the law, or was it by the grace of God? Well, they say the law was in effect when the thief was on the cross. And they say the law demands the perfect righteousness. Well, the thief didn't have it, did he? Christ had to save him under grace, just like he saves us.

Then on page twenty-three, we have the "Contact the

Blood in Baptism" doctrine. And I show here that "Contact the Blood" is Restoration jargon, and not speaking where the Bible speaks. You won't find that expression in the Bible. Page twenty-four, we have "the Restorationist Plan of Salvation Which If You Will Obey, You Will be Saved in Heaven," they say, after this life. All these things added up together will help you get there. Down at the bottom, "What Man's Works Can and Cannot Do." Page twenty-six, "Restorationists Teach that Cornelius and His Household Were Children of the Devil Yet They Were Baptized in the Holy Spirit."—You Baptist friends get this—and they "Had the Gift of Tongues, As the Apostles, and Yet They Were Still Lost Before Baptism." Can you imagine such a thing? A man baptized in the Spirit, speaking in tongues, and if he were to drop dead at that instant, he'd go to Hell because a Restorationist preacher hasn't baptized him.

Then on page twenty-eight, his favorite Seed argument. I've got that here. Then on page twenty-nine, a quote from *The Gospel Guardian* about division; how many divisions there are within the Restoration movement, and which one of them is going to be the little group that finally is declared by God to be the one and only church of Christ, out of which there is no salvation. Then on the last page, thirty-one, inside cover, are we going to have *The Spiritual Sword* or is it going to be the Bible? Which is it going to be? Are we going to study *The Spiritual Sword* in our Sunday school classes, and Wednesday classes, and women's classes or whatever? You know that *Gospel Guardian*'s been raking you fellows over the coals about that *Spiritual Sword.* I don't understand why you want to charge members a subscription price but you'll send it free to the elders and the preachers. I thought we were all equal in the Lord's church and we didn't have that religious clergy caste system, Mr. Elkins, and your friend there, the editor, Mr. Warren?

Moderator: One minute.

Mr. Ross: All right. Well, I know he's going to say I didn't even define my proposition, and I didn't, did I? But let me tell you something, on page three, or excuse me, on page five of the booklet, I'll be reading here in my next speech. I have two more speeches and two more nights. My definitions are given here and, of course, if time had permitted me to say these other things and this too, I would have defined it. But just let me say in these last few minutes, I hope you'll listen to Garland; he's a likeable fellow and he's from my home state, Tennessee, and that gives me another special interest in him. He's from Memphis. I have good friends in Memphis. I played basketball in the state tournament in Memphis and he's just a good fellow. And I hope you'll listen to him.

ELKINS' FIRST NEGATIVE

(Thursday Night)

Gentlemen moderators, Mr. Ross, ladies and gentlemen, it is indeed a tremendous joy to be here tonight, and to deny (well, I can't deny what was read) but to deny what was said here tonight. In the first place, Mr. Ross talks about his distributing his material and therefore carries on a debate with the audience without this material—very much of it—even being introduced in his speeches. I think he has a "brown-and-serve" type attitude toward debating and just anticipates something and whether he gets it right or not, just puts it in writing and distribute it. That's not my kind of debating.

And he talks about some brethren that are in error, brethren who are in error among the people of God. Well, you know the Lord had twelve apostles. One of them forsook him. At one time, all of them forsook him. And the Bible says in 2 Timothy 4:10, "For Demas hath forsaken me having loved this present world . . .". And Paul said in Galatians 2:4, 5, "And that because of false brethren privily brought in, who came in privily to spy out our liberty which we have in Christ Jesus . . .". And then he said that they might brings us into bondage. "To whom we gave place in the way of subjection, no, not for an hour; that the truth of the gospel might continue with you." I do want to compliment Mr. Ross on changing at least his approach and in being nicer. I appreciate that very much. Now, he says he doesn't want anybody in the audience to miss what he says, even in the rear of the building. And neither do I and I don't think you have.

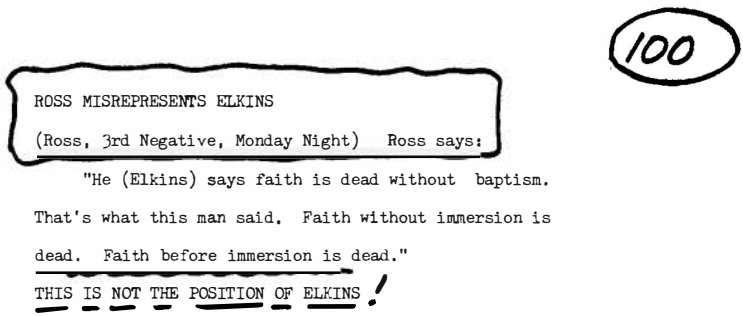
Well, he said today he didn't have any green fees. But I think, Bob, you forgot that you still had ten dollars of my money that you might have used (audience laughs). He gets up here and reads a letter from someone who departed from the church of Christ, and he makes mention, he says sometimes in debates, there are clashes of temper, etc. Now ladies and gentlemen, I have never in

any debate in my life—and I am thirty-nine and holding and that holding gets to be a problem sometimes, I have never lost my temper yet. And I'll tell you furthermore, Bob, you can't make me lose it. I'm interested in your soul. I love your soul. I oppose his error, but I love his soul. And I love the soul of every person in this world. It won't be long, friends, till we'll all be standing before the Judgement, if we live to be a hundred, that's not long.

And then he said that he's not all that malicious and vicious. And he made mention of Brother Robert R. Taylor's statements in the *Gospel Advocate.* Brother Robert Taylor is here tonight, one of the best men I know, and certainly one of the finest Christians of my acquaintance. But you know, Mr. Ross has forgotten that he has not only called me the Devil, he said I'm *worse than* the Devil! I wonder if that's malicious and vicious? Now you reach the conclusion on that matter.

And then furthermore, he suggested this lady left the church of Christ. Well listen, many of the most faithful members of the Lord's church were former Baptists, but they did what some of you are going to do, and I hope *many.* They obeyed the gospel of Christ. He says I use one scripture. Well, how many times does the Lord have to say a thing? And I'll tell you, if a man went out and shot and killed a dog, how many times would he have to kill him for him to be dead? Now listen, his doctrine has been killed on one verse. Does he want it to be killed on one, two, three, four, five, six, seven, on and on and on? He needs to obey the gospel.

Well, he says, ". . . Didn't have enough time." But you know, he did not even get to his affirmation till thirteen minutes were gone. Why didn't he get to it? And then he wants to know about my praying that prayer about our false and foolish ways. Well, in 1 John 1:7, when we walk the light, we can pray and be forgiven of false and foolish ways. But you come in contact with the blood of Christ when you're baptized into the death of Christ and into Christ, Romans 6:3, 4. And in addition to that, he



even admitted that he did not define his proposition.

Now then, I want to begin with some matters. I'd like to have Chart 100 (Elkins Chart #100). Ladies and gentlemen, I suggest to you that Mr. Ross did some misrepresentation. On his third negative Monday night, Mr. Ross says, "He (Elkins) says faith is dead without baptism. That's what this man said. Faith without immersion is dead. Faith before immersion is dead." Now listen, I didn't say it! I've *never* said it. I've *never* believed it! And this man trying to find a quote from me on that would be like a blind man in a dark cellar looking for a black cat that wasn't there to begin with (audience laughs). Now Mr. Ross misquotes *The Spiritual Sword.* In Bob's book, *Baptism and the Restoration Movement,* he quotes *The Spiritual Sword* at least *seventy-three times* and *fifty-three instances* in those quotes, he either misquotes, misapplies, perverts, gives wrong references and handles deceitfully. Now this is poor; this is *very,*



ROSS GROSSLY MISREPRESENTS ELKINS, SPIRITUAL SWORD, AND WARREN

(Ross's 3rd Negative, Tuesday Night)

"....if you've got dead faith like Mr. Elkins says he had when he was baptized because faith is dead before baptism according to their teaching...I'll withdraw the statement that Garland Elkins said it...but Garland endorses it because it is in the Spiritual Sword which Garland is the Associate Editor of did say it...I don't care if it's a misrepresentation ...Thomas Warren in the Spiritual Sword said, 'a faith which has not led to obedience is yet a dead faith.' Now if baptism is what he has in mind with that expression 'obedience' then faith before baptism is dead..."

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* Garland Elkins does not teach dead faith before baptism
* Spiritual Sword does not teach dead faith before baptism
* Thomas Warren does not teach dead faith before baptism
* Words "yet a dead faith" should not be underlined so misquoted in book: Baptism and the "Restoration Movement"

very poor scholarship and journalism. Now you decide whether it's poor anything else.

Chart 101. (Elkins Chart #101) (Elkin's pointing to chart) Mr. ROSS GROSSLY MISREPRESENTS ELKINS, *THE SPIRITUAL SWORD,* AND WARREN in Ross' third negative Tuesday night. He said, ". . . if you've got dead faith like Mr. Elkins says he had when he was baptized, because faith is dead before baptism according to their teaching . . . I'll withdraw the statement that Garland Elkins said it . . . but Garland endorses it because it is in *The Spiritual Sword* which Garland is the Associate Editor of, did say it . . . I don't care"—(lis-

ten—"*I DON'T CARE IF IT'S A MISREPRESENTATION* . . ." I'm glad tonight that he had a kinder tone. I thought a few nights ago, Tuesday night for example, I was beginning to get concerned lest he was going to get beside himself. Listen, I want to debate with a man who will do this kind of debating. That is, the kind I referred to earlier. Kind, and yet to the point, type of debating.

Now then, he also misrepresented . . . in fact, he says, (Elkins continuing to point to chart 101) "Thomas Warren, in *The Spiritual Sword,* said 'A faith which has not led to obedience is *yet a dead faith.*' Now if baptism is what he has in mind with that expression, 'obedience', then faith before baptism is dead. . . ." Now friends, and Mr. Ross, I kindly say, Garland Elkins does not teach faith before baptism. *The Spiritual Sword* does not teach faith before baptism. Thomas Warren does not teach faith before baptism.

Mr. Merideth: *Dead* faith.

Mr. Elkins: All right, "*DEAD* faith." I didn't notice then what I said. Now words—and like him, I want to be careful that I don't say something I don't mean to—now words "*Yet a dead faith*" should not be underlined as misquoted in the book, *his* book *Baptism and the Restoration Movement.* Now then, let me mention. Now he has said in this, here at one point, that he will *withdraw* the statement. But in the second place, he said it is in *The Spiritual Sword,* and so he therefore misrepresents further. Now Warren *did not* say what he is represented to say. Now the truth about the matter, he got his hand caught in the cookie jar. And after thoroughly seeing that this has been done, the truth about it is Garland Elkins does not teach dead faith before baptism! *The Spiritual Sword* does not teach dead faith before baptism! Thomas Warren does not teach dead faith before baptism! The words "yet a dead faith" should not be underlined, and so it's misquoted in his book as I've already mentioned. Now the truth about the matter is I want to put Chart 102 up there and let you see what Brother Warren said.



BALLARD IN THE WARREN-BALLARD DEBATE:

WARREN-BALLARD DEBATE, JULY, 1952

BALLAR MIS-REPRESENTS WARREN BY CHARGING THAT HE (WARREN) RIDES "A DEAD FAITH TO BAPTISM..."

[SEE WARREN'S REPLY, PAGES 44 AND 81]

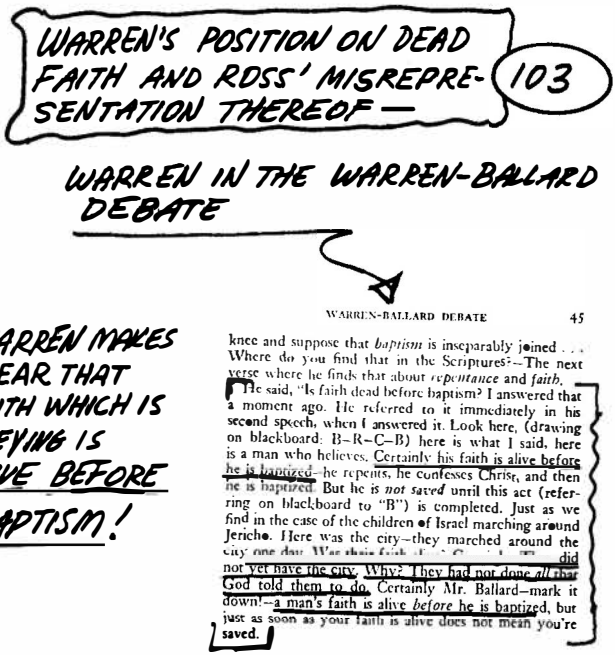
32 WARREN-BALLARD DEBATE

faith. I said there was no further acts of obedience after faith in Christ and before salvation. I did not say that there were no acts of obedience before faith. Why, certainly, "Faith comes by hearing," Romans 10:17, and certainly we repent into life, Acts 11:18. I want to call your attention to this fact and I don't want you to forget it, that repentance and faith are joined together and cannot be disconnected. That wherever you find faith with reference to salvation, repentance is there also, and you can not disconnect the two, as we will see a little bit later on. Dead faith, the faith that Ballard preaches is a dead faith. Well, now that is a charge and I deny it and demand that my friend prove it. Being the proof that Ballard is preaching a dead faith. I want my friend to tell this intelligent congregation whether or not faith is dead before it reaches baptism. Is it a dead faith or a living faith? Now, ladies and gentlemen if he can ride a dead horse from here to the river, I'll promise to ride that same dead horse to Dallas. If he can ride a dead faith to baptism, I can ride a dead faith to heaven, and I challenge him on this proposition.

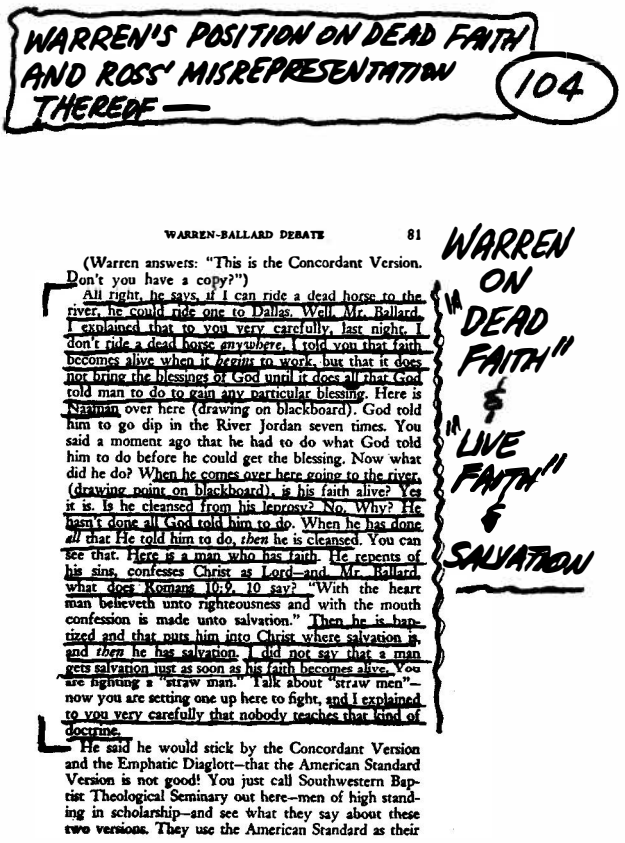
Now, this is going to get real lively, Brother Warren. Pardon me for calling you Brother. You don't want me to do it, but that is all right. I can mention our relation in Adam. I believe he belongs to the Adamic race. So, there we go.

Ballard said that one 'believes into' Christ. I ask him what is the preposition over in the great commission ... 'baptizing them "into" the name of the Father and of the Son and the Holy Spirit.' Is not that preposition *'e-i-s-?* Most of the people call it ice and we will just let it go at that. Now the same preposition occurs in many of these scriptures that I gave you tonight. And I am going to attend to him on that. Listen, Elder, I can produce two Scriptures to your one where it is believeth *'eis'* Christ, to where they were baptized *'eis'* Christ.

(Elkins' Chart #102) You'll notice (Elkins pointing to Chart #102) that Mr. Ballard misrepresents Warren by charging that he, Warren, rides a dead faith to baptism. He says, "Now ladies and gentlemen, if he can ride a dead horse from here to the river,"—that's what Mr. Ballard says—"I promise to ride that same dead horse to Dallas. If he can ride a dead faith to baptism, I can ride a dead faith to Heaven. And I challenge him on the proposition." Now then, note, (Elkins' Chart #103) Warren makes clear that faith which is obeying is *alive before*



baptism! He says—and here's the quote (Elkins pointing to Chart 103): "Is faith dead before baptism? I answered that a moment ago. He referred to it immediately in his second speech when I answered it. Look here (drawing on blackboard: B-R-C-B—Believe, Repent, Confess, Be Baptized). Here is what I said. Here is a man who believes." Listen to this friends; listen to this! *"Certainly his faith is alive before he is baptized*—He repents, he confesses Christ and then he is baptized. But he is *not saved* until this act" (referring on the board of course to baptism) "is completed. Just as we find in the case of the



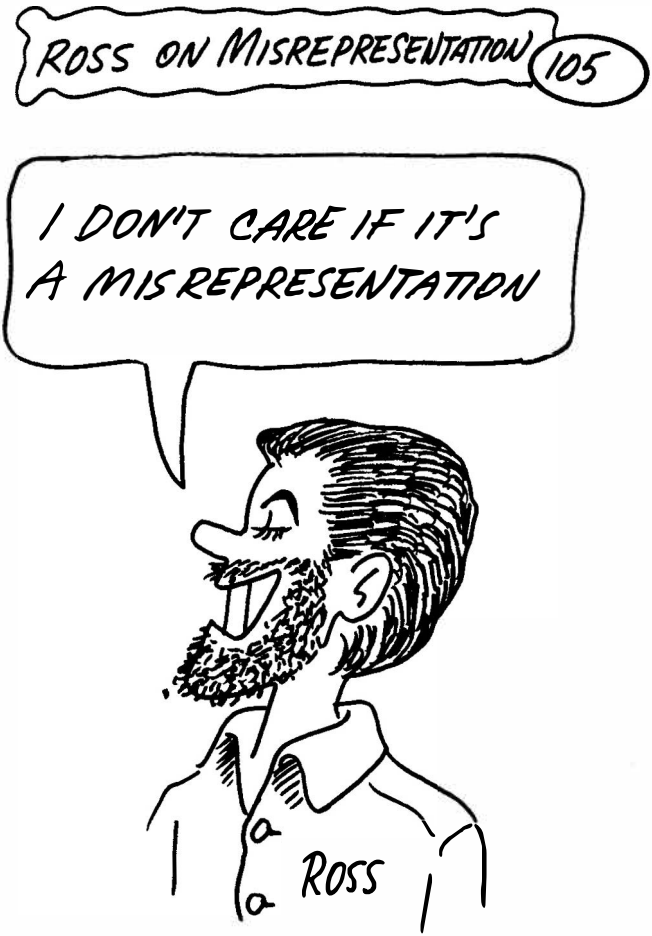
children of Israel marching around Jericho. Here was the city. They marched around the city one day. *Was their faith alive? Certainly."* Was their faith alive? Certainly. "They did not yet have the city. Why? They had not done *all* (A double L) "they had not done *all* that God told them to do. Certainly, Mr. Ballard—mark it down!—*A man's faith is alive before he is baptized,* but just as soon as your faith is alive, does not mean you're saved." Now we continue. (Elkins Chart #104) He says, "All right. I say" (and this is Warren on dead faith and live faith) "All right", he says, "If I can ride a dead faith to the river, he can ride one to Dallas. Well, Mr. Ballard,

I explained that to you very carefully last evening. I don't ride a dead horse *anywhere.* I told you that faith comes alive when it begins to work, but that it does not bring the blessings of God until it does all" (there's that word again) "all that God told man to do to gain any particular blessing. Here is Naaman over here . . ." (drawing on the blackboard) ". . . God told him to dip in the river Jordan seven times. You saw a moment ago that he had to do what God told him to do before he could get the blessing. Now what did he do? When he comes over here going to the river . . ." (drawing point on blackboard) ". . . is his faith alive? Yes. Yes, it is! Is he cleansed from leprosy? No. Why? He hasn't done all that God told him to do. When he has done *all* that He told him to do, then he is cleansed. You can see that. Here is a man who has faith, he repents of his sins, confesses Christ as Lord, and, Mr. Ballard, what does Romans 10:9, 10 say? '. . . with the heart man believeth unto righteousness and with the mouth confession is made unto salvation.' Then he is baptized and that puts him into Christ where salvation is, and *then* . . ." (note that)—"and then, he has salvation. I did not say that a man gets salvation just as soon as his faith comes alive. You are fighting a 'straw man'. Talk about a 'straw men', now you're setting up one here to fight. And I explained to you very carefully that nobody teaches that kind of doctrine."

Ladies and gentlemen, Brother Thomas B. Warren, one of the greatest Christians I know, has been referred to in this debate and misrepresented flagrantly, *flagrantly* and unscrupuously misrepresented, and if I called somebody by name in this audience, you would have a right technically, according to the rules, to stand up and defend yourself. He was not allowed to do so. I am delighted to state the facts and, Mr. Ross, if you really want to be nice, you'll apologize!

(Elkins' Chart #105).

Now then, chart 105. Here is Mr. Ross on baptism.



Did you note the statement earlier? He said, "I don't care if it's a misrepresentation!" "I don't care if it's a misrepresentation!" Now ladies and gentlemen, you decide whether his getting up here tonight and using a nicer tone will take care of that. It *will not* take care of it. He said, "I don't care if it's a misrepresentation!"

Now then, I'd like to hold my time, Brother Merideth. You remember that Mr. Ross wanted us to play a tape? The time was held while this went on. I want you to hear that tape. And hold my time while it is done. And

we're going to right now, have this tape.

Let me see. I believe it is in your third negative Monday night, third negative Monday night. Now we can just take our time on this; it won't take very long. And I want you to listen, Now then, the statement under consideration had to do with this: "faith is alive from its very inception, created by the Word and the spirit of God." Now he made a big scene, *a big scene* about that matter. Listen, friends, a lot of that on Tuesday night was a red herring affair. He was trying to get away from having to face up to the truth that has been presented. And so, if we're ready, let's listen.

Mr. Ross: Moderator?

Mr. Merideth: Yes sir.

Mr. Ross: Could you please flash the chart and call attention to the quotation which I questioned in order that the congregation know what our question was.

Mr. Merideth: Have your moderator do it and I will.

Mr. Ross: He doesn't have the chart.

Mr. Merideth: No, have the moderator present the question.

Mr. Keenan: All right, will you have Mr. Elkins show the chart in question with this quote?

Mr. Elkins: Noel, the point of it is this: *the tape* was called for at the time. We have brought that. *That* was what was called for. I'm addressing you as my moderator, and I'm suggesting that we have brought *that* for which he called. Now if he wants the chart later, whether we have it in the group here tonight.

Mr. Keenan: Mr. Moderator?

Moderator: Yes sir.

Mr. Keenan: We have no question on the quote that he just made, but the quote that he just made is not the quote that was on the chart which we questioned that night.

Mr. Ross: I agree with what he just quoted. Faith is alive at its inception. But that's not the quote.

Mr. Elkins: That was a quote that was asked for.

Mr. Keenan: No.

Mr. Ross: No. I agree with that. I'll say that all night. Faith is alive at its inception.

Mr. Merideth: Tell your moderator there.

Mr. Ross: (to Mr. Keenan)—Faith is alive at at its inception. (Audience response of laughter)

Mr. Keenan: Faith is alive at its inception. Mr. Moderator?

Mr. Merideth: Yes sir.

Mr. Keenan: The point in question when the chart was put up there, and we questioned the quotation marks, we questioned the statement, was a complete statement, including another phrase, another sentence, another clause.

Mr. Ross: Tell him he might as well put it up because I'm going to call for it when my speech comes.

Mr. Keenan: Yes, you might as well put it up there. We'll get it in the book one way or the other. We want the chart up there for the people to see this quote he just made is not the point in question. We don't object to that quote. It's the other one.

Mr. Ross: You can even play the tape. I'll say it without the tape. Faith is alive at its inception.

Mr. Elkins: Well, the point of it is this there was such an issue.

Mr. Ross: Flash the chart. Tell them what I question and play the tape.

Mr. Elkins: The point of it is this: there was a *big, big,* scene made for that. (Ross interupts by saying, "absolutely"). We have brought that. And even though they say it. And by the way, I never speak from my seat. I allow my moderator to do that. And I believe we should abide by the rules of the debate. But the point of it is simply this, ladies and gentlemen, you were here. You *know* that that is a *quote* that he challenged. The tapes will show it when we go back.

Mr. Keenan: Could we see the rules of the debate, please?

Mr. Elkins: Why didn't he ask for the chart that night?

Mr. Keenan: Where's the rules of the debate?

Mr. Merideth: *Hedge's Rules.*

Mr. Varner: (To Mr. Keenan) (Do you have your copy of the *Rules of Debate*? You and I signed them.

Mr. Ross: He's been talking; Garland's been talking; this man (Keenan) has been talking. I've been talking. Now Garland says it's against the rules except for the moderators to talk. Well, Garland's been talking and I've been talking so both of us have been breaking the rules. Where are the rules that say this?

Mr. Merideth: Let the moderator speak for you.

Mr. Keenan: We asked . . . there was a quote put on the board which he did not fully quote. We challenged it; we said remove the quotation marks. It was not Mr. Ross' quotation. Mr. Ross did not deny the inception part of it, the part that he just quoted, but we would like to see. (Ross to Keenan—There's nothing in these rules about it). There's nothing in these rules about it, right. But we want this audience to see what we challenged, and we want the tape played so that they can hear that he was misquoted, and they can see it before their very eyes. I think that's a reasonable request. Now, he's only quoting the last half. We never did deny the last half of that statement, but we did deny the first half of it. And he's got it on a piece of plastic over there, and if you're not willing to put it up there, there must be some reason for it.

Mr. Merideth: Call for it in your next speech, why don't you? Let's play this and go on. You call for it in the next speech, then it will show whether or not it's produced.

Mr. Keenan: What's wrong with producing it now? Don't play the tape then.

Mr. Ross: You might as well play the whole debate, because you're not going to play the words that he had in quotation marks up there.

Mr. Merideth: Why don't we play this tape. It won't

take but just a few seconds. You can call for the chart in your next speech, and we'll either produce it or not produce it.

Mr. Ross: Why don't you just play the whole two nights and it will be seen that the quote I question is not there?

Mr. Elkins: (To Mr. Merideth) Can I address you as a moderator?

Mr. Merideth: Yes sir.

Mr. Elkins: I have never addressed anyone but my moderator. And here's the point. Here's the point. They challenged *that* and now they say they want something else. We'll get something else. Play that tape.

Mr. Ross: Go on ahead and play it. When I come to the platform, when I come to the platform, hold the same place and have the chart ready, Mr. Warren; hold the same place and have the chart ready, because I'm going to play it again (Ross strikes desk) And I'm going to have the chart before the people's eyes.

(Confusion and exchanges between Mr. Meredith, Mr. Ross, Moderator, etc.)

Mr. Keenan: You go on ahead and play it now if you want. He's holding the time to play it. You go on ahead and play it. But when it comes time, we want that same spot on the tape.

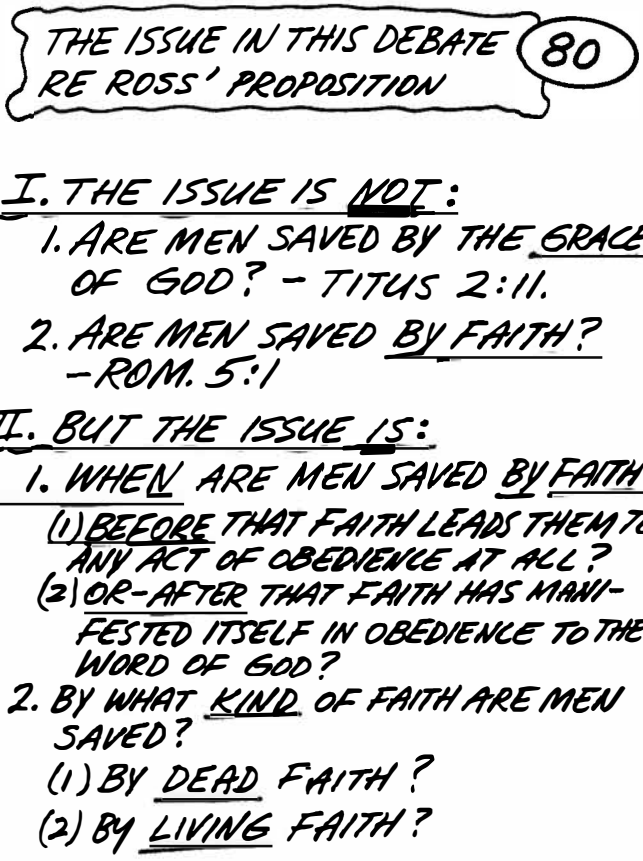
Mr. Ross: Don't sneak out with the chart.

Mr. Merideth: Don't talk about sneaking out with the chart. Let's just play it (the tape).

Mr. Ross: Well, I'm going to mention it, because someone might get the idea. (Tape containing Ross' statement played).

Mr. Elkins: Ready. Ladies and gentlemen, you can read the book. You can hear the tape. You'll decide what was called for. And that all is clear.

Now then, for chart 80: The issue in this debate, Mr. Ross' proposition (Elkins' Chart #80). Now the issue is not "Are men saved by the grace of God?" (Titus 2:11—"For the grace of God that bringeth salvation hath



appeared to all men". And it is not "Are men saved by faith?" (Romans 5:1) Why, of course, that's not this issue. But the issue is *when* are men saved by faith? Before their faith leads them to any acts of obedience at all? Or *after* that faith has manifested itself in obedience to the Word of God. By what kind of faith are men saved? By dead faith or by living faith?

Now to show that the (Elkins' Chart #81) arguments which Mr. Ross introduces (if indeed he even introduces an actual argument) does not prove his (Ross') proposition. And second, to set out the negative arguments which prove his (Ross') proposition to be false.



I. TO SHOW THAT THE ARGUMENT(S) WHICH ROSS INTRODUCES—(IF INDEED HE EVEN INTRODUCES AN ACTUAL ARGUMENT)— DOES NOT PROVE HIS (ROSS') PROPOSITION.

II. TO SET OUT NEGATIVE ARGUMENTS WHICH PROVE HIS (ROSS') PROPOSITION TO BE FALSE.

All right, now the force of Elkins' negative arguments. (Elkins' Chart #82) (Elkins pointing to chart #82) (I): six basic negative agruments will be set out. (II): any one. *any one now,* of these six arguments will refute Ross' proposition. (III): but I, Elkins, will establish, prove all six of them. On the next two charts, these six basic arguments will be listed, then each one will be discussed in detail.

All right, (Elkins' Chart #83)—I)—the arguments listed. Since Ross' proposition implies that salvation is by a dead faith, I, Elkins, will show that salvation is by living faith. (II)—since salvation is in Christ, I will show that one does not believe into Christ but is baptized into Christ. (III)—I will show the force of the Bible use of the figure of speech synecdoche (which puts the part for the whole) proves that Ross' proposition to be false. (IV)—(Elkins' Chart #84) I will show that since Ross' proposition demands that there can be no such thing as a believer who's not saved, the Bible teaches that *some* believers are not saved. (V)—since any proposition which implies a false doctrine is *itself* false, I will show that



I. SIX BASIC NEGATIVE ARGUMENTS WILL BE SET OUT.

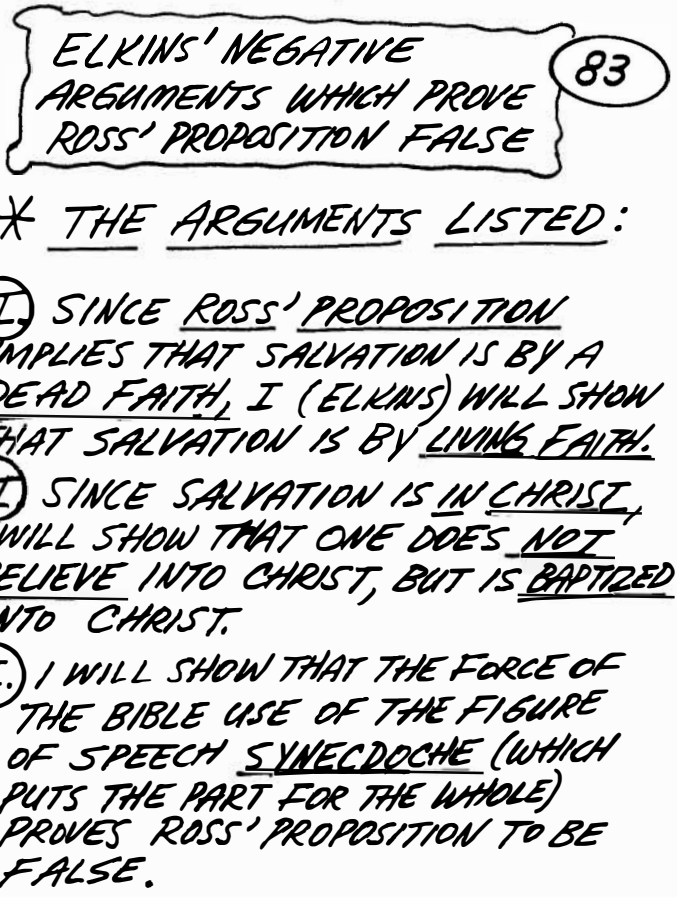
II. ANY ONE OF THESE SIX ARGUMENTS WILL REFUTE ROSS' PROPOSITION.

III. BUT I (ELKINS) WILL ESTABLISH (PROVE) ALL SIX OF THEM.

*ON THE NEXT TWO CHARTS THESE SIX BASIC ARGUMENTS WILL BE LISTED
*THEN— EACH WILL BE DISCUSSED IN DETAIL.

Ross: proposition implies false doctrine and is, therefore, false itself. (VI)—since any proposition which implies a logical contradiction is itself false, I will show that Ross' proposition implies a logical contradiction and is, therefore, false itself. *Remember,* any one of these six will refute Ross' proposition!!

All right, question: (Elkins' Chart #85) What does it mean to say of faith that it is dead? Well, it means, (1) that it is destitute of life. (2) it means that it is without life



(Thayer, on James 2:26, page 423 of his lexicon) (3) What about dead faith? Since it is without life, it is powerless, inoperative, unable to accomplish anything at all. Conclusion: To affirm, as Ross does, by implication of his proposition, that men are saved by a dead faith is to affirm that which is false! All right, the first negative argument regarding salvation by dead faith. (Elkins' Chart #86) My first argument. (1) Ross' proposition stated "The scriptures teach that salvation comes at the point of faith *alone,* before and without any further acts of obedience." (2) Ross' proposition analyzed: "THE

[CHART NO. 83, CONT'D.]

ELKINS' NEGATIVE ARGS, CONT. (84)

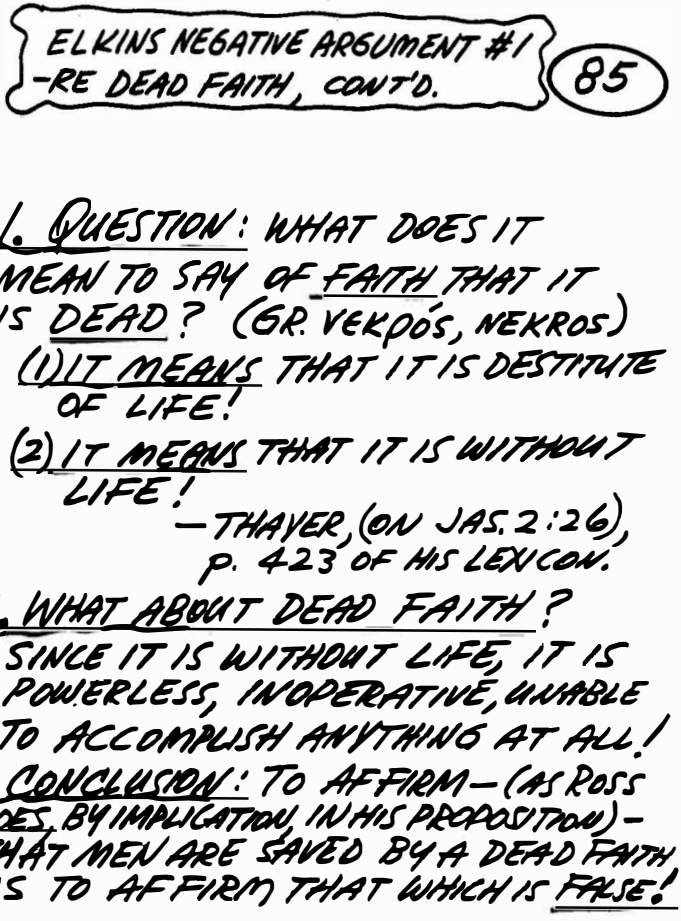
(IV.) I WILL SHOW THAT— (SINCE ROSS' PROPOSITION DEMANDS THAT THERE CAN BE NO SUCH THING AS A BELIEVER WHO IS NOT SAVED) — THE BIBLE TEACHES THAT SOME BELIEVERS ARE NOT SAVED.

(V.) SINCE ANY PROPOSITION WHICH IMPLIES A FALSE DOCTRINE IS ITSELF FALSE, I WILL SHOW THAT ROSS' PROPOSITION IMPLIES FALSE DOCTRINE AND IS, THEREFORE, FALSE ITSELF.

(VI.) SINCE ANY PROPOSITION WHICH IMPLIES A LOGICAL CONTRADICTION IS ITSELF FALSE, I WILL SHOW THAT ROSS' PROPOSITION IMPLIES A LOGICAL CONTRADICTION AND IS, THEREFORE, FALSE ITSELF.

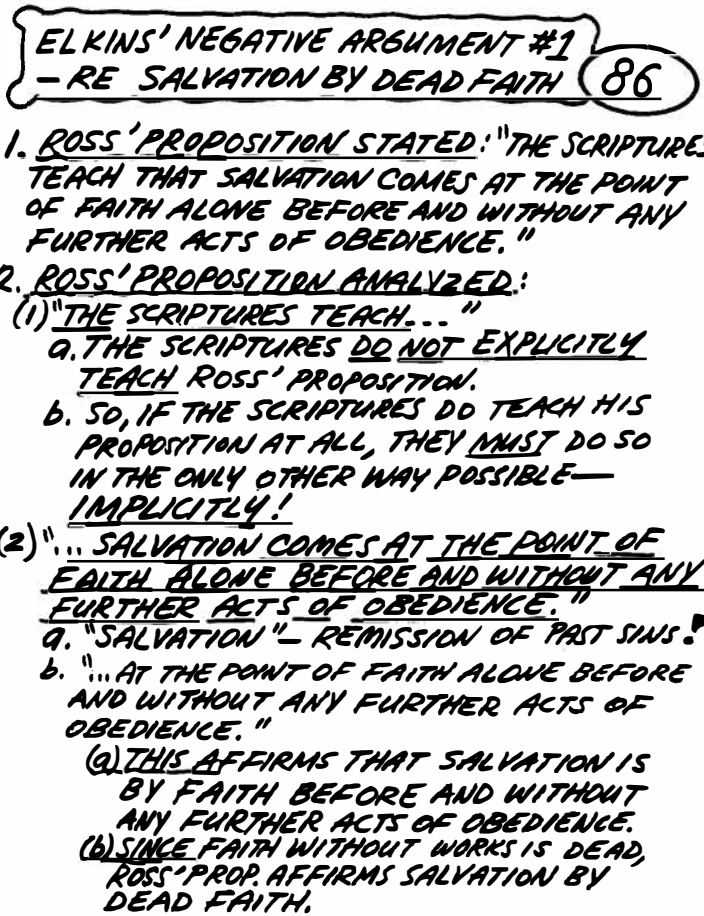
*REMEMBER—ANY ONE OF THESE SIX WILL REFUTE ROSS' PROPOSITION.!!

SCRIPTURES TEACH . . . . "The scriptures *do not* explicitly teach Ross' proposition. So if the scriptures do teach his proposition at all, they must do so in the only other way possible—*implicitly*. All right, the next part (Elkins continues reference to Chart #86). "Salvation comes at the point of faith alone before and without any further acts of obedience." Salvation (remission of sins)—at the point of faith alone, before and without any further acts of obedience. Now this affirms that salva-



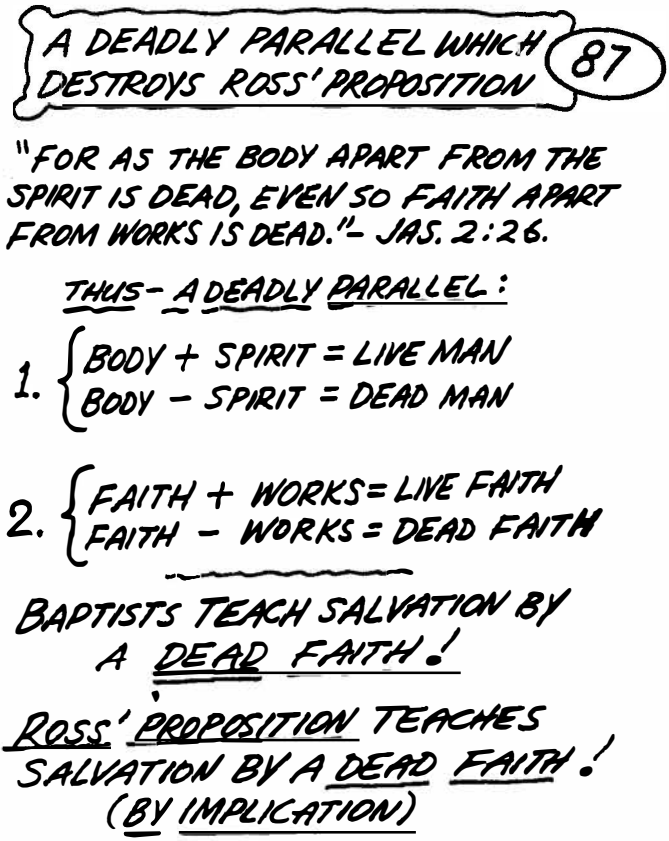
tion is by faith, *before* and without any further acts of obedience. In other words, he's affirming by faith *alone,* before and without any further acts of obedience. Now since faith without works is dead, Ross' proposition affirms salvation by dead faith.

All right. (Elkins' Chart #87) A deadly parallel which destroys his proposition: Jas. 2:26, "For as the body apart from the spirit is dead, even so faith apart from works is dead." Thus, a *deadly* parallel! Body plus spirit equal live man. Body minus spirit equal dead man. Faith plus



works equal live faith; faith minus works equal dead faith. Baptists teach salvation by a *dead* faith! Ross' proposition teaches salvation by a *dead* faith(by implication).

All right, the conclusion of negative argument number one. (Elkins' Chart #88) (1) If the Bible teaches that it is false that men are saved by dead faith, and if Ross' proposition teaches either *explicitly* or *implicitly* that men are saved by dead faith, then Ross' proposition is false. (2) The Bible teaches that it is false that men are saved by dead faith and Ross' proposition teaches (by implication)



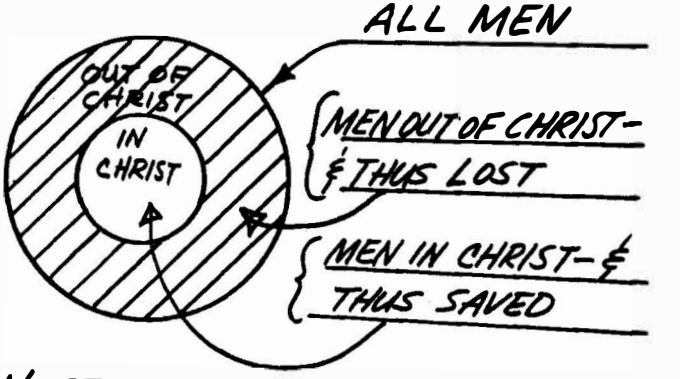
that men are saved by dead faith. Therefore, Ross' proposition is false! Ross is *utterly* defeated! He's been defeated from time to time throughout, but *utterly* defeated!

All right, Elkins' negative argument number two. (Elkins' Chart #89) Now this has to do with *all* men. And you'll notice that all men (men out of Christ and thus lost) represented here by this circle. (Elkins pointing to large circle on Chart #89) Now then, on the inside, the first part of it, we note that there are men out of Christ, thus lost. And then in this inner circle, (Elkins pointing to inner circle on Chart #89) men in Christ.



Note: salvation is in Christ (II Tim. 2:10; 2 Corinthians 5:17). Well, how then does one get into Christ? (1) *Not* by believing without further acts of obedience; No scripture for that. (2) But by being baptized into Christ, (Rom 6:3-5; Gal. 3:26, 27). Men are baptized *into* Christ (Elkins' Chart #90) (Gal. 3:26, 27) But salvation is in Christ (II Tim. 2:10) Thank you very much.

ELKINS' NEGATIVE ARGUMENT #2 — RE SALVATION IN CHRIST 89



NOTE:

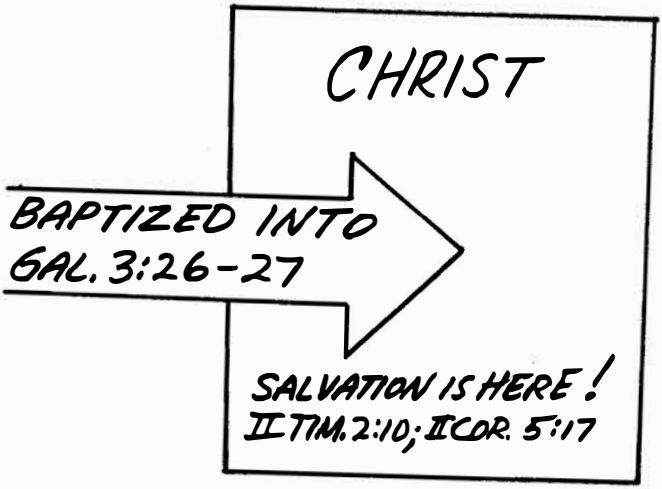
I. SALVATION IS IN CHRIST:
II TIM. 2:10; II COR. 5:17

II. HOW, THEN, DOES ONE GET INTO CHRIST?
1. NOT BY BELIEVING WITHOUT FURTHER ACTS OF OBEDIENCE. (NO SCRIPTURE)
2. BUT BY BEING BAPTIZED INTO CHRIST:
(1) ROM. 6:3-5 (2) GAL. 3:26-27.

MEN ARE BAPTIZED INTO CHRIST

ELKINS' NEG. ARG. #2 - CONT'D

90



A CHALLENGE TO ROSS:
WRITE IN THE FOLLOWING BLANK THE PASSAGE WHICH TEACHES THAT MEN BELIEVE INTO CHRIST:

_____

(WRITE THE PASSAGE)

ROSS' SECOND AFFIRMATIVE

(Thursday Night)

Mr. Ross: This is on free time.

Mr. Merideth: Mr. Moderator? Play the tape on free time. Don't make a speech on free time.

Mr. Keenan: Who's going to make a speech? We are going to refer to that chart.

Mr. Ross: (To Mr. Merideth) Why don't you just sit down and quit irritating these people?

Mr. Merideth: Play the tape on free time but make the speech on time.

Mr. Ross: I didn't intend to make a speech on free time. Let me get a stick here (Ross reaching for pointer stick).

Mr. Merideth: Right. Do you want to play the tape first? Or do you want to play the tape later?

Mr. Ross: Do you mind if I speak, Mr. Moderator? Do you see why they stir me up and think I'm malicious? Stuff like this. Why don't you let me explain to the people? Some of them weren't even here the other night. You see this quote here? Number two? "Faith without works is alive." I don't even remember if this is a part of it; it may be, but this caught my eye.

Mr. Merideth: Mr. Moderator?

Mr. Ross: I knew I said this (pointing to quote).

Mr. Merideth: Mr. Moderator. Play the tape on free time, but if he wants to make a speech, make comparison and so forth, that's on his time.

Mr. Keenan: "Is that the way you want to do it, Bob?

Mr. Ross: This is the quotation . . . this is the quotation.

Mr. Merideth: Mr. Moderator?

Mr. Ross: May I read the quotation, Mr. Merideth?

Mr. Merideth: Mr. Moderator, we play the tape on free time, but if he wants to make a speech, we're going to start the clock.

Mr. Keenan: Mr. Moderator, listen, is he not per-

mitted to read the words on that chart?

Mr. Merideth: We're only to play the tape on free time. We play the tape on free time.

Mr. Ross: Listen, Elkins (Ross strikes speaker's stand with stick) stood here and talked about it; now, I'm going to talk about it; you sit down. Sit down, you're not debating! Sit down!

Mr. Merideth: Play the tape . . .

Mr. Ross: We're going to play the tape, but these people want to know what, on this chart, I question and I'm going to tell them.

Mr. Merideth: Then we'll start the clock.

Mr. Ross: This is the quotation right here (pointing to chart): "Faith without works is alive." Now play the tape. (In the background, Mr. Merideth chants "Mr. Ross, Mr. Ross"). Play the tape. Play the tape. Play the tape. Play the tape.

Mr. Merideth: Mr. Ross, we play the tape on free time. We make the speech on time.

Mr. Ross: Play the tape!!

Mr. Merideth: We do it on free time.

Mr. Ross: Play the tape!!

Mr. Keenan: Do you know how to punch a button?

Mr. Ross: Will somebody tell this . . . Mr. Moderator, (Ross speaking to Keenan) will you tell this man he can play the tape?

Mr. Keenan: You can play the tape now, Mr. Moderator. (audience laughter). There it is for them to see.

Mr. Merideth: Chart off, Turn the light off. Play the tape. Play the tape on free time.

Mr. Keenan: Let these people see why we're challenging this statement. Now play the tape.

Mr. Merideth: He can make his speech on his time. (Confusion results when Mr. Ross, Mr. Meredith and others try to speak on once.)

Mr. Ross: See where I'm punching friends? Right there (pointing at chart). Not this one, right here.

Mr. Merideth: Mr. Ross, you make your speech on

your time.

Mr. Keenan: Hold your pointer right there, Bob.

Mr. Ross: I will. Thank you.

Mr. Merideth: We'll play the tape on free time.

Mr. Ross: I think everybody has heard that (audience laughter).

Mr. Merideth: Turn your chart off, we'll play your tape and start your speech.

Mr. Keenan: Bob, Bob . . . Bob, Hold your pointer on the statement right up there where it says "Ross." Thank you. Now punch the tape.

Mr. Merideth: No, sir, we don't punch the tape.

Mr. Keenan: Give us a reason why, please.

Mr. Merideth: We play the tape on free time. He can turn the light on and start speaking on his time.

Mr. Ross: Larry, Larry, I think the point's been made. We won't even need the tape.

Mr. Keenan: Let's start your time.

Mr. Ross: We don't need the tape. The point's been made. These people know why he won't let the tape be played. The point's made. I don't have to rub salt into a wound. We don't want to play the tape.

Mr. Merideth: Do you want to play the tape on free time?

Mr. Ross: No. We don't want to play the tape.

Mr. Merideth: Are you ready to start the time?

Mr. Ross: No. Where's the lights? I can't see.

(Period of time elapses)

Mr. Ross: You may start my time. Someone once told me—said—"How do you stand all that?" Well, frankly, it's difficult. (Baptist portion of audience laughs) Open your "Salvation by Grace" booklet, please, to number five, page five. Page five. Someone always asks me after a debate—they say "Well, who won?" And my answer always is, "Nobody won; one fellow gave it away." You get the point? I have never won a debate. Never. But I've had a lot of them given to me. And I think that this crowd, as this brother has already said, is an intelligent

audience, and I think they're capable of making judgments. I know Bapist people are. And I'll tell you something else, after I leave town, I think church of Christ people might start making some judgments, too. They have in some places where I've debated and some of the elders didn't like it one bit what those preachers let go on. They didn't like the behavior. Grover Stevens got out in the middle of the floor at Crane, Texas wanting to fight my moderator, who was a chiropracter, and had never been to a debate in his life, and he was just keeping time for me. And Grover is a veteran of,—what, forty or fifty debates?—has been preaching for years and I still don't . . . I was amazed that a man who had debated that much would so conduct himself. And my chiropracter friend finally just turned around and walked back, and Grover was still standing there ready to fight. And he was a church of Christ preacher. But you know what effects that had? Before the debate was over, the man he was moderating for was telling Grover just to be quiet. Now friends, you can lose a debate by the way you behave. (At this point a *large* part of the audience which consisted mostly of members of the church of Christ respond by laughing and eventually loud clapping).

Mr. Merideth: Hold his time.

Mr. Ross: Give me back a minute on that. I think we've even stirred up more here than I was *intending* to.

Mr. Merideth: Hold his time. Let's ask the audience to please refrain from demonstration in courtesy to all speakers.

Mr. Ross: Now let's turn to page five, to proposition two. It's within the domain of the affirmative speaker to define the proposition, which he is affirming, and it is the responsibility of the negative speaker to deny the proposition as defined and defended by the affirmative speaker. I want to point that out because all the stuff he had on his charts, I'm not going to even reply to it. He didn't give a quote from me. He didn't refer to any single misquote I made. He didn't refer to any misrepresentation I made.

He just charged it. So I have nothing to reply to in his charges. He's to follow me. I mention this at the outset due to the fact that Restorationist debators are in the habit of attributing to Baptists certain views about faith which are far removed from our position. For instance, we do not teach the doctrine of faith only. But Restorationists are constantly representing our position on faith as being faith only. I quote from *The Highers-Bingham Debate,* a debate between the two Restorationist preachers, concerning the support of orphan homes. Mr. Highers, a minister, and a former deacon in Mr. Elkins church at Memphis, says this: "This is perfectly parallel to the Baptist preacher who turns to all the verses and reads about faith. Here is what faith does, but not any of them say faith only." The implication of this statement is that the Baptist preacher quotes verses on faith, to teach faith only. Because James 2 condemns faith only, Restorationists like to pin that on Baptists so they can quote James 2 against us. But this is a gratuitous imputation, for all Baptists teach that true faith has its holy fruit, or results.

So I defined the proposition as follows: by "the scriptures", I of course mean the Bible. By the term "salvation", I refer to the creative work of the Holy Spirit whereby he converts the lost sinner from unbelief to faith, which is sometimes called the new birth, conversion, and life. I know that salvation may also be viewed in its continuous sense and, also, in the future sense; but this proposition has to do with the *initial* sense, at the beginning of one's spiritual life. By the terms, "at the point of faith", I mean *trust* in Jesus Christ, or the turning from unbelief, or lack of trust, to believing. That is, trust in Christ the Savior. This kind of faith involves turning away from sin, which is sometimes called repentence. And, of course, the element of love for Christ is also a part of faith. On the word "faith", I agree with *The Spiritual Sword* in calling faith a "package word". The writer says the package contains trust, repentence

and baptism; however, I differ with him on what is in the package: The Bible package contains repentence, trust, love and the presence of the Holy Spirit.

Now that defines my proposition down to the division point. By the word "*alone*", I am not referring to any of the accompanying or necessary ingredients of true faith itself, but to the fact salvation is promised to faith at its origin and not at some time later, so far as initial life is concerned. "Before and without further acts of obedience" means that spiritual life comes at the point of faith and is not contingent upon some subsequent act such as baptism, joining the church, observing the Lord's supper, or living the Christian life. Now I'm glad to hear Garland get up here and repudiate the doctrine that faith is dead before baptism. I applaud him for that. I've been reading that in *The Spiritual Sword* so much—that it's dead until it's baptized, dead before baptism—I'm glad he came up here and repudiated that doctrine.

Now, spiritual life starts at the point of faith.

Mr. Merideth: Mr. Moderator, hold the time. If you would give us like the volume and the number and the page, some reference so we can have it.

Mr. Keenan: Reference to what?

Mr. Merideth: With his quote from *The Spiritual Sword.*

Mr. Keenan: He hasn't quoted it yet. He just said they were in *The Spiritual Sword.*

Mr. Merideth: Well, if he would make some quote and give like the volume and the number.

Mr. Keenan: When he does make a quote, he'll give you it when he does, but he hasn't yet. He just made reference to what he's been reading about.

Mr. Merideth: Well, he said about faith being dead before baptism.

Mr. Keenan: (To Ross) You want to read off all those volumes of *The Spiritual Sword* for him?

Mr. Ross: Are you holding my time?

Timekeeper: Yes.

Mr. Ross: I have the "Baptism and the Restoration Movement" booklet, page 24. Page 24. I'll hold it while you find the place. It's "Baptism and the Restoration Movement."

Mr. Keenan: That's the other one.

Mr. Ross: Right. "Baptism and the Restoration Movement". Got it? (A short period of time elapses) Gus Nichols, writing in *The Spiritual Sword* of April, 1977, page fifteen—no, excuse me, page eight—"Until faith obeys, it is dead as James says it is."

Mr. Merideth: Mr. Moderator? Just have him give the volume number and the page number and so forth, not on free time give a lot of quotes.

Mr. Ross: All right, I refer you to page twenty-four of this booklet where I have a quote from Gus Nichols, Robert Taylor, Andrew Connolly and Thomas Warren. And the references are all here. Do you want me to read them?

Mr. Merideth: Just give the volume number, the page number or some kind of reference.

Mr. Ross: Well, can I have that same privilege when he gets up here with these charts and says "Ross says this" and "Ross says that"? Can I call for volume;—Garland, can I call for volume? Will you ask Garland if I can call for the volume number of all these "quotes" on his charts?

Moderator: Thank you.

Mr. Keenan: Mr. Moderator, when he refers to *The Spiritual Sword* in a general way and does not make any quotes on it, there's no need for a reference.

Mr. Ross: I can give a reference. That's no problem.

Mr. Keenan: Anytime he gives a quote, he should give you a reference. And that's what we cleared up the other night, and that's what should happen. But he's not made any quotes yet. Your wanting the quotes now. If we give the quotes, we're going to do it on free time because later on he's going to be giving them on his own time.

Moderator: All right. Let's go ahead.

Mr. Ross: I can give date, issue and page number.

Mr. Merideth: Are you ready to start time back?

Mr. Ross: No, let me find my place. Where did you interrupt me? Can you give me the page on that?

I believe it's here on page five, and it's down where it says "Before and without any further acts of obedience"—means that spiritual life (now that's in the little green booklet, "Salvation by Grace")—This means spiritual life comes at the point of faith and is not contingent upon some subsequent act such as baptism, joining the church, observing the Lord's supper, or living the Christian life.

Spiritual life starts at the point of faith, and from that point, true faith expresses itself by good works, working by the motivation of love. I deny the teaching of Restorationism that faith before baptism is dead! If faith itself were dead before baptism, then so would be all the essential elements of the package such as repentence, trust and the presence of the Holy Spirit. Now ladies and gentlemen, I want to show you that Garland Elkins, in his last speech, repudiated the doctrine of Restorationism. Turn in the "Baptism and the Restoration Movement" booklet, to page twenty-four: at the top of that page, I have a quotation from J. W. McGarvey's *Commentary on the Book of Acts.* And this commentary on the book of Acts, I would like to remind you, is the most highly regarded commentary on Acts that the Restoration Movement has in print. And I can substantiate that and even quote, if he wants the quote; I can hunt it down in *The Spiritual Sword* where they commend McGarvey as such an outstanding commentator.

Now here is what McGarvey says on page 210: "If faith without works is dead, then it remains dead as long as it remains without works. It thus remains until the believer is immersed." Now you get that? Garland, do you get that? "Faith remains dead", McGarvey says here, quote, "Until the believer is immersed." Let's go on: "If you proceed according to the apostolic example; there-

fore faith without immersion is dead. Now, you can get up here and say, Bob Ross and the Baptists teach this, that and the other, and make all kind of wild charges; friends, I'm reading to you right out of one of their books; I can give you the page number and the quote, and this man represents the commentators of the Restoration Movement. If he wants to deny McGarvey and to put him asunder, I'm perfectly happy for him to do so. I'd be glad to run him away from McGarvey as well.

But this is the Restoration doctrine and if my eyes haven't deceived me, it's the same thing they've been harping on in *The Spiritual Sword* magazine, which is nothing but a dull edge. Yes, they teach the same thing, according to the language I understand, the English language, and I've got quotes right down here on this same page from Gus Nichols, Robert Taylor, A. M. Connolly and Thomas Warren, who said this down at the bottom: this is from January of '76, page one—"A dead faith is as powerless as a corpse, but a faith which has not led to obedience is yet a dead faith." Now, if he wants to tell us, is baptism included in that obedience? Why, he's all the time—at least church of Christ preachers I've heard talk about obeying, and baptism is obeying. Well, let him get up here and keep denying it. I hope he does. This is going into a book, this is going on tape, and I'd be glad for him to contradict the very thing that I've got these quotations on because it all the more exposes his false doctrine.

Now let me give you an affirmative chart here: "Bible versus Restorationism" (Ross Chart #10) Is it all up there? Let's see. (How much time do I have? All right, call me at five.) The Bible teaches faith puts one into no condemnation. John 3:18, "He that believeth on him is not condemned." Restoration faith puts one into "dead faith" because they are condemned before baptism.

"Faith before baptism is obedience," John 6:27, 28: "what may we do to work the works of God? This is the work of God that you believe." So faith before baptism is

BIBLE	vs.	RESTORATIONISM
Faith puts one into "no condemnation"-- Jn. 3:18		Restoration "faith" puts into "dead faith" --James 2:20
Faith before baptism is Obedience--Jn. 6:27, 28		Restorationist "faith" is disobedient before baptism-SS/Jan. '76, p. 1
Ross had Bible faith at baptism-Mk. 16:16		Elkins had "dead faith" at baptism-SS/April '77, p. 8; Jan.'76, p. 1
Ross is a LIVING PLANT		Elkins is a DEAD PLANT

obedience. Restorationist faith is disobedient before baptism, according to *Spiritual Sword* January '76, page one. Ross has Bible faith at baptism! Mark 16:16, "He that believeth and is baptized shall be saved." Elkins had dead faith at baptism, according to these two quotes from the *Spiritual Sword* which I have in the little booklet here. Therefore Ross is the living plant and Elkins is a dead plant.

Now let's go on to another chart. "Faith is a saving work", John 6:28 and 29. (Ross Chart #11). These verses "alone" prove my proposition, but not these verses "only." See? There's other verses that prove them also. You people need to find out the difference between something being "alone" and something being "only." And here's you a good illustration. These verses "alone" prove my proposition; but these verses "only", they're not the only ones that prove it.

John 3:18; and I'm going to hold his feet to the fire on these all through this debate: "He that believeth on him is not condemned", "He that believeth on the Son hath everlasting life", "He that believeth on me hath everlasting life". Contrast that to Restorationism. You believe but you're still condemned. You don't have eternal life, you have a dead faith, and you're in the prison of Luci-

FAITH IS A SAVING WORK

John 6:28, 29

These verses ALONE prove the proposition, but not these ONLY; others do, too.

* JOHN 3:18 -- "He that believeth on Him is not condemned"

* JOHN 3:36 -- "He that believeth on the Son hath everlasting life"

* JOHN 6:47 -- "He that believeth on me hath everlasting life"

*

Contrast to "Restorationism"

"BELIEF" { CONDEMNED; NO ETERNAL LIFE; DEAD FAITH; IN PRISON OF LUCIFER

fer. I put your little cartoon up here the other night, quoting from *The Spiritual Sword,* showing how that you are wearing the "leg irons of Satan," you're wearing the "balls and chains of the Devil" and you're in "ine prison house of Lucifer" until you're baptized. Now that's where this man was before he was baptized, in the prison of Lucifer, according to *The Spiritual Sword.* A man named, I think it was Goonce, or Gonce, or something to that effect. Pardon me. By the way, he said that I said, "I don't care if it's a misrepresentation". If I said that, it's purely a slip of the tongue, but you see how he garbled all that; dot, dot, dot and this (pointing to chart). I just dare say that he didn't get all that tape. I just dare say he didn't; I'm going to listen to it when I get home and find out . . . or, back at the motel.

"Faith is born of God and is not dead faith", (Ross

FAITH IS BORN OF GOD AND IS NOT
"DEAD FAITH"

I JOHN 5:4--"For WHATSOEVER is BORN OF GOD overcometh the world: and this is the victory that overcometh the world, EVEN OUR FAITH."

I JOHN 5:1--"Whosoever BELIEVETH that Jesus is the Christ is BORN OF GOD."

J. D. BALES: "Faith is really a work, the HIGHEST WORK, for by it man gives himself'"--SS/Jan. '76, p. 35.

ELKINS: Faith is dead "at its inception"-4/19/79.

BUT - Elkins endorses Warren's "dead faith"-till-baptism HERESY--SS/Jan. '76, p. 1.

Chart #12). 1 John 5:4. And Garland, by the way, why don't you debate and quit just getting up here and reading Mr.—what's his name?—Warren's chart. I know you all think he's the greatest logician in the world, he's a modern-day David and all that, and they print this stuff in *The Spiritual Sword* that this man here kills all these Goliaths of atheism, and all that. And he thinks he's so great he's formed an Institute to defend God. That's right. He's got an Institute whereby he's going to defend God, as if God needed his help. Now that's an insult to God. I wouldn't even want him to defend me.

(Ross Chart #12) 1 John 5:4, "For whatsoever is born of God overcometh the world and this is the victory that overcometh the world, even our faith." 1 John 5:1, "Whosoever believeth that Jesus is the Christ is born of God." So the believer is born of God and whatsoever is born of God overcometh the world and the victory that overcomes the world is our faith." You see that? Now J. D. Bales—you know this is a very peculiar statment in *The Spiritual Sword* of January '76, page thirty-five—J.D. Bales says, "Faith is really a work, the highest work,

for by it man gives himself." And yet, you know you can do the "highest work" and this man says you're still lost. This man says that that's still dead faith. Yes, if you haven't been baptized, your faith hasn't led to obedience, has it? If you haven't been baptized, McGarvey said your faith is still dead, didn't he? But Bales said that faith is really a work", "the highest work", and in this same article, I have it here, he said that it takes more faith . . . more effort, rather, to have faith in Christ than it does to be baptized. And yet this man will tell you that you can have that great work of faith, and if you're not baptized, you're still lost. And Bales says that faith is the "greatest work." And he gets up here and dares tell me that Ross believes in a dead faith. Ross agrees with Bales, that faith is the highest work—and that happens before baptism, Mr. Elkins. And this crowd has got enough sense to know that you're just rattling off what Warren is sitting down there writing "fifty miles an hour" for you to read..Why don't you debate? I don't see why you brought Warren with you.

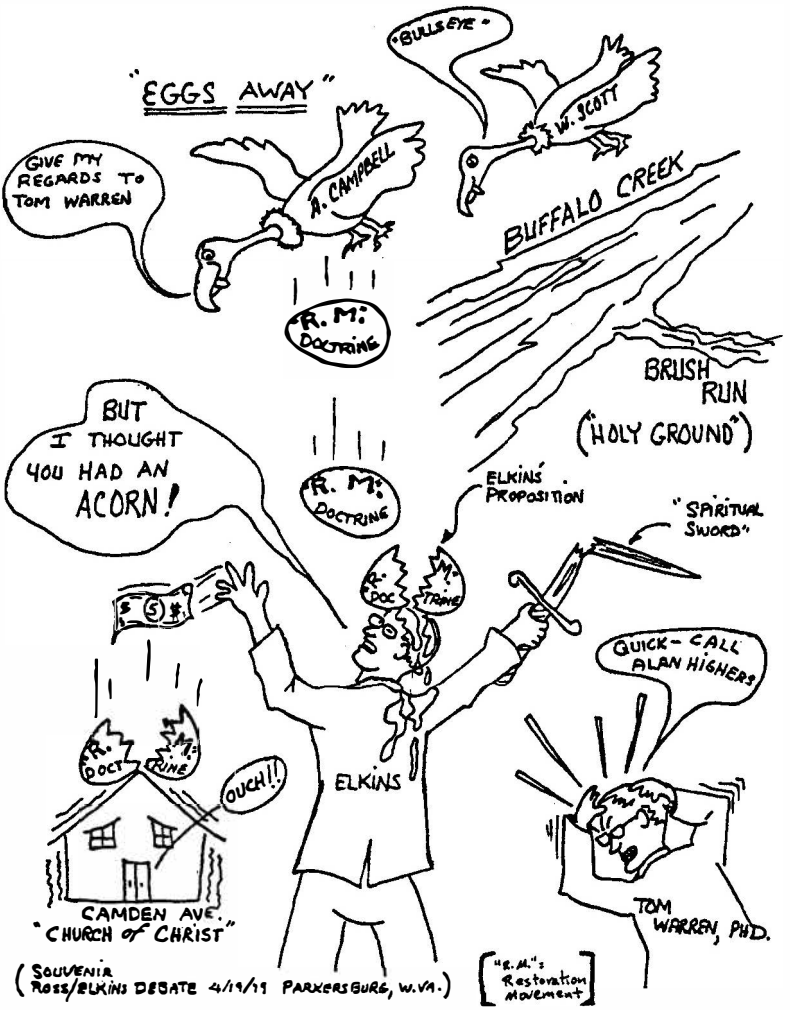
You know what they always try to do, Brother Larry? They try to intimidate me by bringing in some fellow of more reputable character than themselves as a debator. And they think that I'm going to sit there and shiver because they've got some fellow that they regard a better debator. Well, all of these fellows are just alike. I could defend their doctrine better than *they* could. I've had them to tell me that I know more about their history than they do. I mean, I'm not boasting, I'm just telling you what they say. Buster Dobbs in Houston, he and his elders wanted *me* to defend orphan homes in a debate with the anti-orphan home people. If you don't believe that, just ask Buster if he didn't ask me.

Moderator: Five minutes.

Mr. Ross: Thank you. I'm not intimidated by this man sitting over here writing all this stuff. He may have a Ph.D and be called "Brother Logician" and all that, but I've read his articles in *The Spiritual Sword* and they're

backwards and upside down. They're just like a boy with inverted eyesight. (Baptists laugh). You've heard that, haven't you? The boy that saw everything backwards and upside down? That's this fellow right here, doing all that writing. But, Elkins endorses Warren's "dead faith till baptism" heresy in *The Spiritual Sword.* And by the way, I'm really—I told Larry—I shouldn't have taken back anything last night. Because this man reads and approves everything that Warren puts in that paper—and he stood over here on this platform last night and said "Thomas Warren is sound." And he endorsed, indirectly, exactly what that man wrote in his magazine.

All right, let's go on to another chart here; now this one I want to get to. This is your little souvenir for this debate. "Eggs Away". (Ross Chart #13) When we went up there to Brush Run and we saw that buzzard, God put this in my heart. Yes sir, God revealed that to me. Look up there at that buzzard, Alexander Campbell, laying all those Restoration eggs. And here they splashed all over Garland Elkins and he's got egg on his face and he can't get if off. And look over here, pulling his hair; "Call Alan Highers—get Alan Highers down here". And then here's the Camden Avenue Church of Christ over here; oh, it's hurting—Restoration doctrine banging over the Church. And, then, Elkins there with his five dollars. You know, if he hadn't been so concerned about that five dollars, and hadn't had Mr. Warren writing all his charts up here, he might have done a credible job debating. I would really like to hear Garland debate and not get up here and read Warren's debates. I would. I don't believe I've faced Garland Elkins in this debate; I believe he's just been up here reading another man's writing. Then Garland, he had an "acorn" in that blackbird's mouth; look at him, he's saying, "I thought you had an acorn", and all the time it was Restoration doctrine coming down there on him in those eggs. Look at his sword over there; he's broken his sword. He's even denied the doctrine of dead faith which the sword was teaching; well, and you



pick up one of these in Room 112 and you can keep it just as a souvenir of the debate.

Now look here at this one. (Ross Chart #14) Gus Nichols proved that faith before baptism is not dead faith. He says when one believes, he is obeying a command. Faith is as much a work as is baptism. Until faith obeys, it is dead as James said. Now let's see the conclu-

Gus Nichols Proves Faith Before Baptism Is

NOT "DEAD FAITH"

SS/April '77, pp. 6-8

*

* "When one BELIEVES, he is obeying a command."

* "Faith is as much a WORK as is baptism."

* "UNTIL faith OBEYS it is DEAD, as James says."

Faith is therefore alive at its inception.

*

See "Conclusions" on p. 42
of "Baptism and the Restoration Movement."

*

See "Conclusions" about RM "FAITH"
on page 25 of the same booklet.

sions to this—and turn on the lights, please. How much time do I have? Have I really got time for this?

Mr. Keenan: You've got about two-and-a-half minutes.

Mr. Ross: All right, let's turn to page forty-two of the first booklet, of two nights ago,"Baptism and the Restoration Movement", and we'll read this hurriedly, page forty-two, the middle of the page. Look at these conclusions: Faith is a work of obedience to a command. Number two, faith is a work to be obeyed before baptism, therefore faith is a work in obedience performed before baptism and is not dead.

Number one, faith is dead until it obeys. Number two—faith is a work in obedience before baptism, therefore since faith is a work of obedience before baptism, it has obeyed before baptism and is not dead faith and is not condemned by James chapter two.

Yes sir. James chapter two condemns dead faith only, not obedient faith. Dead faith only is condemned in

James 2, not obedient faith. Number two, Faith which is a work of obedience before baptism is not dead faith, therefore James chapter 2 does not condemn obedient faith before baptism.

Now we have some conclusions, also on page twenty-five of the Restoration doctrine . . . or the Restoration Movement booklet. Look in the middle of the page: faith is a work, but faith before baptism is dead, they say. Hence faith is a dead work before baptism which should be repented of. Then look at this: Thomas Warren says the word "dead" means "inoperative, without power, without any force at all, the dead faith is powerless and cannot bring salvation to the lost man." But Restorationists teach that faith before baptism is a dead faith, and I read McGarvey on that. And then I draw the conclusion: hence Restorationists have an inoperative faith, without power, without any force at all, a dead faith which cannot bring salvation to lost man.

Restortationists teach that dead faith is the same kind of faith of devils, but Restorationists profess to have a dead faith before baptism. Hence Restorationists have the same kind of faith as devils. "McGarvey Restorationists" teach that you see. If you want to renounce McGarvey, fine. I'd be glad for *The Spiritual Sword* to come out with an issue next month and say, "We renounce McGarvey's dead faith doctrine."

James 2 condemns dead faith; but Restorationists profess to have dead faith before baptism. Hence James 2 . . .

Timekeeper: Time.

Ross: Condemns the dead faith of Restorationists. Thank you.

ELKINS' SECOND NEGATIVE

(Thursday Night)

Gentlemen moderators, Mr. Ross, ladies and gentlemen, I think that Paul said something that is applicable here in 2 Cor. 3:2. He said here, "Ye are our epistle written in our hearts, known and read of all men . . ." Need I say more? Now my opponent got up here and said some things *that indicated* that he was going to change his attitude in this debate, and I will leave it to you. He talked about the clashes of temper—Not on *my* part. I don't know how *I* could be calmer, because *I* know what's wrong with him—*the truth.*

Mr. Keenan: Mr. Moderator? Mr. Ross would like to have the quote where he said he would change his attitude. (Audience laughter)

Mr. Ross: For the book we want the references to the fact that I have changed my attitude in this debate.

Mr. Merideth: Mr. Elkins doesn't quote you as I understand.

Mr. Keenan: He said Mr. Ross said he was going to change his attitude.

Mr. Merideth: Well, I understood him to say that he was referring to his own speech.

Mr. Ross: What was it?

Mr. Merideth: He just made it.

Mr. Ross: He's going to change his attitude?

Mr. Elkins: No, let me . . .

Mr. Merideth: In his first speech—*in Mr. Elkins'* first speech, he said he thought that Mr. Ross (after hearing his (Ross') first speech) was going to change his attitude.

Mr. Ross: No, he said Mr. Ross said he was going to change his attitude, not that he thought.

Mr. Elkins: Could I say what I said to you as moderator?

Mr. Ross: He quoted me. He said. Ross said . . .

Mr. Merideth: What is your point now?

Mr. Keenan: He just now said that Ross said he was

going to change his attitude. It's on the tape. He just said it. We want the reference.

Mr. Elkins: Noel, may I say this?

Mr. Merideth: Tell me what you want to tell him.

Mr. Elkins: By implication (And I always address *you*—I never address my opponent) I suggest to you that *I said* in regard to his attitude, and *of course* I meant *by implication*, he indicated that things were going to be just a real nice attitude. I *did not say* and *do not intend to say* that he got up here and said, "Ladies and gentlemen, I am about to change my attitude." It was by implication. I pointed it out on the chart that the Bible teaches explicitly and implicitly.

Mr. Keenan (interrupts Mr. Elkins): Mr. Moderator, if he will add that it's his implication that he is going to change his attitude, or was going to change his attitude, then we accept that, if that's what he means.

Mr. Merideth: Okay. We have for the record by implication he was going to change his attitude.

Mr. Ross: By Elkins' implication. I implied nothing of the sort.

Mr. Merideth: Pardon?

Mr. Ross: By Elkins' implication. I implied nothing of the sort. I've maintained one attitude here today. (Audience response)

Mr. Merideth: Okay, for the record we say that Mr. Elkins said that you were going to change your attitude. Is that right?

Mr. Ross: It's his implication.

Mr. Merideth: Well, that's what I just said; Mr. Elkins' implication.

Mr. Ross: I don't know what attitude he's talking about to change.

Mr. Merideth: Well, does that satisfy you; moderator?

Mr. Ross: Right.

Mr. Merideth: Okay, are you ready to continue?

Mr. Ross: Yes, but when did he say it? We want the reference. (Portion of audience responds unfavorably to

Mr. Ross' request)

Mr. Merideth: He just made his own implication.

Mr. Ross: Well, when did I say something that he implied this from?

Mr. Merideth: Is that what you want to say, Mr. Moderator?

Mr. Ross: What is the quote? What is the quotation?

Mr. Merideth: What is it you want?

Mr. Keenan: What is he working from there that would tell him that Mr. Ross was going to change. What implied it?

Mr. Merideth: His observation of Mr. Ross.

Mr. Keenan: Would you permit him to speak? It's easier for him to say what he means.

Mr. Merideth: If you tell me what you want. Yes, tell me what you want.

Mr. Elkins: Let *him* speak on *his* time.

Mr. Ross: What words did I say that put it in his mind to imply that I was changing my attitude?

Mr. Merideth: Well, Mr. Ross . . .

Mr. Keenan: What brought it about?

Mr. Merideth: Mr. Ross, that was his observations from your speech.

Mr. Ross: The *whole* speech?

Mr. Merideth: Your *first* speech!

Mr. Ross: The *whole* speech? (Again, unfavorable audience response to Mr. Ross).

Mr. Merideth: No! Mr. Ross. That's *not* what I said.

Mr. Ross: My first speech, but not the whole speech.

Mr. Merideth: It was his implication from your speech.

Mr. Ross: The *whole* speech?

Mr. Merideth: I didn't say *whole* speech! I said from your first speech.

Mr. Ross: In other words he said he liked it better than he liked the one before it?

Mr. Merideth: No, Mr. Ross, that's not what we said. We're wasting time. Is there any point of order you want

to call?

Mr. Ross: Well, I'll just say this and say . . .

Mr. Merideth: Well, what is your *point of order,* Mr. Ross?

Mr. Ross: Whenever he represents me as saying something, let him give the quote, and I'll be happy.

Mr. Merideth: That's not a point of order. Do you have, Mr. Moderator, a point of order?

Mr. Keenan: It was a point of order the other night, Mr. Moderator. You called the point of order on us, because we would not give the quote.

Mr. Ross: You started the whole thing. *We're just throwing it back at you. That's the whole story.*

Mr. Keenan: The other night you called a point of order on us for the very same purpose. When you quote Mr. Ross—would you say Mr. Ross said something we want you to give the reference on it.

Mr. Merideth: Okay, we strike that from the record about Mr. Ross.

Mr. Ross: Certainly not. This is going into a book.

Mr. Merideth: Mr. Moderator, what is it that you want? We're here to a point of order. We're wasting time. What is it that you want?

Mr. Ross: We want the part of the speech he implied it from.

Mr. Keenan: We want the part of speech that he implied it from.

Mr. Elkins: Let me give it.

Mr. Merideth: All right, tell me.

Mr. Elkins: The part of speech that I implied it from is simply this; And ladies and gentlemen . . .

Mr. Merideth: Just go ahead and tell me and then you can proceed on.

Mr. Elkins: Okay, fine. All right. The part of the speech is simply this. When after I spent all of that time with, I believe, four charts showing his misrepresentation of *The Spiritual Sword,* brother Warren, of myself, etc. and then when he comes back and (*my* implication—I'm

willing for others to reach their own, of course) there *flagrantly* (and in all my years of preaching and debating, I've never seen exhibited such a vicious attack upon a man as he has made upon brother Thomas B. Warren). That's *exactly* the implication. That's my implication. Now whoever else whatever theirs will be will be theirs of course. Now that's *exactly* it, and I'm willing to proceed.

Mr. Keenan: Mr. Moderator?

Mr. Merideth: Yes sir.

Mr. Keenan: A couple of points here. First of all he violated the rules in calling Mr. Ross malicious. We either go by the Hedge's rules of order or we don't go by them which is the thing he's trying to do.

Mr. Merideth: Mr. Moderator, in the first night, Mr. Ross talked about Mr. Robert Taylor's article in *the Advocate* as being malicious and vicious. We've had several statements along that line. We're holding up the debate now.

Mr. Keenan: Mr. Moderator?

Mr. Merideth: Do you have a point of order you want to call?

Mr. Keenan: Mr. Moderator.

Mr. Merideth: Yes sir.

Mr. Keenan: Do the rules means anything to you?

Mr. Merideth: *The rules apply,* yes, sir.

Mr. Keenan: All right, it's not proper for the speaker to accuse him of being malicious, if *the Gospel Advocate* wants to do it, it's one thing, but for this debator to do it is another thing. And let me also say something else. He said the implication was made after he got up there and showed several charts. If that's the case, then how in the world could he have got his implication from his first speech since he started the evening?

Mr. Merideth: All right, what we're doing is calling a point of order about the disputants and their relationships to one another. Let's get it on a higher plane!

Mr. Keenan: We're calling a point of order for a quo-

tation that this man made. This man made a quote. He will not support the quote. And we ask where he got his implication. Now he tells me that it's after he's showed four charts up here. He couldn't have showed four charts if he got the implication from his first message, because he started the evening. Now is that clear?

Mr. Merideth: Yes sir, it's clear to me.

Mr. Keenan: All right. When he quotes us, or Mr. Ross, then please have him give the reference, and simply say for the tape purpose and for the purpose of this book, that it was his implication and not Mr. Ross' implication. Mr. Ross never implied he was changing any attitude. But he (Elkins) implied it. That's all we want.

Mr. Merideth: We state it for the record, Mr. Elkins' implication from his speech. Is that satisfactory?

Mr. Keenan: Yes, that's right.

Mr. Merideth: All right, let's proceed.

Mr. Elkins: All right, ladies and gentlemen, I suggest to you one more time that he made one speech, and then I answered that speech. When he came back the next time and attacked brother Warren as he did, went right over after I corrected all of that, I reached the conclusion, *by implication* that his attitude has changed. That's *what* I said, that's *what* I mean. And by the way, when Mr. Keenan suggests that the words malicious and vicious are inappropriate, and that I was violating the rules of the debate, *I would like for him to read where I can be called the Devil and worse than the Devil. I wonder what that violates*?

All right, shall we proceed with chart number 102. (Elkins' Chart #102) Now you'll notice on this chart that brother Warren (and by the way, This Warren-Ballard debate was held in July 1952 in Fort Worth, and is a debate that *everyone* should have. Brother Warren did one of the finest jobs of anyone that I've ever known. By the way, I think brother Warren's presence here must be bothering him (Ross) considerably. When we came the other night, he (Ross) shook hands with brother Warren,

WARREN'S POSITION ON DEAD FAITH AND ROSS' MISREPRESENTATION THEREOF — 102

BALLARD IN THE WARREN-BALLARD DEBATE:

32 WARREN-BALLARD DEBATE

faith. I said there was no further acts of obedience after faith in Christ and before salvation. I did not say that there were no acts of obedience before faith. Why, certainly, "Faith comes by hearing," Romans 10:17, and certainly we repent into life, Acts 11:18. I want to call your attention to this fact and I don't want you to forget it, that repentance and faith are joined together and cannot be disconnected. That wherever you find faith with reference to salvation, repentance is there also, and you can not disconnect the two, as we will see a little bit later on. Dead faith, the faith that Ballard preaches is a dead faith. Well, now that is a charge and I deny it and demand that my friend prove it. Bring the proof that Ballard is preaching a dead faith. I want my friend to tell this intelligent congregation whether or not faith is dead before it reaches baptism. Is it a dead faith or a living faith? Now, ladies and gentlemen, if he can ride a dead horse from here to the river, I'll promise to ride that same dead horse to Dallas. If he can ride a dead faith to baptism, I can ride a dead faith to heaven, and I challenge him on this proposition.

Now, this is going to get real lively, Brother Warren. Pardon me for calling you Brother. You don't want me to do it, but that is all right. I can mention our relation in Adam. I believe he belongs to the Adamic race. So, there we go.

Ballard said that one 'believes into' Christ. I ask him what is the preposition over in the great commission ... 'baptizing them "into" the name of the Father and of the Son and the Holy Spirit.' Is not that preposition *'e-i-s-?* Most of the people call it ice and we will just let it go at that. Now the same preposition occurs in many of these scriptures that I gave you tonight. And I am going to attend to him on that. Listen, Elder, I can produce two Scriptures to your one where it is believeth *'eis'* Christ, to where they were baptized *'eis'* Christ.

WARREN-BALLARD DEBATE, JULY, 1952

BALLARD MISREPRESENTS WARREN BY CHARGING THAT HE (WARREN) RIDES "A DEAD FAITH TO BAPTISM..."

[SEE WARREN'S REPLY, PAGES 44 AND 81]

and he (Ross) said, "I recognized you by your picture!" He said, "Did you bring Alan Highers with you?" Well, you can reach the conclusion.)

All right, now note, chart 102. Mr. Ballard said, "Now ladies and gentlemen, if he can ride a dead horse from here to the river, I'll promise to ride that same dead horse to Dallas. If he can ride a dead faith to baptism, I can ride a dead faith to heaven, and I challenge him on the proposition."

All right, 103 (Elkins' chart #103). This has been up

WARREN'S POSITION ON DEAD FAITH AND ROSS' MISREPRESENTATION THEREOF — 103

WARREN IN THE WARREN-BALLARD DEBATE

WARREN MAKES CLEAR THAT FAITH WHICH IS OBEYING IS ALIVE BEFORE BAPTISM!

knee and suppose that *baptism* is inseparably joined . . . Where do you find that in the Scriptures?—The next verse where he finds that about *repentance* and *faith*.

He said, "Is faith dead before baptism? I answered that a moment ago. He referred to it immediately in his second speech, when I answered it. Look here, (drawing on blackboard: B–R–C–B) here is what I said, here is a man who believes. Certainly his faith is alive before he is baptized- he repents, he confesses Christ, and then he is baptized. But he is *not saved* until this act (referring on blackboard to "B") is completed. Just as we find in the case of the children of Israel marching around Jericho. Here was the city—they marched around the city one day. Was their faith alive? Certainly. They did not yet have the city. Why? They had not done *all* that God told them to do. Certainly Mr. Ballard—mark it down!—a man's faith is alive *before* he is baptized, but just as soon as your faith is alive does not mean you're saved.

ROSS HAS WOEFULLY MISREPRESENTED THOMAS B. WARREN (AND—IN ANOTHER STATEMENT— GARLAND ELKINS)

before, but merely let me note what brother Warren said. Brother Warren said, "Certainly his faith is alive before he is baptized." And it's *incredible* that a man would get up here then and charge the same thing again! Now you reach *your* conclusion.

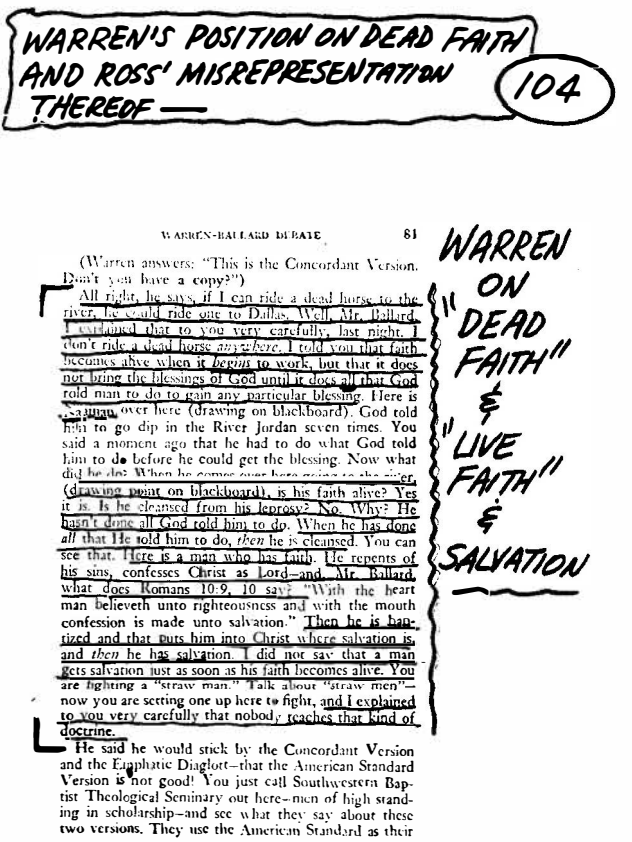
All right, I raise this question. (Elkins referring to chart) Brother Warren says, "Was their faith alive? Certainly. They did not yet have the city" (talking about the walls of Jericho) and then he said "they had not done all that God told them to do. Certainly, Mr. Ballard, mark it down! A man's faith is alive *before* he is baptized. But

just as soon as your faith is alive does not mean you're saved." I wish Mr. Ross would mark this down and pay attention it it!

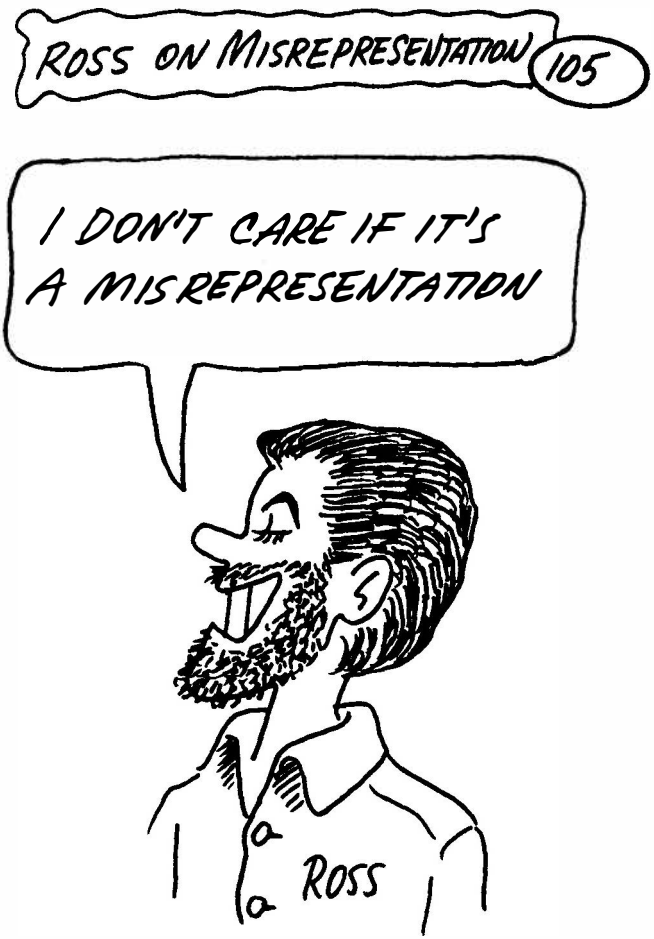
And I'll tell you another thing. When he reads from McGarvey and attributes that to *The Spiritual Sword, you* decide how fair that is. Listen, there's not a man alive, *including Mr. Ross,* who can find where any such statement was ever made in *The Spiritual Sword.* You talk about documentation! Let him produce it!

Well, furthermore, I want to read this on 104 (Elkins' Chart #104). Note on 104 brother Warren says, "All right, he says if I can ride a dead horse to the river, he could ride one to Dallas. Well, Mr. Ballard, I explained to you very carefully last night, I don't ride a dead horse *anywhere.* I told you that faith becomes alive when it *begins* to work, but that it does not bring the blessings of God until it does all . . . (ALL, ALL, "A" DOUBLE "L") . . . that God told man to do to gain any particular blessing." And then he goes down, and he suggests this. I'll just read the rest of it. (Elkins reading from chart 104) "Here is Naaman over here (drawing on blackboard). God told him to go dip in the river Jordan seven times. You said a monent ago he had to do what God told him to do before he could get the blessing. Now what did he do? When he comes over here going to the river . . ." By the way, *every step* his faith is alive all the way, but he didn't get the blessing till he did what he was told to do: Dip seven times! But now note, he raises this, ". . . When he comes over here, going to the river (drawing point on blackboard) is his faith alive?" *Is his faith alive*? Now wouldn't it be incredible for him to get up here and charge brother Warren with believing that faith is dead till baptism? Now listen, you listened to this real well, I know, and I wish he would. "Is his faith alive? Yes it is." "Is his faith alive? *Yes it is*!" "Is his faith alive? *Yes it is.*"

All right, I believe you'll remember that. "Is his faith alive? *Yes* it is." He suggests, (reading from chart 104) "Is he cleansed from his leprosy? No. Why? He hadn't done

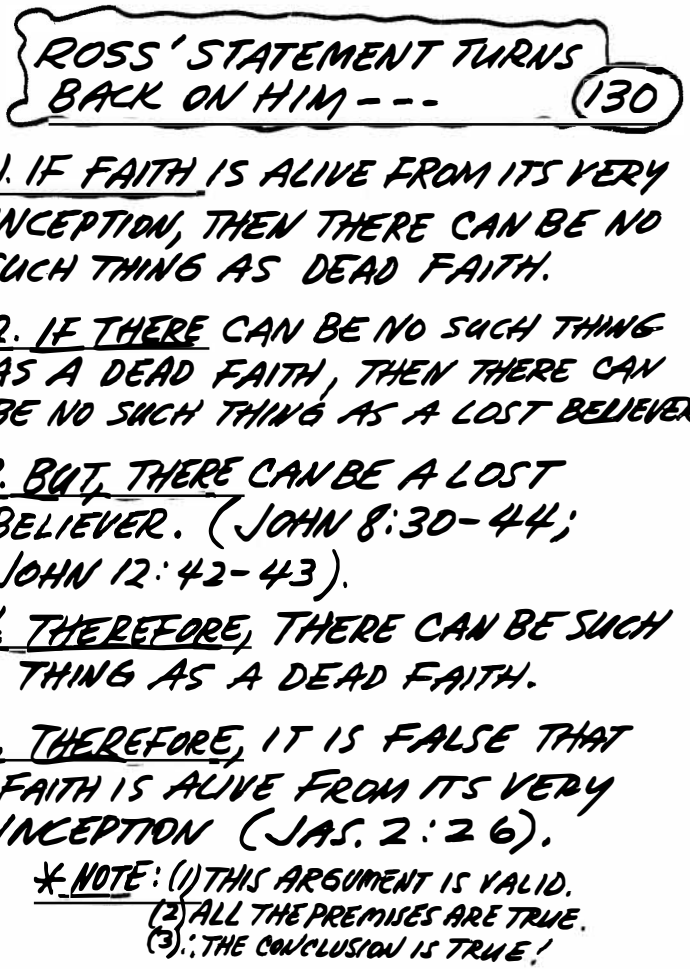


all that God told him to do. When he has done *all* that He told him to do, then he is cleansed. You can see that. Here is a man who has faith, he repents of his sins, confesses Christ as Lord, and Mr. Ballard, what does Romans 10:9, 10 say? "With the heart man believeth unto righteousness and with the mouth confession is made unto salvation." Then he is baptized and that puts him into Christ where salvation is, and *then* . . . (and *then*) . . . he has salvation." It's unfair to misrepresent *anybody.* I would *never* do it *knowingly.* But when a man comes up and does that, you reach your conclusion. I did not say that a man gets salvation *just as his faith*



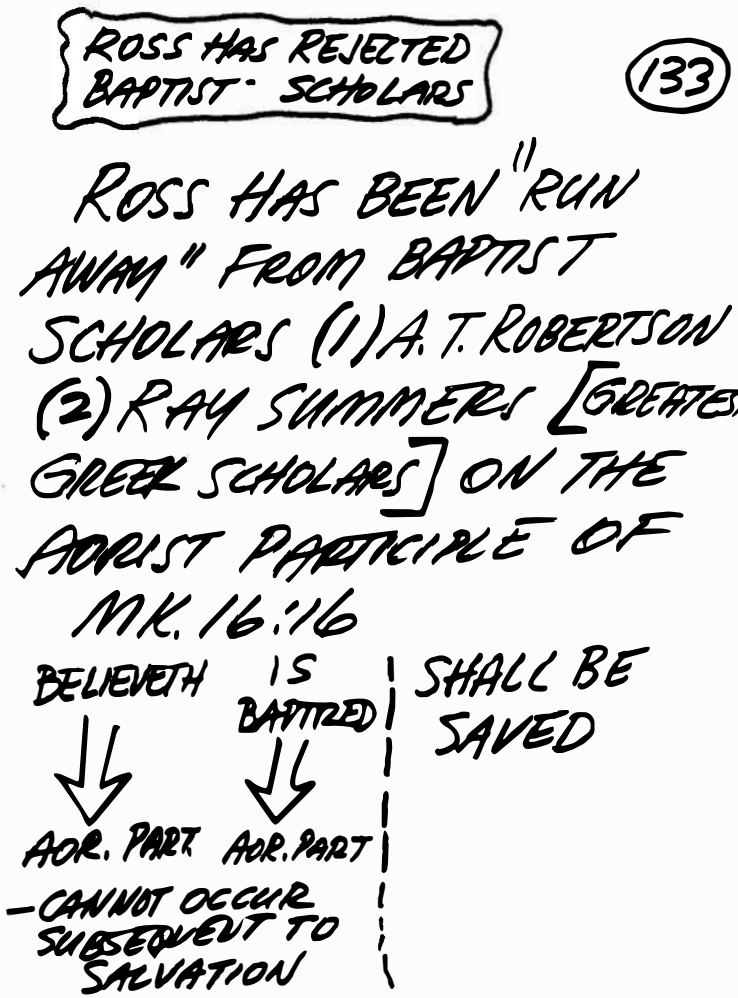
becomes alive! You are fighting a "straw man." What kind of a speaker is it that would fight a "straw man"? "You are fighting a 'straw man,' " so they said. Talk about "straw men." Now you are setting one up here to fight, and I explained to you very carefully that nobody teaches that kind of doctrine.

All right, let's have the next chart. This one is the one I want—105 (Elkins' Chart 105). Ladies and gentlemen, this chart has been before you (referring to chart). I'd like for you to see it. If a man says "I don't care if I misrepre-



sent," what can you expect? I'll leave it to your conclusion.

All right, we'll take the next chart then, Chart 130, (Elkins' Chart #130). Ross' statement turns back on him (referring to chart). (1) If faith is alive from its very inception, then there can be no such thing as a dead faith. (2) If there can be no such thing as a dead faith, then there can be no such thing as a lost believer. (3) But, there can be a lost believer (John 8:30-44, John



12:42-43). (4) Therefore, there can be such a thing as a dead faith. (5) Therefore, it is false that faith is alive from its very inception (Jas. 2:26).

Chart 133. (Elkins' Chart #133). One this chart, note that Ross has rejected Baptist scholars. Ross has been run away from Baptists scholars (1) A.T. Robertson and (2) Ray Summers (these are the greatest Greek scholars and Bogard said about one of those men that he was the



DEFINITION OF "ALONE"

"EXCLUSIVE OF ANYONE OR ANYTHING ELSE; ONLY"

Webster's New Collegiate Dicitonary, p. 32

greatest Greek scholar *ever* to live) on the aorist participle of Mk. 16:16. Now Jesus said, "He that believeth and is baptized", *both* aorist participles. Let this microphone represent the main verb "shall be saved." (Pointing to microphone). All right, who shall be saved? What "he" shall be saved? "He that believeth," (pointing again to left side of microhone) *Aorist participle.* He that believeth *only*? No, "he that believeth *and* is baptized" (pointing to left side of microphone). "Shall be *what*? "Shall be saved." Ladies and gentlemen, *you* are the judge in this matter.

All right, could we have chart 111 (Elkins' Chart #111). Now he tries to make a difference between. "alone" and "only." And in some of the advertisements, by the way, the word "alone" has been left out by these people! Are they afraid to put it in? Are they ashamed of it? Now, listen, the word "alone" is defined as "exclusive of anyone or anything else; only" (Referring to Elkins' Chart #111).

Mr. Merideth: Yes, Mr. Moderator?

Mr. Keenan: He said we left out the word "alone" in the advertisement. Could you tell us what they were?

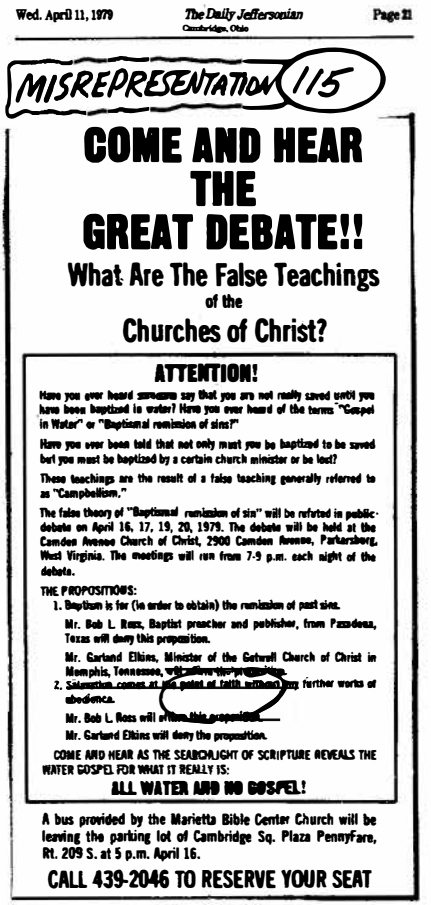
Mr. Elkins (To chart operator): Chart #115. (Audience responds)

Mr. Merideth: The question was—was "alone" left out? At this point there is delay and no answer from Mr. Ross' table as Elkins' chart #115 is placed before the audience.

Mr. Merideth: Did you (to Mr. Keenan) ask where was the "alone" left out in the advertising?

Mr. Keenan: Yes, that's all.

Mr. Merideth: Is it left out in that? (Calling attention



Wed. April 11, 1979 *The Daily Jeffersonian* Page 11
Cambridge, Ohio

MISREPRESENTATION 115

COME AND HEAR THE GREAT DEBATE!!

What Are The False Teachings of the Churches of Christ?

ATTENTION!

Have you ever heard someone say that you are not really saved until you have been baptized in water? Have you ever heard of the terms "Gospel in Water" or "Baptismal remission of sins?"

Have you ever been told that not only must you be baptized to be saved but you must be baptized by a certain church minister or be lost?

These teachings are the result of a false teaching generally referred to as "Campbellism."

The false theory of "Baptismal remission of sin" will be refuted in public debate on April 16, 17, 19, 20, 1979. The debate will be held at the Camden Avenue Church of Christ, 2900 Camden Avenue, Parkersburg, West Virginia. The meetings will run from 7-9 p.m. each night of the debate.

THE PROPOSITIONS:

1. Baptism is for (in order to obtain) the remission of past sins.
   Mr. Bob L. Ross, Baptist preacher and publisher, from Pasadena, Texas will deny this proposition.
   Mr. Garland Elkins, Minister of the Getwell Church of Christ in Memphis, Tennessee, will affirm the proposition.
2. Salvation comes at the point of faith without any further works of obedience.
   Mr. Bob L. Ross will affirm this proposition.
   Mr. Garland Elkins will deny the proposition.

COME AND HEAR AS THE SEARCHLIGHT OF SCRIPTURE REVEALS THE WATER GOSPEL FOR WHAT IT REALLY IS:

ALL WATER AND NO GOSPEL!

A bus provided by the Marietta Bible Center Church will be leaving the parking lot of Cambridge Sq. Plaza PennyFare, Rt. 209 S. at 5 p.m. April 16.

CALL 439-2046 TO RESERVE YOUR SEAT

to Elkins' Chart #115).

Mr. Keenan: Where?

Mr. Merideth: Do you want to read it?

Mr. Keenan: No, where is it?

Mr. Ross: Where is it? Point it out?

Mr. Merideth: Where the pointer is.

Mr. Keenan: Okay, I see it. All right.

Mr. Merideth: Is it left out?

Mr. Keenan: Yes, it's left out but it could be a newspaper misrepresentation. (The audience laughs loudly.)

Mr. Ross: I'd like to speak at this point. This is the first

I've seen of this advertisement and I know myself, I've worked with newspapers, how easy it is to leave anything out. And that doesn't call for any hee-haw laughing. He got up here awhile ago and made a mistake. He acknowledged it. We didn't hee-haw about that. That is a disgrace.

Mr. Merideth: We are trying to treat you nice, Mr. Ross.

Mr. Ross: Well, that's all right. You've answered the question. But there is no need for these people (pointing to audience) to make a hee-haw laugh out of it. It was a newspaper mistake. There's no intent . . . At this point Mr. Ross and Mr. Keenan both try to talk at the same time.

Mr. Keenan: I just want you to know you are implying that we intended to leave the thing out. And another thing, Mr. Ross had no cognizance of it, because we are the ones that put the ads in the paper here before he ever got in town.

Mr. Merideth: Okay. Let Mr. Ross then just tell us when he gets up that he didn't know about it.

Mr. Keenan: All right.

Mr. Merideth: We gave the documentation. Is the point of order settled?

Mr. Ross: Yes.

Mr. Keenan: Yes.

Mr. Merideth: Okay, thank you. Let's proceed.

Mr. Elkins: Ladies and gentlemen, *a newspaper* could leave it out one time. But at the same time, here it is (Holding and opening *another* paper before audience) and let me see whose paper this is. I believe *this* is *Mr. Keenan's* paper. Let's see, it's called *Truth.* Is that your paper (speaking to Keenan)? All right, here is what he suggests. It says: "Familiarize yourself with the issue to be debated—salvation at the point of faith." Where's the word "alone"? Was *that* a *newspaper* error?

Mr. Ross: It's implied in the statement. (Portion of audience laughs).



DEFINITION OF "ALONE"

"EXCLUSIVE OF ANYONE OR ANYTHING ELSE; ONLY"

Webster's New Collegiate Dictionary, p. 32

Mr. Merideth: Mr. Ross, please be quiet from the chair.

Mr. Keenan: Mr. Moderator, the document the man holds in his hands happens to be something I printed up personally and contributed to a pastors' fellowship of about thirty-five men who are nothing but pastors. I don't have to explain to pastors that it's "alone," "only " or otherwise. They know exactly what the propositions are. They understand the debate, and what it was for, and it's made perfectly clear. We know what we believe. I don't have to stand and tell Baptists preachers what they believe. We are all agreed on it.

Mr. Merideth: Okay.

Mr. Merideth: Okay, it was just left out. Right?

Mr. Keenan: That's right—well no, I left it out because . . . (At this point the laughter from the audience made it impossible to hear Mr. Keenan).

Mr. Merideth: Could we ask the audience to please refrain from demonstrating. And I apologize, sir, and *it was left out of* both. Is the point of order over? or settled?

Mr. Keenan: Yes, fine.

Mr. Merideth: All right, thank you.

Mr. Keenan: I just want to make it clear what that document is.

Mr. Merideth: Thank you, thank you. Let's continue.

Mr. Elkins: Ladies and gentlemen, we believe *we can present other evidence* if it's demanded to show it was not left out just here. I'll just leave this to you, unless they want to pursue it.

Now you'll note he tried to make a difference between "only" and "alone." All right. Now "alone"—here's the definition, (referring to Chart #111) "exclusive of anyone

or anything else; *only.*" Webster's New Collegiate Dictionary, pg. 32. Now Mr. Ross said this in the debate with Brother Dobbs, "A fellow tried to get me to sign a proposition affirming that you're saved by faith *only.* That would be affirming something that the Bible *denies.*" This man is affirming, *by his own admission,* something the Bible denies!! No wonder they left it out! (1) Now the word "alone" according to Webster's Dictionary means "only." (2) Mr. Ross says affirming salvation by "faith alone" would be denying the Bible in the Dobbs' debate. (3) But Mr. Ross is affirming in this debate, as I mentioned, "the scriptures teach that salvation comes at the point of faith alone, before and without any further acts of obedience." (4) Thus, Mr. Ross is affirming salvation by faith only. Thus, Mr. Ross admits that he's denying the Bible. And by the way, didn't you feel sorry that he would attack a man like brother Warren for defending the truth of opposing atheism when atheism is rampant in this county?

Mr. Merideth: Yes sir, Mr. Moderator.

Mr. Keenan: Mr. Moderator, number four here (referring to Elkins' Chart #111), Mr. Ross signed a proposition to affirm salvation by faith alone, not only. That word is "only." He did not sign that proposition. Pick it up and read it for yourself.

Mr. Merideth: Yes sir, your point of order is taken. Should read what?

Mr. Keenan: Should read—you don't know what it should read?

Mr. Merideth: Well, tell me you're the one who called the point of order.

Mr. Ross: He says I'm affirming salvation by faith only. Where did I sign to affirm salvation by faith only?

Mr. Merideth: That number four is not a direct quote. It's an implication. That's why it's in parentheses.

Mr. Keenan: He's saying that Bob Ross is affirming salvation by faith only. He's not.

Mr. Ross: He didn't say implication. He didn't say

implication. He said I'm affirming it.

Mr. Merideth: It's not in quotes, Mr. Ross. It's just an inference.

Mr. Ross: It's an implication?

Mr. Merideth: It's an inference, Mr. Ross.

Mr. Ross: All right. Thank you.

Mr. Merideth: All right, point of order over?

Mr. Keenan: Yes.

Mr. Merideth: Thank you. Let's continue.

Mr. Elkins: Ladies and gentlemen, I hope you'll pay strict attention as I continue with my third negative argument regarding the figure of speech called synecdoche.

Mr. Merideth: Yes sir, Mr. Moderator.

Mr. Keenan: According to rule number six of the rules of controvery which we agreed to debate under . . .

Mr. Merideth: Yes sir.

Mr. Keenan: It says the consequences of any doctrine are not to be charged on him who maintains it unless he expressly avows them. In other words, it cannot be implied.

Mr. Merideth: Well, does he deny it?

Mr. Keenan: Certainly he denies it. He never signed it: He signed faith alone.

Mr. Ross: I denied it in my speech a while ago.

Mr. Keenan: Exactly what are we getting at.

Mr. Ross: I told you, you don't know the difference between "alone" and "only."

Mr. Merideth: Mr. Ross, if you would, talk to your moderator. It's hard to talk to two of you.

Mr. Ross: Well, it saves time.

Mr. Merideth: Yes sir, and your point is?

Mr. Keenan: The point is you've violated the rules for order. You can't even apply that thing in there.

Mr. Merideth: All right, you want the word "only" changed to "alone"?

Mr. Keenan: Certainly.

Mr. Merideth: All right.



1. DEFINITION OF "SYNECDOCHE": "A FIGURE OF SPEECH BY WHICH A PART IS PUT FOR THE WHOLE ... OR, THE WHOLE IS PUT FOR THE PART.. ETC.
   (1) COWBOY: "I HAVE TEN HEAD OF CATTLE."
   (2) BIBLE: "ALL THE SOULS OF THE HOUSE OF HOUSE OF JACOB, WHICH CAME INTO EGYPT, WERE THREESCORE AND TEN."

2. (1) ROM. 5:1 — "BY FAITH..." (CF. I JOHN 5:1)
   (2) ACTS 11:18 — "... REPENTANCE UNTO LIFE."
   (3) I JOHN 2:23 — "... HE THAT CONFESSETH THE SON HATH THE FATHER ALSO."
   (4) I JOHN 4:7 — "... EVERYONE THAT LOVETH IS BORN OF GOD..."
   (5) I PET. 3:21 — "WHICH ALSO AFTER A TRUE LIKENESS DOTH NOW SAVE YOU, EVEN BAPTISM..."

3. WHAT WILL ROSS DO IN RESPONSE?
   (1) IF HE DENIES IT, HE FACES ONE DIFFICULTY.
   (2) IF HE ADMITS IT, HE FACES ANOTHER DIFFICULTY.

Mr. Keenan: Lovely.

Mr. Merideth: That's fine.

Mr. Keenan: That's what we signed to debate.

Mr. Merideth: That's fine. Thank you.

Mr. Elkins: Has my time started?

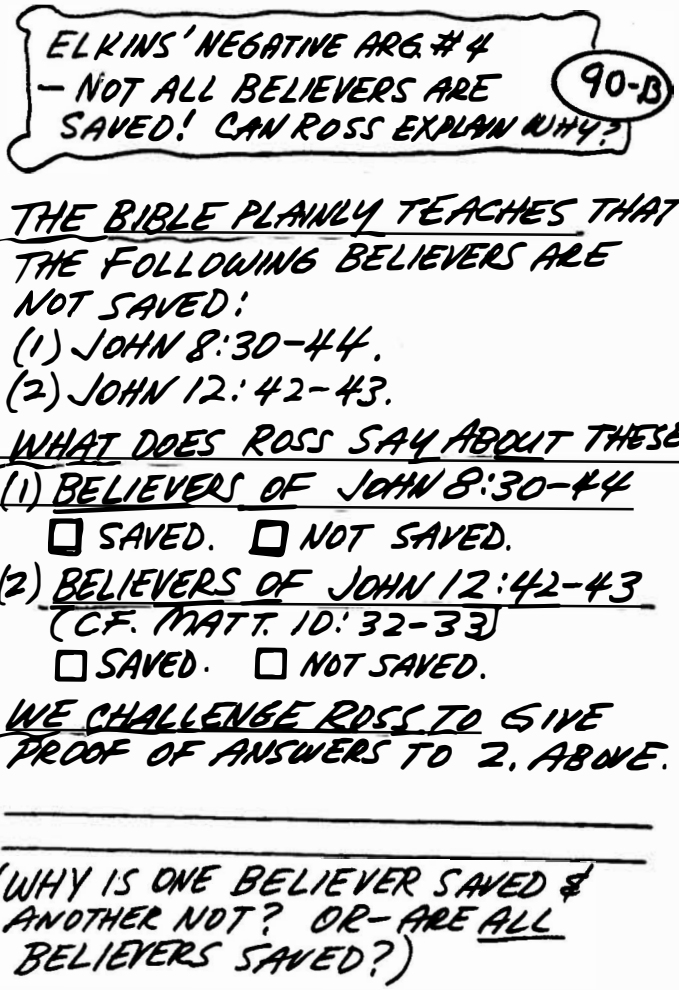
Mr. Merideth: Start now.

Mr. Elkins: Ladies and gentlemen, the dictionary doesn't know the difference between "alone" ond "only" (audience laughs). All right we continue with my negative argument #3. Definition (chart #90—A). 1. Definition of synecdoche: "a figure of speech by which a part is put for the whole or the whole is put for the part, etc."

Illustration: (1) Cowboy: "I have ten head of cattle." (2) Bible: "All the souls of the house of Jacob in Egypt were three score and ten." 2. Rom. 5:1—"by faith" and also 1 John 5:1. (2) Acts 11:18—"repentance unto life." Now *not a word* there said about faith in this one on repentance, but yet at the same time, it's a synecdoche. 1 John 2:23, "He that confesseth the Son hath the Father also." Then 1 John 4:7, "everyone *that loveth".* Not a word specifically said about faith, repentance, confession *or* baptism! But this is where a part is put for a whole. All right, 1 Peter 3:21: "Which also after a true likeness doth now save you, even baptism." Now, what will Ross do in response? (1) If he denies it, he faces one difficulty. (2) If he admits it, he faces another difficulty.

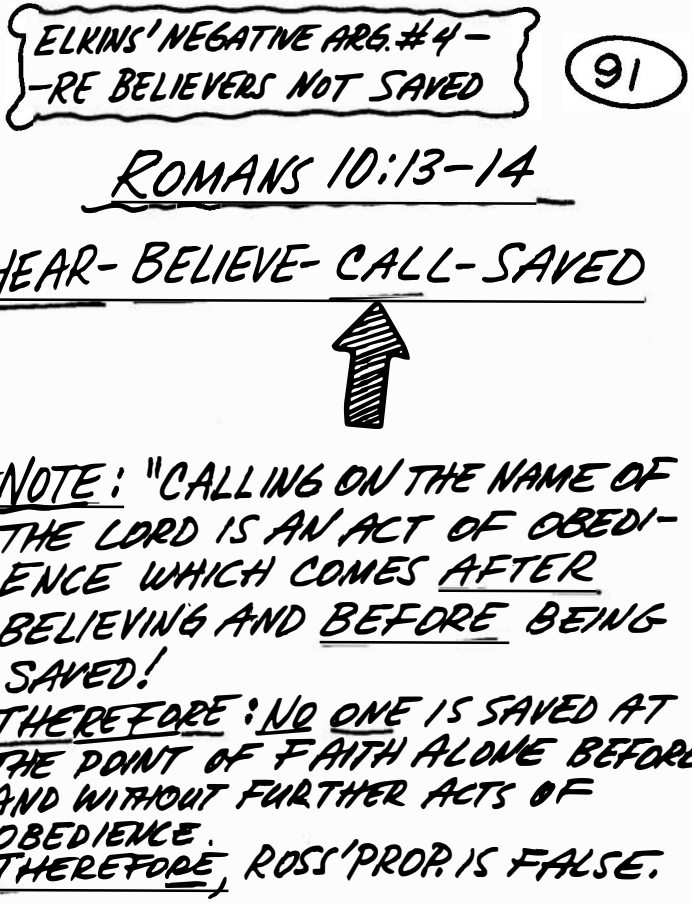
All right, negative argument #4 (Elkins' Chart #90—B). Not all believers are saved. Can Ross explain why? 1. The Bible plainly teaches that the following believers are not saved: (1) John 8:30-44, John 12:42-43. 2. What does Ross say about this? (1) Believers of John 8:30-44, are they saved or lost? He doesn't want to mark boxes (referring to boxes in Chart #90—A). Let's see if he'll do it tonight. He ought to mark some. He needs to. I believe he's obligated to. (2) Believers of John 12:42-43. Matthew who denied of course Christ would not confess him. Jesus said, "If you don't confess me, I will not confess you" (Matthew 10:32-33). Let him tell us now. Let him tell us! Let him *mark* whether these believers in John 12:42-43 are saved *or* not saved! Let him face up to it! *Now, my friends,* let him face up to it! Talk about debating. Listen, I leave it to you as to who's doing the debating.

And then furthermore, (still referring to Chart #90—B) we challenge Ross to give proof of answers to 2. above, (pointing to 3. in Chart #90—B), and I've been doing it before. He can't seem to get around to it, and yet it took him thirteen minutes to get to his affirmative in his first speech! Now why is one believer saved and another not? Or, are *all* believers saved? Let him tell us



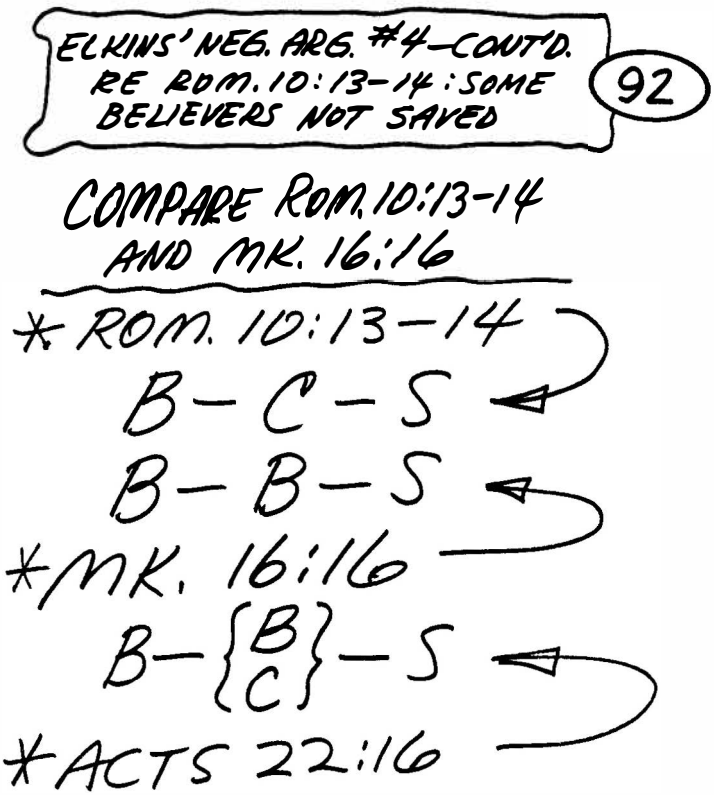
about *that*. Your work's been cut out for you throughout this debate. It really is now.

Negative argument number #4—regarding believers not saved (Elkins' Chart #91). (Rom. 10:13-14). First there comes the hearing. "How then shall they call on him in whom they do not believe, and how shall they believe in him of whom they have not heard, and how shall they hear without a preacher?" All right, so there is hear-



ing, and then Rom. 10:17 goes on further about it, but here 13 and 14 (referring to Chart #91). There is hearing. There is believing. There is calling, and *following* the calling, there is the salvation or they are saved. Now note: calling on the name of the Lord is an act of obedience which comes *after* believing and *before* being saved. Now remember that. Therefore, no one is saved at the point of faith alone, before and without further acts of obedience. Therefore, Ross' proposition is false!

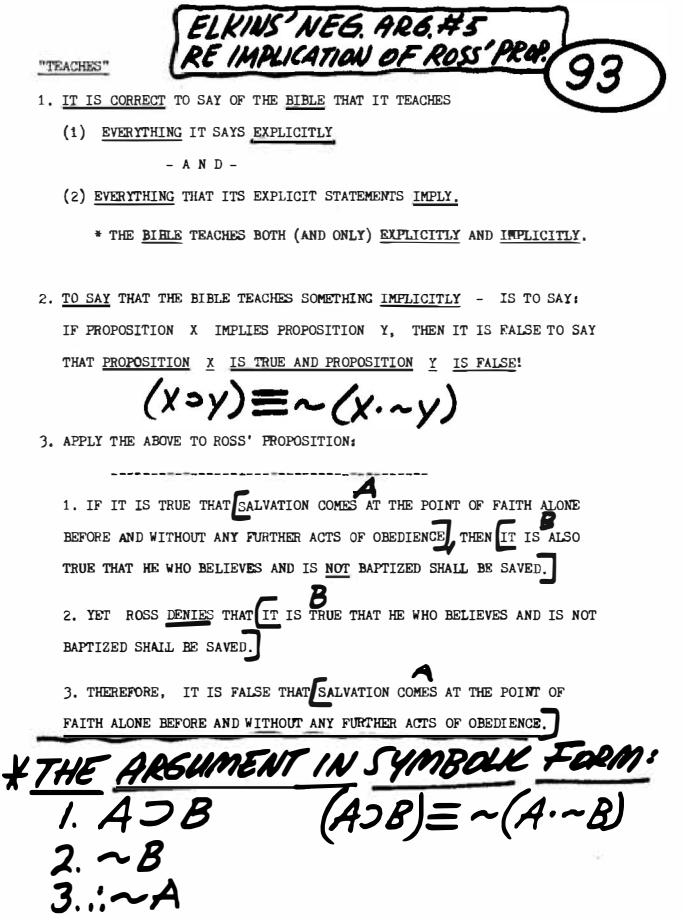
All right, now in regard to this. Argument #4 (Elkins' Chart #92). Compare Rom. 10:13-14 and Mk. 16:16.



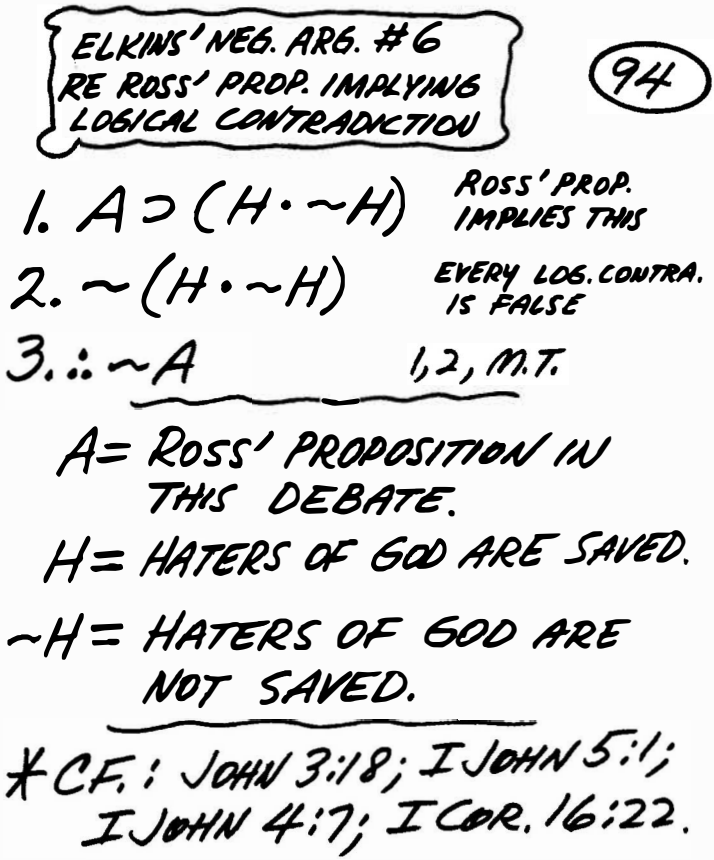
Note Rom. 10:13-14 first: *Believe, call, save.* Mk. 16:16: *believe, baptize save.* Now then Acts 22:16: "And now why tarriest thou, arise and be baptized and wash away thy sins calling on the name of the Lord." Now, friends, you can understand this.

Now then, argument #5 (Elkins' Chart #93). Now it is correct to say of the Bible that it teaches (1) everything it says *explicitly* and (2) everything that its explicit statements *imply.* The Bible teaches both (and only) *explicitly* and *implicitly.* To say that the Bible teaches something implicitly is to say what this symbolism says (referring to symbolism on Chart #93).

It is to say if proposition x implies proposition y, then it



is false to say that proposition x is true and proposition y is false. Now then let's make the application. 1. If it is true that salvation comes at the point of faith alone, before and without any further acts of obedience, then it is also true that he who believes and is not baptized shall be saved. 2. Yet Ross denies that it is true that he who believes and is not baptized shall be saved. 3. Therefore, it is false that salvation comes at the point of faith alone, before and without further acts of obedience.



All right, now let us note this. Notice the sixth argument regarding Ross' proposition implying logical contradictions. (Elkins' Chart #94). All right, number one. Thank you.

ROSS' THIRD AFFIRMATIVE

(Thursday Night)

Start my time. May I have the lights, please? I couldn't resist the comment on this. You see this right here? (points to Elkins' chart). That's about the way Garland's been debating. Now if I asked how many people in this audience could tell me what this meant, there might be a few Ph.D.'s, or students of logic, here that might know. Folks, these are symbols of logic. I've dabbled in the study of it a little bit myself; it's tough. But now, what Garland has said in debate here is about as understandable as that. That's about as good as his debating effort has been.

Now really, I don't think Garland is that bad of a debator. (May I have the light?) But Garland is saddled with trying to answer me, and put up on the board here and read what Mr. Warren has written out for him, and still put in a few comments that he himself comes up with. Now frankly, I could not debate under those circumstances. If this brother were trying to feed me charts and tell me what to say, and notes and all that, I couldn't debate. And I don't believe any man can do a credible job debating when someone's sitting over here, trying to feed him everything.

When I was debating Lynn Trapp, Grover Stevens was doing the same thing with Lynn. And Lynn just got deeper and deeper and deeper into trouble. Finally, he just told Grover, "Grover, be quiet." Now Garland, you need to come to that same conclusion about Tom Warren.

Now, I don't want him to lead me down a little primrose path of these symbols of logic. So I'm not even going to even pay any attention to Tom Warren's charts, that he's writing over here; I'm not debating Tom Warren. Garland is supposed to be following me and he's over here following Warren, because Warren is the brother Logician of the Brotherhood and who could do a better

job than Brother Logician? This is David over here, and I suppose Jonathan is the role that Mr. Elkins assumes for himself in the debate. But he's doing a pitiful job on his own.

Now—and his saying something about my being impressed with Tom Warren and Alan Highers—I've known of Alan Highers since 1955. He's been sending me questions and writing me letters, wanting me to answer this and answer that, and I got Alan to admit one time that there was no scripture for the name of the church. And I've offered a hundred dollars reward ever since that time—it's printed in my book—ever since Alan admitted the church of Christ is not the specified name of the church; I've offered a one hundred dollar reward, and there's no one who has collected it yet, for the scripture. And Alan himself said, "I'd be trying to collect money on something I don't even believe myself." Now I wanted to meet Alan and shake his hand and say, "Alan, you know that one little letter you wrote me, in which you said that—or that article— has been worth a whole lot to the sale of my book on Campbellism down through the years."

But so far as Mr. Warren, I see his picture in *The Spiritual Sword* so often, I have to recognize him. When they have a conference, his picture appears on the conference page about four or five times. And I keep seeing it, and when he showed up, I recognized the man and I said, "Why yes, I recognized your picture." Now did that imply that I was somehow overwhelmed by Mr. Warren? Well, if so, Garland can draw those conclusions.

Now, A. T. Robertson has been brought into this debate, and I know a little bit more about A. T. Robertson than, I think, Garland does, because Robertson is a Baptist. And you let these fellows bait themselves long enough and they finally just get out there and almost put the hook in the jaws themselves. And I want to read you now, A. T. Robertson; he's been harping about Robertson night after night. Listen: "Jesus does not make bap-

tism essential to salvation." This is a comment on Mark 16:16. "Jesus does not make baptism essential to salvation. Condemnation rests on disbelief, not on baptism. So salvation rests on belief. Baptism is merely the picture of the new life, not the means of securing it." Now that's A. T. Robertson, and I let him go on night after night after night; and I did it in this speech because he's got another speech to answer it in, if he wants to comment on A. T. Robertson and prove that he's standing with him. A. T. Robertson was a Baptist. He taught in a Baptist seminary, and there's no way that he's going to line A. T. Robertson up on his side to teach church of Christ heresy on baptismal remission of sins. And I don't see why he tried to pull a trick like that when he knew that I could throw Robertson back at him.

But, I want to give you something out of their writings, since he wants to quote a Baptist. Let me give you something out of their writings. *The Spiritual Sword* of October 1969, the very first issue. This is when the baby was born. This is when the sword came forth from Mr. Warren. He endorses *The Firm Foundation* magazine as being "greatly appreciated by every faithful child of God." Well, I suppose I'm not a faithful child of God because I never did find much in it that was to be appreciated. But here's an article that is appreciated. Now fortunately, the article not only is from *The Firm Foundation* but it is reprinted in *The Gospel Guardian.* You see *The Firm Foundation* is for the orphan home and *The Gospel Guardian* is against the orphan home, and *The Spiritual Sword* here and I think *The Firm Foundation*—do they support *The Herald of Truth?* I don't know where they're standing now since all this division. But at any rate, *The Spiritual Sword* here, all of them together—his endorsing *The Firm Foundation,* the *Gospel Guardian* and reprinting the article *Firm Foundation* being the source of the article—all of them together are going to add weight to this. This article is entitled "A Fresh Look at 'Faith Only.' " It's from *The Firm Founda-*

tion of November 27, 1962. It's written by a man named Brown Kinnard, Jr. He's listed in a book called *Preacher's of Today* on page 234. They have a small "mug shot," or photo, of him here. Here is the man—Brown C. Kinnard, Jr. And also in this same book, Mr. Elkins is listed one page 121. Mr. Meredith is listed on page 280. Mr. Varner is listed on page 425. Mr. Warren is listed on 435, and these are the preachers of today. So all these fellows are in this *Preachers of Today* book and I assume they are of the same faith and order to allow their names and information to be put into this kind of a book.

Now here is what this man, Mr. Kinnard, has to say. I quote: "It is the conviction of this writer and the basic thesis of this article that there is indeed a sense—an important sense—in which justification is through faith alone. . . . We ought at least to recognize the deep element of truth in it for the sake of better communication with our neighbors. . . . When the sinner's response is looked at *as a whole* and the fundamental nature of that response is sought, it is seen that faith is the governing principle however much that response may be analyzed and broken up into component parts. This is the point of view of such a passage as Romans 3:28 and its context and it is from this point of view, and *not from the other,* that the truth of 'faith only' is to be seen." Did you get it? Now listen. "Many Jews of Paul's time sought salvation by this principle through a perfect obedience to the Law, but the principle of works is not tied to the Law as is shown by Paul's reference to the justification of Abraham who lived long before the Law." And this whole article by this man is summed up, I might say, in these words. I quote: "It is not a combination of faith and works for these are opposite principles and cannot mix. Therefore, it is solely by the principle of faith. This is the sense in which 'faith only' is proved. The fact that faith in Christ has a negative side called repentence (turning from sins) and is made effective in the ordinance of baptism, does not overthrow our thesis that faith is the basic and only

principle governing the response to Christ by which a sinner is justified. All meritorious works are excluded. It is by (the principle of) faith alone. This is the classical Protestant meaning of the expression." Then he says, "In the deepest sense, baptism for the remission of sins is justification by (the principle of) faith alone." Can you believe it?

Moderator: Ten minutes.

Mr. Ross: All right. Thank you. "It is our thesis, if our thesis is correct, it has perhaps become clear that there is not so great a gulf between us and some of our religious neighbors on the matter of salvation as we had thought. Can anything be done to bring us closer?" He says, "Actually we have no warrant for calling baptism a work. Not even in James 2:14-26. James is simply not discussing how sinners get right with God, but how the saved ought to live if they want to attain Heaven. This is what justification means in James. The works that he mentions are the good works of the Christian life and these are certainly necessary. Such works flow from and give evidenee of man's right relationship to God, but they do not establish it."

Now I could read you the whole article, but here it is, *Firm Foundation* magazine, by a man that he's in a book with, identified as a preacher of today. And these quotes, by the way, are on page three of the booklet "Salvation By Grace Through Faith." These quotes are to be found in this magazine and you can read them and get the book and verify whether or not I've misrepresented at all. I deny misquoting, misrepresenting, or misapplying anything Tom Warren has ever said in *The Spiritual Sword* and all these quotes that I have quoted are verified in these statements, or these booklets. And I'm not going to go over and over them again. If you get *The Spiritual Sword,* just compare it with what I've had here.

He said, "By implication Ross said he was going to change his attitude; and I'm emphazing that I've had one attitude in this debate throughout. It's true that because

of the manner in which he has debated, Ross has been a little disturbed over here at times and a little disturbed over there at times, because this man has violated the rules and has not debated properly. But Ross always does that, Mr. Elkins, and Ross always will do that, because that's the kind of person Ross is. And Ross is not going to change for your benefit or the benefit of your Ph.D. sitting down here beside you.

He said he (Ross) attacked Brother Warren. I didn't attack Brother Warren. I'm just putting Brother Warren in his place! He ought to leave this man alone and let him put forth an effort on his own to debate! You are hurting this man's reputation as a debator! He gets up here and reads your chart, and you ought to be attacked by somebody for butting in like you do! Certainly.

Now he says here something about McGarvey, as if to disassociate himself from McGarvey: I wish you'd get up here and tell us if you agree with McGarvey or disagree with him. I just wish you would, because McGarvey is greatly more respected than Warren, I'll guarantee you that. And he did a lot more for the church of Christ than Warren, too; I'll guarantee you that.

Now he said, he said—(and I dare him to get the tape and put it on tape up here)—he said, it's false that faith is alive from its very inception. It's on the tape. He said it in his last speech.Mr. Meredith, if you want the reference. He said it's "false" that "faith is alive from its very inception." I want to read you a verse. I had my chart—Larry, will you bring me my charts back up here again, please? I want to put up that chart about 1 John 5. He said it's "false" that "faith is alive at its very inception." See if you can find the one I have, on 1 John 5 and verse 4. Listen, "For whatsoever is born of God, overcometh the world and this is the victory that overcometh the world, even our faith." Now this text is telling you that "faith" is what's "born of God." This man says when God begats that faith, it's "not alive." It's dead. He has God creating a dead faith! And then he has the audacity to say Ross

FAITH IS BORN OF GOD AND IS NOT
"DEAD FAITH"

I JOHN 5:4--"For WHATSOEVER is BORN OF GOD overcometh the world: and this is the victory that overcometh the world, EVEN OUR FAITH."

I JOHN 5:1--"Whosoever BELIEVETH that Jesus is the Christ is BORN OF GOD."

J. D. BAILES: "Faith is really a work, the HIGHEST WORK, for by it man gives himself'"--SS/Jan. '76, p. 35.

ELKINS: Faith is dead "at its inception"-4/19/79.

BUT - Elkins endorses Warren's "dead faith"-till-baptism HERESY--SS/Jan. '76, p. 1.

misrepresented Warren on dead faith. Not in the least. That's it; that's it, right there. Look there: (Ross chart no. 12) 1 John 5:1, and 1 John 5:4. Those verses there; that's it. And he said that when God creates faith in man—or least I'll put it in his own words—he says it's "false" that "faith is alive from its very inception."

Now friends, I assert, just as I did on the tape they played back, *faith is alive from its very inception* because God creates faith in the heart. John 6, verses 27 and 28, "This is the work of God that you believe." Friends, when you believe, you're obeying a command! God commands you to believe. Is it obedience? All right, if it's obedience, is it dead or alive at its beginning? This is the thing that churches of Christ debators have choked on in every debate I've had with them. They want to say that faith before baptism is condemned, because it's dead; and when I give them the passages, they begin to back away and want to explain it away and try to get around it, even deny what they said themselves, just like he did in the Ballard debate, trying to get around the fact that he's committed to preaching that faith before baptism is dead faith, and all that. This is what they choke on be-

cause you bring it right down to it, here's what it is: you've got a person coming down the aisle here to be baptized and, as McGarvey said, without immersion their faith is dead. They're dead. That's what their doctrine comes to. Otherwise, they can't condemn Baptists because of our faith before baptism, you see? They can't use James 2 against us if they admit that our faith is alive before baptism. We've got obedient faith before baptism, but they want to say, "Oh well, your faith is dead until you're baptized." Well, I think you see from his own mouth here, as the scriptures say, "Thou art caught in the snare of your own words," on that.

All right, now he says, there's no difference in the dictionary between *alone* and *only.* Now I want all you mothers to listen to this. A child *alone* . . . a child *alone* and an *only* child. Is there any difference? I have four children. A child *alone* might be Michael, might be Rebecca, but is it the same as an *only* child? Now, you're going to have to get up here, Garland, and admit that the dictionary has several usages of *alone* and *only* and you can't say there's no difference between *only* and *alone.* Look at this. The Bible, and nature, and reason, will prove, I think successfully, the existence of God. The Bible *alone* proves the existence of God. We don't need nature, do we? We don't need reason, do we? Why, the Bible *alone* proves the existence of God. But you know something? The Bible only is not all we have. We have nature. We have reason. We have other things that prove the existence of God. Why, it's absolute ignorance, I think—I would say, about myself—to make such a blanket statement, without any explanation or distinction, that there's no difference between *alone* and *only* in the dictionary. You just remember that illustration. The Bible only will prove the existence of God. (Keenan corrects Ross). The Bible *alone* will prove the existence of God,—thank you, Larry—but the Bible *only,* that's not all that we have. You see? We have nature, we have reason, we have other things.

A RESTORATIONIST on FAITH ALONE

* "Faith alone leaves people children of the devil"
--G. Nichols, SS/April '77, p. 8

* Restorationists believe they have faith alone before baptism.

* Hence, Restorationists are children of the devil at baptism!

THEREFORE - TO QUALIFY FOR RESTORATIONIST BAPTISM, ONE MUST BE A "CHILD OF THE DEVIL" WITH "FAITH ALONE"! See "Spiritual Sword" of 1/74.

Now, let me get back to some of my charts here, if I can get them in order. I want to present them. Look at this.

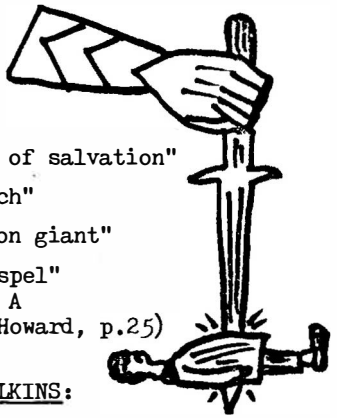
Moderator: Three minutes.

Mr. Ross: All right. "A Restorationist on Faith Alone." (Ross chart no. 15) Faith alone leaves people children of the Devil, according to Gus Nichols in that *Spiritual Sword.* Now Restorationists believe they have faith alone before baptism. Now if he wants to deny that, I'll be glad to change that and say "with the exception of Garland Elkins," right underneath there. Garland, I'll put your name under there and I'll say, "with the exception." But now, when it comes to McGarvey, and Harding, and this *Spiritual Sword* thing, I've got the quotations on it and they're printed in these booklets. But if you want to say . . . I'm not in that, why, we'll put "with the exception of Garland Elkins."

Now, hence Restorationists are children of the Devil at baptism, according to Gus Nichols' logic; because faith alone leaves people children of the devil. Therefore to qualify for Restorationist baptism, one must be a child of the Devil with faith alone.

Now, look at this chart. *The Spiritual Sword.* (Ross chart no. 16). The writers teach Restorers restored the plan of salvation. Restorers restored the church. Alexan-





Writers teach:

* "Restorers" restored "plan of salvation"
* "Restorers" restored "church"
* A. Campbell was "restoration giant"
* A. Campbell "obeyed the gospel"
  ("Is the Church of Christ A Denomination" by V. E. Howard, p.25)

CAMPBELL:	ELKINS:
1. Did not believe "baptism in order to remission" in 1812.	1. Believes "baptism in order to remission"
2. Baptized by Baptist in 1812.	2. Baptist by "Restorationist"
3. Joined Redstone Baptist Association in 1813	3. Joined "Restoration Movement"
4. Never baptized again after he was baptized in 1812.	4. Says one with baptism for "wrong purpose" must be baptized again. SS/April '76, p. 45.

der Campbell was a restoration giant. And then one of them says, in a little booklet we have over here on the church of Christ by V. E. Howard, who's a friend of these fellows—I don't know if he writes for them or not, but anyway he's of their fellowship—"Alexander Campbell obeyed the gospel." Well here's what he did. He did not believe baptism in order to remission of sins in 1813 . . or 1812, but he was baptized by a Baptist in 1812. He joined the Redstone Baptist Association in 1813 and he was never baptized again after he was baptized in 1812. Now look at this. Elkins says one with baptism for the wrong purpose must be baptized again. Can you see that? "Must be baptized again," but Campbell never was; but Elkins says that he restored the church, he re-

stored the plan of salvation, he was a Restoration giant, all this is in *The Spiritual Sword.* Elkins, he believes baptism "in order to" remission. Elkins was baptized by a Restorationist. Elkins joined the Restoration movement and look over here; he didn't do what Campbell did, did he? And Campbell obeyed the truth, obeyed the gospel. Campbell was baptized by a Baptist—didn't believe this doctrine on baptism they teach now.

Timekeeper: Time.

Mr. Ross: Thank you.

ELKINS' THIRD NEGATIVE

(Thursday night)

Gentlemen Moderators, Mr. Ross, ladies and gentlemen, I trust that this last speech of the evening will pass profitably and pleasantly for us all. And I begin by pointing out that what Kinnard said is *wrong!* What Kinnard said is wrong. And I would furthermore suggest this; that I do not believe that brother McGarvey ever held such a view as this man; that a person is saved by faith alone before and without further acts of obedience, but I'll tell you what, if he could prove that, I wouldn't agree with McGarvey.

In the next place I would suggest this. On Mk. 16:16 he brought up A. T. Robertson. You know it took a long time in this debate to ever get him to say anything about Robertson. Robertson speaks in that passage in commenting on that passage there as a *Baptist* theologian, but bear in mind, my friends, when Robertson speaks as a Greek scholar, he speaks (and I've mentioned it night after night) on the role of the aorist participle. Now note that in Robertson's comments on Mk. 16:16, he completely ignores the fact that both believeth and is baptized are aorist participles. Now according to Robertson himself (and I read that several times in earlier nights) that both believeth and is baptized are aorist participles. Let this be on this side (referring to left side of microphone). That's where the Bible puts it. He that believeth and is baptized (pointing to left side of microphone)—let the mike represent salvation—shall be saved. What did he say about that? Listen, he is as afraid of that as he knows how to be. He's not about to deal with that! I wish he would. I wish he would. Now then, Robertson points out that aorist participles come *before,* that these aorist participles *always* come *before* Salvation. Why won't you deal with that, Bob? Why don't you deal with that? I know you heard it. I know you know.

Now then, Chart 110 (Elkins' Chart No. 110) Ladies



TWENTY-EIGHT BAPTIST DENOMINATIONS

American Baptist Churches in the U.S.A.
Southern Baptist Convention
Negro Baptists
American Baptist Association
Baptist Bible Fellowship, International
Baptist General Conference
Baptist Missionary Association of America
Bethel Ministerial Association
Central Baptist Association
Christian Unity Baptist Association
Conservative Baptist Association of America
Duck River (and Kindred) Associations of Baptists (Baptist Church of Christ)
Free Will Baptists
General Baptists
General Association of Regular Baptist Churches
General Conference of the Evangelical Baptist Church, Inc.
General Six-Principle Baptists
Landmark Baptists
National Baptist Evangelical Life and Soul Saving Assembly of the U.S.A.
National Primitive Baptist Convention of the U.S.A.
North American Baptist General Conference
Primitive Baptists
Separate Baptists in Christ
Seventh Day Baptists
Seventh Day Baptists (German, 1728)
Two-Seed-in-the-Spirit Predestinarian Baptists
United Baptists
United Free Will Baptist Church

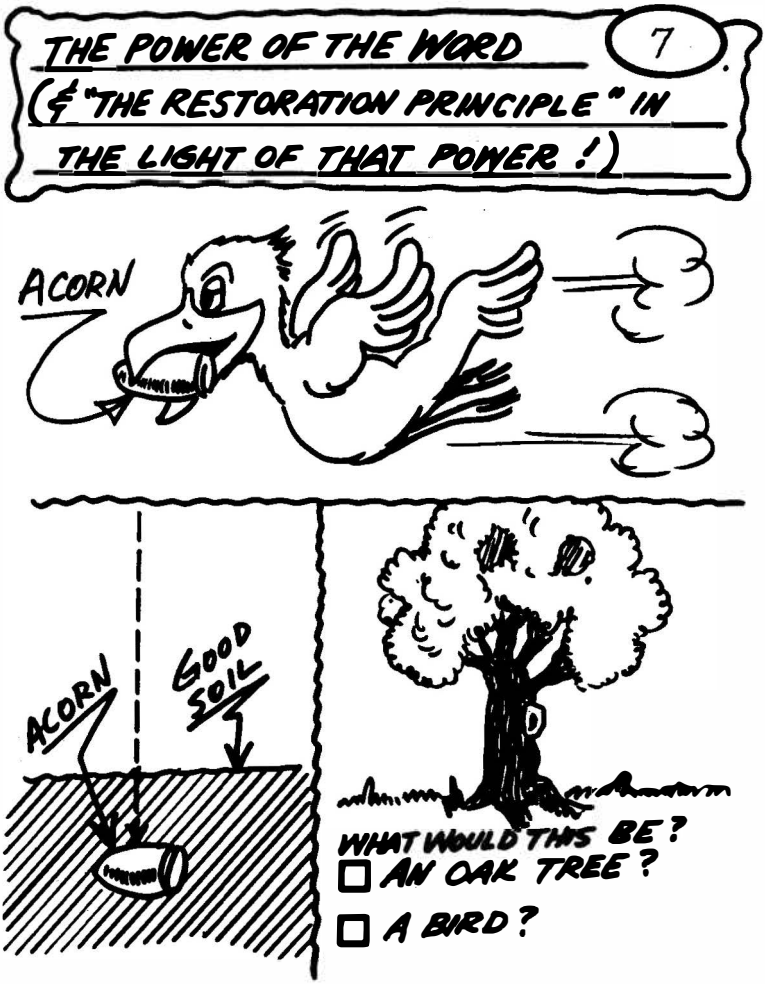
*Where does Ross go on this list?

and gentlemen, he talks about division. There is likely not a religious group in this world as much divided as the Baptists. There are *twenty-eight* Baptist denominations! Now, not twenty-eight divisions within one denomination but twenty-eight Baptist denominations and within them, there are literally *scores* of them! And he has the audacity to talk about division among God's people. There was division in the first century. Sometimes there's division today. That *does not* prove that twenty-eight Baptist denominations, *none of which* can go back of 1607 according to their *own* historians! By the way, let

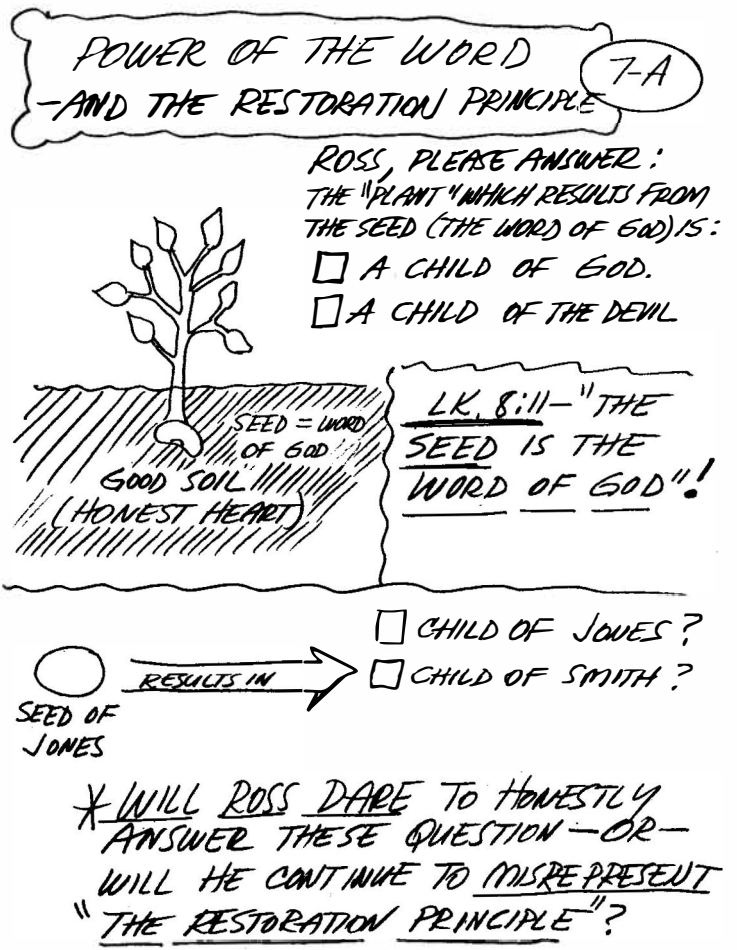
him challenge that if he wants to. If he wants the location, I can produce it. All right now, you just note that. Now *which kind* of a Baptist (referring to chart no. 110)? Where does Ross belong? I wonder. I've almost decided that he may be a "Rossite" and doesn't have anybody else following him! But how many are there? I wonder where his moderator stands? But listen, let him identify. That's what I'm asking.

All right, chart #7 (Elkins' Chart #7). The power of the Word and the Restoration principle and the light of that power. Listen, I presented that a few nights ago and it has tormented him to no end! He tried to pervert it by claiming that brother Warren was the bird, and I was the acorn, and he dropped me into the baptistry. He *knew* that according to Lk. 8:11, and I quoted it time and again, where Jesus said, "Now the parable is this: the seed is the Word of God." That's Bible! He comes up here and tries to make such illustrations and divert the attention, and so on, as I just mentioned. Now then, if a blackbird (referring to Elkins' Chart #7) drops a good acorn into good soil (Jesus said the good and honest heart is the good soil Lk. 8:15)—Now tell us, Mr. Ross, what would this be? Would this produce an oak tree or a bird? He's afraid of it! *I challenge him! I beg him! I implore him to do it!* Let him deal with it. Let him tell us, would this produce an oak tree or a bird? He is afraid to say, apparently.

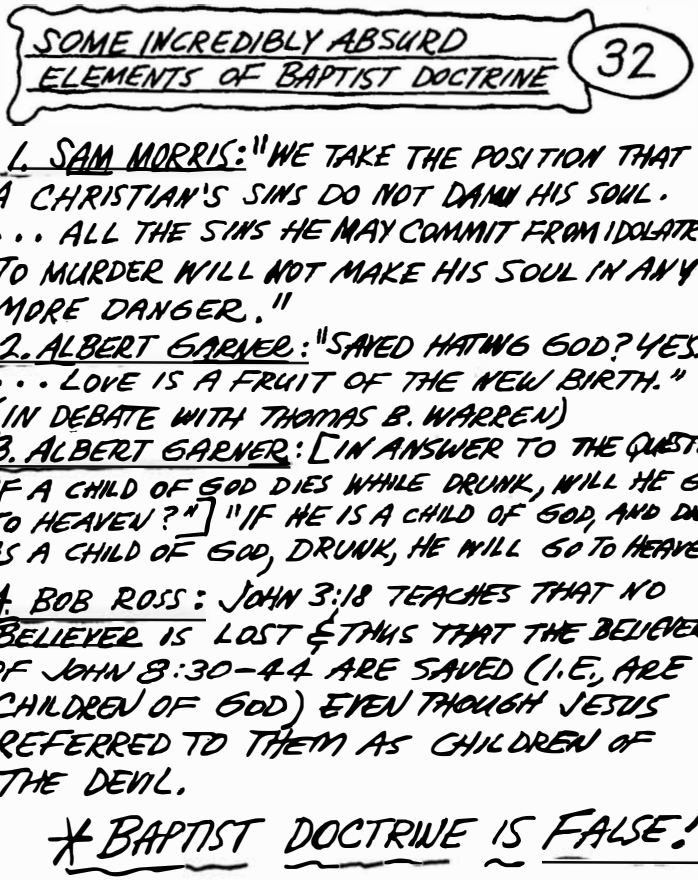
All right, the "power chart" 7-A (Elkins' Chart 7-A). The power of the Word and the Restoration principle. Now Ross, Mr. Ross, please answer. The plant which results from the seed, which is the Word of God, is: a child of God or a child of the Devil? Why doesn't he deal with these things? Now when the seed, the Word of God, falls into good and honest hearts, good soil, what will it produce? The seed is the Word of God (Lk. 8:11). All right, now then, let's note this: does the seed of Jones results in a child of Jones or a child of Smith? Now listen, he could deal with all this, at least *try to.* He can't



deal with it without giving up his doctrine. He could *try* to deal with them, and it wouldn't take him long. But listen, it took him thirteen minutes to get to his first argument in his first speech! He's not about to deal with these things. Will Ross dare to honestly answer these questions? Or will he continue to misrepresent the restoration principle? I say again, I have never met a man who misrepresented the truth of God on these particular matters as much.



Now then, the next chart, and I believe that's chart thirty-something, isn't it? (Elkins' chart #32) You know he reads all of these statements from people in the church of Christ, but I'll tell you one thing, he shys away like he's "gun shy" on these statements from Sam Morris and those people. Now look (referring to chart) some incredible, absurd elements of Baptist doctrine. What did he say the other night when I presented that? He said, "Oh well, this was taken out of context." But by the way,



those preachers (those who are still alive) who said those statements *would* defend, and *do* defend, those statements! Mr. Hoyt Chastain and Alan Highers had a debate last year in Pascagoula, Mississippi, and Alan Highers asked him the question: If a man, who he (Mr. Chastain) claimed to be saved, left his wife, ran off with a sixteen year old girl, committed adultery with her, died in adultery, would he go to Heaven? Mr. Chastain said, "*Certainly.*" You deny it. I have the tape. Listen, that's *pure Baptist doctrine!* There are many good Baptist people who do not realize that. And there's some people who

will get out of the Baptist church, in my judgement, after this debate.

Well then, furthermore, note this (referring to Chart #32). Here's what Sam Morris said, "We take the position that a Christian's sins do not damn his soul. . . ." And then as he mentioned the dot, dot, dot. Everybody understands, of course, what that means. "All the sins he may commit (note that: all the sins he may commit) from idolatry to murder, will not make his soul in any more danger." By the way, I mentioned a few nights ago that if you would affirm that I would deny it. He's been as silent as a mouse. This one Sam Morris' proposition. Sam (pointing to the chart) Morris' proposition, where he said *all the sins* (you let that be your proposition and affirm it and I will deny it)—"All the sins he may commit from idolatry to murder will not make his soul in any more danger."

(At this point, Mr. Ross' table interrupts)

Mr. Keenan: Mr. Ross says he will defend Mr. Sam Morris' tract against the misrepresentation that he has there (pointing to the chart) in a debate.

Mr. Ross: The dot, dot, dot part (continuing to refer to Elkins' Chart #32).

Mr. Merideth: Is that a point of order?

Mr. Keenan: Yes.

Mr. Ross: No I'm just answering him in his request to debate on that.

Mr. Merideth: That's not a point of order. If you want a challenge-issue a challenge later.

Mr. Keenan: He ask for a response to it.

Mr. Merideth: That's not a point of order. If you want to accept a challenge afterward, fine.

Mr. Ross: We apologize.

Mr. Merideth: Thank you. Let's continue.

Mr. Elkins: Ladies and gentlemen, we are making progress—an apology (portion of audience laughs). Listen, the "dot, dot, dot" doesn't help him any. But I tell you, the part of the tract that gets to the very *meat of the*

bone, the meat of the matter, is the statement that by Sam Morris, that all the sins—(he can have the whole tract in our discussion if he wants to, but we need propositions)—"all the sins he may commit from idolatry to murder will not make his soul in any more danger of Hell!" Bob L. Ross signs it. *I* will deny it!

We'll see how badly he wants to debate. Let him decide how badly he wants to debate. Albert Garner in debate with brother Thomas B. Warren referring to Elkins' Chart #32. One of the reasons brother Thomas B. Warren torments some of these men before their time, figuratively speaking, is they know his ability. Listen, the man who has the football is the man who has attack! Why is this man misrepresented (referring to brother Warren)? And listen, ladies and gentlemen, I didn't know that brother Warren was coming with me till a few days ago, but I'll tell you what: I'm glad he is here, and furthermore I would have done it without him, but I'm glad he is here because of the fact that he knows the truth *so well.* And I'll tell you, Mr. Ross, you get all your Baptist brethren, call all the seminaries anywhere you want, any number you want, they cannot help you one whit! Now then, Mr. Morris said, "All the sins he may commit from idolatry to murder will not make his soul in any more danger." Now Albert Garner said, "Saved hating God? Yes!" "Saved hating God? Yes!" "Saved hating God?" Doesn't that make cold chills run all over you? "Saved hating God? Yes." According to Mr. Garner, a man can raise a fist in the sight of God, he can literally hate God, and he says you're saved! Listen, there are honest Baptist people here tonight who do not believe that, and I think some of them will get out of it. "Saved hating God? Yes. . . . Love is a fruit of the new birth." (In debate with Thomas B. Warren).

Albert Garner also said in answer to the question—(by the way, we have it if he doubts it; we can show what we are talking about. We have it.)—in answer to the question "If a child of God dies while drunk, will he go to

Heaven?" All right note: he said if he is a child of God, and dies as a child of God drunk, he will go to Heaven. My first cousin, a very reputable and respected man, was killed just a few days ago by a drunk person. So badly was he mangled, I will not describe it. Now this man says (Mr. Garner said) that if that person was a child of God, they could kill my relative and go on to Heaven! Now ladies and gentlemen, he's made some remarks about my complimenting you for being intelligent, but you are intelligent, and I'll leave it there.

All right, now what about Bob Ross? On John 3:18 he teaches that no believer is lost, and thus that the believers of John 8:30—are saved. By the way, in verse 44, he said, "Ye are of your father the Devil." You're of your father the Devil! Well, my friends, no wonder this man cannot control himself at times. No wonder a man becomes so upset and, as the expression is, "hot and bothered." If I taught such a doctrine, I think it would be hard for me to control myself too!

All right, the point of it is this: He teaches that the believers of John 8:30-44 are saved, that is they are children of God, even though Jesus referred to them as children of the Devil. Baptist doctrine is false! Baptist doctrine is false.

Now then, on 1 John 5:4. I mentioned 1 John 5:4 does not teach faith is alive from its very inception. 1 John 5:1 does not say that faith is active from its very inception. Question: Which comes first, Mr. Ross—Faith or love? Listen, ladies and gentlemen. This debate will likely end, I hope it doesn't without this happening, but it will very likely end without this man ever telling us which comes first, faith or love. If he says since he claims that a man is born at the point of love, if he says then before faith, he has people born before they ever believe God. But the Bible says in Hebrews 11:6, "But without faith, it is impossible to please him, for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." While on the other hand, if he has

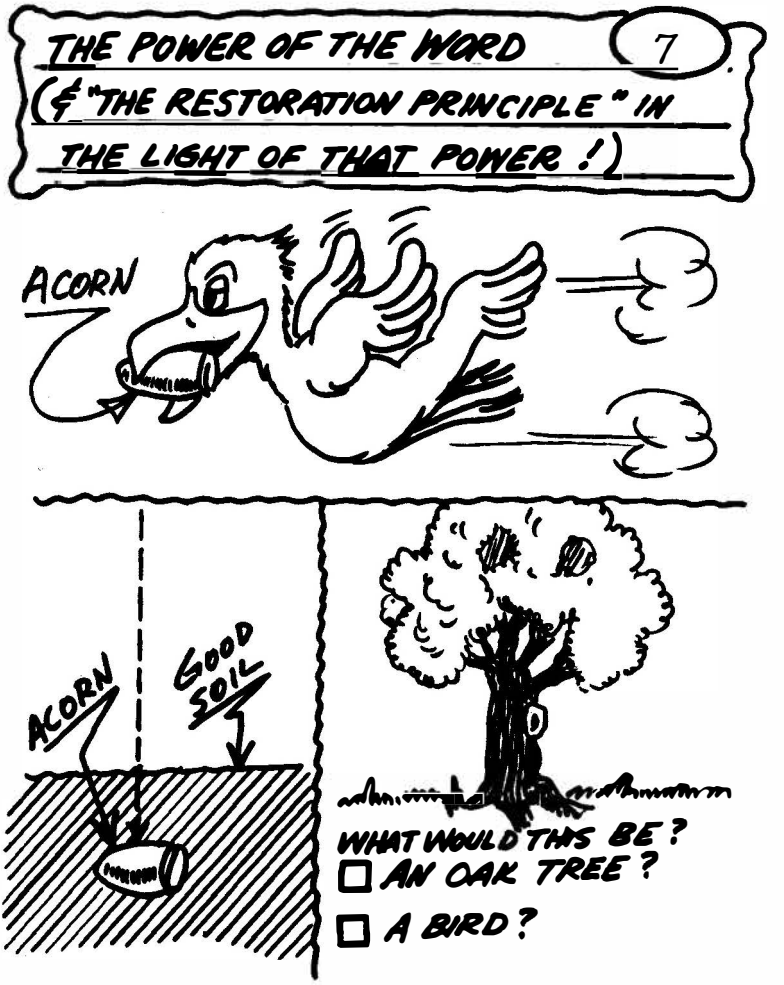
him saved at the point of faith, faith alone, then he has him saved and not even loving God.

All right, question: Which comes first, faith or love? (1) If faith is first, then one is saved, as Albert Garner said, while hating God. (2) If love is first, then given his argument on 1 John 4:1, one is born again before faith. Listen, my friends, no man alive can defend this doctrine! Now listen, the first night I said that he might be the champion debator, or *was* the champion debator perhaps. I thought he might be. But I'll tell you what—I've learned he's not the champion debator, but all the problem is not within the man. It's within his doctrine. It's within his doctrine. The man does not live, and I say this kindly, because I love his soul. I say this kindly because I know that there is not a man alive who can defend this doctrine!

Now he talks about *The Spiritual Sword* and that kind of thing. Now I want you to know what he did in regard to this matter. He says (here's brother Robert Taylor's statement for example)—"A faith that is not perfected by works," (and this is on his little booklet, page 24, Mr. Ross'),—"A faith that is not perfected by works of obedience is a dead faith, a barren faith, a faith that will not save man from anything except going to Heaven." Now why does he want to throw in baptism and claim every time he finds this word "obedience" that these men are saying baptism? You know there were people in our Lord's day who perverted his words. There were people who perverted the word and listen, and Mr. Ross ought to get this point very well, in 2 Peter 3:15-16 Paul said, among other things, "There are those who twist the scriptures," but note this and this is so sad: "unto their own destruction." Now Bob, actually, Paul talked about those who opposed themselves. "We'll allow the audience to decide who does that. But my friends, I am sorry for people who oppose themselves. I pray that he may be spared, that he may come to the knowledge of the truth.

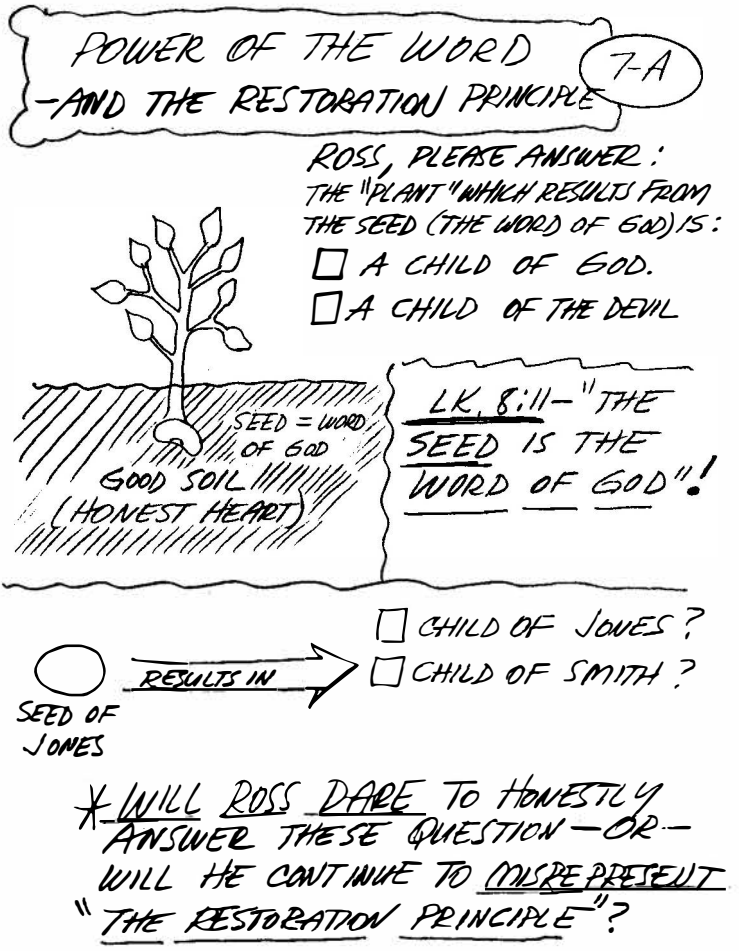
Then brother Connally said, "Faith unexpressed is a dead faith." Well, of course, I've gone over that time and time again; That faith must of course be alive before baptism, but it requires faith, repentance, confession, and baptism before one is saved! Listen, all of these good gospel preachers believe exactly the same thing. Brother Thomas B. Warren said, "A dead faith is as powerless as a corpse, but a faith which has not led *to obedience* is a dead faith!" Why does he want to throw—why does he want to then substitute baptism as if that's what's intended? Let him say what he intends. "A dead faith is as powerless as a corpse, but a faith which has not led to obedience is yet a dead faith." (James 2:24-26). And so, therefore, you see—he is simply a great misrepresenter, a great mutilator, and perverter of God's Word. And I think he should remember Galatians 1:8-9. "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As I said before, so say I now again, if any man preach any other gospel unto you than that ye have received, or that I preached unto you, let him be accursed." And so in 2 John 9-11, "Whosoever transgresseth and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you and receive not his doctrine, receive him not into your house, neither bid him Godspeed, for he that biddeth him Godspeed is partaker of his evil deeds."

I would like to have chart #7 number and then again 7-A. (Elkins' chart #7)—I want you to see, ladies and gentlemen, this restoration principle in the light of that power. If a blackbird were to find the only good acorn with the germ of life in it, were to fly across the soil, drop that, it becomes covered, rain and sun—(whatever's needed to make one grow, an acorn grow)—then comes, what will it produce? It falls into good soil, what would this be? Would this produce an oak tree or would it produce a bird? Listen, there are little four and five year old



children in this audience that know that *it would produce after its* kind! It wouldn't produce a black bird! It would produce an oak. Now then, if Paul dropped the seed, in the good and honest heart, it would produce a Christian. If Alexander Campbell did so; It's not according to the one who drops it. The power is in the seed.

All right, the next Chart. Let us note then, this chart which I went over a little while ago, and I just want you



to look at it, because I want to get to another chart that we have that follows it. I believe we have another one there that follows it. All right. Thirty seconds. In that case, ladies and gentlemen, have a good night's sleep. It's been a joy to be with you tonight. May the Lord bless and keep you until we meet again. Tomorrow evening, the Lord willing, we shall continue this discussion. Bring someone with you, if at all possible. Thank you so much, ladies and gentlemen.

Mr. Varner: We just have two or three announcements, very briefly, please. We express our appreciation for your coming this evening, joining with us. We encourage you to return tomorrow evening. Be with us as we conclude this debate. We remind you of the literature room in 112. You will want to go there and obtain free copies of the literature room in 112. You will want to got there and obtain free copies of the literature of Mr. Ross. Mr. Keenan has some for sale. Mr. Ross has some for sale. Mr. Elkins has some free literature. Also, we encourage you to consider purchasing the book. We feel that the book will include and have some things that will be of great value in years to come concerning this debate. Thank you again for coming. Please return and be with us.

ROSS' FIRST AFFIRMATIVE

(Friday Night)

OPENING REMARKS

Mr. Keenan: Mr. Elkins, Mr. Moderator, Mr. Ross, ladies and gentlemen; we welcome you to the last, and final, night of the four day debate here at the Camden Church of Christ. We want to welcome any new folks who are with us and I'd like to take this time to share some instructions.

First of all, I made the same mistake last night that Mr. Varner made on the first night: I forgot to remind you that at the end of the debate, there will be a closing remarks, or statements, and these Mr. Varner has tonight; and we'd appreciate it, when the debate is finished, if you would, remain seated, in all due respect to the speaker, allow Mr. Varner to come to the platform. We discourage the use of tape recorders because the session is being taped. Also we discourage noise or other distractions, again, in respect to the speakers.

There's a literature room in Room 112 and free materials are there from Mr. Elkins, and don't forget the book order forms that they've made available for the ordering of the book in hardback. Mr. Ross has some literature on a table in the back, the booklet for this proposition, the last proposition of the debate; and also one on the previous proposition, is still back there. We have both copies and they are free if you'd like to have a copy. If you haven't been here before and received your copy, you may to that room and do so.

There's also a new item there tonight, the questions which Mr. Ross has submitted to Mr. Elkins, and which will be dealt within Mr. Ross' first speech, are back there, free for the taking, so that you and the audience can have a free copy of them and know the nature of the questions which Mr. Ross has asked. These are also in Room 112. Cassette tapes of this debate will be available. There will

be eight ninety-minute cassettes; the price will be fourteen dollars. There are cards in Room 112 if you'd like to order those. Allow three weeks for delivery. If you want to have them mailed to you, then we simply ask that you fill out the card with your correct mailing address and add fifty cents for handling and postage. And again allow three weeks for delivery.

Mr. Ross will start the debate tonight, with the affirmative position, and the proposition tonight: "The scriptures teach that salvation comes at the point of faith alone before and without any further acts of obedience." Mr. Ross will affirm, so I turn it now over to Mr. Ross.

ROSS' FIRST AFFIRMATIVE

Thank you, Brother Larry. Brother Elkins, Brother Merideth, it's good to be back here this evening to continue the debate for the last night. And I always like to remind people, if you have the patience and endurance that sometimes these debates put upon all of us, please stay until the last speech is over, and even through Mr. Varner's closing remarks, because I don't really think the debate is completed until it's completely well-rounded that way. And sometimes a person, if he is on the opposite side of the fence, and the speaker's going to be speaking that he doesn't agree with, then he is going to say, "Well, I'm just going to get up and leave." I don't think that's very courteous; and since the Baptists tonight are on the opposite side of the fence, and Mr. Elkins will be speaking last, I hope that all of you, unless there's some reason you have to leave, I hope you'll stay here and listen to him to the end; because if you're not here for the purpose of investigation, and to put things out on the line to be tested, then you should not be here for any reason. That's why we're here; to try to be honest, to try to open, and even though these clashes exist, I think that—well, if the truth, (I've heard this illustration) if the truth is rubbed, it will only shine the brighter; and I hope that one, or, it could be possible that we're both wrong—but I

don't know about both of us being right, but I'm sure that if we're rubbing the truth of the Bible, the Bible will stand on its own. I know that. So please observe that courtesy to the closing speaker.

Now, a mention was made last night about the advertisement in the newspaper, the word "alone" being left out. Well, let me make it clear again, about Baptists' position on salvation by faith. The Baptists' position on salvation by faith, whether we use the word "alone," whether we use the word "faith" or whether we use the word "salvation," it's always "salvation by grace through faith alone." If I say I'm "saved," I mean I'm saved by "faith alone." If I say I'm "saved by faith," I mean I'm saved by "faith alone." So we don't shy around the word. It's just an inadvertence, or some unexplainable mistake, that might leave it out—because it *was written into the proposition.* But so far as *my* knowledge was concerned, I signed and only saw one thing, and that was the proposition that I returned and the word "alone" *was in it.* Now what appears in the newspaper reflects nothing that *I* had anything to do with. And I certainly wouldn't sign a proposition that had a word in it to debate and then think that I could leave it out of a newspaper ad, or something, and sneak by with it. Why, I debate and I catch those things, and if they're of any signficance, I try to use them.

Now, he put up a chart last evening about Sam Morris and a quote from Sam Morris. I just really wonder if the man has the original tract, or paper, that Sam Morris is quoted from. I'll not hold him responsible if he doesn't, because actually Sam Morris is not on the proposition in this debate. But, one time I called for it, or it was volunteered to me, or something, and I got it. And I read it and I found out that all this quoting of Sam Morris I've been hearing for years was a complete *distortion.* It's lifted completely out-of-context, and I want to read you just a little bit so that you'll see it: "Do you mean to say it doesn't make any difference how a man lives? No. I do

not mean to say anything of the sort. It does make a difference how he lives, but that difference relates to his fellowship with God, his prayers, his conscience, his joy, his influence, his Heavenly rewards, not to the salvation of his soul. The human soul is damned not by sins but by sin, one sin, the sin of distrust or disbelief in Christ."

Now friends, if you don't have Jesus Christ as your Savior, you're not going to be any worse off if you're a drunkard, or a harlot, or an adulteress, so far as hell's concerned, are you? I mean, you don't have to be a drunkard, and a harlot, and a thief, to go to hell; all it takes is to be an *unbeliever.* Now that's what Sam Morris is saying in this little booklet right here, and he lifted out the part and put "dot, dot, dot." Now Garland, if you want to defend, or if you want me to defend what's said in this tract here, I'll be glad to do that; but I don't want to defend something where the "dot, dot, dot" leaves out something that's significant to the understanding of a Baptist preacher's position on this doctrine. Now that's how we are quoted, though, from time to time, and that's why a lot of people think that we are so far off base about things. They just put these representations on us that are misrepresentations.

Now the questions I submitted to Mr. Elkins before the debate, according to the agreement, and they're available in Room 112, let's go over those right quickly. Number one—"If faith before baptism is alive, as you asserted on Thursday night,"—now he's departed, in this question or position, from historic Restorationism, but we appreciate that, but inasmuch as he said that "faith before baptism is alive, as you asserted on Thursday night"—"at what point did faith before baptism become alive?" Number two—"is the faith which obeys the *command* to 'believe' *alive* or *dead* when it *obeys* that command?" Number three "does James chapter two condemn the faith which *obeys* the command to "believe" *before* any other act of obedience (including *Repentence* and *Confession*)? Number four—"if faith is not alive at

its earliest inception, does James chapter two condemn faith at its earliest inception?" Number five—"does God *command* men to have a dead faith at faith's earliest inception?"

Now we'll let him answer those, and then I will make some comments with regard to the answers that he might make, because I have finally driven him back to the place where that all Restorationist preachers ultimately go shipwrecked. And thats on the doctrine of faith before baptism. I've seen it happen in practically every debate I've had. They shipwreck on the subject of faith before baptism. They have to either give up James chapter two, as having no reference to faith before baptism, or they have to choke to death on the fact that they preach a dead faith before baptism. Now either horn they take, they're going to choke to death on the matter of faith before baptism.

Now, open the little *Salvation by Grace* booklet which was passed out last night, or excuse me, that was made available last night, and turn to page nine and I'll continue my affirmative from the material here, beginning at the top of the page. And I'm repeating an argument that was presented last night but, so far as I could detect, Mr. Elkins would not touch side, top nor bottom. My first affirmative argument is that all the promises as to the initial blessings and salvation are made to true and living faith.

There are no promises to "faith only," or to "dead faith," or faith like the devils have, or to a faith which is not an obedient faith; but promises are made to true faith and trust in Jesus Christ. The entire book of John was written to motivate faith in Christ. The quote I have here, John 20:31: "But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name."

Now this book is filled with verses which teach that the initial salvation, or spiritual life at its origin, comes at the point of obedient faith. Mr. Elkins has no use for

these verses as he can't find any promises this side of the baptistry; but all true believers, those who have indeed trusted Christ—not some of these that he brings up that it's obvious that they're not trusting Christ—but those who have really trusted Christ, they rejoice in these verses. I'll refer to these once again tonight as I did a few nights, well last night: John 3:18, John 3:36, John 6:47, they practically are repetitious because there are so many of these verses in John and in the Bible that the Lord is, I think, obviously trying to show us how simple and how clear the plan of salvation is. We don't have to jump here-there-and-yon and tie together a little idea here and a little idea there and come out with a patchwork idea on salvation. We have it clear. John 3:18: "He that believeth on him is not condemned." Now look at the top up here, that line that's at the top. These verses *alone* prove the proposition; but not these verses *only;* others do also. Now the reason I'm putting that there, I want to show you that "alone" and "only" are not synonymous.

Moderator: Ten minutes.

Mr. Ross: He got up here last night and he said Mark 16:16 proved his proposition, and the inference was that Mark 16:16 *alone* proved his proposition. Well now, is he going to throw out Acts 2:38 and say it's Mark 16:16 *only?* You see the point friends? You can have something "alone" but it doesn't imply "only."

"All right, let's go on now, John 3:36: "He that believeth on the Son hath everlasting life," and he that believeth on me hath everlasting life. Contrast to Restorationalism on this, at the point of belief, Mr. Elkins will have to admit that he was condemned, he had no eternal life, he had a dead faith because he said it's false faith is alive at its inception. And then, according to one of the writers in *The Spiritual Sword*—he was in the "prison house of Lucifer" before baptism. Now that's the contrast between Bible faith and Restoration faith.

Now, I have another one here I presented the other night (Ross Chart #17), and I don't think that he dealt

FAITH IS BORN OF GOD AND IS NOT
"DEAD FAITH"

I JOHN 5:4--"For WHATSOEVER is BORN OF GOD overcometh the world: and this is the victory that overcometh the world, EVEN OUR FAITH."

I JOHN 5:1--"Whosoever BELIEVETH that Jesus is the Christ is BORN OF GOD."

J. D. BALES: "Faith is really a work, the HIGHEST WORK, for by it man gives himself'"--SS/Jan. '76, p. 35.

ELKINS: Faith is dead "at its inception"-4/19/79.

BUT - Elkins endorses Warren's "dead faith"-till-baptism HERESY--SS/Jan. '76, p. 1.

with any of these verses. 1 John 5:4; "For whatsoever is born of God overcometh the world: this is the victory that overcometh the world, even our faith." 1 John 5:1: "Whosoever believeth that Jesus is the Christ is born of God." And J. D. Bales, one of their brethren, says, "Faith is really a work, the highest work for by it man gives himself." Now Elkins said—and I marked out the bottom here because he said he didn't believe that I had Elkins endorsing Warren's dead faith till baptism heresy. Well, he said he didn't believe that, so, if that's so, I'll mark it off; I'm glad to hear that; he's getting further away from error—Now Elkins says, "Faith is dead at its inception." That was last night. So, we want to know, Mr. Elkins, since it is alive before baptism, and it's dead at its inception, we want to know when it comes to life. You can tell us that, I'm sure.

Now look at this one here. Gus Nichols proves faith before baptism is not dead faith. You can copy the reference from *The Spiritual Sword* there, Mr. Merideth. "When one believes he's obeying a command;" All right?



ELKINS vs. McGARVEY

(Warren's "Puppet")

("Restoration Giant," SS/Ap. '73, p. 33)



Faith is "NOT DEAD before baptism." 4/19/79

Faith is DEAD "until the believer is immersed." Acts, p. 210

ELKINS, THEREFORE, AT WARREN'S BEHEST, REPUDIATES THE DOCTRINE OF FAITH TAUGHT BY McGARVEY AND OTHER RESTORATIONISTS. WE COMMEND HIM FOR DOING SO.

"Faith is as much a work as is baptism." All right? Until faith obeys, it is dead as James says. All right? Since it's a command to believe and faith is a work, then what about it? It obeys the command and it's not dead at its inception. Faith is therefore alive at its inception.

Now let's go on to another chart here, very quickly. Elkins versus McGarvey (Ross Chart #18). I quoted you from J. W. McGarvey, who's regarded as the outstanding commentator on Acts, has the outstanding commentary on Acts, in the so-called Restoration Movmement. Now Elkins, here, versus McGarvey; and in *The Spiritual Sword,* he's called a Restoration giant. That's why I put him a little bigger than Mr. Elkins over here. Now Elkins says faith is not dead before baptism. He said that last night. McGarvey says, on page 210 in his *Commentary On Acts,* "Faith is dead until the believer is immersed." Now we have on Restoration giant over here and we have a Restoration puppet over here, and which one of these men are you going to accept? The giant or the puppet? Elkins therefore at Warren's behest repudiates the doctrine of faith taught by McGarvey and other Restorationists. We commend him for doing so.

All right, now look at this one. The Warren logic:

THE WARREN LOGIC
("Brother Logician")



If doctrine X implies doctrine Y, and if Y is false, then X is also false.
--SS/Jan.'76, p. 2

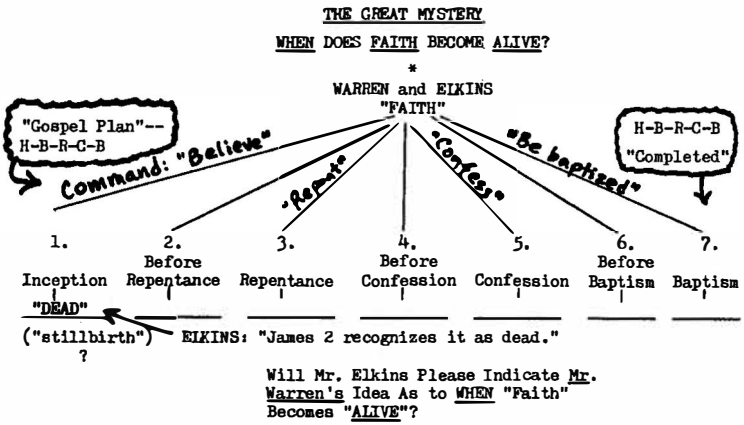
X: Faith in Christ at its INCEPTION is DEAD FAITH. Elkins, 2nd speech, 4/19/79.

Y: (Implied) God commands sinners to have DEAD FAITH in Christ as faith's inception.

Doctrine Y is obviously false; therefore, doctrine X is also false. Therefore, faith in Christ at its inception is NOT DEAD.

(Ross Chart #79) I'm glad Mr. Warren came here; he's teaching me a little bit about logic. The Warren logic. He's the "Brother Logician" of the brotherhood. If doctrine *x* implies doctrine *y,* and if *y* is false, then *x* is also false. That's from *The Spiritual Sword.* Now let's look at doctrine *x.* Faith in Christ at its inception is dead faith, Garland Elkins, last night. All right, *y* then is implied: God commands sinners to have dead faith in Christ at faith's inception because God commands faith at its inception. Doctrine *y* is obviously false, therefore, doctrine *x* is also false. Therefore faith in Christ at its inception is not dead because both of these doctrines are false. Thank you for calling that point of logic to our attention.

Now here's the great mystery we want to solve, tonight, I hope. The great mystery (Ross Chart #20) *when* does *faith* become *alive?* The gospel plan is hear, believe, repent, confess and be baptized, you see. All right, now, Warren and Elkins' faith—begins over here and gets completed over here. The command? Believe, repent,



confess and be baptized, you see. All right, now, Warren and Elkins' faith—begins over here and gets completed over here. The command? Believe. At its inception? Garland Elkins says it's dead. It has a still-birth. Now Garland, I want you to fill in here somewhere along the line where faith becomes alive, or it's born, because you had it alive last night *before* baptism. You said faith before baptism is alive, and it's alive in baptism so, if it's dead over here and it's alive over here, you tell us, was it alive before repentence? At repentence? Before confession? Or at confession? Will Elkins please indicate Mr. Warren's idea as to when faith becomes alive—because I'm sure that he's going to get up here and tell us what Mr. Warren thinks about it.

Now here's another one. Bible faith contrasted to Elkins-Warren faith (Ross Chart #21). Born of God, alive at inception, not condemned, a work of God. Now when is Elkins' faith born? He says it's dead at its inception. He says he that believeth is condemned. He says it's a work of the flesh, or man, to believe. Now Restorationists deny being born of God before baptism. I can quote that out of *The Spiritual Sword,* a man's not born again until he's baptized. Therefore, they do not have the faith which is born of God. His Restorationists have a dead faith, not born of God. Now if faith is alive before

BIBLE FAITH Contrasted to ELKINS-WARREN "FAITH"

* "Born of God"-1 Jn.5:4	* Born: _____?
* Alive at INCEPTION-1 Jn. 5:4	* DEAD at INCEPTION
* "Not Condemned"-Jn.3:18	* Condemned
* A "WORK" of God-Jn.6:29	* A "work" of "flesh"

*

* RESTORATIONISTS deny being born of God before baptism.
* Therefore, they do not have the faith which is born of God.
* Hence, Restorationists have a "DEAD FAITH" not born of God.

*

* If faith is alive before baptism, it is born before baptism.
* Whoever has live faith is born of God (1 Jn. 5:4) before baptism.
* Therefore, believers with live faith are born of God without baptism.

baptism, it is born before baptism. Whoever has live faith is born of God (1 John 5:4) before baptism. Therefore, believers with live faith are born of God without baptism, and before, of course, baptism.

Now, let's get to this one. Elkins condemns B. C. Goodpasture (Ross Chart #22). *The Preachers of Today* book, I read last night, the 1964 edition, by The Gospel Advocate Company, published by the Advocate, at that time under B. C. Goodpasture. The book lists the men who are preaching the good news. Brown Kinnard is one of those men. Elkins says Brown Kinnard is wrong. *Spiritual Sword* honors Goodpasture as a "valiant soldier of the cross," January, '73. But Elkins condemns Goodpasture since Goodpasture lists Kinnard as one preaching the good news. Elkins also condemns *Firm Foundation*

ELKINS CONDEMNS--

B. C. GOODPASTURE!



* "PREACHERS OF TODAY"--1964 Edition, by the Gospel Advocate.

* The book lists "the men who are preaching the good news."

* Brown Kinnard is one of those men.

* ELKINS: "BROWN KINNARD IS WRONG!"

* "Spiritual Sword" honors Goodpasture as "valiant solider of the Cross"-Jan.'73, p. 1.

* But ELKINS condemns Goodpasture since Goodpasture lists Kinnard as one "preaching the good news." Elkins also condemns "Firm Foundation" which published Kinnard's 1962 article.

which published Kinnard's 1962 article. Now, Kinnard, by the way, said, The element of truth of salvation by faith alone,—it's truth. And I'll quote the article again, probably before this debate's over.

Garland Elkins versus *The Gospel Advocate* (Ross Chart #23). They published the book, *Preachers of Today,* with this Kinnard, or "Kinn-erd," I think he said (I don't know how to say his name, but that will be all

GARLAND ELKINS
versus

THE GOSPEL ADVOCATE
FIRM FOUNDATION
THE GOSPEL GUARDIAN

as to

BROWN KINNARD, JR.

on "FAITH ALONE"

(See p. 3 of "Salvation by Grace," etc.)

ALEXANDER CAMPBELL'S "SALVATION" SUPPORTS THE TRUTH ON FAITH

"Campbell obeyed the Gospel"--V. E. Howard

*

* A. C. claimed salvation before baptism - Memoirs, I, p. 49; II, p. 111.

* A. C.'s "experience" was one any Baptist Church would have "cheerfully" received-Memoirs, II, p.111.

* A. C. was immersed later in 1812 by a Baptist.

* "Baptism in order to remission" was not "restored" till 1827.

* A. C. was never baptized again after 1812.

* Therefore, Campbell's only hope of salvation was on the basis of his claim of salvation before Baptist baptism.

right; you got the message)—they published the book, they endorse the man as one preaching the good news; now, *Firm Foundation* magazine originally published the article; *The Gospel Guardian* reprinted the article as to Brown Kinnard on "faith only," and you can see page three of my *Salvation by Grace* booklet for the complete quotation on that. Well, Garland Elkins is lined up against all these church of Christ outfits, or whatever they are—papers, companies, people.

Now, Alexander Campbell's salvation supports the truth on faith (Ross Chart #24). Campbell obeyed the Gospel, V. E. Howard says in a little booklet on the church of Christ, we have over here if he wants to see it or get the reference, I'll give it to him on that—already given it two or three times. Alexander Campbell claimed salvation before baptism. Alexander Campbell's experience was one any Baptist church would have cheerfully received, we're told; Alexander Campbell was immersed later, in 1812 by a Baptist. Baptism in order to remission was not restored till 1827. Alexander Campbell was never baptized again after 1812. Therefore, Campbell's only hope of salvation was on the basis of his claim of sal-

ELKINS' PROVES "FAITH ALONE"

He only "used" Mark 16:16-a in 6 speeches to "affirm" his Proposition on baptism.

Yet he claimed last night that Mark 16:16 ALONE was enough: "How many times does God have to say a thing?"

Does this mean he believes "Mark 16:16 ONLY" is a verse which supports his position?

*

SO - Saved by "faith alone" does not mean by "faith only."

vation before Baptist baptism.

Now let's look at another one here. Elkins proves faith alone (Ross Chart #25). He only used Mark 16:16a, in six speeches, to affirm his proposition on baptism. Yet he claimed last night Mark 16:16 *alone* was enough. "How many times does God have to say a thing?," he said. Does this mean he believes that Mark 16:16 *only* is the verse which supports his position? So, "saved by faith alone" does not mean by "faith only."

Now look at the blackbird church here (Ross Chart #26). Elkins blackbird church—application of chart on Restoration principle. The blackbird is the sower. Campbell taught the truth and restored the church by preaching the Gospel, says Elkins. Here's the acorn. It's the seed, Campbell's laws of the Kingdom as seen in his *Christianity Restored* book and *The Millennial Harbinger* magazine? That's the seed in the Restoration movement. Now the oak tree is the fruit. It's Restorationists. "Every plant which my Heavenly Father has not planted shall be rooted up." Now here's his bird chart, folks, and he's going to have "blackbird pie" for a long time after this debate, I guarantee you.

Now look at this one. Debating "Memphis Style" (Ross Chart #27). Now appearing at Camden Avenue

ELKINS' "BLACKBIRD" CHURCH

Application of Elkins' Chart on Restoration Principle



1. "Blackbird" is SOWER:

   Campbell "taught the truth" and "restored the church by preaching of the gospel (Lk. 8:11, 15)"--SS/July '74, p. 47, Elkins.



2. "Acorn" is "SEED":

   Campbell's "Laws of the Kingdom, as seen in his CHRISTIANITY RESTORED and the MILLENNIAL HARBINGER"--SS/July '73, p. 15, Whitfield.

3. "Oak Tree" is "FRUIT": "RESTORATIONISTS"

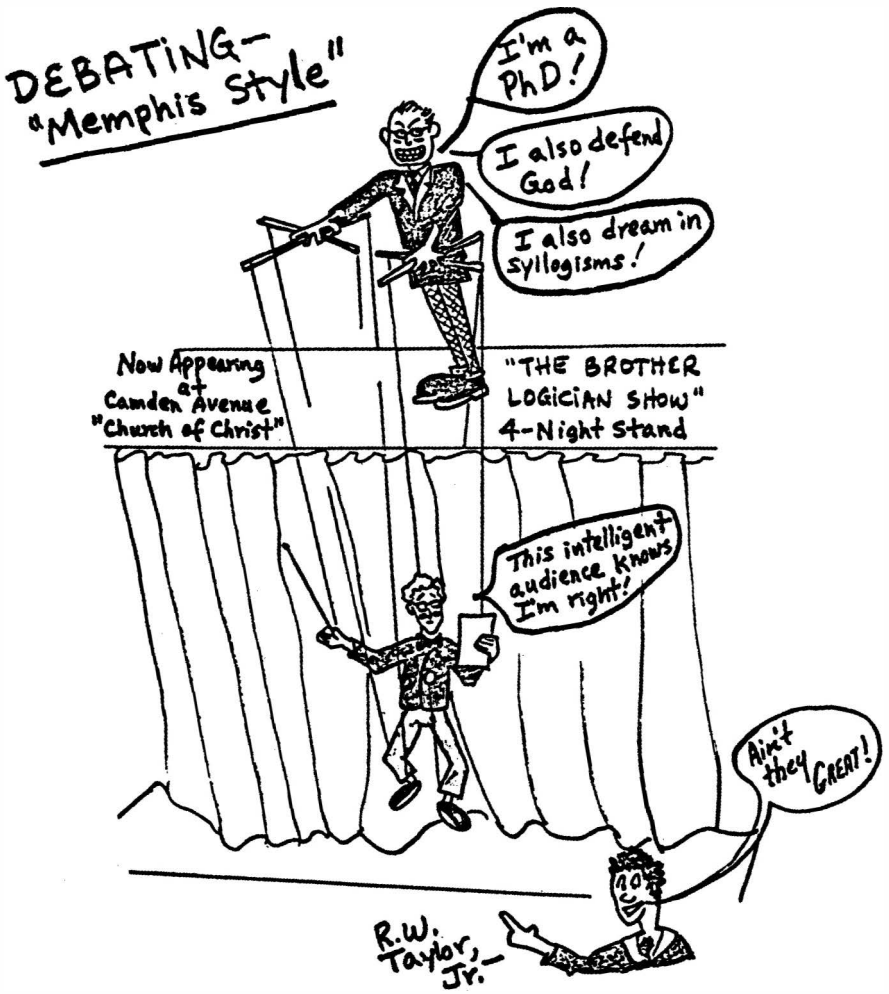
"Every plant which my heavenly Father hath not planted, shall be rooted up"--Matt. 15:13

Church of Christ, the Brother Logician Show, a four night stand. We have a Ph.D. He "defends God" and he "dreams in syllogisms," according to *The Spiritual Sword.* And here's the man saying, "This intelligent audience knows I'm right."

Moderator: Time.

Mr. Ross: And here's the cheerleader, Mr. Taylor.

Now he started that cartoon business; I want you all to know that.


DEBATING—
"Memphis Style"
I'm a PhD!
I also defend God!
I also dream in syllogisms!
Now Appearing at Camden Avenue "Church of Christ"
"THE BROTHER LOGICIAN SHOW"
4-Night Stand
This intelligent audience knows I'm right!
Ain't they GREAT!
R.W. Taylor, Jr.—

ELKINS' FIRST NEGATIVE

(Friday Night)

Gentlemen moderators, Mr. Ross and ladies and gentlemen, it is a pleasure to be here before you again tonight. And I would suggest that in this particular speech, Mr. Ross has at least made an effort to say something about the Bible and so therefore I think perhaps this is his best speech. But at the same time, I would kindly; and yet, definitely say that his speech is very easily answered.

I'd like to have chart number eighty (Elkins Chart #80). The issue in this debate as regards Mr. Ross' proposition. Now the issue is not "Are men saved by the grace of God?" Titus 2:11, "For the grace of God that bringeth salvation hath appeared to all men." Now, if the grace of God were the only thing involved, that would teach universal salvation. But there are conditions. The very next verse says that, if I want to take the time to quote it.

Well, it's not "are men saved by faith?" Now, I mentioned a "synecdoche," where a part is put for a whole. Romans 5:1 is an example. "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." There's not a word there specifically said about repentance, and yet my opponent believes repentance is necessary. And so it is *not* the issue, "Are men saved by faith?" But what is the issue? Well, here it is. The issue is, *"When* are men saved by faith?" Hebrews 11:30, "By faith the walls of Jericho fell down, after they had compassed about for seven days." Now, *when* are men saved by faith? One—before that faith leads them to any acts of obedience at all? That's what my opponent really affirms. Two—or after that faith has manifested itself in obedience to the Word of God? Now you know that I've contended all the way that it must be obedient. Two—by what *kind* of faith are men saved? Number one—by *dead* faith? Number two—by *living* faith?

Chart number eighty-one. (Elkins' Chart #81): All



I. THE ISSUE IS NOT:
1. ARE MEN SAVED BY THE GRACE OF GOD? - TITUS 2:11.
2. ARE MEN SAVED BY FAITH? - ROM. 5:1

II. BUT THE ISSUE IS:
1. WHEN ARE MEN SAVED BY FAITH?
(1) BEFORE THAT FAITH LEADS THEM TO ANY ACT OF OBEDIENCE AT ALL?
(2) OR-AFTER THAT FAITH HAS MANIFESTED ITSELF IN OBEDIENCE TO THE WORD OF GOD?
2. BY WHAT KIND OF FAITH ARE MEN SAVED?
(1) BY DEAD FAITH?
(2) BY LIVING FAITH?

right, now my task as a negative speaker is number one—to show that the argument or arguments which Mr. Ross introduces—and of course if indeed he even introduces an argument; actually it is this,—that I just suggest that it is to show that the arguments which he will introduce does not prove his, Mr. Ross', proposition. Number two—to set out negative arguments which prove his, that is Mr. Ross', proposition to be false.

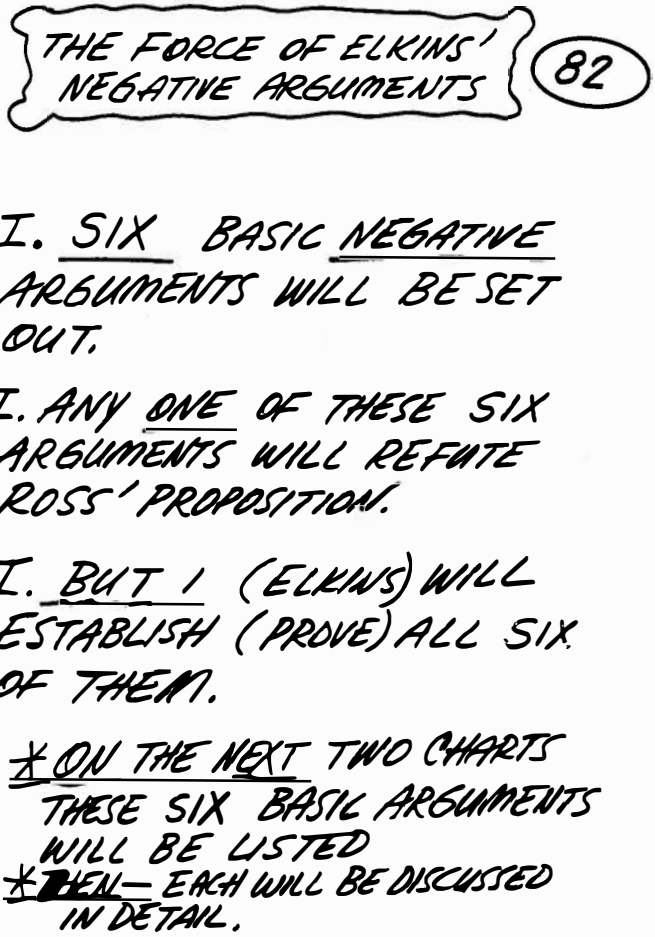
Chart number eight-two (Elkins' Chart #82): Now the force of Elkins' negative arguments. Number one—six basic negative arguments will be set out. Number two—any one—now it doesn't take six of them—any one



of these six arguments will deny Ross' proposition. Number three—any one of these six arguments will refute Ross' proposition: Number three—but I, Elkins, will establish, prove all six of them. Now on the next two charts. These six basic arguments will be listed, then each will be discussed in detail.

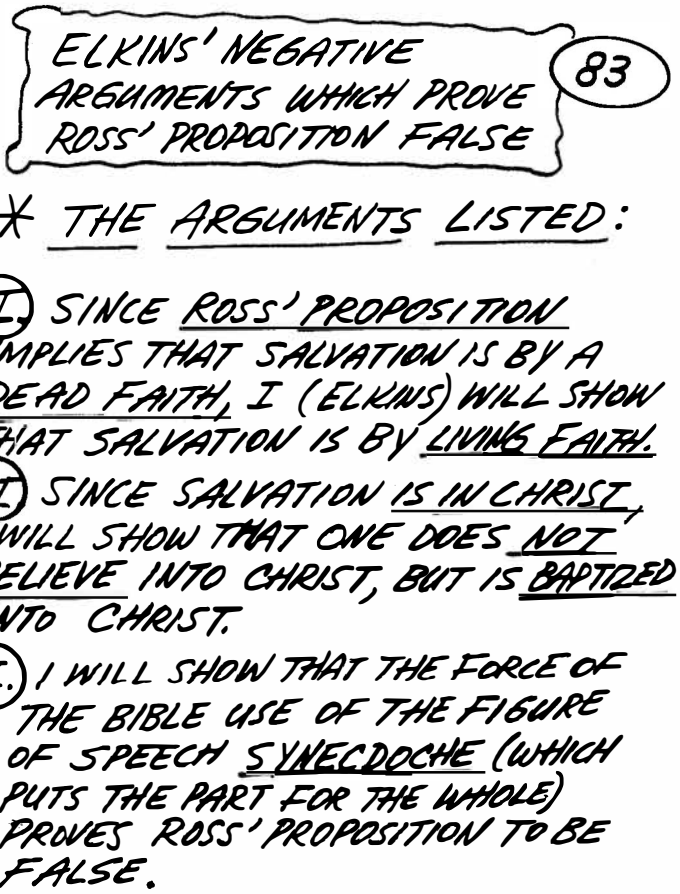
All right (Elkins' Chart #83). Number one—the arguments listed. Since Ross' proposition implies that salvation is by a dead faith. I, Elkins, will show that salvation is by a living faith. Number two—since salvation is in Christ, I will show that "one does not believe into Christ"—I would like to have that passage, I've called for it before, it hasn't been forthcoming—"Does not believe into Christ" but is "baptized into Christ." All right, number three—I will show that the force of the Bible use of the figure of speech *"synecdoche,"* which puts the part for the whole, proves Ross' proposition to be false.

Eighty-four (Elkins' Chart #84): Number four—I will show that Ross' proposition demands that there can be no such thing as a believer who is not saved; the Bible teaches that some believers are not saved. Number



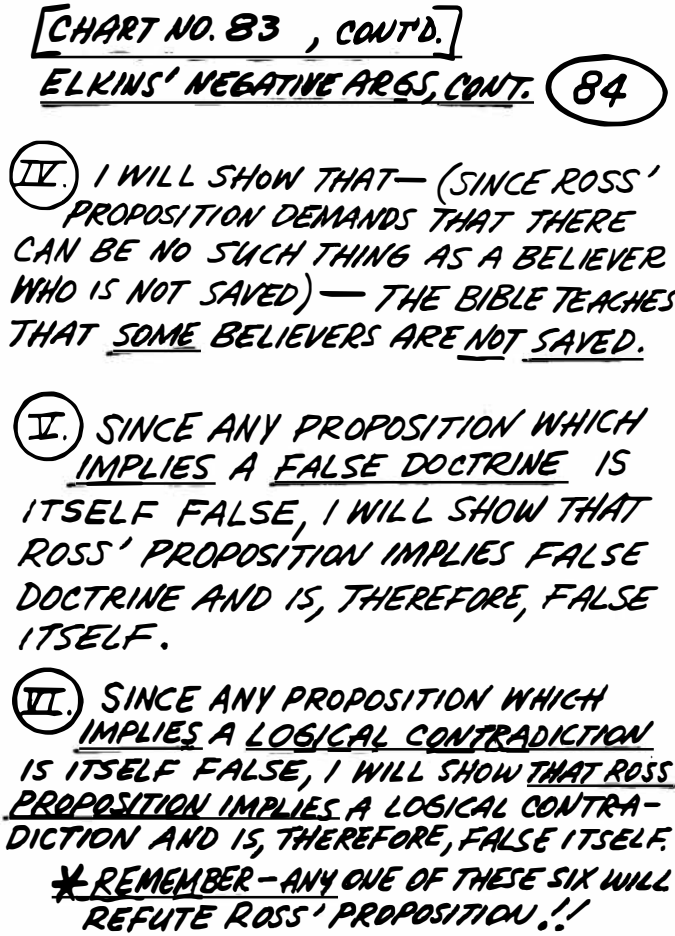
five—since any proposition which implies a false doctrine is itself false, I will show that Ross' proposition implies false doctrine and is therefore false itself. Number six—since any proposition which implies a logical contradiction is itself false, I will show that Ross' proposition implies a logical contradiction, and is therefore false itself. Now remember, I've given six, but any one of these six will be sufficient to refute Ross' proposition.

(Elkins' Chart #85): All right, question and argument

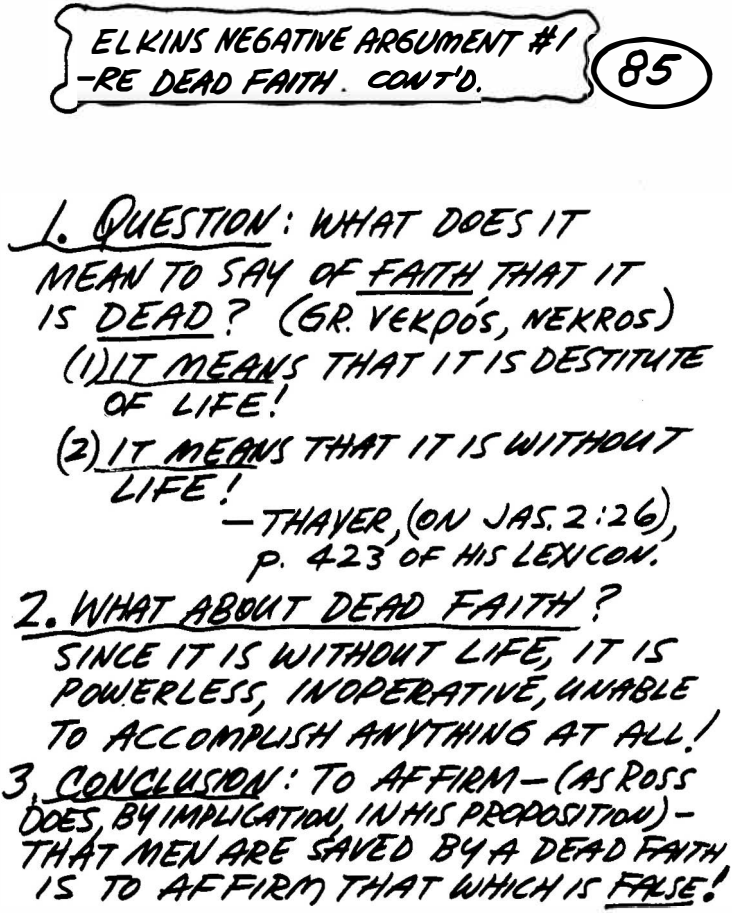


number one.—"What does it mean to say of *faith* that is *dead?*" And the Greek given here *(nekros).* Number one—it means that it is destitute of life. Number two—it means that it is without life. Now this is from Thayer on James 2:26, page 423 of his lexicon. Number two—what about dead faith? Well, since it is without life, it is powerless, inoperative, unable to accomplish anything at all! Number three—the conclusion; to affirm—(as Ross does, by implication, in his proposition)—that men are saved by a dead faith, is to affirm that which is *false.*

All right, Chart eighty-six, and negative arguments

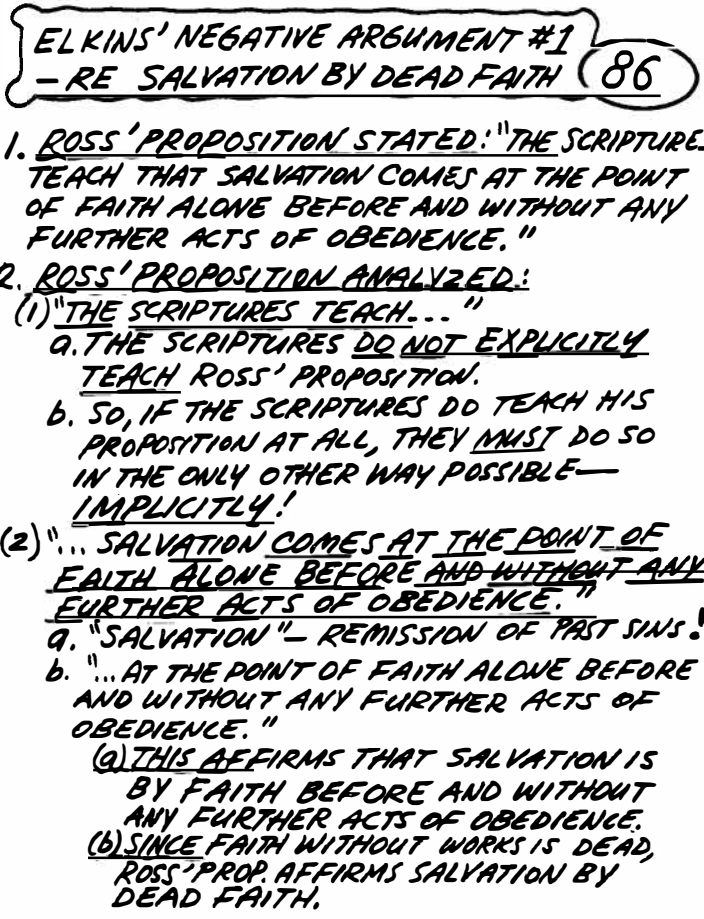


number one regarding salvation by dead faith. One—Ross' proposition stated, quote, "The scriptures teach that salvation comes at the point of faith alone before and without any further acts of obedience." Number two—Ross' proposition analyzed. (1) "*the* scriptures teach, . . ." (a) the scriptures *do not explicitly teach* Ross' proposition. (b) so, if the scriptures do teach this proposition at all, they *must* do it in the only other way possible. How's that? *Implicitly!* (2) of the proposition, that is con-

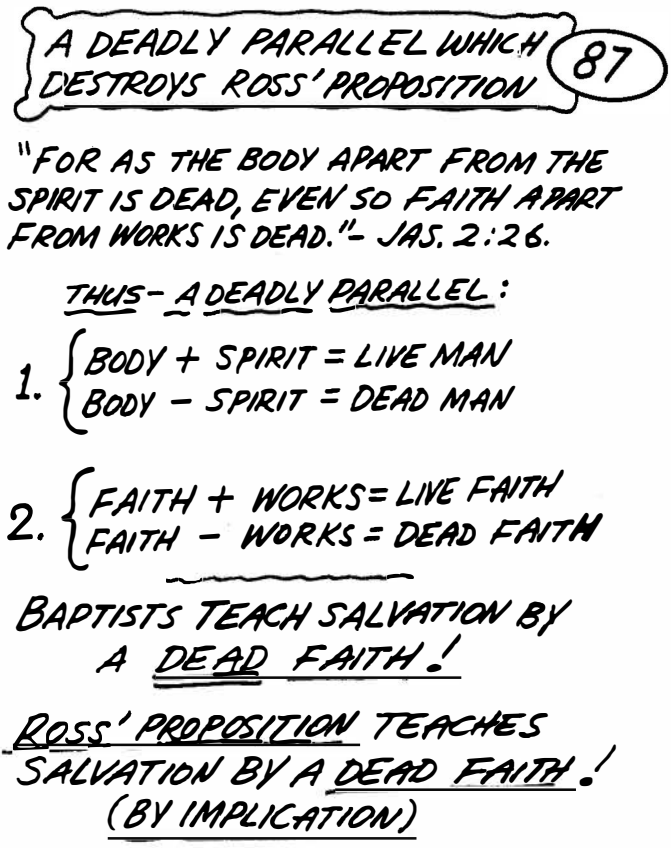


tinuing, "*salvation comes at the point of faith alone, before and without any further acts of obedience.*" All right, (A)—"salvation," the remission of past sins; (B)—"at the point of faith alone before and without any further acts of obedience." And (a) under that. This affirms that salvation is by faith before and without any further acts of obedience. But, (b)—since faith without works is dead, Mr. Ross' proposition affirms salvation by a dead faith, and I've said that time and again.

Now a deadly paralled (Elkins' Chart #87), which

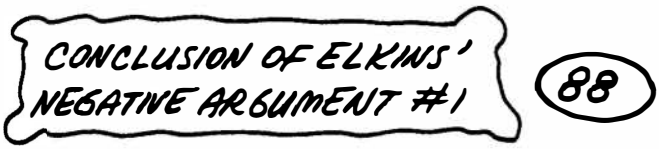


answers what he said a few minutes ago, destroys Ross' proposition. James 2:26, "For as the body apart from the spirit is dead, even so faith apart from works is dead." Thus, notice this deadly parallel. Number one—the body plus the spirit equals a live man. Body minus the spirit equals a dead man. Number two—faith plus works equals a live faith, but faith minus works equals a dead faith. Now friends, and I know there are many sincere Baptists who have never thought this thing through, Baptists teach salvation by a *dead faith*! Now *Ross'*

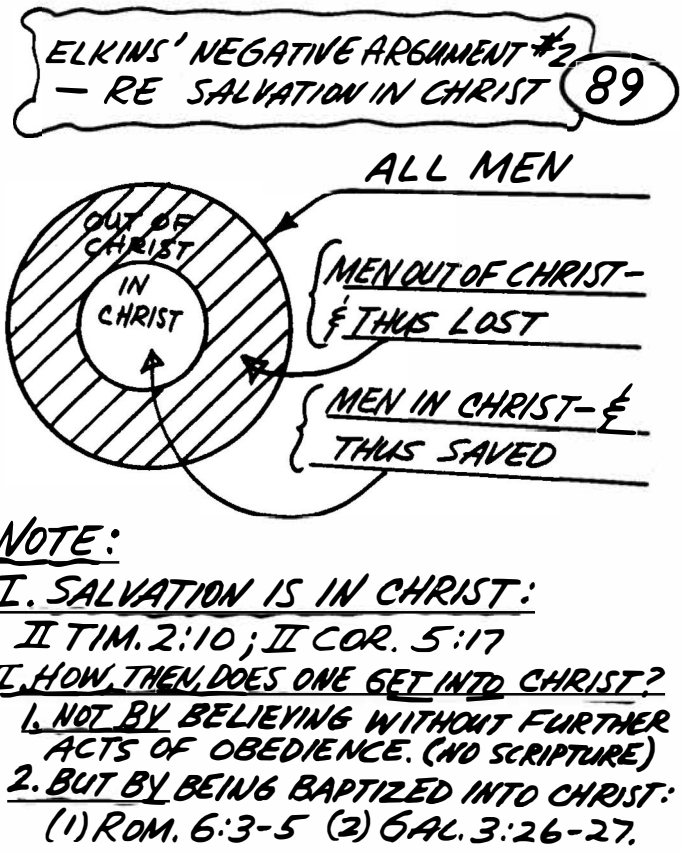


proposition teaches salvation by a *dead faith* and it teaches it by implication!

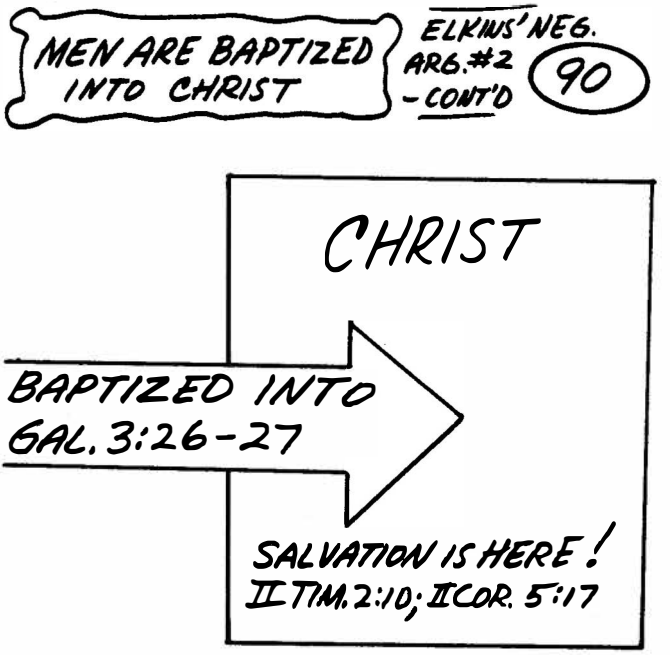
All right, the conclusion of Elkins' negative argument number one, (Elkins' Chart #88). One—if the Bible teaches that it is false that men are saved by dead faith and if Ross' proposition teaches (either explicitly or implicitly) that men are saved by dead faith, then Ross' proposition is false. Two—the Bible teaches that it is false that men are saved by faith, and Ross' proposition teaches (by implication) that men are saved by dead faith. What is the conclusion? Therefore, Ross' proposition is false! *Ross,* my friends, *is utterly defeated*!



The next chart, (Elkins' Chart #89). Now Elkins' negative argument regarding salvation in Christ. Negative argument number two—now in the outer part of that circle, we have all the men and then we have in the next part of the circle, men out of Christ but who are thus lost. And in the smaller circle, in Christ we have men in Christ—thus saved. Now note, ladies and gentlemen, number one—*salvation is in Christ*; 2 Timothy 2:10, "Therefore I endure all things for the elect's sake, that they may also obtain the salvation which is in Christ with eternal glory." In 2 Corinthians 5:17, "Therefore if any



man be in Christ, he is a new creature; old things are passed away; behold, all things have become new." *How then,* number two—*does one get into Christ*? Not by believing without further acts of obedience. There is not a scripture in the Word of God that teaches that! It has not been produced in the last three nights. It will not be produced tonight. It cannot be produced because it does not exist. Number two—*how do men get into Christ*? By being baptized into Christ. In Romans 6:1 through 4, "What shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer there in? Know ye not, that so

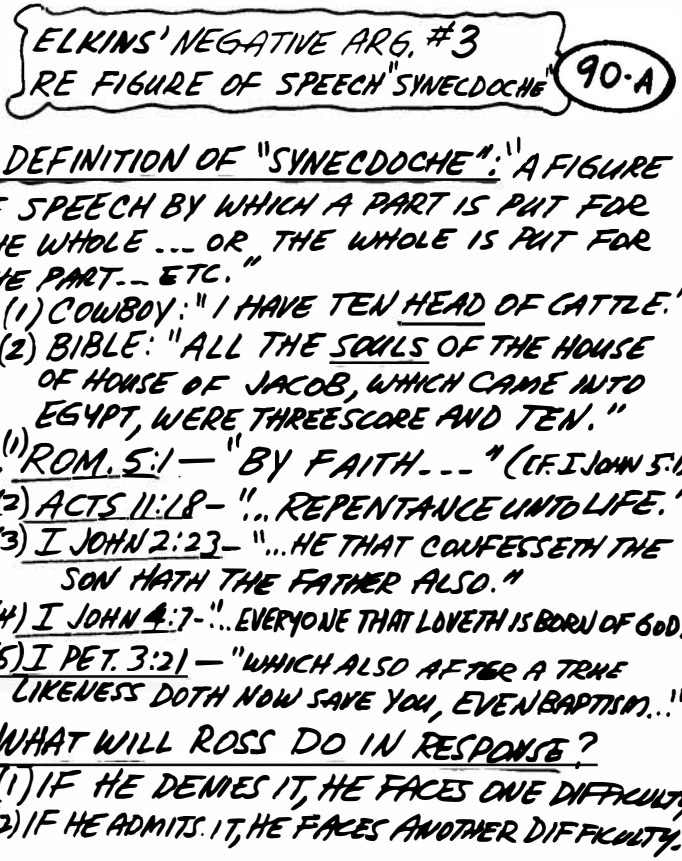


many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." Galatians 3:26 and 27, "For ye are all the children of God by faith in Christ Jesus." How can they be children of God by faith and in Christ Jesus? "For as many of you as have," past tense, "been baptized *into, into, into* Christ have put on

Christ." All right, we're baptized, *sinners are baptized into Christ.*

All right, chart number ninety (Elkins' Chart #90): Men are baptized into Christ, and therefore salvation being in Christ, people baptized into Christ as I just quoted the passage, in Galatians 3:26 and 27, I therefore issue *a challenge to Mr. Ross.* Write in the following blank—and this is important I hope he takes the number of this chart and complies therewith—write in the following blank _____ the passage which teaches that men *believe into Christ. Where does it say men believe into Christ?* My friends it does not say it! he cannot find it! I know just as much as I know that I'm here because I've read the Bible all of my life, that it does not say "believe into Christ." *It does not say "believe into Christ." It says we're are baptized into Christ.* It *does not say "believe into Christ."* We are "baptized into Christ." Let him deal with this. That's honorable debating. That's the kind of debating I want to do.

All right, chart number 90—A. (Elkins' Chart #90-A) Elkins' negative argument three regarding the figure of speech "synecdoche." Number one—the definition of "*synecdoche.*" Quote, "A figure of speech by which a part is put for the whole or the whole is put for the part, etc." Here's an example. A cowboy might say, "I have ten head of cattle." Now do you believe that he is saying—ten head—do you think he's saying that he has one head and there are ten others out there, that there's some kind of floating around in the air? You know he is putting the part for the whole. Here's another illustration. The Bible says, quote, "All the *souls*"—now note—"*souls* of the house of Jacob which came into Egypt were threescore and ten." Now all the *souls.* This is another example of it. And in number two—in Romans 5:1, I've already cited that. We are saved by faith, but it doesn't say a word about repentance and yet this man contends that that does not eliminate repentance. Often people quote these passages and I ask them "Are you saying when you



quote this passage that you are doing it to eliminate repentance?" Well, they say "No, no, no; it doesn't eliminate repentance." It doesn't eliminate baptism either. In Acts 11:18, note this, "repentance unto life." "Repentance unto life" Now then, if some of these passages that he has cited, if they mean faith as opposed to repentance . . .

Mr. Merideth: (Calling out Elkins' time)

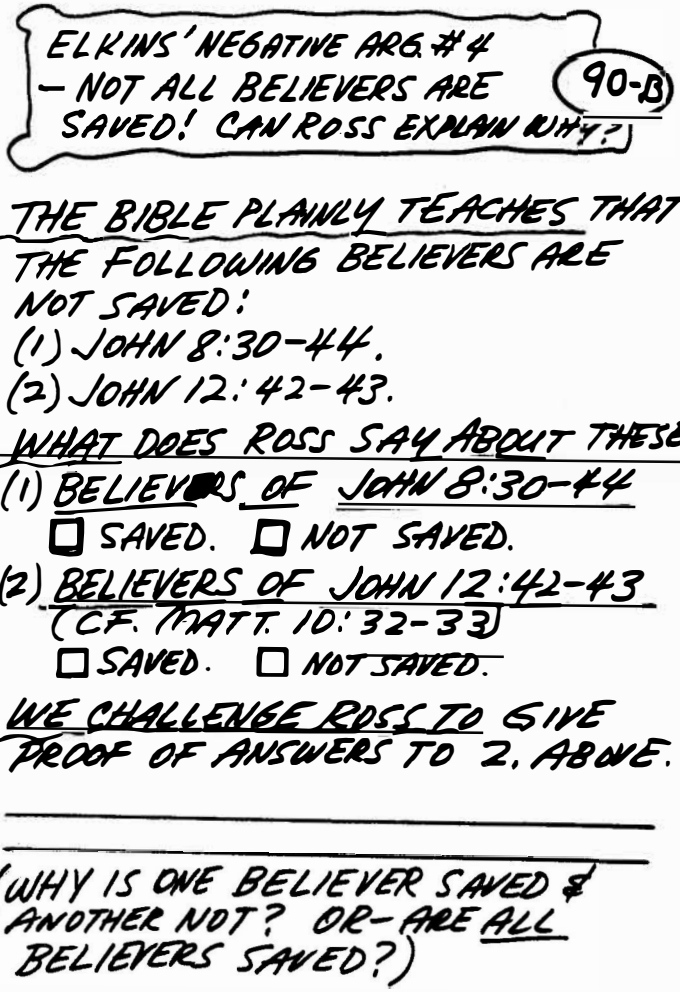
Mr. Elkins: Thank you,—therefore he would have a man saved, since he teaches that repentance comes before faith, he would have man saved even before repentance, and since faith is not mentioned before, he couldn't

have any faith. Why, he knows that's a "synecdoche." 1 John 2:23, "He that confesses the Son hath the Father also." And in 1 John 4:7, "Everyone that loveth is born of God." Well, it doesn't mention all of the others in detail.

1 Peter 3:21, "Which also after true likeness does now save you, even baptism." Three, now what will Ross do in reply? One,—if he denies it, he face one difficulty. Two,—if he admits it, he faces another.

Number 90-B. (Elkins' Chart 90-B): All right, note this. Not all believers are saved! Now can Mr. Ross explain why? One—the Bible plainly teaches the following believers are not saved. 1 John 8:30 through 44, John 12:40 through 43. Now two—what does Ross say about these? Believers of John 8:30 through 44, are they saved or are not saved? Listen, he didn't check anything. Let him tell us. And then we'll know where he stands on it as if we do not already. But second, believers of John 12:43 and 44 would not confess Christ. Jesus said, "If you don't confess me, you will be condemned. I will not confess you before my father." Let him tell us whether these believers of John 12:42 and 43 were saved or not saved. Number three—we challenge Mr. Ross to give answers to number two above. Now why is one believer saved and another not? Or does he believe that *all* believers are saved?

All right, then continuing. Elkins' negative argument four (Elkins' Chart 91) regarding believers not saved. In Romans 10:13 and 14, "For whosoever shall call upon 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 on him of whom they have not heard and how shall they hear without a preacher? Now ladies and gentlemen, note carefully. The "hearing" came, the "believing" came before the "calling" and the "calling" came and "salvation" followed. Now note, "*calling* on the name of the Lord is an act of obedience which comes *after* believing—*after* believing—and *before* being saved! Therefore, *no one* is saved at the point of faith



alone before and without further acts of obedience. *Therefore,* Ross' proposition is false.

Chart number 155. (Elkins' Chart #155): In verse 13, *calling* upon the name of the Lord comes *before* being *saved.* Verse fourteen, as I've quoted the passages, *believing* in Christ comes *before calling—before calling*—upon the name of Christ, *therefore* what is the conclusion? Men are *not*—are *not*—saved at the point of faith alone

ELKINS' NEGATIVE ARG. #4 –
–RE BELIEVERS NOT SAVED

91

ROMANS 10:13–14

HEAR- BELIEVE- CALL- SAVED



*NOTE: "CALLING ON THE NAME OF THE LORD IS AN ACT OF OBEDIENCE WHICH COMES AFTER BELIEVING AND BEFORE BEING SAVED!

*THEREFORE: NO ONE IS SAVED AT THE POINT OF FAITH ALONE BEFORE AND WITHOUT FURTHER ACTS OF OBEDIENCE.

*THEREFORE, ROSS' PROP. IS FALSE.

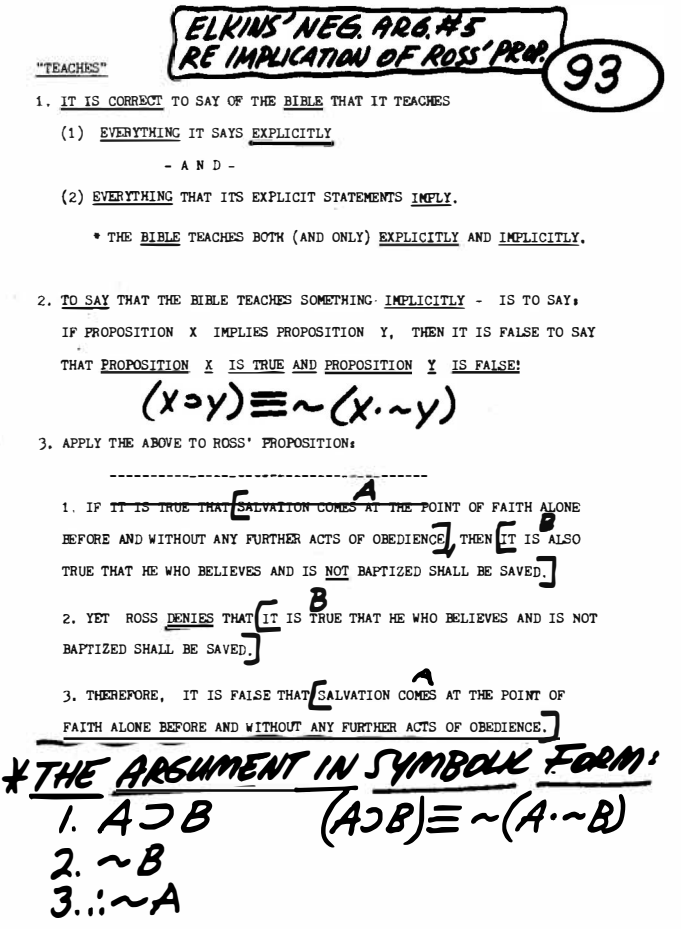
before and without any further acts of obedience because *calling* on the name of the Lord comes *after believing* and *before* being *saved.* I wish he would call for that chart. I implore him. I think he owes it to you to deal with this matter. *Therefore,* of course, Ross' proposition is false.

Now then, Elkins' negative argument number five (Elkins' Chart #93). *It is correct* to say of the *Bible* that it teaches *everything* it says *explicitly* and *everything* that its explicit statements *imply.* The *Bible* teaches both (and

MORE ON ELKINS' NEG.
ARG #4 – ROM. 10:13–14 (155)

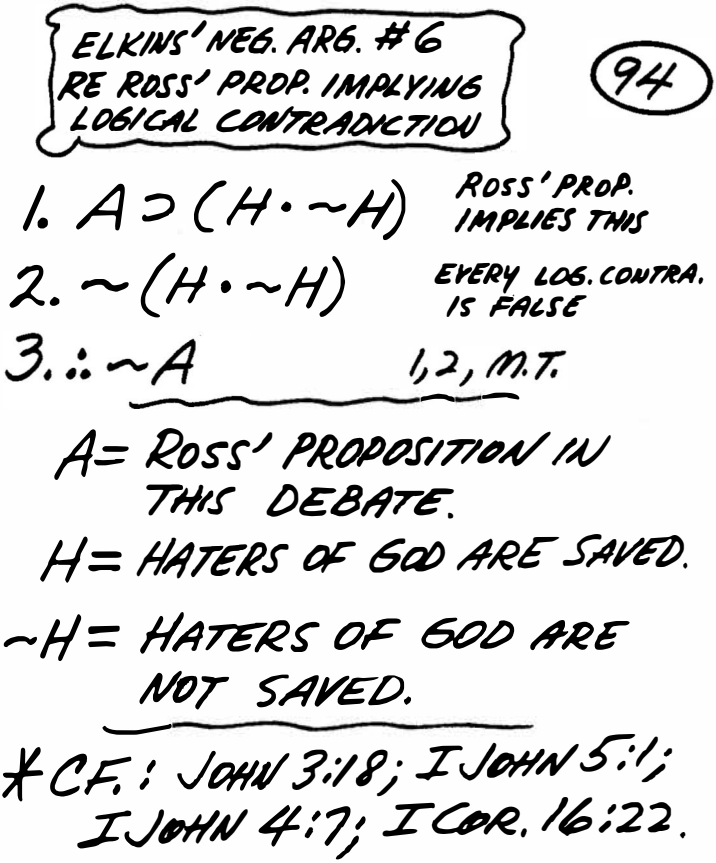
* V. 13 – CALLING UPON THE NAME OF THE LORD COMES BEFORE BEING SAVED.
* V. 14 – BELIEVING IN CHRIST COMES BEFORE CALLING UPON THE NAME OF CHRIST
* THEREFORE – MEN ARE NOT SAVED AT THE POINT OF FAITH ALONE BEFORE AND WITHOUT ANY FURTHER ACTS OF OBEDIENCE BECAUSE CALLING ON THE NAME OF THE LORD COMES AFTER BELIEVING AND BEFORE BEING SAVED.
* THEREFORE ROSS' PROPOSITION IS FALSE.

only) *explicitly* and *implicitly. To say* that the Bible teaches something *implicitly*—is to say: if proposition *x* implies propositon *y,* then it is false to say that *proposition x is true and proposition y is false*! Three—apply the above to Ross' proposition. One—if it is true that (A) (salvation comes at the point of faith alone before and without any further acts of obedience); then, (B) (it is also true that he who believes and is *not* baptized shall be saved). Two—yet Ross *denies* that (B) [it is true that he



who believes and is not baptized shall be saved]. Three—therefore, it is false that (A) [salvation comes at the point of *faith alone before and without any further acts of obedience*].

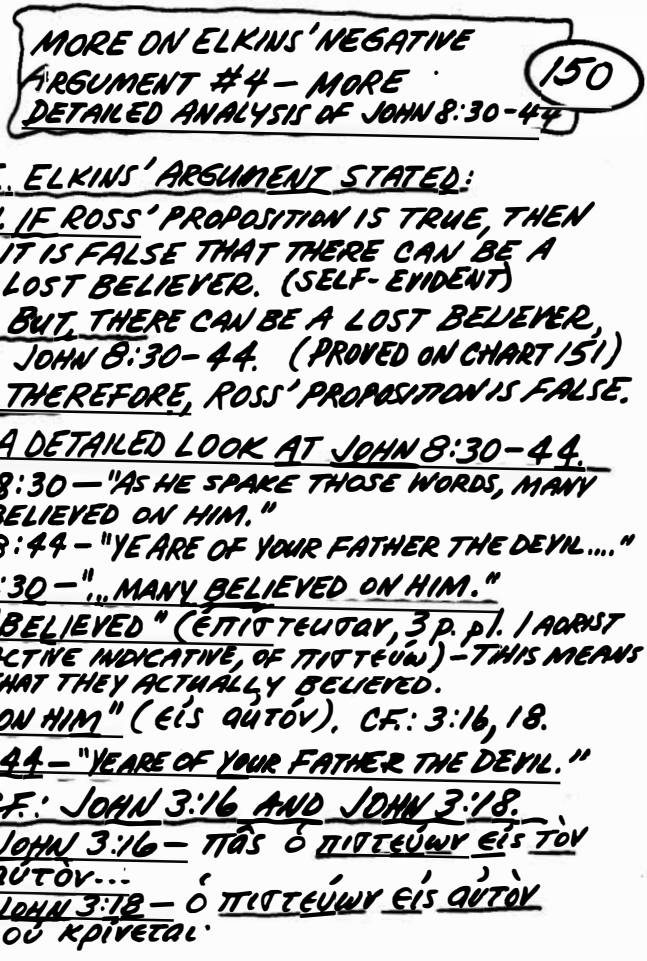
And then chart number ninety-four. (Elkins' Chart #94): Now you'll note this. Number one—Ross' proposition in the debate implies that both haters of God are saved and are not saved. That's what the symbolism says. Number two—it is false that haters of God are saved



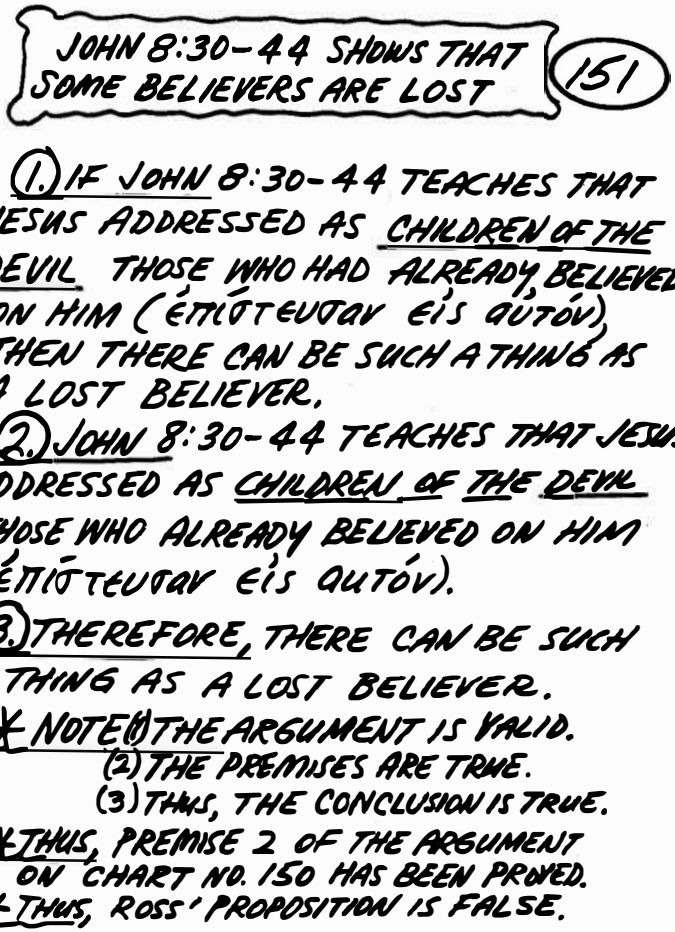
and are not saved. Three—therefore Ross' proposition in this debate is false.

Now before my time is out, I want to answer his questions. And while, I'm answering his questions, I want to suggest that I do have the original tract, and furthermore, what you said did not negate the very part—the very first part of it. Note what Mr. Sam Morris said, "We take the position that a Christian's sins do not damn his soul."—the way a Christian lives; he can die drunk, he die a liar, he can die a fornicator—.

"We take the position that a Christian's sins do not damn his soul. The way a man lives, what he says, his



character, his conduct, or attitude toward other people have nothing whatever to do with the salvation of his soul." And there's much more, much more. For example, he says that "all the sins—all the sins—he may commit from idolatry to murder will not make his soul in any more danger." Now I believe Mr. Ross is better than his doctrine. If he believed this doctrine, it would be dangerous to live nearby him. I don't think he practices the part of the doctrine that Sam Morris said he could. And I am



glad he does not. Ladies and gentlemen, there is perhaps no doctrine that could be discussed that is more dangerous and more repulsive to those who know the Bible and rightly divide the Bible than this.

Moderator: You have two minutes.

Mr. Elkins: In the last moment or so I have, I want to continue then with chart 150 (Elkins Chart #150), more on Elkins' negative argument number four. More detailed analysis of John 8:30 through 44. Number one—

Elkins' argument stated. One—if Ross' proposition is true, then it is false that there can be a lost believer. Now this is self-evident. Two—but there can be a lost believer. John 8:30 through 44, proved on Chart 151. Three—therefore Ross' proposition is false. Number two—a detailed look at John 8:30 through 44. John 8:30, "As he spake these words, many believed on him." But down in verse 44, he said to these people, "Ye are of your father the Devil and the lust of your father it is your will to do." All right, one—John 8:30, many believed on him. The word believed, and here is the Greek, (*episteusan)* aorist active indicative: this means that they actually believed. Two—*on him.* And three—in 16 and 18. And then note further, number two—John 8:44, he still said, "Ye are of your father the Devil." My friends, this is conclusive! If nothing else had been said in this debate, his proposition goes down, of course. And I'm hoping that he will pay attention to this. And I appreciate the fact that tonight we're going to get more to the issue. That's the kind of debating I like to do. I believe that that's the kind of debating that we should do.

Moderator: Time.

ROSS' SECOND AFFIRMATIVE

(Friday Night)

Now ladies and gentlemen, I like Garland; he's a likeable fellow. I know I said some hard things in the debate and all, but, I'm sincere and honest when I say that he's a likeable fellow. And I know if you know him, you'll agree with me. And I don't like to browbeat or cudgel a man, but I must say, for the benefit of this audience, that he did not follow my speech.

I'm in the affirmative. The negative speaker is to follow the affirmative speaker and to deal with the arguments that he presents. Now I could follow him in all these charts and go right down the line and refute the charts. He's already flashed several of them up here during the course of the debate and I have commented about some points about them, but I'm not going to get drug off of the route that I've laid out for myself.

But now, I really think that the reason Garland has not followed my speech is, he just can't deal with this material that's presented at the moment so he has to come up with, what he calls, a brown and serve speech. And so he has these charts and all these fellows here—Mr. Warren, Mr. Merideth, the young Taylor man, Mr. Varner and anybody else that's here that's helping him—they get together, and they put all this, so he'll have something to say when he comes to the platform; and even when he's in the negative, I thought surely when he got in the negative, he'd pay attention to some things I was saying. But he didn't deal with arguments I presented. He didn't deal with the charts, and he didn't even read and answer the questions publicly. Well, that was for your benefit that he could have done so. He wrote them down and handed them to me. That's all right, but I thought at least he'd want you to get his answer to them since I gave the questions out. But he's really got himself in a jam with these questions. I don't know if he wrote the answers, or Mr. Warren. I have an opinion. I didn't really look when he's

James Bales on Repentance

"Spiritual Sword"--April, '76, p. 26, 27

* "Repentance is the change from 'I will not' to 'I will.' It is the change of mind which results in the re-direction of life."

* "We need to REPENT and ACCEPT CHRIST in order to be new creatures in Christ."

* HENCE, "Restorationist" "faith" which precedes repentance does NOT ACCEPT CHRIST!

* This is why Restorationists say they are "children of the devil" BEFORE baptism -- SS/Jan. '74.

going on, but I have an opinion. But I don't want to be too hard on Garland, but I must present the facts.

Now this is the kind of debating that's going on. And young Mr. Taylor here, he's the one that writes these articles about them and tells them how great they are in *The Spiritual Sword.* He talks about the great fellowship of the sublime three at a conference. And he just, I'm telling you, it's a mutual admiration society, that you wouldn't believe unless you read *The Spiritual Sword.* Then Garland pats Taylor on the back and says what a great writer he is for some broadcast, I think World Radio, that he works for. Well, that's the kind of debating that we're getting here and I'm sorry that it's that way. But such as it is.

Now let's go on to something else here. James Bales on repentence (Ross Chart #28). This is from *The Spiritual Sword* and I'm presenting this because it eats right into the hands of my affirmative. "Repentence is the *change* from 'I will not' to 'I will.' It is the *change of mind* which results in the redirection of life." Now, that's his definition. He says, "we need to *repent* and *accept Christ* in order to be new creatures in Christ." Now that sounds like Baptist doctrine to Baptists. But let's go on here and

consider something; hence, Restorationist *faith* which preceeds repentence does *not accept Christ*! Now you see that? They put faith *before* repentence. They put faith *before* repentence. Now a lot of Baptist people don't understand this because we teach the Bible; repent and believe. But they put faith before repentence and here's what this man says, "Repent and accept Christ in order to be new creatures."

So, Restorationist faith which preceeds repentence does not accept Christ! Now do you see it? And he's got it right here on the answers to these questions. I want to read these to you. "If faith before baptism is alive, as you asserted on Thursday night, at what point did faith before baptism become alive?" Now I want you to get this. Here's his answer. "At it's first act of obedience, repentence." You see even his faith is not obedience because it's dead and it has not obeyed, the first act of obedience is repentence. He says the faith before repentance is dead.

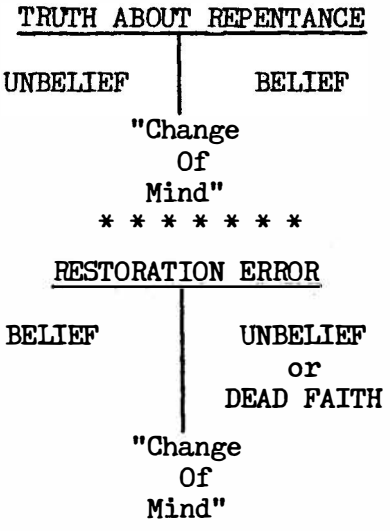
Listen to this: "Is the faith which obeys the *command* to 'believe' *alive* or *dead* when it *obeys* that command?" All right. Now, here's the command: Believe. Now, a man responds and he believes. Is it dead faith or living faith? Here's his answer. "Faith without work is dead." So that man who obeys the command to believe, and he doesn't have any other works, he says faith without works is dead, quoting James, chapter 2, as if James 2 condemns a man for obeying the Lord in believing! God commands a man to believe, but Elkins says when he obeys that command he doesn't have any works yet, and so James chapter 2 condemns him for believing! That's the spiritual sword being turned on him, Brother Larry,—the Bible. The spiritual sword piercing him right through like I had it drawn on the picture the other night, just piercing him down. I said that he's going to choke on faith and he's choking on it right now.

"Does James chapter 2 condemn the faith which *obeys* the *command* to 'believe' *before* any other acts of obedi-

ence, (including *Repentence* and *Confession*?)" Get this: "It simply recognizes it as dead." So the faith Mr. Elkins had before repentence, James chapter 2 recognizes the faith he has as dead. He admits it. He admits that James chapter 2 recognizes the faith he had before repentence as dead. Well, he agrees with me, then; that's what I've been saying all along, that the man preaches a dead faith. And he's been denying it. But I knew just as well when he started backing away from the McGarvey position that James 2 was just going like a spiritual sword right through him. Now get it folks, I want to bear down on it. Restorationist faith, which preceeds repentance, *does not accept Jesus Christ* and, according to Garland Elkins or whoever wrote these questions out, James 2 recognizes it as dead. You see now why he's put his charts up and talks over that way trying to lead me off,—why he talks about Sam Morris. Oh, by the way you didn't say whether or not you wanted to debate the whole tract, did you? You still want to leave the dot's out and debate that, what about the whole tract? I'll debate the whole tract with you.

Now folks this is the death knell in this whole debate right here. This is what we been working for. I told Larry the other day, I said about the third or fourth night, it's all over, because by that time they've come to choke to death on faith. This is why Restorationists say they're children of the Devil before baptism, because they do not know what it is to *trust* Jesus Christ with a *living faith before baptism.* That's why they admit to being "children of the Devil," in *The Spiritual Sword*, January '74. The author, I think it was Mr. Warren, right over on the inside cover, said that men are "still children of the Devil" until they're baptized.

Well, in other words, folks, when you come down this aisle here, at Camden Avenue Church of Christ, and Brother Pugh takes your hand, and you make the good confession; you say "Brother Pugh, I have repented; Brother Pugh, I believed before I repented. Brother



Pugh, I am wanting to obey the Lord and be baptized." Brother Pugh is obligated to say to you, and to ask you, or least to clear it up, "You're not saved, are you?" "No." "You're not a child of God, are you?" "No." "You're a child of the Devil, aren't you?" "Yes." "You had dead faith before repentence, didn't you?" "Yes." "Okay, since you're a child of the Devil and had dead faith before repentence, and all this, and your faith did not accept Jesus Christ, then we'll baptize you." I think they ought to put on a magic show here and advertise it, how they turned children of the Devil into children of God through the magic of the baptistry. That's what I think they should do.

Now, look at this. Here's the truth about repentence (Ross Chart #29) and the Restoration Movement doctrine. Unbelief, according to Bales,—in repentence you have a "change of mind." So a change of mind from unbelief would be a change to belief, wouldn't it? If you're an unbeliever and you change your mind, then you become a believer. But look at the Restoration error about this. They say you believe, or have belief, and then you have a change of mind, and you change from believ-

ELKINS IMPEACHES

INTEGRITY OF ROBERTSON

* Accuses Robertson of being "double-tongued."
* If Robertson speaks as (1) "scholar" and as (2) "a Baptist," and Elkins won't accept #2, then --
* Since Elkins is not a "scholar," and we can't one's integrity in category #2, we can't accept ELKINS ON ANYTHING!!!

ing to unbelieving! Now folks, if I have faith, and then I change my mind, what do I change it to? Unbelieving. That's exactly what they have here in their doctrine on repentence and faith.

Now look at this—and he's never dealt with this. I've had it up here—and by the way, he should have been reading those verses on baptism two nights ago. You folks that weren't here on Monday and Tuesday night, all you missed was one verse, and half of that, Mark 16:16a, was presented in behalf of what you believe in, if you believe in the proposition this man has. For six speeches, he tries to prove it, and he tried to go to Baptist scholars to prove it, and then last night I read A.T. Robertson and took A.T. Robertson away from him. And then he got up here and questioned the integrity of A.T. Robertson.

I have a chart here on that and I want to put that up if I can find it, here it is (Ross Chart #30). (I'll get to this later; most of you have already seen that.) But look at this: *Elkins impeaches the integrity of A.T. Robertson.* He accuses Robertson of being double-tongued. If Robertson speaks as, (1) a scholar, as Elkins says, and as a Baptist out of the other side of the mouth, as Elkins implies, and Elkins won't accept (2) part of Robertson, then let's look at it: He says as a scholar he tells the truth, but as a Baptist, he just utters his prejudices. That was the gist of what he had in reply to my quote from Robertson. All right, now, Garland, if men do that, what about

you? Are you any different from Robertson? Let's just apply this to Garland Elkins. Elkins is *not* a scholar; and we can't accept one's integrity in category number two here, because he'll be preaching or writing from prejudice of his religion—then we can't accept Elkins on anything. You see, he's not a scholar and when he talks as a church of Christ preacher, he's just uttering his prejudices as a church of Christ preacher, so we can't accept him on anything! That's how he tried to answer A.T. Robertson when I took Robertson away from him last night by quoting to you from his commentary on Mark 16:16 where he repudiated the doctrine of this man on baptism. I'd be ashamed to deal with scholars and say, "Well now, they'll tell the truth when they're scholars, but when they get back to homeground doctrine and all that, you can't trust them." Why, I wouldn't even use a man who was double-tongued like that. I don't have any use for men that tell the truth here and lie over here. I've heard people say, "Well, Jesus was a good man, but he made some mistakes." Well, why listen to him then? If Robertson won't tell the truth about things, why listen to him then?

Now back to this one (Ross Chart #31). "He that believeth on him is not condemned." Ten dollars, if Elkins says yes. I've offered it to him night after night. And by the way, we went out and played golf again today, and guess what—a good Baptist man paid the *whole* green fee. You know, Mr. Elkins gave me five dollars the other day; he didn't know what I was going to use it for, but he just paid a *part* of the green fee. I thought how parallel this is to Baptist doctrine and church of Christ doctrine. They want to do half of it and God do the rest. But a Baptist—you just get it all free. The Lord provides it all.

Now look at this. Here is *The Spiritual Sword* doctrine about sinners before baptism. They're "handcuffed;" they're "wearing the leg irons of the Devil;" they're "in balls and chains" and they're "in the prison

$10

TO ANY "RESTORATIONIST"

HE THAT BELIEVETH IN THE
"RESTORATION MOVEMENT" AND
CAN GIVE "book, chapter, and
verse" FOR IT SHALL RECEIVE
$10

book chapter verse

"Ask him (the preacher) to give you the book, chapter, and verse." -- Garland Elkins, Come and See, p. 8.

"If it is not taught in the word of God, it must be a lie." - p. 9.

house of Lucifer." Now I'd like to know how in the world can a man repent when he's in that condition? How in the world can a man have any life when he's in that kind of condition? But that's the fellow, they get him out of jail and bring him down here to Camden Avenue, I suppose, and baptize him. That's what they do. They get him out of Satan's jailhouse and bring him down here, and he's not a bit better off spiritually than he was when he started.

Well, let's see what else I can put up here for any other Restorationists who might like to accept my offer. *He that believeth in the Restoration Movement and can give book, chapter and verse for it shall receive ten dollars.* "Ask him (the preacher) to give you the *book, chapter* and *verse,*" Garland Elkins says in his little booklet "Come and See", page eight. "If it's not taught in the Word of God, it must be a lie." (p. 9). Now where is the verse for the Restoration Movement, which this man says restored his church, the church of Christ, which he claims to be a part of.

Then look at this one (Ross Chart #32). *Elkins says he's*

ELKINS SAYS HE'S NOT SAVED

"Save us in Heaven"--MM, II, p. 27.

*

"I want to be saved"--Mon. 4/16.

*

Confesses "false and foolish ways"--MM, II, p. 27. LOST?

Needs "correction" of the Word--MM, II, p. 27.

not saved. "Save us *in Heaven.*" "I want to be saved", he said Monday night in his speech. He confesses to having "false and foolish ways", and so is he lost? I'm pointing out some of these false and foolish ways to him in this debate. And I'm going to keep grinding him on this faith matter, his faith being dead at its inception. He's admitted that right here. He says it's "dead before repentence," now, but it comes alive, he thinks, at repentence. He needs the correction of the Word. I think this prayer is probably being answered in this debate. Now . . .

Moderator: About five minutes.

Mr. Ross: All right now look at this (Ross Chart #33). *What kind of a plant is Garland Elkins?* Thomas Warren; before baptism, Elkins was a child of the Devil, according to Warren. Now in the Bible, children of the Devil, they equal the seed of the Devil. That's in Matthew 13. They're the children of Satan. They're the seed. Number three, Elkins teaches that seed planted "produces after its kind." What then is Garland Elkins? You intelligent people know the answer, don't you? How many minutes?

Moderator: You've got about four.

Mr. Ross: Now, let me show you this again for the benefit of those that weren't here last night. Folks, this Restoration doctrine that he's saddled with, through his writings in *The Spiritual Sword,* it has really been the "egg on his face" throughout this debate. He's affirmed a

WHAT KIND OF "PLANT" IS ELKINS?

(See page 22 of Baptism & Restoration Movement)

1. T. Warren: Before baptism Elkins was a "child of the devil." SS/Jan. '74.

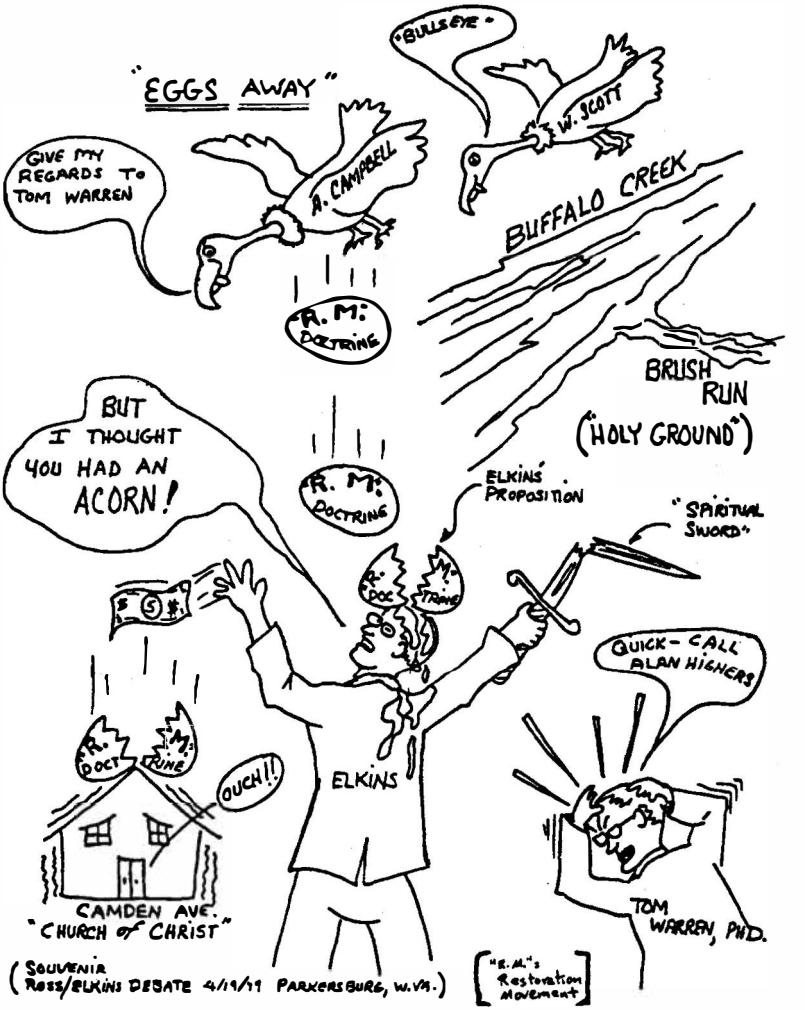
2. Bible: "Children of the devil" = "seed" of the devil. Mt. 13:37, 38.

3. Elkins teaches that "seed" planted produces "after its kind" -- SS/July '74.

WHAT, THEN, IS GARLAND ELKINS?

proposition that was restored, he says, by Alexander Campbell. And he's affirmed you get into a church through obedience to that proposition which was restored by Alexander Campbell. And I pointed out that Campbell himself said he was saved before baptism. Then he got baptized by a Baptist preacher. Then later on they found out baptism was for the remission of sins. And then he didn't get baptized after he found that out. And so what kind of predicament does this leave them in when they say Campbell obeyed the truth? I guess it means that you get saved before baptism, and then you go to a Baptist preacher, and then if you find out that baptism is for the remission of sins, you don't get baptized for the remission of sins. That's Campbell obeying the truth. And this man said Campbell "restored the truth," he "preached the truth." V.E. Howard said he "obeyed the gospel." But this Restoration doctrine is going to be "egg on his face." He's going to have "blackbird pie." He's going to have "blackbird feathers" sticking out all over him as a result of this debate.

Now look at this. (Ross Chart #13). Here are these buzzards—we saw one of them up at Buffalo Creek when we went up there the other day and they're the ones that laid the egg for the Restoration Movement. He talks about this blackbird dropping an acorn down. I put that chart up there, didn't I? Well, that was Alexander



Campbell that laid the egg, or placed the acorn. And when you plant a Campbell acorn, what comes up? They don't like to be called "Campbellite," but J.D. Tant, said that slogan, "We speak where the Bible speaks", and it's in one of these booklets—he said that that was "Campbellism"—came from Thomas Campbell. I didn't say it. J.D. Tant did. If you don't like it, blame him. He's the

preacher, father of Yater Tant, I think it is, or Tater Yant, whichever way you say that.

Now Mr. Elkins thought it was an acorn. No, it was an egg. It was a seed in the form of an egg. All right. And it's hatching all over the place, and it's the "tares," that the Scriptures talk about if you want a comparison. And this *Spiritual Sword,* it's proved to be neither spiritual nor a sword in this debate. That has furnished me with my best refutation of him and the greatest support of my own affirmative proposition. Now he hasn't even dealt with my first speech. That's why I haven't gone on with any more in continuation of what I had planned. In following, I wanted to get these things out and refute what he'd answered here about faith because this just chokes him to death, these questions. I'm going to bring this back in my next speech.

Look at this, folks, Let's go on a little bit further here. "If faith is not alive at its earliest inception, does James 2 condemn faith at its earliest inception?" "Faith without works is dead." So I guess faith at its earliest inception is dead. But J.D. Bales said that "faith is the highest work man can do"—I have this quoted in my little booklets we passed out—and yet this man says that's faith without works.

Listen, faith is a work itself, John 6:28 and 29. Faith is a work itself. It's God's work on God's side and it's man's work on man's side. "What may we do that we may work the works of God? This is the work of God that you believe," but Elkins says as soon as that work starts, it's dead. It's dead. In its earliest inception, it's dead, and yet God commands man to have dead faith at its earliest inception! How in the world can a person believe such a doctrine as that? And offer that as obedience to the Gospel? That is as much as saying, that I have to have dead faith in order to have life. Yes, if a man came down this aisle and said "I have faith", I guess Mr. Pugh would have to say, "Well, go get that faith killed and get it dead and then we can take you." Why, if you walked down

this aisle and said, "I already have faith. It's already alive." "Well, no, we can't take you because that's condemend in James 2. James 2 condemns that because that kind of faith is what we believe is dead faith."

Moderator: Time.

Mr. Ross: Thank you.

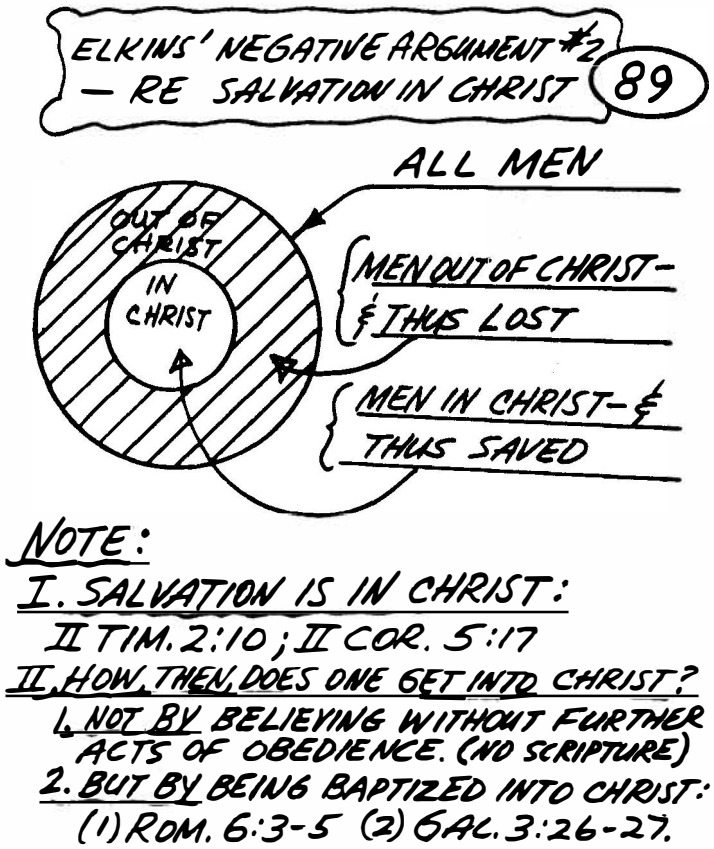
ELKINS' SECOND NEGATIVE

(Friday Night)

OPENING REMARKS

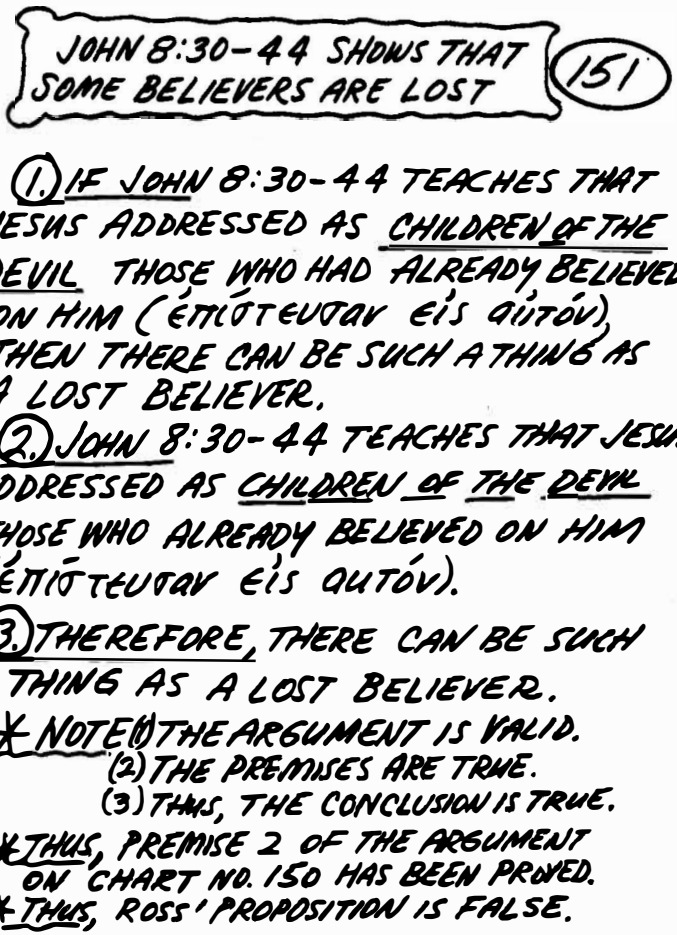
Mr. Keenan: All right, we'd like to continue. Gentlemen, are you ready? All right it is now time for the negative speaker, Mr. Elkins. I turn the platform over to Mr. Elkins.

Mr. Elkins: Mr. Moderators, Mr. Ross, ladies and gentlemen, it's a pleasure to be here again to speak in denial of the affirmation that you have just heard. And I'd like to call for the deadly parallel chart (Elkins Chart #89) that I've introduced before, because it answers everything that he has said. I want you to know "For as the body apart from spirit is dead, even so faith apart from works is dead," James 2:26. Now listen, that's Bible teaching. Now, *this is the deadly parallel*: A body plus a spirit equals a live man, but the body minus spirit equals a dead man. In Acts 9:39, about Dorcas, the Bible said, "while she was with us"; now something had left that body, but that was a dead body. And listen, friends, you could come no nearer riding, for example, a dead horse to a river than you could ride a dead faith to Heaven. My opponent preaches a dead faith. He can say anything he wants to, anytime he wants to, but that's exactly what it amounts to. Now, the Bible teaches faith plus works equals a live faith; faith minus works equals a dead faith. Now, Mr. Ross teaches salvation by a dead faith. He teaches—in fact, his proposition affirms such a dead faith. Faith plus works equals a live faith. Faith minus works equals a dead faith. Mr. Ross teaches salvation by a dead faith. Therefore, *Ross' proposition* teaches salvation by a *dead faith*! (by implication). Now ladies and gentlemen, again I say that answers everything that he had to say on that. Now he tried to make you think that he had answered that, but you know what's been discussed in this debate. This will go into the book. You



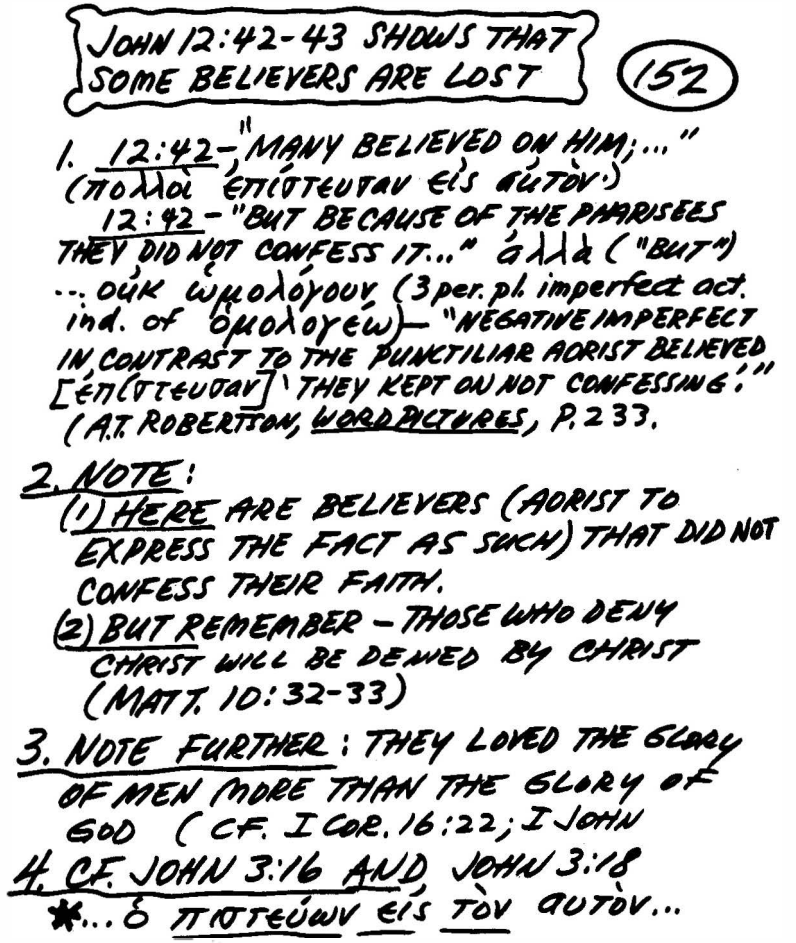
can read it for yourself.

All right, can we have the next chart (Elkins Chart #151)? Notice on this particular chart, in John 8, we have the continuation of John 8:30 showing some believers are lost. Now if John 8:30 through 44 teaches that Jesus addressed—now notice—as *children of the Devil—children of the Devil,* those who had already believed on him, then there can be such thing as a lost,—now notice-a lost believer—a lost believer. But in John 8:30 *through 44,* Jesus teaches—the Bible teaches—Jesus addressed as *children of the Devil,* those who already believe on him—believe on him. All right,



number three—therefore, there can be such a thing as a lost believer. There can be such a thing. And we have Bible example of it in the very words of Christ as a lost believer. Now note—number one—the argument is valid. Number two—the premises are true. Thus, the conclusion is true. Thus, premise two of the argument on chart number 150 has been proved. Thus, Ross' proposition is false.

(Elkins Chart #152): On John 12:42 and 43, now on

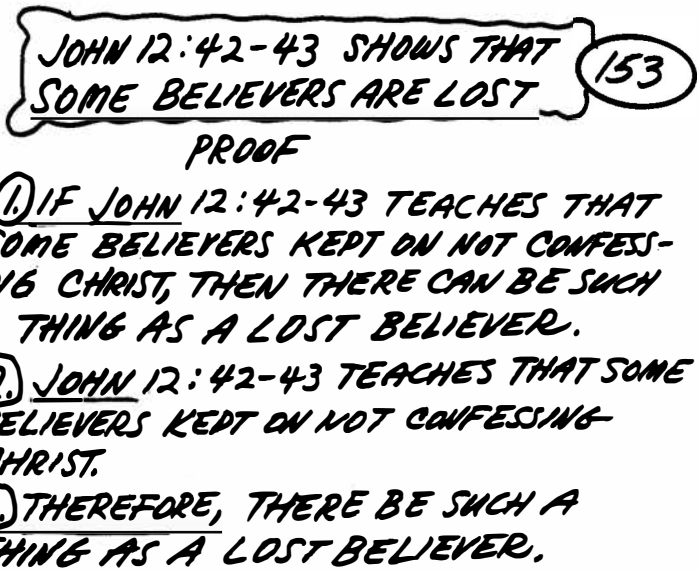


that matter of dead faith a few moments ago. It is said of these people that they believed on him, but they had a dead faith—a dead faith. They would not confess him. Jesus said in Matthew 10:32 and 33, "If you will not confess me, I will not confess you before my Father in Heaven." These people believed on him. They would not confess him. They would not confess him. Therefore, we have an example here of some believers, but this faith was a dead faith. Now that's the kind of faith that he is

advocating. Now note in John 12:42, "Many believed on him but because of the Pharisees, they did not confess it." But notice, "negative imperfect in contrast to the punctiliar aorist believed 'that is they kept on *not* —they kept on *not* confessing.' " Now, it would be interesting for him to tell us whether they could be saved or not.—Whether they were saved or not—let him tell us about John 12:42 and 43. I brought it up a number of times. He has never told us about it. Now note, one—here are believers, (aorist of course to express the fact as such) that did not confess their faith. But remember those who deny Christ—those who deny Christ—will be denied by Christ, Matthew 10:32-33. Now note further, They love the glory of men more than the glory of God. "But if a man love not the Lord Jesus, let him be anathema", the Bible says in 1 Corinthians 16:22. And so therefore, we've discussed that.

But now John 12:42 and 43 shows that some believer's are lost (Elkins Chart #153). Here's the proof of it; I've mentioned it, but let's get it down so you can see it. One—if John 12:42 and 43 teaches that some believers—notice—kept on not confessing Christ, then there can be such a thing as a lost believer. Two—John 12:42 and 43 teaches that some believers kept on not confessing him; therefore—therefore note this—there would be such a thing as a lost believer! Let him deal with John 12:42 and 43.

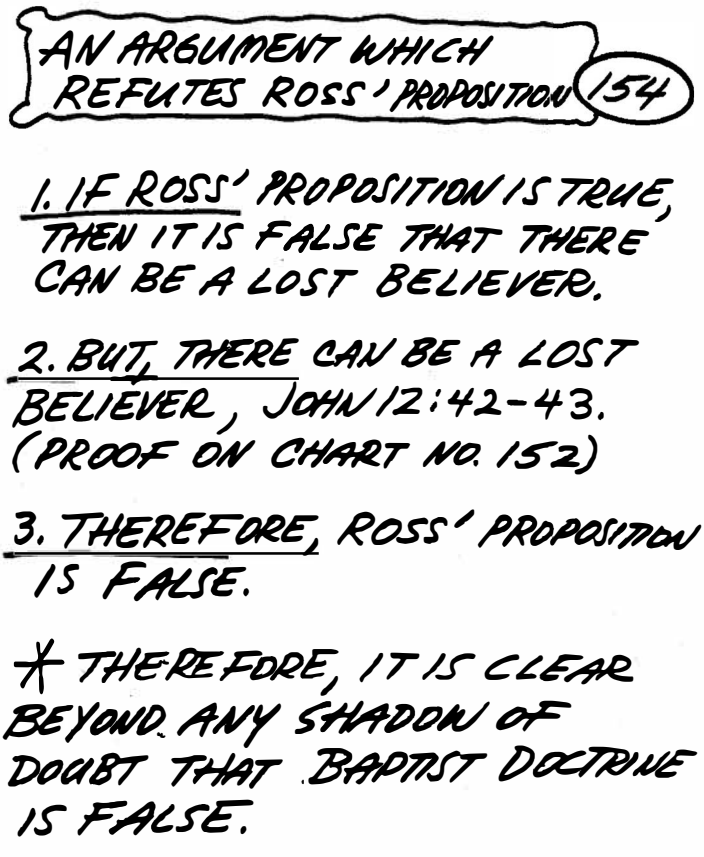
Now then, an argument which refutes Ross' proposition (Elkins Chart #154). One—if Ross' proposition is true, then it is false that there can be a lost believer. All right, number two—but there can be a lost believer and I've just proved that from the Bible, John 12:42 and 43, and proof on chart number 152. What is the conclusion, ladies and gentlemen? Therefore, Ross' proposition is false; therefore it is clear beyond any shadow of doubt that Baptist doctrine is false. Now there are many honest people who are in the Baptist church, who do not know about these things, haven't thought about them.



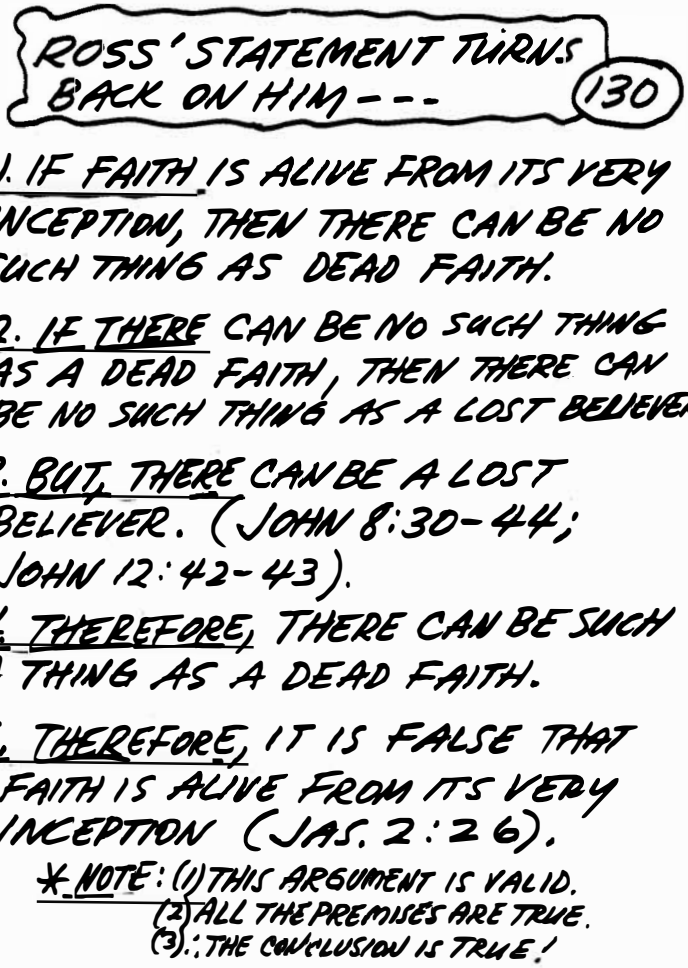
But Baptist doctrine is false and friends, of course, you should renounce it.

But again, Ross' statement turns back on him. (Elkins Chart #130). One—if faith is alive from its very inception, then there can be no such thing as dead faith. Two—if there can be no such thing as a dead faith, then there can be no such thing as a lost believer but there can be a lost believer and I've just shown that. John 8:30 through 44. John 12:42 and 43. Number four—therefore, now listen, therefore, there can be such a thing as a dead faith; therefore, it is false that faith is alive from its very inception. James 2:26. Now note, first—this argument is valid. Two—all the premises are true. Three—the conclusion of course, is true.

But now note again on Romans 10:13-14, how much did he say about that? "For whosoever shall call upon the name of the Lord shall be saved. How then shall they call upon him in whom they have not believed, and how shall they believe on him of whom they have not heard, and how shall they hear without a preacher? Now notice this



argument (Elkins Chart #91). I know that you can understand it. I hope that he'll deal with it. Notice, *"hearing," "believing,"* and then comes the *"calling,"* but "they're *still not saved.*" "Hearing," "believing," "calling," "saved." "Hearing," "believing," "calling," "saved." Now note, "calling on the name of the Lord is an act of obedience which comes *after* believing and *before* being saved!" I tell you friends, this debate will end, this man will not even mention this scripture by way of taking it up and trying to analyze it. Now then, he is obligated to do it, but he won't do it, I don't believe. I hope he proves me wrong. Now note; *therefore,* no one



is saved at the point of faith alone before and without further acts of obedience. *Therefore,* Ross' proposition is false.

But again more on Elkins' negative (Elkins Chart #155). Note, verse 13, *calling* upon the name of the Lord comes *before*—you know just like the other night when we were talking about the fact "He that believeth and is baptized" came before shall be saved. Well, it's the

ELKINS' NEGATIVE ARG. #4 –
–RE BELIEVERS NOT SAVED

91

ROMANS 10:13-14

HEAR- BELIEVE- CALL- SAVED

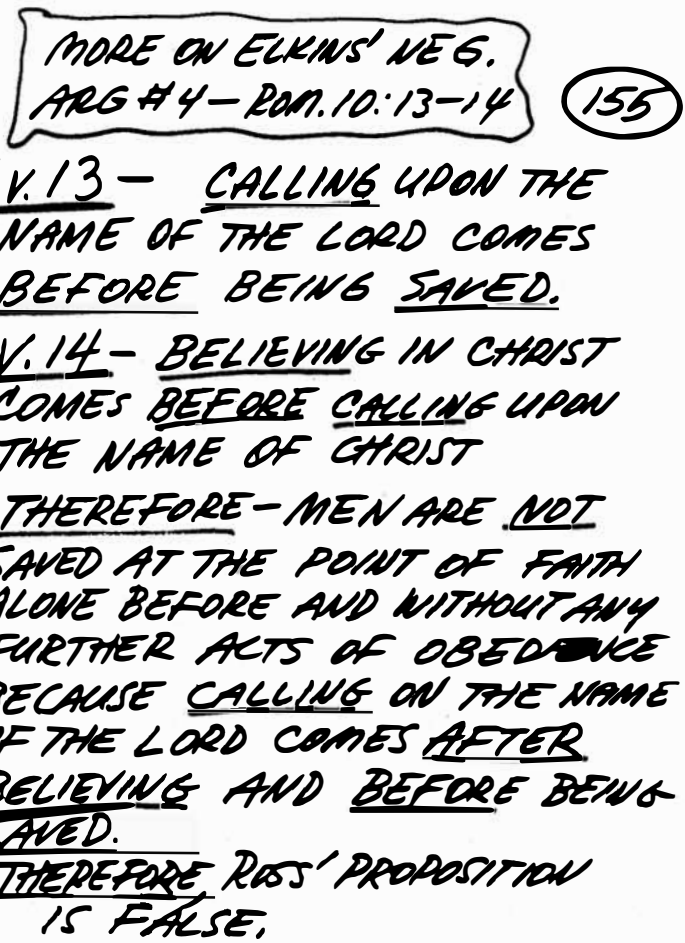


*NOTE: "CALLING ON THE NAME OF THE LORD IS AN ACT OF OBEDIENCE WHICH COMES AFTER BELIEVING AND BEFORE BEING SAVED!

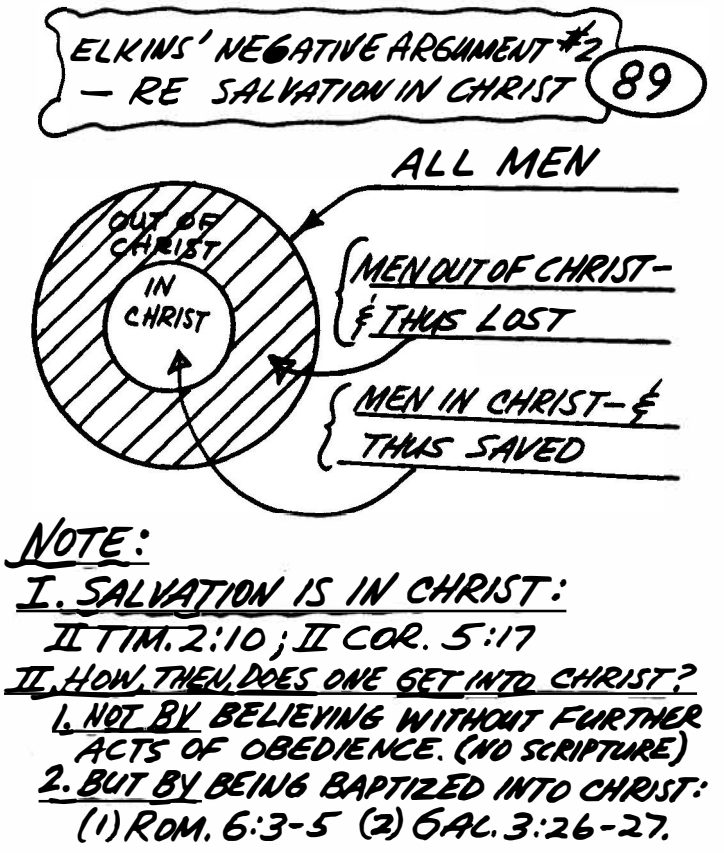
*THEREFORE: NO ONE IS SAVED AT THE POINT OF FAITH ALONE BEFORE AND WITHOUT FURTHER ACTS OF OBEDIENCE.

*THEREFORE, ROSS' PROP. IS FALSE.

same thing, here, calling upon the name of the Lord comes *before* one is saved—*before* being *saved.* In verse 14, *believing* in Christ comes *before calling* upon the name of the Lord. Now what is the conclusion? Therefore, men are *not* saved at the point of faith alone, before and without any further acts of obedience because *calling* on the name of the Lord comes *after believing—comes after believing* and *before*—where does calling come? It comes *after believing* and *before* what? *Before salvation.* Therefore, Ross' proposition is false.



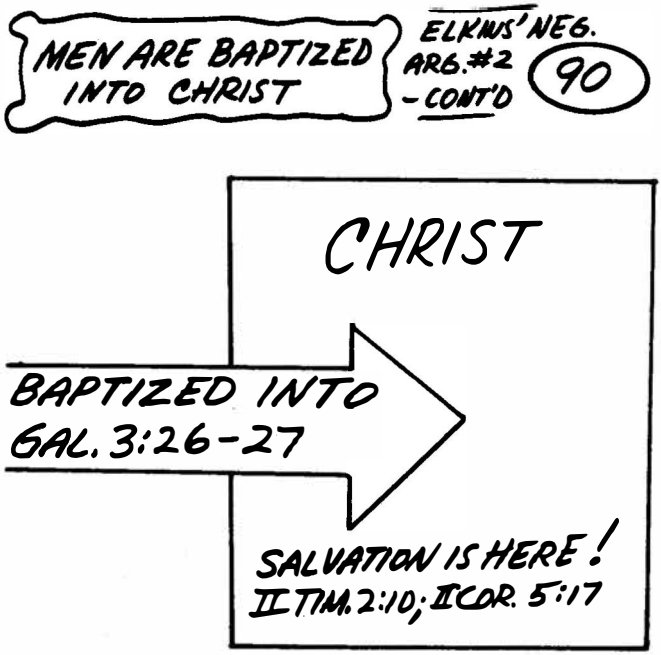
All right, let us note then, chart 89 (Elkins' Chart #89). Notice the large circle—all men are represented here in this great circle. And in the next place, men out of Christ, thus lost. And then men in Christ, thus saved. Now note, *salvation is in Christ;* I've given the passages before. Here they are. And number two—the question: *How then does one get into Christ?* Now, *not by* believing without further acts of obedience. Listen, ladies and gentlemen, I have begged, I have pleaded, I have im-



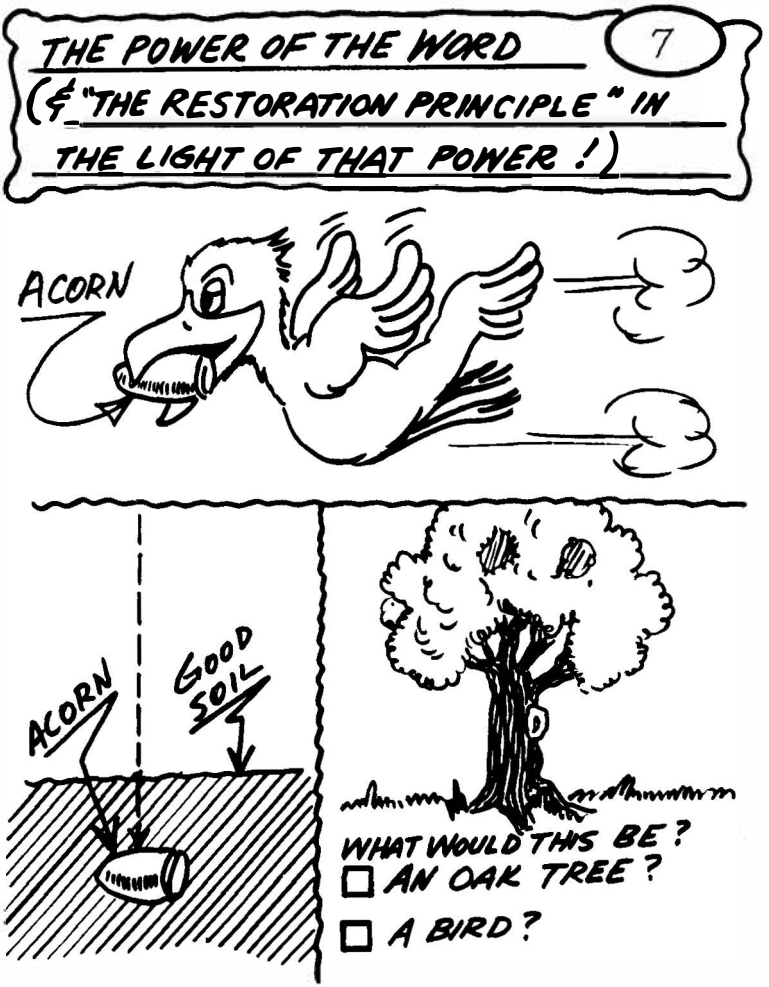
plored, I would do anything that's right to get him to find the passage that says that a *sinner believes into Christ*. Where is the passages that says that? Where is the passage? Now if he can find it, I will accept it. Now then, I can find the passage that tells us how that we get into Christ.

And let's note the next. Let's note the next. Note, how then do we get into Christ? *Not by* believing without further acts of obedience. There's no scripture for that. But at the same time, *but by* being baptized into Christ, Romans 6:3-5; Galatians 3:26-27.

But the next chart number 90 (Elkins' Chart #90): let



us note "men are baptized into Christ." Now, I again point out that we are baptized into Christ, Galatians 3:26-27; "For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ"—that is from the outside to the inside—"for as many of you as have been baptized into Christ, have put on Christ." Now notice, salvation is in Christ. Here's *a challenge to Ross.* Let him write in the following blank, _____, the passage that teaches that men "*be-*

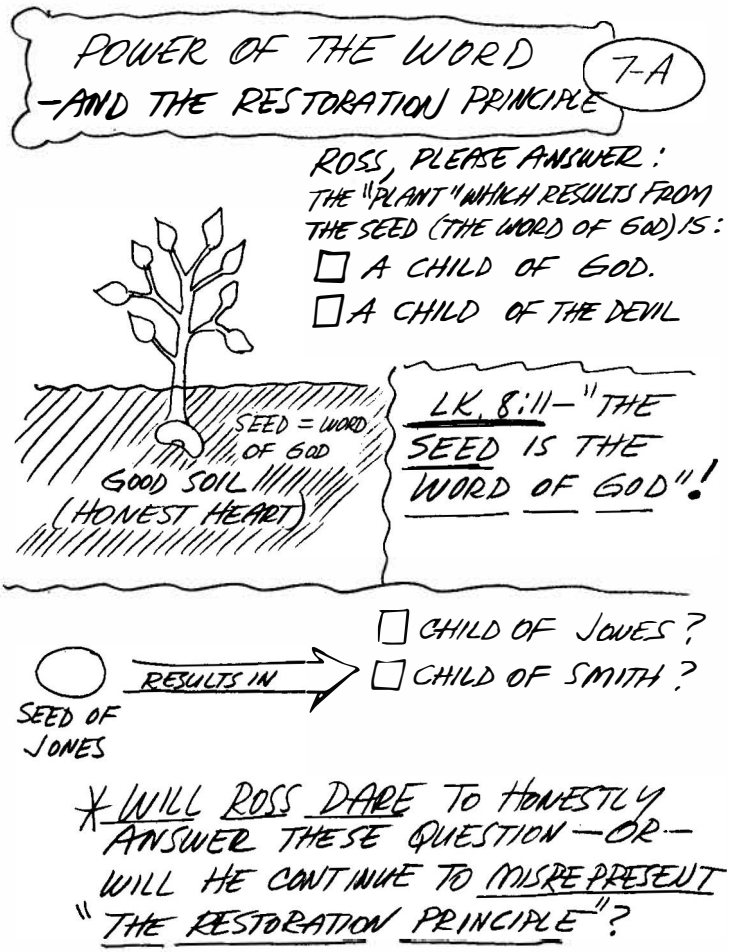


lieve into Christ." Now, if he can do it, if he can find it, if he wants to end this debate and go back to Texas early, well then, let him do it. Let him find it. Listen, ladies and gentlemen, there have been men trying for years and they cannot find it.

Now then, let's have the next chart (Elkins Chart #7). You know he's had a great deal to say about Alexander Campbell and referring to members of the church of

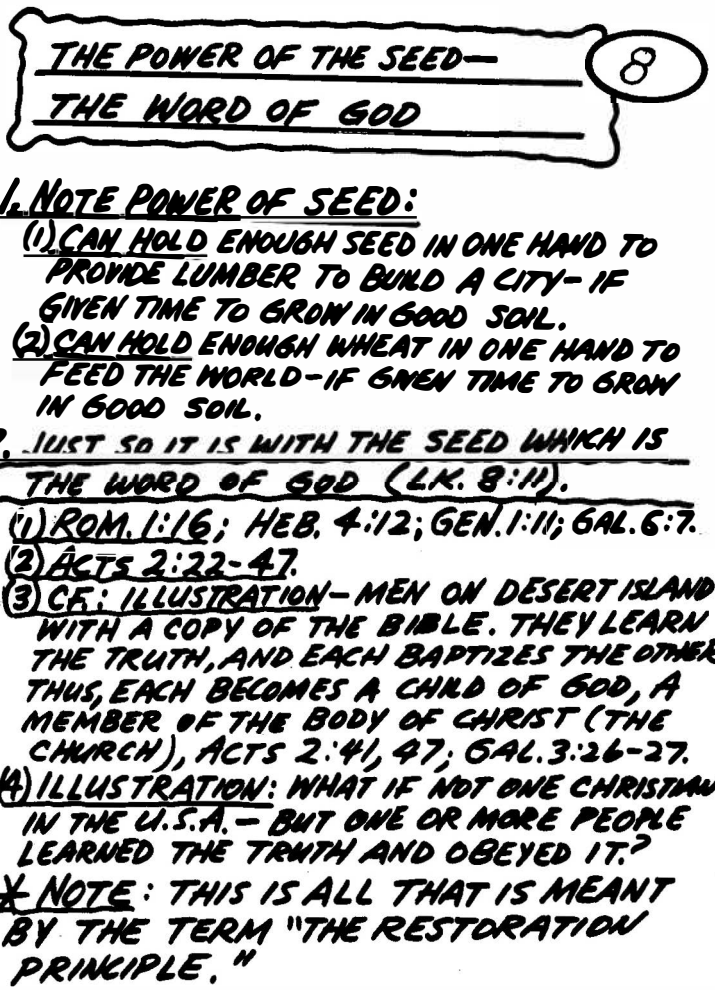
Christ as "Campbellites". In fact, instead of defending the proposition that he signed to affirm, he's been out here talking about movements and men. Now the point of it is simply this, if there were not a Christian in all the world—not a single Christian in all this world—and if someone came in contact with a copy of the New Testament and they read that, believed that and obeyed that, the seed produces after its kind. He can make all kinds of ridicule of it, but listen, he can not set this aside. The truth about the matter is—and I say this with kindness—when a person refers to a Christian as a "Campbellite", I can't but think of two reasons as to why. Number one—he's not informed; ignorance. But Mr. Ross has read widely on this subject as you can tell. Number one—he's not informed. Or number two—a man who would do that is deliberately attacking those and those with whom they stand, the church of the Lord, by using such a designation. When I refer to Mr. Ross as Baptist, I refer to him by the name that he calls himself. I noticed in a Baptist paper in very fine print, they announced this debate. They said, "Mr. Bob L. Ross, Baptist, of Pasadena, Texas, will debate Mr. Garland Elkins of Memphis, Tennessee, Campbellite." "Campbellite," you have noticed how many times this has been put in. But now note on this. Notice, number one—that "The seed is the Word of God.", Luke 8:11. When that is dropped, suppose a blackbird flew across the ground, dropped an acorn into the good soil, Luke 8:15. Now question: what would this be? Would it produce an oak tree? Or would it produce a bird? We've been here several nights and he has not until this good hour discussed those matters by way of checking up there.

And so let's see the next chart, because this on the same thing. Notice on the next chart (Elkins Chart 7A), the power of the Word and the Restoration principle. Now, Mr. Ross, please answer, please answer. The "plant" which result from the seed, the Word of God, is it a child of God? Or a child of the Devil? Now then, note: Luke



8:11, "The *seed* is the *Word of God.*" Now what dies the planting of the seed of the Word of God result in? A child of God? Or a child of the Devil? Now then, the *seed* of Jones, what would that result in? Would that result in a child of Smith? Or would it result in a child of Jones? Now, *will Mr. Ross dare* to honestly answer these questions or will he continue to *misrepresent "The Restoration Principle*?"

And then let us take the next chart (Elkins Chart #8),

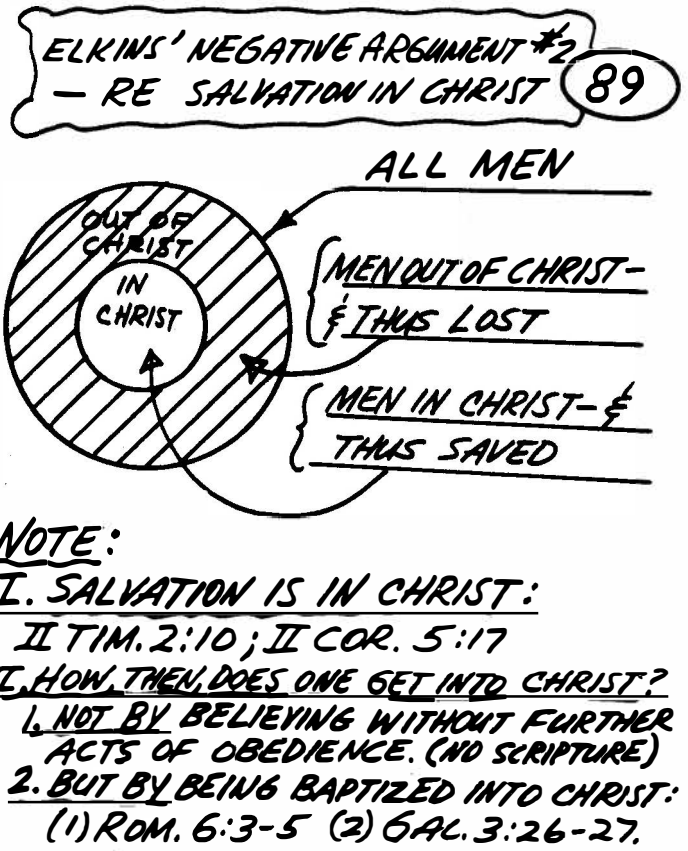


as we continue with this matter, let us note the power of the seed. I can hold in my hand enough seed, in one hand in fact, to provide lumber to build a city if given time to grow in good soil. I can hold enough wheat in one hand to feed the world if given time to grow in good soil. Number two—*just so it is with the seed which is the Word of God.* Romans 1:16, "The gospel is the power of God unto salvation." Hebrews 4 and in verse 12, "The

Word of God is living and active." Here in Galatians 6:7, "Be not deceived; God is not mocked. For whatsoever a man soweth, that shall he also reap." I did not even know who Alexander Campbell was until I was practically grown because my folk had taught me the Bible. They taught me not something that some man had originated out here. I believe the Bible. I was a child of God before I even knew Alexander Campbell ever existed—and if we (Moderator calls out time)—all right, thank you very much. Now note here, an illustration, what if one Christian—up just a little (referring to chart)—one Christian in the U.S.A., there was only one, but one—more persons learned the truth and obeyed it. Now what would it make them? It would make them what the seed—what did it make in the first century? It would make exactly what it has always made. All right, now that's all that is meant by the term, "The Restoration principle."

Now I want to get something also into this discussion. I want to read a statement from Mr. Ross' book. And it's on page eighty-six and it's under "Campbellite Interpretation Refuted." He says, and I am quoting, "It is not difficult for a born again believer, to understand that baptism has nothing to do with the saving of the soul." And then again on page ninety-seven, and he says, "Yes, Baptists truly believe, that the person who trusts Christ and is baptized shall be saved. And we also believe that the person who trusts Christ and has *not* yet been baptized shall be saved."

Now ladies and gentlemen, I want us to look one more time at this particular chart (Elkins Chart #89). The Bible teaches us that salvation is in Christ. In 2 Timothy 2:10, "Therefore I endure all things for the leect's sake that they also may obtain the salvation which is in Christ Jesus with eternal glory." All right, the Bible says we are "baptized into Christ." Now he could live as old as Methuselah, if that were possible, and he could never find where it says we "believe into Christ." If he would



only take up that point. I beg him to take up that point. Why is he so fearful of that point? It says we're "baptized into Christ." It says we're "baptized into Christ." Galatians 3:26 and 27 says, "For you're all the children of God by faith . . ."—but where?—"in Christ Jesus." Now, how came there to be children of God by faith in Christ Jesus? "For as many of you as have been"—past tense—"have been baptized into Christ; ye are"—ye are what?—"children of God by faith." Where are you children of God? "In Christ Jesus." How came you to be children of God? "For as many of you as have been bap-

tized into Christ have put on Christ." If he would merely tell us *how to get into Christ* and *cite* the *verse that says* that *we believe into Christ.*

Now he had a great deal to say about the fact of faith and when it was dead and all those kinds of things, but remember this friends, that he teaches repentence comes before faith. Now, if that be true, he would have a man born again before he ever believed. But in Acts 2:36, when Peter said, "Therefore let all of the house of Israel know assuredly that God has made that same Jesus whom you crucified both Lord and Christ," then he—if he is a typical Baptist—teaches that repentence follows in the next verse. Where he said, "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins and you shall receive the gift of the Holy Ghost." Now listen, he cannot clear up these contradictions, blunders, and absolute rejection of the truth of God except by one way.

Now he suggested, for example, that he had no ill will toward me, or words like that, though he said I'm the Devil, worse than the Devil, a puppet and all of that, but I certainly have no ill will towards him. I think that he could be a man who could do tremendous, tremendous good if he would be baptized into Christ; obey the gospel. Be baptized into Christ. Now then, if he tells me, "You need to believe into Christ", *let him produce the passage.* The Bible says in 1 Thessalonians 5:21, "Prove all things. Hold fast that which is good." Now then, *if he can find the passage* that says we are to believe—sinners are to "believe into Christ," I will believe it. Because the Bible is right. Now listen, I didn't write this. Paul said, "For as many of you as have been baptized INTO Christ have put on Christ." The Bible says "For as many of you as have been baptized into Christ have put on Christ."

Moderator: Time.

Mr. Elkins: Thank you very much.

ROSS' THIRD AFFIRMATIVE

(Friday Night)

Ladies and gentlemen, it's been a pleasure addressing you Monday through Thursday, and now Friday, in this debate and I appreciate the attendance of both Baptist and others, the Methodist, Presbyterians, or whatever; I appreciate the attendance of the church of Christ people. I appreciate the hospitality of this church, and its having this debate, I appreciate being in a debate with Mr. Elkins; Mr. Merideth, his moderator; Mr. Pugh and Mr. Varner, working together and sponsoring the debate; and of course, I appreciate working with my moderator and the men who have helped.

Again, I'll affirm my respect for Garland Elkins as a man, a man I think who is a likeable man, a good personality, and a man no doubt who is dedicated and sincere in his work. But so far as our theological or religious differences are concerned, I stand firm, firmer than ever for that matter, in coming to the conclusion of this debate. And I also stand, with regard to the debate, my efforts in the debate, I have probably had less efforts in this debate than any debate that I've ever had, as far as having to do with scriptures on the part of the affirmative. He gave Mark 16:16a. He never gave Acts 2:38. He never gave any other verse in Acts, Romans, whatever. So in the affirmative, I've never had a more easier time because he hasn't followed my affirmative arguments.

He's appeared with his charts which are "brown-and-serve" charts, to borrow his terminology, and one thing Garland did do in the debate, I don't know if he's responsible or someone else is responsible, but he did add a few cartoons to the charts and that made it a little bit more interesting. I would hate to have to look up there at those symbols of logic and just the black writing and all of that throughout this debate without some little inkling of humor, like a bird flying through the air with an acorn, or Ross' feet to the fire, or Ross and his beard, and those

things. So that's one positive thing in the debate that I have to say that was good on his part.

And I will say this, and no reflection necessarily on Mr. Warren, but I do believe that Garland could have done a better job if (he said he didn't know Mr. Warren was going to come to the debate before a few days before he came)—Garland, if you had slipped out of Memphis without him coming, I think you would have done a better job in this debate. But I'm afraid that Mr. Warren had "hijacked" the plane, and got on there, and came on up here any way; and I think that's hurt him, having to read all things that Mr. Warren was preparing. I believe Garland probably prepared to debate up until the time he knew Warren was coming, and then he probably scrapped his efforts.

And inasmuch as he has brought in the word "Campbellism" with some significance, which I really haven't in the debate, but he, (audience laughter)—I don't recall using the word *abusively* in anyway anymore than "Methodist," or "Baptist," or "Presbyterian." For some reason when you say "Campbellism" or "Campbellite," the hair just wrinkles on the neck, but I can say "Presbyterian," or "Lutheran," or "Wesleyan," and it doesn't both those people. Why are you so paranoid about the word "Campbellism?"

Look here, *a church of Christ preacher answers* (Ross Chart #34). Now this is not Bob Ross, Garland; this is not Bob L. Ross. You all say, "You're calling me a Campbellite." This is J.D. Tant; I've got the book over here if you want it. "We speak where the Bible speaks and are silent where the Bible is silent." And he says *Thomas Campbell* said that. *"This is Campbellism."* J.D. Tant in a book called *The Gospel X-Ray*, page sixty-five. Now "Campbellism" is equal to the Restoration Movement, according to what Tant is implying here, because he defends the church of Christ in this particular book. And Garland, and Alan Highers, and Roy Deaver, and Rubel Shelly, and all these men say that the Restoration Move-

"Church of Christ" Preacher Answers,

"WHAT IS CAMPBELLISM?"

"We speak where the Bible speaks, and are silent where the Bible is silent."--Thomas Campbell.

"This is CAMPBELLISM."--J. D. TANT
THE GOSPEL X-RAY, p. 65.

* * *

"CAMPBELLISM" = "RESTORATION MOVEMENT" = "CHURCH OF CHRIST"

ment and the church of Christ are the *same* thing. So when your "baptized into Christ," you're "baptized into the Restoration Movement," according to *The Spiritual Sword* magazine. Because *The Spiritual Sword* magazine teaches that the Restoration Movement is the church of Christ and salvation is in Christ, and Christ is in the church, so you're baptized into Christ.

Now he said that he would like to baptize me, or I could do great good if I were baptized—words to that effect. Well now, Garland, I have been baptized into Christ. The word "into" is *"eis"* or "ice," and I have been baptized *"eis"* Christ, I have believed even "eis" Christ. This word "into," which he has made an argument on, it's only an English translation and he knows it, and it does nothing to support his argument that you never "believe *into* Christ," that you're "baptized *into* Christ." Nothing whatsoever.

I quoted John 3:18, which he won't deal with that;—"He that believeth *on* him is not condemned." Now Garland, you tell us, does a man get "baptized *on* Christ?" "He that believeth *on* the Son hath life." Does a man get "baptized *on* Christ?" You see? You can't get "baptized *on* Christ," so how are you going to get "*on* Christ?" Come on now; think about it folks. "He that

believeth *on* the Son is not condemend." "He that believeth *on* the Son hath life." "He that believeth *on* the Son hath everlasting life"; and you can't get baptized "*on* Him." What in the world is he going to do for salvation? He's run into a dead-end with his water. He has no place to go with his water. He can't get "*on* Christ" for no condemnation because he can't get "baptized *on* Christ." Now that's about as strong an argument as your little argument about "into," using an English word as if it was implying some teaching of the Bible, that's in the Greek, or in meaning, of the passage.

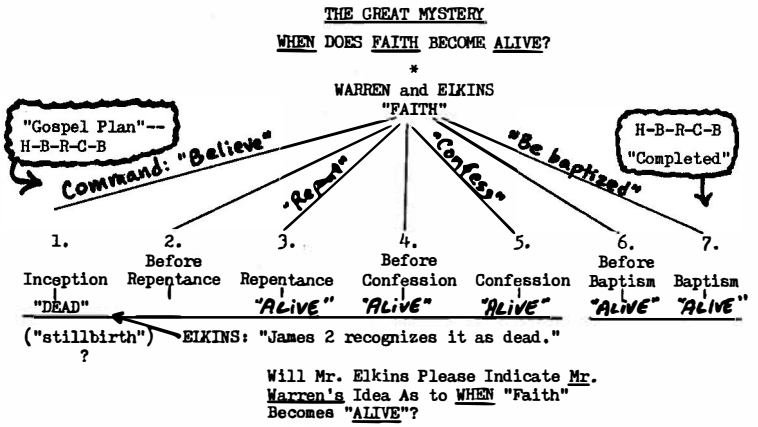
But he said he wanted to baptized Ross so he could do great good. I think Ross might be doing great good right here. I think Ross might be affirming the Word of God in the hearts of people here, that it's not going to be a "bird" dropping an "acorn," Garland, but it's going to be the Holy Spirit enlightening people to your heresy and the heresy of this church and the utter heresy of the Restoration Movement so that they'll never want another debate in this church where the man knows anything about Campbellism and the Restoration Movement. I firmly believe that they've had the last debate they'll want for awhile in this church about the Restoration Movement, because you have utterly failed to uphold it, your proposition, and Alexander Campbell.

Now when he tried to bring in Robertson, I rebuked him for it; he didn't apologize. He didn't refute this, he just went right on with his charts. Now Garland, you ought to apologize to the Baptists for your accusing A.T. Robertson of being a double-tongued man.

But back to this thing on faith, now. Look here: he refutes McGarvey and the other night when I brought in McGarvey, he very quietly, and kind of in a tip-toe like manner, he wanted to disassociate himself from McGarvey. Why? "Faith is dead until the believer is immersed." J.W. McGarvey is a Restoration giant, folks. Now Elkins over here, at best, in this debate has been Warren's puppet, and I don't apologize for using that be-

cause, although it's figurative, it has almost been literal. Because he stood here, and read charts and read arguments, and the man's over there writing right now something he can say when he gets back up here. I guarantee you this man right here is writing and he's going to get up here and read it. I try to think for myself in debate. I appreciate the help Larry has given me, because he has given some, but you don't find him over there doing my thinking, and doing the writing, and preparing the charts, and all that. I wouldn't debate if I had to debate that way. But Elkins, at the insistence of Warren—because Warren had a debate book he wanted to flash up here on the wall, to show that they don't teach, as Warren says, that faith before baptism is dead—Elkins got up here and said, "faith is not dead before baptism," and contradicted J.W. McGarvey, which would make this man (Warren) here look like a pygmy in the Restoration Movement. You folks that know anything about your history or commentaries, you know, that's the truth. This man (McGarvey) right here is a Restoration giant, so far as the respect he's had and the Movement's concerned, as compared to these men in this debate. So Elkins therefore, at Warren's behalf, repudiates the doctrine of faith taught by McGarvey and other Restorationists. But we commend him for doing so because McGarvey himself is just as wrong as Elkins and the whole Restoration Movement with him.

Now here's the *Great Mystery* (Ross Chart #35). We finally solved it, didn't we? He answered my question; he didn't read those questions to you; he didn't comment on my comment about those questions when I used them in the pulpit a while ago. He has said nothing about the questions to you, or my answers to those questions, because he can't. That's the simple truth of the matter. "When does faith become alive?" Mr. Elkins said in answer to my questions, *It came alive at repentance.* Right here. (Am I pointing at it right, Larry? Can't tell, looking down here. Can't look behind my head to see if



it's doing all right). Right here (pointing)—*at repentance.* Now over here, I blotted this out so that this would be just "dead faith" all the way to repentance, you see. Now this is faith on this side of repentence. What kind of faith does Elkins say that people have in the church of Christ *before* they repent? Dead faith! Now they're the ones that put faith before repentence, and they say it's dead. So when Garland Elkins had faith, he had a faith that James 2 recognized as dead, and therefore, he is under the condemnation of James chapter 2 and not we, as Baptists, because we do not have the dead faith of James chapter 2. We have the living faith that trusts and obeys Jesus Christ. In James chapter 2, it's talking about that kind of dead faith that does not trust Jesus Christ. It's the kind of faith that Devils have.

Now, he was up here the other night saying that Ross "said" that "all kinds of faith" is the same as that in John 3:18. He had John 3:18 on his charts and said that Ross said all faith is "all alike." Well now, friends, that is simply not so. The faith of devils does not trust Christ and Mr. Elkins said that that's dead faith, according to James 2. And Mr. Elkins said that *faith before repentance is dead* and it's just like the faith of devils, so Mr. Elkins had the *same kind* of faith as devils before he

repented. So he's the one that is condemned by his own testimony. James 2 recognizes his faith before repentance as dead. That's something I won't argue with; I've always said that they had a dead faith that did not trust Jesus Christ.

Now *the Warren Logic*, and he doesn't reply to this; he's letting me use *Warren's logic*. If doctrine *x* implies doctrine *y* and *y* is false, then *x* is also false. Now, I'm using this again about this dead faith thing he's got here. "Faith in Christ at its inception is dead faith" and before repentance, he says, "is dead faith." So that implies that God *commands* sinners to have dead faith in Christ at faith's inception. God commands faith?—Yes. God commands faith before repentance?—Elkins says, "Yes." What kind of faith do men have *before* repentance? Elkins says, "dead." So God commands a man to have dead faith *before* repentance. Now you know that's not so. Doctrine *y* is false; therefore doctrine *x* is false; therefore, faith in Christ at its inception is not dead, as this man is trying to teach.

Now he got up here to talk a little about repentance and faith. I want to give you J.D. Bales' definition of repentance here. "Repentance is change from 'I will not' to 'I will.' The change of mind which results in the redirection of life." Now keep that in mind: "I will not," then a man says "I will."

Now look at this one: unbelief is "I will not"; belief is "I will." The change of mind takes place here; according to J.D. Bales, then, repentance and faith are one-and-the-same, going hand-in-hand together, one "turning *from*" unbelief, "turning *to*" faith, this truth about repentance. That's why he doesn't know anything about repentance because that faith which he had *before* repentance was *dead.* It was dead, because he didn't repent at the same time he had the faith. That's why it was dead. He just had it up here as a mental assent, or the intellectual type thing in his head, and it didn't move him down in his soul.

Now, that *deadly parallel* he brought up here? I'll tell you whose "death" that is, it is his. His deadly parallel; he denies that faith is a work by using this parallel. He denies that faith is a work by using the parallel and yet, in *The Spiritual Sword*, I read that faith is a work. Now he says faith without works is dead. All right, but he said faith is a *work*. Now, how could you have, then, "faith without works is dead," Mr. Elkins, if faith is a work? *Faith* itself is a *work*. Don't you believe faith is a work? Is it a "living work" or a "dead work?" I believe it's a living work. "This is the work of God that you believe." All right, if it's the work of God before repentance, as he puts it; if it's the work of God that you believe before repentance, as he puts it, then it's not a "dead work." It's a living work. But he says, "faith before repentance is dead." You'd better come back to the McGarvey position because I don't know but what that's not a little bit easier to defend.

Turn over in my Restoration booklet to page twenty-five and let's—(I said I brought this for correction purposes)—well, if I pay tribute to Garland and Warren's argument, I'll have to change this: if I stick with the Restoration historical position, I'll have to leave it as it is,)—but on page twenty-five, right in the middle of the page where I start these syllogisms, or whatever, look at this; "Faith is a work" *(Spiritual Sword)*. But faith before—now scratch out "baptism" and put in "repentence," because that's what Garland said. You'll have to change it now. I've scratched it out of mine—"Faith before repentance is dead." Hence faith is a dead work before repentance and should be repented of, according to Hebrews.

All right, let's go to the next one, scratch out "baptism" there. Restorationists teach that faith before baptism,—scratch out "baptism," put in "repentance,"—"faith before repentance is dead" (Garland Elkins). Restorationists say they have faith before repentance. Hence Restorationists have a dead faith before repentance.

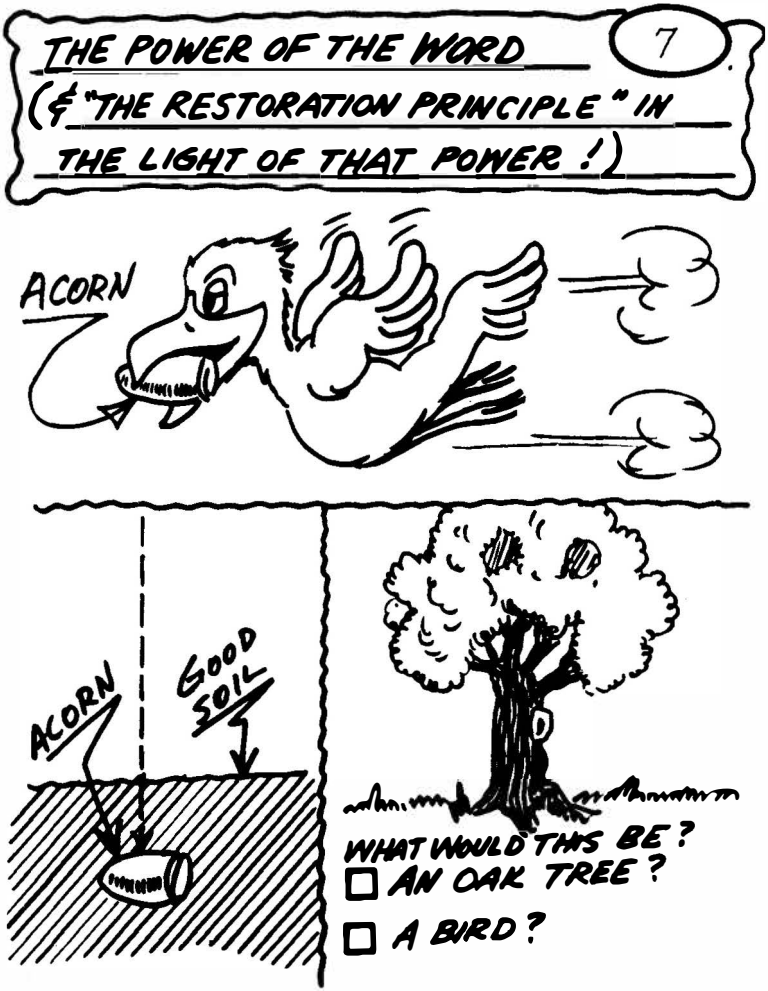
Let's go on down. Thomas Warren says, "The word 'dead' means inoperative, without power, or without any force at all. A dead faith is powerless, it can not bring salvation to a lost man." But Restorationists teach that faith before repentance, again, is a dead faith; hence Restorationists have an inoperative faith without power, without any force at all, a dead faith which cannot bring salvation to the lost man.

All right, going on further, Restorationists teach that *dead faith is the same kind as the faith of Devils.* But Restorationists profess to have a dead faith before repentence. Hence Restorationists have the same faith as Devils. Then the last one, James 2:20-26, condemns dead faith, and Garland Elkins bore witness to that, on answering the questions, but Restorationists profess to have dead faith before repentance. Hence, James 2:20-26, condemns the dead faith of Restorationists.

Turn to page thirty-one. Down at the bottom of the page; *which horn will Elkins take?* Down to page thirty-one. At the bottom: What kind of faith does God command before,—(scratch out "baptism" and write in "repentance")—is it "living, obedient faith" or "dead faith?" Before repentance God commands faith. What kind is it? Dead or alive? If he says "Living, obedient faith," then faith before repentance is not the dead faith of James 2, you see. If he says, "Dead faith," then God commands men to have a dead faith which is condemned in James 2. So he's just moved it back from where McGarvey had it at baptism; he's just moved it back in his little plan of "H.B.C.R.B.," or whatever.

Moderator: One minute.

Mr. Ross: All right, look here; one minute: this chart (Elkins' Chart #7) here, the "blackbird" chart. Now folks, he's got this Restoration principle idea up here, but he never has applied it. He never has told who the "bird" is; he never has told anything about this "tree." He wanted to know if it's a "tree" or a "bird." Well, folks, if you plant an acorn, you're going to get a tree; anybody



knows that. I don't have to answer that. But is that "tree" your Restoration Movement? Is that "seed" your Restoration doctrine? Is this "bird," that dropped the "seed," Alexander Campbell? Who is the "bird," Mr. Elkins? We want to know. Tell us who the "bird" is. I believe he will have to say, it's Alexander Campbell, because he's already said, "He taught the truth, and restored the church by the preaching of the gospel"; and yet the man never in

all his life was baptized "for (in order to) the remission of sins." That was discovered after he was baptized in 1812 by a Baptist preacher; and he hasn't defended Campbell's baptism, Campbell's gospel, Campbell's Restoration Movement at all, and yet that's what he said about it.

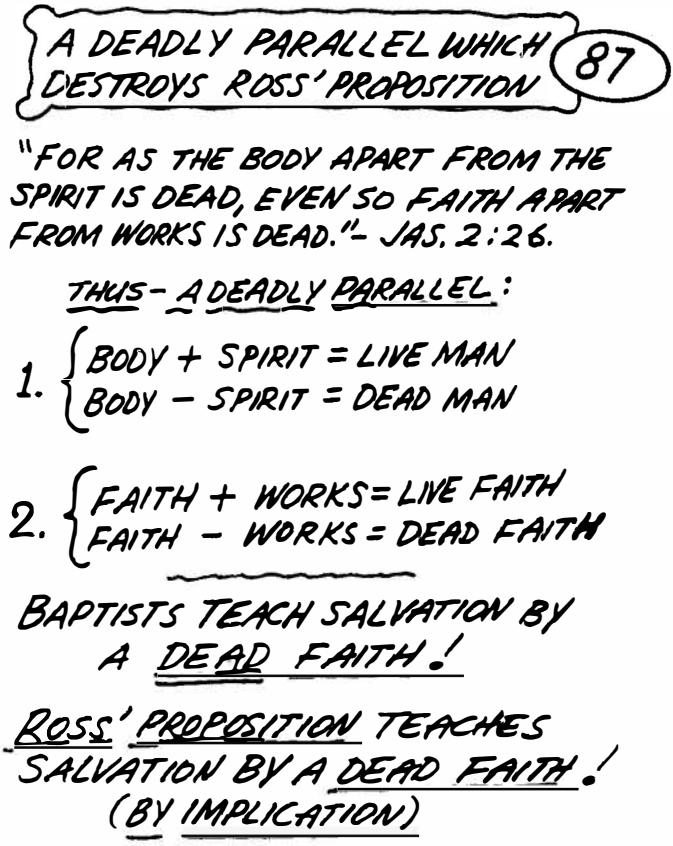
ELKINS' THIRD NEGATIVE

(Friday Night)

Ladies and gentlemen, it's been a pleasure for me to be here with you during this debate and I'm grateful to all who had any part; this congregation, Brother Varner, Brother Pugh, and I am grateful to brother Noel Merideth, an excellent Bible student and for being an excellent moderator, and Mr. Ross may have mentioned of brother Warren's coming—and by the way—talking to Brother Warren about it, he was writing his own notes, not notes for me then—but that's the way he assumes on a number of things. Brother Warren left his wife very ill, so ill he thought about going back from Pittsburgh, and I appreciate the fact that he's here.

You know, Mr. Ross has just conceded and I appreciated it very, very much. He has *now said* that the *acorn* would produce an *oak tree.* All right, *if* the *acorn brings forth* according to its *kind* and *if* the *seed* is the *Word of God,* Luke 8:11, *planted* in the good soil and if it *brings forth according to its kind* and *it brought forth New Testament Christians in the first century, that's what it will bring forth now!* But the truth about the matter is, ladies and gentlemen, if he wants to know who the bird is, it makes no difference who drops the seed. Why, if a man learned the truth, taught the truth, whether he's a member of the church or not—if he taught the truth—and it fell into somebody else's good and honest heart, that individual could obey the gospel and that individual may become what seed always makes people in that case—Christians. And it wouldn't make any difference who baptized them either.

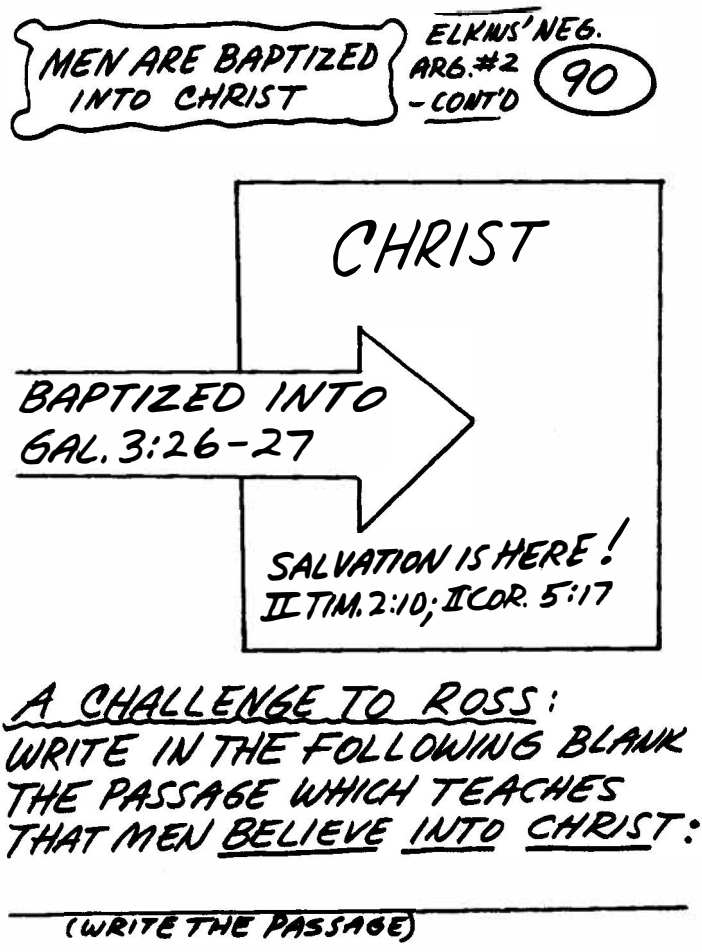
All right, let me point out in James 2 verse 26, James 2 in verse 26, I want to note the deadly parallel chart (Elkins Chart 87). This answers all that he said on dead faith. And he keeps talking about brother McGarvey and how that he claims that faith was dead until baptism,



and now it seems he may be trying to have it dead at repentance. But then a man who would quote *The Spiritual Sword* seventy-three or seventy-six times, and pervert, change, etc. fifty-three times, I don't think you'd be too surprised at that. But now note, "For as the body apart from the spirit is dead, even so faith apart from works is dead," James 2:26. That's a deadly parallel. The body plus the spirit equal a live man. The body minus the spirit equal a dead man. All right, faith plus works equal live faith. Faith minus work equal a dead faith. Now friends, the Baptist doctrine is that salvation is by a *dead faith*—by a *dead faith*. Now, his *proposition* teaches sal-

vation by a *dead faith*, by implication. Now, he can never get around that—and by the way—I would suggest this—he talked about "believing on Christ," but I'll tell you the Bible does say we "believe on Christ," but it says you're "baptized into"—"into Christ." And the word "believe on" is the same in John 8:30 through 44, John 12:42 and 43, and in John 3:16 and 3:18 *(pisteuōn eis).* Why doesn't he deal with that? He cannot deal with that. He dodged Galatians 3:27, "baptized into Christ." And I'm glad it's going into the book. I think it will make some very interesting and profitable reading. Well, I would like to suggest then that we go just a little bit farther but look one more time to this chart. I don't need to comment on it. You are an intelligent audience and you'll understand.

All right, let us have then, (Elkins Chart #90) we were beginning with a moment ago. Notice that we are "baptized into Christ"—salvation is in Christ. Now he did not deal with that. He did not because he could not. I'm not saying that the doctrine is—he talks about what an easy time he had here during this debate. Well now you know, you're the judge of that. You're the judge of that. I'll tell you what, he had a difficult enough time that he never could get around to deal with this verse. You think he didn't have enough time? Last night in his first speech, by his own admission, it was *thirteen minutes* out of a *twenty minute speech before he even got around to his affirmation.* And then, as I recall, he even then didn't define his proposition. This man has not dealt with it. There's a lot of difference in fillibustering and in facing up to the situation. I came up here to have a debate with a man that I hoped and thought would deal with the argument. That's why I came. Now then, if he came up here for some other reason, that's his problem. But I wish he didn't have the problem. I wish he would have dealt with the situation. Now notice, here's *a challenge to Mr. Ross.* I asked him to write in the following blank ____, by the way, he can write. He just writes, writes, writes and



writes and writes some more. You know he can write. He can even debate with the audience, have his pre-planned material, and no matter what I say, then get on that material and say, "Oh, I'm a puppet," "I'm the Devil," "I'm worse than the Devil" and all of that kind of thing. Well, all of that is beside the point. And he wishes—I imagine—I don't know whether he does or not—I'm sorry that he ever said it for his own benefit. *A challenge to Ross.* Write in the following blank ____ the passage

which teaches that men *believe into Christ.* If he could have found the passage, it would have ended this debate. He could have converted me to Baptist doctrine. I have found the passage that says "baptized into Christ." He does not believe it! Ladies and gentlemen, I say it with kindness. I said it, I believed it the first night of this debate when this man denies such passages, he is not in the role of the Bible exegete, he has taken the route of the infidel. And no wonder so many people turn aside and have nothing to do with any religion. It's because of the teaching of a man like this and those who teach like doctrines.

But let's have the next chart then, number 91. This chart, I would like for you to note that I brought up—you tell me how much he said about this—you tell me how much he said about it. He did not even mention this. He would not even mention it. I brought it up more than one time. The Bible says in Romans 10 and in verse 13, "For whosoever shall call upon 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 should they hear it without a preacher?" Now you note there is *"hearing," "believing"*; there is *"calling,"* and *"then comes salvation."* Now note, "calling on the name of the Lord is an act of obedience which comes *after* believing and *before* being saved!" *Therefore*— therefore what?*No one is saved at the point of faith alone before and without further acts of obedience.* (Could you raise it just a little bit more? Elkins referring to Chart) *Therefore*, Ross' proposition is false.

Could we have the next one? (Elkins Chart #152). I'd like to suggest to you, ladies and gentlemen, that your soul is at stake in this—I don't have the number of them right here—Yes, I do—Your soul is at stake in this, and I want you to remember what the Bible teaches on this and to study your own Bible. In John 8 and also in John 12:42 and 43, Jesus points out some believers—they're said to

ELKINS' NEGATIVE ARG. #4 -
-RE BELIEVERS NOT SAVED

91

ROMANS 10:13-14

HEAR- BELIEVE- CALL- SAVED

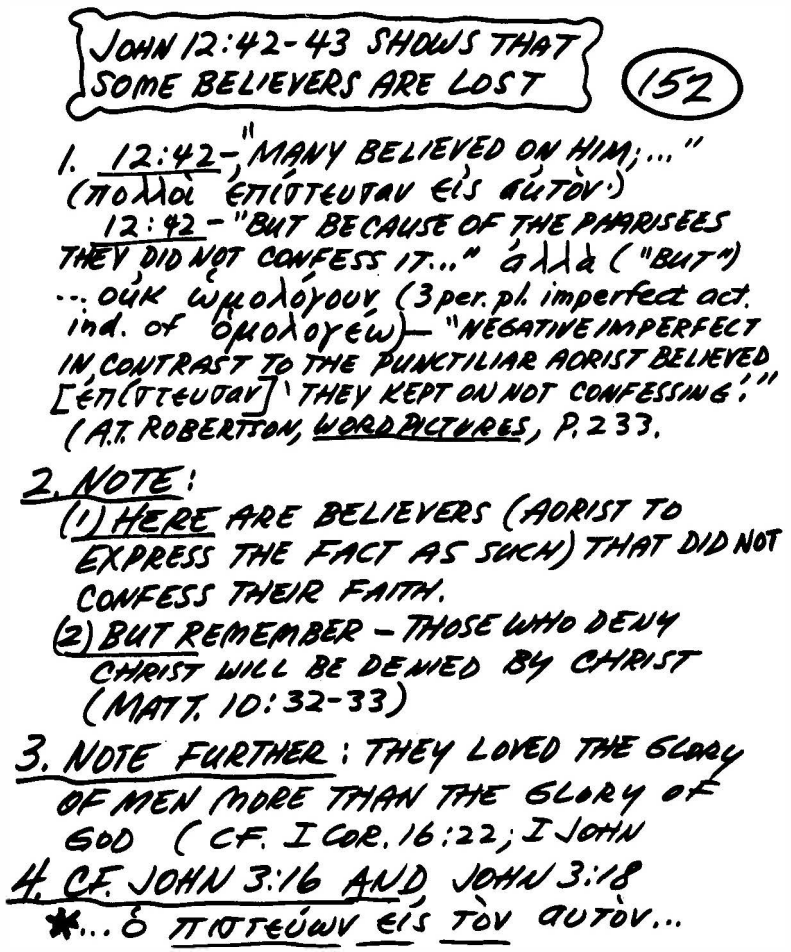


*NOTE: "CALLING ON THE NAME OF THE LORD IS AN ACT OF OBEDIENCE WHICH COMES AFTER BELIEVING AND BEFORE BEING SAVED!

*THEREFORE: NO ONE IS SAVED AT THE POINT OF FAITH ALONE BEFORE AND WITHOUT FURTHER ACTS OF OBEDIENCE.

*THEREFORE, ROSS' PROP. IS FALSE.

be believers—but who had dead faith. Now you'll note, "many believe on him, but because of the Pharisees, they did not confess him." Now you'll note that this is negative imperfect in contrast to the punctiliar aorist "believed"; that is "they kept on not confessing." From Robertson and by the way—I did not dishonor Robertson; I took of course exactly what he said a few nights ago. Now Ross did not take Robertson on Mark 16:16. And the truth about the matter is I was describing what he defined by the way of the aorist participle. But any-



way, note here are believers. Aorist to expressed the facts as such, that,—now note, these Pharisees were people who would not confess their faith. But remember, those who deny Christ will be denied by Christ.

Mr. Keenan: Can I call a point of order?

Moderator: Yes sir.

Mr. Keenan: We don't believe . . .we believe this to be a new material . . . that this was not submitted the first night.

Mr. Merideth: Now that was in his other speech, Mr. Moderator.

Mr. Ross: Go ahead. Go on ahead. That's all right.

Mr. Merideth: Thank you.

Mr. Ross: I . . . I don't mind it. I just wondered if it were. I mean I don't . . . I don't remember looking at it and I just wanted to know. . . .

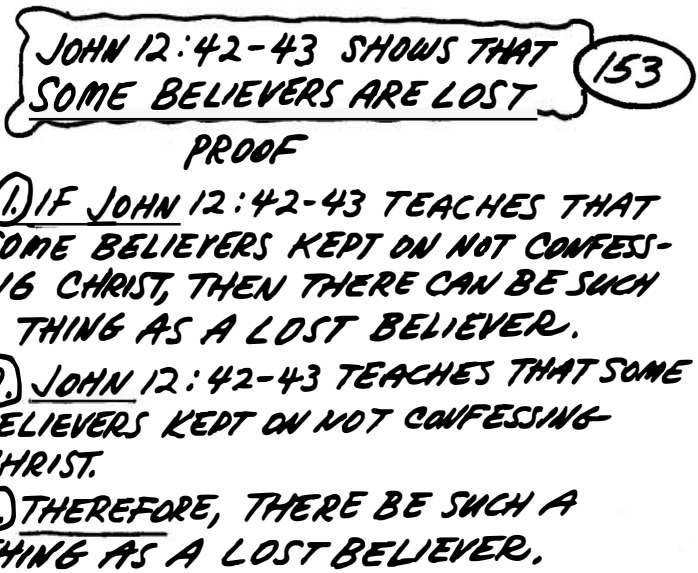
Mr. Merideth: It was no problem.

Mr. Ross: Thank you.

Mr. Elkins: All right, thank you very much and this time I appreciate a point of order. And let me tell you why. It was in the speech. You can check it. But I believe there was a word left off of a chart and I failed to call it to your attention. (That gives me an opportunity to call it to your attention. Thank you very much. All right. Note this. Note here are believers that did "not"—and we meant to put that there (Elkins referring to the omission of the word "not" on Chart #152) and overlooked it. And so we'll put that there so that can be put in correctly in the book. I made the statement the last time. Every time I've made the argument I've made it but in looking at the chart, I noticed that it was not there. All right).

Did not confess their faith. But remember, those who deny Christ, will be denied by Christ. Now note further, "they loved the glory of men more than the glory of God." And here are passages. "And if any man love not our Lord Jesus Christ, let him be anathema." Let him be anathems. Here are people who love the glory of men more than the glory of God. Now Jesus teaches through a parable that if a man love not the Lord Jesus Christ, let them be anathema. And I've already discussed that perhaps enough in detail. But let's go on to the next chart if we could.

On this chart number 153 I want you to note this. If John 12:42 and 43 teaches that some believers kept on not confessing Christ, then there can be such a thing as a lost believer. We've discussed that time and again. Number two—John 12:42 and 43 teaches that some believers kept



on not confessing Christ. Now ladies and gentlemen, here's the conclusion. Therefore, there can be such a thing as a lost believer. I don't know how many times I would have to say that.

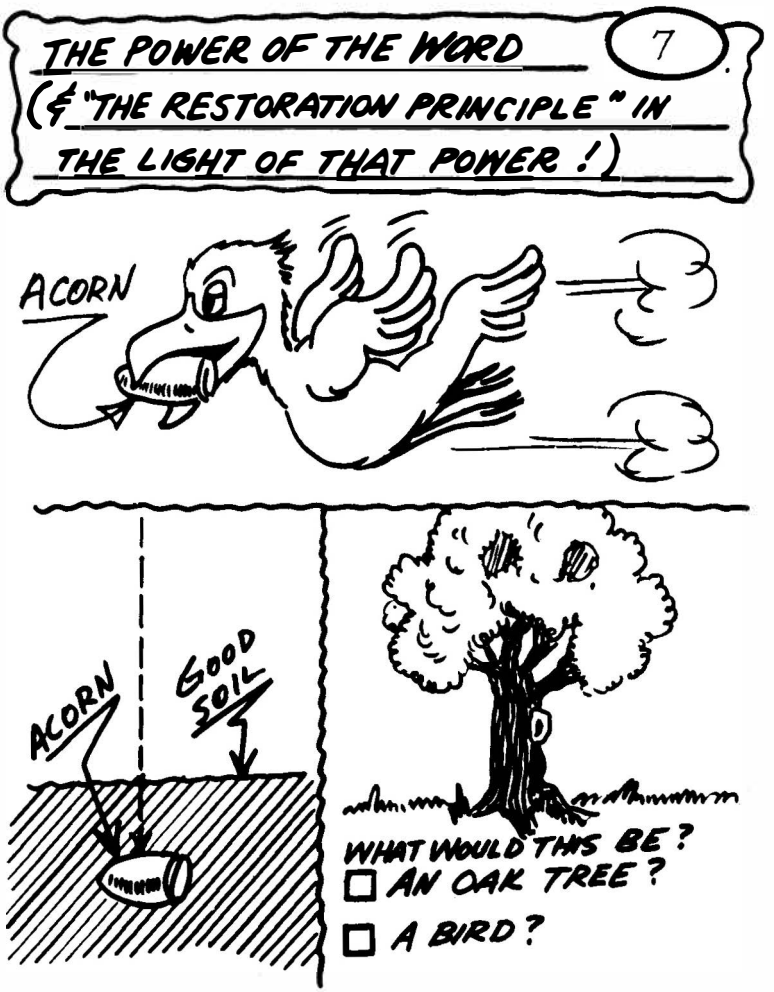
He had somewhat to say about the fact that—how that I spent my speeches in the affirmative on Mark 16:16. But ladies and gentlemen, isn't it amazing that the truth is so powerful that that one verse eliminated, repudiated, denied and forever exposed his doctrine. I'll tell you why all of those statements are made. It is for the idea of getting the attention off of the truth. Now why did he not answer it? The truth about the matter is this, as I mentioned a few nights ago, if a man goes out somewhere and takes his gun and kills a dog, he doesn't keep on and on and on and on and on and on killing that dog, shooting that dog. He's dead when he shoots him. He doesn't keep on killing him. Now listen, before this debate began, I just thought it would be interesting to see a Baptist preacher have to deal with that passage alone, to make one argument. And I'll tell you, my faith is really

strengthened tonight because I've seen the fact that nothing can be done with it.

Well, in regard to that matter of "Campbellite." Let's take that one. I believe that's another chart that we have. Let's take the seed principle chart. Ladies and gentlemen, if there was not a member of the church in the whole word, a man, if he were to be on a desert island in the United States or anywhere else; he found a copy of the Bible, read it, believed it, and obeyed it, what would he become? Why, he would become what seed always produces. He would become a member of the church of Christ. Now, I don't need to do much comment on the fact of whether he calls us "Campbellites" and all of that kind of thing. You know there's such a thing as calling a man a rather ugly name and not yelling about it, but it's still a bad name. When I refer to Mr. Ross as a Baptist, I call him what he calls himself. When he calls me a "Campbellite," he calls me that which I do not accept, I utterly repudiate, and furthermore a man who does that, number one—does it through ignorance, or he does it because he deliberately is trying to hurt and wound and even sometimes rub the salt in it. But ladies and gentlemen, my prayer is—he talked of my prayer in Memphis—my prayer for him is "Lord, be merciful; hopefully, he knows not what he does." I hope he will later learn better.

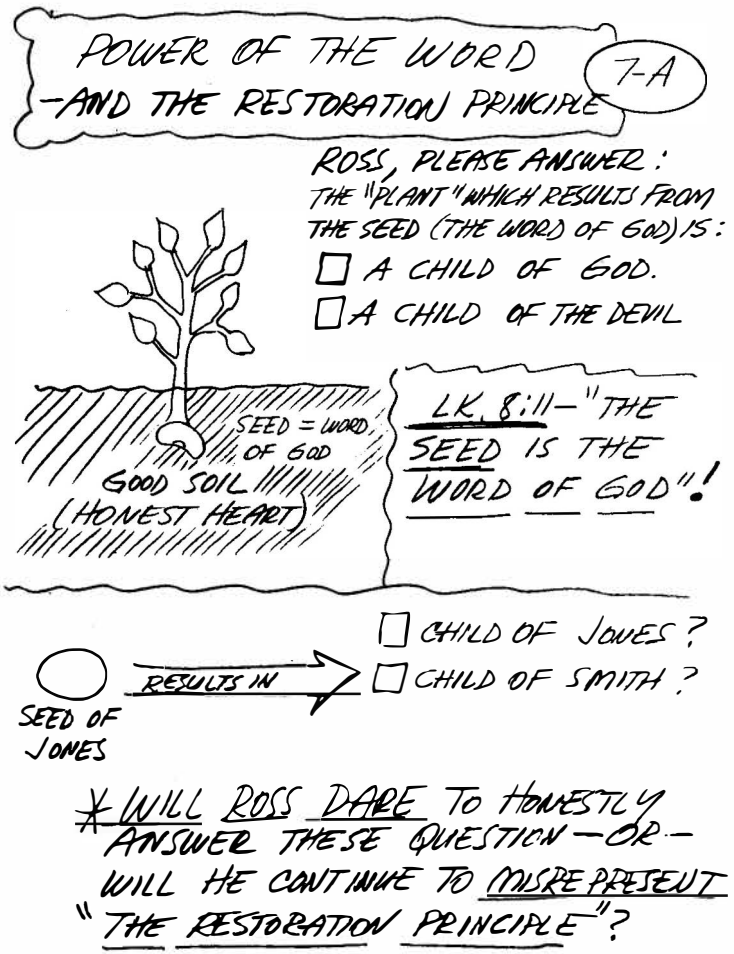
All right, you'll note here (Elkins Chart #7) a bird carries an acorn; the acorn falls into the good soil; it brings forth a oak tree. The Word of God is the seed of the Kingdom; it is planted into a good and honest heart; it produces. What does it produce? Well, an acorn, he said, will produce an oak tree. All right, will an acorn produce a bird? Now, the seed always brings forth according to its kind.

Now the next chart if you will. And while we're getting this next chart number 7-A, let me suggest to you, ladies and gentlemen, that we've been over this before; I won't even read it, but I want you to note here, all of it

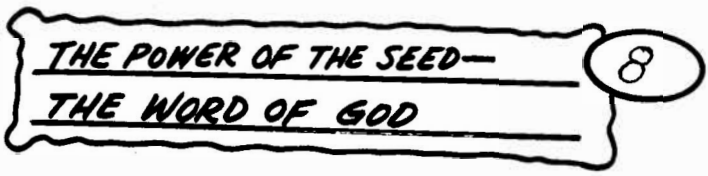


that is, the *seed* and the *Word of God*; the good soil, the honest heart. And note, the fact that the result is it a child of God? Or is it a child of the Devil? Well, he never did tell us about that. He had plenty of time. He didn't get around to it.

Could we have the next one (Elkins chart #8)? I have suggested to you earlier that in regard to the matter of the power of the seed, that I can hold enough seed in one



hand to provide lumber to build a city, if given enough time to grow. In addition to that, I can hold enough wheat in one hand to feed the world, if given time to grow in good soil. Now, just so it is with the Word, the seed which is the Word of God, Luke 8:11 And if I had time, I'd quote those passages. But here's an illustration. Men on a desert island with a copy of the Bible could learn the truth from it, and even though they baptized each other, the person obeying what he knows to be true,



1. NOTE POWER OF SEED:
   (1) CAN HOLD ENOUGH SEED IN ONE HAND TO PROVIDE LUMBER TO BUILD A CITY - IF GIVEN TIME TO GROW IN GOOD SOIL.
   (2) CAN HOLD ENOUGH WHEAT IN ONE HAND TO FEED THE WORLD - IF GIVEN TIME TO GROW IN GOOD SOIL.
2. JUST SO IT IS WITH THE SEED WHICH IS THE WORD OF GOD (LK. 8:11).
   (1) ROM. 1:16; HEB. 4:12; GEN. 1:11; GAL. 6:7.
   (2) ACTS 2:22-47.
   (3) CF. ILLUSTRATION - MEN ON DESERT ISLAND WITH A COPY OF THE BIBLE. THEY LEARN THE TRUTH, AND EACH BAPTIZES THE OTHER. THUS, EACH BECOMES A CHILD OF GOD, A MEMBER OF THE BODY OF CHRIST (THE CHURCH), ACTS 2:41, 47; GAL. 3:26-27.
   (4) ILLUSTRATION: WHAT IF NOT ONE CHRISTIAN IN THE U.S.A. — BUT ONE OR MORE PEOPLE LEARNED THE TRUTH AND OBEYED IT?

* NOTE: THIS IS ALL THAT IS MEANT BY THE TERM "THE RESTORATION PRINCIPLE."

would be enough to clench the fact that the seed brings forth according to its kind if we believe the Bible.

Sometime ago I was preaching on a Sunday morning at Getwell and when I completed the sermon, and when a man came forward—a young man—to be baptized, a lady came forward to be restored, sitting seven seats back—I didn't have time to count that—a man leaped to his feet, he said, "I can't stand it any longer." I didn't

know whether he couldn't stand my sermon or what was wrong with him. I turned around and I said, "Would you like to obey the gospel?" He almost literally—well, he walked on ladies' feet getting out. He almost literally ran down the aisle. I took him by the hand. I asked him if he understood what was involved in becoming a Christian. He said, "My wife is a member of the church of Christ and I've been attending for a year and a half," of course not there. And when I asked him to make the good confession that Christ is the Son of God, I asked him, "Do you believe that Jesus is the Christ, the Son of God?" He said, "I do." You could hear him with perhaps five hundred people there. We went back into the baptistry and while we prepared to baptize , I asked him further about his background and what he knew about the truth. He said, "my father is an Episcopalian priest" and told where, near town, "but I have the Word; I have learned the Word. I want to do what the Bible teaches." Ladies and gentlemen, that's all I'm pleading for.

Now then, in regard to the chart that I want us to see one more time, I want us to see the chart on being baptized in Christ. This chart in Galatians 3, (Four minutes). How many? Four minutes. Well, let's don't take that chart.

I want to say this, ladies and gentlemen, the Bible says in Acts 8 and let me go to Mark 8 perhaps, 36 and 37 and get that passage. Some years ago, two centuries ago, when they entered into the tomb of Charlemagne, they found a bony finger glued to Mark 8:36 and 37 which says "For what shall it profit a man if he shall gain the whole world and lose his own soul." Now that passage implies or infers a number of things. Number one—that a man has a soul. Number two—that a man may exchange his soul; number three—that he may lose his soul; and furthermore, that there is no compensation for the loss of the soul. Sometime ago, I saw a film of a young lady who was born without arms. You may have seen it. I was amazed that she could comb her hair, tie her chil-

dren's shoes, cook, drive a car, and all of those different things—and see, there was the law of compensation. But if you lose your immortal soul, there is no law of compensation.

Ladies and gentlemen, I would not be away from my family tonight; I would not be here tonight if I did not want to go to Heaven. I love your souls. Paul said, "And most gladly therefore will I spend and be spent on behalf of your soul," 2 Corinthians 12 and in verse 15. It won't be long until all of us will be standing before the judgement bar of God. I cannot save you; Mr. Ross cannot save you. You remember the Lord said to the twelve, "Will you also go away?" Peter said, "Lord, to whom shall we go? Thou has the words of eternal life." Jesus said in Matthew 11:28 through 30, "Come unto me all ye that labor and are heavy laden and I will give you rest. Take my yoke upon you and learn of me, for I am meek and lowly in heart and you shall find rest unto your souls, for my yoke is easy and my burden is light." In Luke 14:33, Jesus said, "So therefore, whosoever he be of you that renounceth not all that he hath, he cannot be my disciple." There's a wonderful song that says "Heaven will surely be worth it all." It will be worth it all.

I'm not an enemy to Mr. Bob L. Ross. I have good will toward everybody here tonight. And you know, the Bible says in John 12:42, "He that rejecteth me and receiveth not my words have one that judgeth him; the Word that I have spoken, the same shall judge him in the last days." And in Ecclesiastes 12:13 and 14, "Let us hear the conclusion of the whole matter. Fear God and keep his commandments for this is the whole duty of man. For God shall bring every work unto judgement with every secret thing, whether it be good or whether it be evil." But remember that Jesus said in Matthew 7:21 through 23, "Not everyone that sayeth unto me 'Lord, Lord' shall enter into Heaven, but he that doeth the will of my Father which is in Heaven. Many will say unto me on that day, 'Lord, Lord have we not prophesied in thy

name and in thy name have cast out devils and in thy name have done many wonderful works?' And then will I profess unto them, 'I never knew you.' "—I never endorsed what you were doing. I never knew you—"Depart from me ye that work iniquity." In Hebrews 5:8 and 9, of Christ it is said, "Though he were a son, yet learned he obedience by the things which he suffered. And being made perfect, he because the author of eternal salvation unto all them that obey him."

Moderator: Time.

Mr. Elkins: Thank you very much and if I could say this: I think I failed to mention Mr. Keenan a few moments ago and I want you to know that I included him in saying that it's been my pleasure to meet him. Thank you.

CLOSING REMARKS

Mr. Varner: Ladies and gentlemen, Mr. Elkins, Mr. Meredith, Mr. Warren, Mr. Ross, Mr. Keenan, Mr. Dooley, we thank you for this week of study. We would again like to express our appreciation to the elders of the Camden Avenue Church of Christ for furnishing the building for this debate when Mr. Keenan was unable to obtain the Parkersburg Fieldhouse. And he graciously consented to have the debate here in this building. We appreciate the brethren here in making available the building. We'd like to express appreciation to the elders at Harmar Hill for their support; Brother Charles Pugh who's worked very closely in the debate to bring it to the fruition that it has. We have averaged one thousand and forty-nine per night. We've had many involved in the debate from various angles that we'd like to express our appreciation to, but it would be time consuming to enumerate them one by one. We assure you that we appreciate the many hours of labor and the assistance so many have given.

We make no comment on the debate in fairness to both sides. We encourage you to study the evidence that has

been presented. Weigh the materials in the light of the scriptures. And then if you're out of harmony with what the Bible teaches, we encourage you to accept the truth of the Bible. The literature room remains set up in Room 112. Mr. Ross and Mr. Keenan and Mr. Elkins have available some materials. There are free materials; there are materials that are for sale. We encourage you to approach the literature room and obtain what you desire.

We'd also like to remind you that the book will be printed. A contract is on the book. We have a ninety-day grammatical correction of the tapes and the transcripts of the debate. I was showing to Mr. Ross the other evening a book in the format that we are wanting to print and he was very gracious and said it's a very nice book, as he looked at it and examined it. We encourage you to take a pre-publication form and order a book. It would be well worth adding to your library, well worth re-studying the debate. You know you can read and study in the leisure of a home and learn a lot. And we encourage you to do that. We encourage the gospel preachers to do that. We encourage all the preachers that are present to do that. We bid you all a safe, enjoyable journey to your home.

APPENDIX I

There has been some question in reference to the length of time involved in printing this debate. The following letter explains the reason for this delay:

To Whom It May Concern:

This is to verify that I was in agreement with Therefore Stand Publications to transcribe the tapes of the Elkins-Ross Debate. However, due to personal reasons, I was unable to complete this by the date we had agreed on (September 1, 1979). Therefore, I have requested to be relieved of these duties.

Sincerely,
/s/ Kathy Artherhults
Typist
Circuit Clerks Office
Wood County
Parkersburg, WV

Because of Mrs. Artherhults aforementioned request to be relieved of transcribing and typing the manuscript, the publishers were required to seek another typist. Since it was the case that the first typist had completed only *one* twenty minute speech as of September 1, 1979, it necessitated re-contracting the transcribing of the entire debate.

APPENDIX II

AGREEMENT AND RULES OF DISCUSSION
ELKINS-ROSS DEBATE

I. *PROPOSITIONS*: The first two nights of the debate Mr. Elkins will affirm: "The Scriptures teach that water baptism is for (in order to obtain) the remission of past sins," Mr. Ross will deny.

The last two nights Mr. Ross will affirm: "The Scriptures teach that salvation comes at the point of faith alone before and without any further acts of obedience." Mr. Elkins will deny.

II. *PLACE AND DATE:* The debate will be held at the Camden Avenue Church of Christ, Parkersburg, West Virginia, commencing April 16, 1979, at 7:00 p.m. each of the following evenings: April 17, 19, 20, at 7:00 p.m.

III. *RULES FOR DEBATE:* The disputants will be governed by Hedge's Rules of Controversy.

IV. *NUMBER OF SPEECHES AND TIME OF EACH:* Each session will consist of six speeches of twenty minutes each. The affirmative shall open and the negative shall close. There will be a break of no longer than fifteen minutes following the second afirmative speech and preceding the second negative speech each evening.

V. *MODERATORS AND TIME-KEEPERS:* Each disputant is at liberty to select a moderator and/or a time keeper.

VI. *INTRODUCTIONS:* Mr. Terry Varner will open the first two nights of the debate and Mr. Larry Keenan will close. The last two nights Mr. Keenan will open and Mr. Varner will close.

VII. *EXCHANGE OF QUESTIONS:* Each disputant will be at liberty to present no more than five written questions to the other before the beginning of the first affirmative each evening.

These written questions will relate to the proposition under discussion and must be given no later than twenty minutes before the first affirmative each evening.

VIII. *PUBLISHING AND PRINTING:* Each disputant will be at liberty to publish the debate material. This material will be limited to that presented in the debate and transcribed from taped recordings and taken from charts and visuals used in the debate. Each disputant will have not more than 90 days to edit the typed manuscript. Editing is to be limited to grammatical construction.

The audience will be encouraged not to tape the debate. Each disputant will be permitted two recorders and also is at liberty to publish the debate on cassette tape.

/s/Garland Elkins
/s/ W.Terry Varner
/s/Bob L. Ross
/s/Larry Keenan