

Howard - Pope Debate

By

V. E. HOWARD, Christian

and

JULIAN POPE, Baptist

Held at Shreveport, Louisiana, March 8-11, 1952

TAPE RECORDED

**GOSPEL LIGHT PUBLISHING COMPANY
DELIGHT, ARKANSAS**

**COPYRIGHT, 1954 By
GOSPEL LIGHT PUBLISHING COMPANY**

Printed in the United States of America

INDEX

PROPOSITION: *The Scriptures teach that baptism to the penitent believer is essential to his salvation from past and alien sins.*

HOWARD'S FIRST AFFIRMATIVE	9
POPE'S FIRST NEGATIVE	20
HOWARD'S SECOND AFFIRMATIVE	27
POPE'S SECOND NEGATIVE	38

PROPOSITION: *"The Scriptures teach that Salvation comes at the point of faith without any further acts of obedience."*

POPE'S FIRST AFFIRMATIVE	46
HOWARD'S FIRST NEGATIVE	55
POPE'S SECOND AFFIRMATIVE	65
HOWARD'S SECOND NEGATIVE	75

PROPOSITION: *The Scriptures teach that a child of God can so sin as to be finally lost.*

HOWARD'S FIRST AFFIRMATIVE	86
POPE'S FIRST NEGATIVE	97
HOWARD'S SECOND AFFIRMATIVE	106
POPE'S SECOND NEGATIVE	117

PROPOSITION: *The Scriptures teach that it is impossible for a child of God to so sin as to be finally lost.*

POPE'S FIRST AFFIRMATIVE	127
HOWARD'S FIRST NEGATIVE	137
POPE'S SECOND AFFIRMATIVE	150
HOWARD'S SECOND NEGATIVE	161



V. E. HOWARD

INTRODUCTION

The Howard-Pope discussion was conducted in the Exhibits Building on the Louisiana State Fair Grounds, Shreveport, for four nights, March 8th to 11th, 1952.

V. E. Howard was endorsed by the Portland Avenue church of Christ in Shreveport. Gussie Lambert, minister of this congregation, served as his moderator. Twelve to fourteen hundred people were in attendance each night; many from religious groups not represented in the discussion.

Both Howard and Pope had conducted weekly programs from Shreveport's powerful radio station KWKH previous to the discussion—Howard for some eight years and Pope for about two years.

In our opinion Brother Howard proved himself capable of presenting and defending the Truth of God's Word and this we believe he did throughout the discussion. We commend this book to your reading, and prayerful consideration of those matters involved.

As this edition goes to press Brother Howard is heard each week over some of the most powerful radio stations in the country. His sermons are going into all the states of the Union and into a number of foreign countries. His present mailing address is Greenville, Texas.

FLANNOY ALEXANDER

DELIGHT, ARKANSAS
APRIL, 1954



JULIAN POPE

INTRODUCTION

I count it an honor to introduce to you Dr. Julian Pope, our Baptist representative in this debate. Brother Pope has been a dear friend of mine and I have followed his work with pride since we began our ministerial training as roommates together in the Missionary Baptist Seminary of Little Rock, Arkansas in September, 1941.

His work as pastor, missionary, evangelist, radio speaker, and editor has endeared him to the hearts of thousands of Christians. Until shortly before this debate he was Pastor of Central Missionary Baptist Church of Shreveport, Louisiana, which he organized and led through a great development program for God.

This was Brother Pope's first religious debate. His sincerity, simplicity, deportment, and evident fairness and love for truth won him a place of respect in the hearts of the thousands who heard the debate. His knowledge of the issues discussed and his ability to present them under fire bespeak the worthiness of the publication of this his first debate.

I thank God that Brother Pope acquitted himself and the cause of our Baptist people in a very favorable and honorable way. I commend this debate to you for your study. I also predict that its publication will bear fruit for good until Jesus comes.

DR. ALBERT GARNER, Dean
The Texas Baptist Institute
Henderson, Texas

HOWARD'S FIRST AFFIRMATIVE

PROPOSITION: *The Scriptures teach that baptism to the penitent believer is essential to his salvation from past and alien sins.*

Gentlemen Moderators, Worthy Opponent, Ladies and Gentlemen:

It is a distinct pleasure for me to have this privilege and opportunity of speaking to you tonight. You have come, I am sure, because of your earnestness and sincerity of heart to learn what the Bible teaches upon these great issues that involve the very destiny of our soul. It would be a bad time, indeed, if the time should ever come that we could not enjoy the privilege and an opportunity like we have tonight. Truly, we are thankful to live in this great country and be a part of a citizenship that affords us this great opportunity.

I wish to make this suggestion in the beginning of this discussion tonight. I am here to present the truth of the Bible, to the best of my ability, as it may be in contrast to error and as it may expose error. If I did not believe it with all my heart and soul, I certainly would not be standing here tonight to teach these lessons and to present these thoughts for your consideration. It is by no means a personal matter or a personal issue. I have not come to this place to win a debate. The purpose of this discussion is to teach the truth and expose error. Some of the best friends that I have today are Baptist people. As a matter of fact, one of our good friends, a lady who is a member of the Baptist Church, came all the way from Greenville with us to attend this debate. Part of my father's family have been, throughout their entire lives, members of the Baptist Church. As a matter of fact, I was, in a way, almost reared in a Baptist Church. My father and father's people, all through the years were active leaders in the Baptist Church and, of course, there is a tie of love that binds kindred together that is incomparable to any other kind of its nature. So I make those remarks to assure you, in the beginning, that what I have to say, and the

propositions which I have to present, are from the very depths of my heart and for the purpose of teaching the truth. I trust my opponent is likewise anxious to know what the truth is. We are not trying to discuss some issues that may involve personalities, or as I suggested a moment ago, to win a debate. Perhaps that is sufficient for the introduction, so we go into the study of the proposition read.

The scriptures teach that baptism to a penitent believer is essential to the salvation of his soul, from past and alien sins. The scriptures, by that of course, I mean the word of God; teach, by precept, a prescribed rule of conduct or action, or as illustrated in the case of conversation, that this proposition is true. Of course, we refer to baptism in water, as authorized by the Lord Jesus Christ while he was upon the earth, and as practiced by the Church after Christ left this earth. The penitent believer is one who has not only been taught, but one who has repented of his sins. He is a believer as a result of having been taught. He is one who is a penitent believer. We are not referring to a child or an infant or one who is incapable of reasoning or understanding what the word of the Lord might teach, but one who is a penitent believer.

I want to assure you, Ladies and Gentlemen, in the very beginning of this study, that I am not affirming, neither do my brethren anywhere, teach or affirm that baptism is the only condition of salvation. We never have taught that! My proposition states that baptism is *essential* to salvation—*essential* to his salvation, that is, from his past and alien sins. Past and alien sins—by that we mean those which he has already committed, having become responsible unto God for his conduct and action in body and mind. Now then, essential to salvation? Yes, but not the only condition of salvation.

To illustrate, I read in John 3:16, "God so loved the world that he gave his only begotten son that whosoever believeth on him should not perish, but have everlasting life." We believe that, but I should not read that verse and conclude that all men need to do to be saved is just believe on the Lord. It is *essential*, but it is not the only command of the Lord that is essential. I read in Luke 13:3 and 5 where the Lord commanded, "repent or perish." Repentance is *essential*, but it is not the only com-

mand of the Lord that is essential to his salvation; that is, to an alien sinner's salvation. I might read in I Peter 3:21, where the apostle Peter said, "baptism doth also now save us," but I would not take the position that baptism alone saves anybody. It is *essential* to salvation.

If I were to start out tomorrow, from here to Dallas and make an inquiry on the beginning of my tour, "How far is it from here to Dallas?" I am not sure about the exact distance but just assume that it is 300 miles. I drive into the service station and make the inquiry, "How far is it from here to Dallas?" The man says "300 miles." I drive 50 miles and inquire again, "How far is it from here to Dallas?" He says, "250 miles." I drive another 50 miles and say, "How far is it from here to Dallas?" He replies, "It is 200 miles." I drive another 50 miles and and say, "How far —?" He answers, "150 miles," and so on. You can readily see that each of those men was telling the truth. The answer was given in view of the need. We could not accept just any one of those statements or those answers and say that's how far it is to Dallas, except from the beginning to the end. That is my proposition. What does the Bible teach about it?

I want to give you two or three examples further, for instance, in the record of God in the 11th chapter of Hebrews and I Peter the 3rd chapter, we are told that Noah was saved. The question is, how? Noah's salvation was attributed to the ark. Also, Noah's salvation was attributed to water, but I am sure that my opponent would not say that Noah was saved by water only. Neither would he say that he was saved by the ark only, but the Bible does declare that he was saved by the ark, by water and by faith that moved. Godly fear in his heart moved Noah to prepare the ark, to the saving of his soul and the apostle Peter declared that water was a means of his salvation.

My proposition, Ladies and Gentlemen, is that baptism is *essential* to salvation. It is not the only essential command of the Lord, but it is *essential* to salvation. I, therefore, present to you, first of all, this proposition in my affirmative.

Baptism is essential to salvation because baptism is a part of the gospel of Jesus Christ. I ask my opponent in the very beginning of this discussion tonight, "Do you believe that baptism is a part of the gospel of Christ?"

In the gospel of our Lord, recorded by Mark in the 16th chapter and the 16th verse, he said, "Go ye, into all the world and preach the gospel to every creature. He that *believeth and is baptized shall be saved.*" Now then, Romans, the 1st chapter and the 16th verse — the apostle declared, "I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to everyone that believeth, for therein is revealed the righteousness of God from faith unto faith, even as it is written, the righteous shall live by faith." What's the power of God? The gospel of Christ is the power of God to save the believer. I Peter. 1:22-23, the apostle Peter declared, "Ye have purified your souls in your obedience to the truth." What's the truth? John 17:17, "Sanctify them in truth: thy word is truth." Now, II Thessalonians, 1st chapter, verses 7 and 8, with reference to the coming of our Lord, it is said that he is coming "in flaming fire, rendering vengeance to them who know not God, and who *obey not the gospel of Jesus Christ.*"

Is baptism a part of the gospel of Christ? . . . Is baptism a part of the gospel of Christ? . . . The gospel of Christ is the power of God to save the believer. (Romans 1:16) The gospel of Christ is the word of God; that by which our hearts are purified. (1 Peter 1:22) The Lord is coming in flaming fire, rendering vengeance to them who obey not the gospel of the Lord Jesus Christ. (II Thessalonians 1:7-8) Is baptism a part of the gospel? Listen, may I remind you again of the quotation given a moment ago. "Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved." Is that a part of the gospel? Are you subject to that commission, Mr. Pope? I assume that every preacher today, who presumes to preach the word of God, would certainly say, "Yes, I am preaching under the commission and by the authority of Jesus Christ." Well Jesus said, "Go preach it." Preach what? Preach the gospel. But what are the conditions of the gospel whereof man might obtain forgiveness of sins, or the salvation of his soul? "He that believeth and is baptized shall be saved." Is that a part of the gospel? Is that a part of the gospel? Is Mark 16:16 a part of the gospel? Jesus said, "*He that believeth and is baptized shall be saved.*"

The apostle Peter said, "Ye have purified your souls in your obedience to the truth." The Lord said that he is coming in flaming fire, rendering vengeance to them who obey not the gospel of the Lord Jesus Christ. If it isn't the gospel, then there must be another gospel. If baptism is no part of the gospel, then certainly, it is not essential to salvation. If baptism is a part of the gospel, it most certainly is essential to the salvation of the soul! I suggest, Ladies and Gentlemen, and I want my opponent to observe it, that herein is the great issue. Do we consider these conditions, as authorized by our Lord Jesus Christ, essential to salvation? Preach the gospel. Those that believe it and those that are baptized shall be saved.

This sentence, or this verse, Mark 16:16, is a complex declarative sentence. Who shall be saved? He did not say that he that believeth shall be saved. He did not say that he that is baptized shall be saved. But our Lord did say, "He that *believeth and* (there is the little conjunction, the link in the chain)—"He that *believeth and is baptized shall be saved.*" I am not the author of those words, Ladies and Gentlemen.

Will you listen to me as I read to you from the word of God, revealed in Deuteronomy 18, verses 18-19, even before our Lord came into this world, God said, "I will raise him up, my words I will put in his mouth and he shall speak in my name the things that I have commanded him, for whatsoever I have commanded him." And, hear it, "Whosoever will not hearken to the word spoken by the mouth of this prophet, that soul shall be required of him." Who put those words in the mouth of Jesus? I didn't. Martin Luther didn't. John Calvin didn't, I'm sure. I know that you didn't, Mr. Pope. I know that I didn't. Who said that? Jesus said it. God put the very words in his mouth and God furthermore said the soul that doth not hearken to the words spoken by the mouth of this prophet, that soul shall be required of him. Therefore, I say unto you, Ladies and Gentlemen, what the Lord said is essential to salvation and since the Lord commanded, "He that believeth and is baptized shall be saved," baptism is a part of the gospel of Christ, therefore, essential to the salvation of the soul of man. As sure as we live tonight and as sure as this is the word of God, Jesus said, "He that believeth and is baptized shall be saved." Do you believe it Mr. Pope? Do you

believe what Jesus said when he said, "He that believeth and is baptized shall be saved." Do you believe that God put those words in his mouth? Do you believe that the soul that does not hearken to those words will be required of him? Do you believe Mark 16: 16? Is baptism a part of the gospel? Baptism, Ladies and Gentlemen, is a part of the gospel of Jesus Christ. Man, in order to be saved, must obey the gospel of Christ, therefore, baptism is positively essential to the salvation of the soul of man.

I want to suggest to you something and I want to see what my opponent will say about it. Jesus said, and I remind you again that God put those words in his mouth, "He that believeth and is baptized shall be saved." I don't know what my opponent is going to say. I know what Baptist preachers have said over and over again. I know what Baptist doctrine is. Baptist doctrine is that he that believeth is saved and may be baptized if he desires, or if the church votes to accept him. Incidentally, I was in a congregation one time, attending a service in this very state of Louisiana where there was a man who got up and gave his testimony that he was saved by faith; that he was a child of God; so they voted on him as to whether or not they should receive him into membership by baptism. There were more "nay" votes than "yea" votes and he didn't get in.

Do you believe this? Jesus said, "He that believeth and is baptized shall be saved." Would you be willing, Mr. Pope, to add one word here? Would you be willing to add just this one word? A little word, negative, but a very forceful and powerful word. He that believeth and is *not* baptized shall be saved? Would you be willing to add that word, "Not"? You would! Remember that! He that believeth and is *not* baptized shall be saved. That is what Mr. Pope says. He gave his answer in the affirmative, Ladies and Gentlemen, That is *not* what the Lord said. The Lord said, "He that believeth and is *baptized* shall be saved." Mr. Pope says "he that believeth and is *not* baptized shall be saved." Or would you say, "He that believeth and is saved may be baptized if our church votes to accept him"? I submit to you, ladies and gentlemen, that it is a choice as to whether or not we are actually willing to receive what God says, or what somebody else has to say about the matter.

I want to introduce now, another conclusion from the word of the Lord. Baptism is essential to salvation because baptism is *in order to*, or *unto the remission of sins*. In Acts 2:38, the apostle Peter commanded those people on Pentecost, in answer to their inquiry, "Men and brethren, what shall we do?" Repent and be baptized, everyone of you, in the name of Jesus Christ unto (for) the remission of your sins and you shall receive the gift of the Holy Spirit."

I submit to you, my friends, that when a condition is stated in the gospel plan of salvation, there can never be any less than that; there might be more, as I illustrated in the beginning of our study, according to the view-point of the need of the one making the inquiry, but there can never be less. This is true in all the cases of conversion in the New Testament. So what do we have here? Here is a group of people who cried out and said, "Men and brethren, what shall we do?" What was the answer? The apostle Peter said, "Repent and be baptized." What shall we do? The inquiry certainly is, what shall we do for the remission of sins? Naturally then, what they were told to do was essential to the remission of sins. What were they told to do? Peter said, "Repent for the remission of sins?" No! Peter said, "Be baptized only for remission of sins?" No. But the apostle Peter did say, "*Repent* and—(and)—*be baptized* unto, or, for the remission of sins and ye shall receive the gift of the Holy Spirit." The Holy Spirit inspired the apostle Peter to command baptism, and then remission of sins. My opponent, at least his people, put remission of sins, then baptism. Baptism is essential to salvation because my Lord commanded it and he inspired the apostle Peter to tell these people, on this memorable day, to be baptized in order to obtain the remission of sins.

Notice further, the Lord commanded, and I repeat Mark 16:16: "He that believeth and is baptized shall be saved." The question is: Did Peter preach the words of Christ? Listen, the 40th and 41st verses of that same chapter, Acts 2, we have these words "And with many other words he testified and exhorted, saying, save yourselves from this crooked generation. And they that *received his word* —" They did what? "*They that received his word*—" What is the word? Was the apostle Peter speaking by inspiration of the Holy Spirit? Do you think the Holy Spirit,

Arise and be baptized and wash away thy sins." First, be baptized. Secondly, wash away thy sins. What must a man do? Look at Saul. Read the 9th chapter and the 22nd chapter of Acts and get the full record. You'll find there that Saul finally said, "Who art thou, Lord?" And Jesus said, "I am Jesus, whom thou persecutest, but go into the city —" and get it, Mr. Pope, "Go into the city and *there it shall be told you what you must do*" What was he told to do?

Do you think that Saul was an unbeliever? Can you imagine an unbeliever, "Lord, what will you have me do?" Can you imagine an unbeliever going all the way to the city and saying, "I don't believe in him, but I'm going to go all the way to the city anyway"? Can you imagine an unbeliever doing without food and drink for three days and nights, saying, "Oh, that's all right. I'm going to do it anyway." Can you imagine an unbeliever repenting of his sins? Something must be done. What was he told to do? "You'll be told what you *must do*" Jesus said. What was he told to do? Saul was already a believer! I have no doubt in my mind whatsoever, but what I can prove to you beyond any shadow of a doubt that Saul was a believer; that he was a penitent believer. As a penitent believer, he was told the next thing to do. The Lord had required of him, in giving the great commission, not only believe but "*be baptized.*" Hear the command, Acts 22: 16, "Why tarriest thou? Arise and be baptized and wash away thy sins, calling on the name of the Lord." Yes he was a believer and he had already even confessed the Lord as Christ, but he had to obey the Lord to be saved. Jesus told Saul, "—you will be told what you *must do*—". He was told, "Arise and be baptized and wash away thy sins." Therefore, baptism is essential to salvation of the penitent believer.

I want to introduce now, another conclusion from the word of the Lord. Baptism is essential to salvation because baptism is *in order to*, or *unto the remission of sins*. In Acts 2:38, the apostle Peter commanded those people on Pentecost, in answer to their inquiry, "Men and brethren, what shall we do?" Repent and be baptized, everyone of you, in the name of Jesus Christ unto (for) the remission of your sins and you shall receive the gift of the Holy Spirit."

I submit to you, my friends, that when a condition is stated in the gospel plan of salvation, there can never be any less than that; there might be more, as I illustrated in the beginning of our study, according to the view-point of the need of the one making the inquiry, but there can never be less. This is true in all the cases of conversion in the New Testament. So what do we have here? Here is a group of people who cried out and said, "Men and brethren, what shall we do?" What was the answer? The apostle Peter said, "Repent and be baptized." What shall we do? The inquiry certainly is, what shall we do for the remission of sins? Naturally then, what they were told to do was essential to the remission of sins. What were they told to do? Peter said, "Repent for the remission of sins?" No! Peter said, "Be baptized only for remission of sins?" No. But the apostle Peter did say, "*Repent and—(and)—be baptized unto, or, for the remission of sins and ye shall receive the gift of the Holy Spirit.*" The Holy Spirit inspired the apostle Peter to command baptism, and then remission of sins. My opponent, at least his people, put remission of sins, then baptism. Baptism is essential to salvation because my Lord commanded it and he inspired the apostle Peter to tell these people, on this memorable day, to be baptized in order to obtain the remission of sins.

Notice further, the Lord commanded, and I repeat Mark 16:16: "He that believeth and is baptized shall be saved." The question is: Did Peter preach the words of Christ? Listen, the 40th and 41st verses of that same chapter, Acts 2, we have these words "And with many other words he testified and exhorted, saying, save yourselves from this crooked generation. And they that *received his word* —" They did what? "*They that received his word*—" What is the word? Was the apostle Peter speaking by inspiration of the Holy Spirit? Do you think the Holy Spirit,

or the Lord, would give certain conditions of salvation and then the apostle Peter, speaking by the authority of the same Lord, directed by the Holy Spirit, give conditions of salvation that would contradict what the Lord said? Why certainly not! But what did Peter say? He spake unto them the word of the Lord. As a matter of fact, they were pricked in their hearts, indicative of their faith.

Let us observe further. Go back to the 36th verse and you will learn that they were believers, or at least, they were told to be believers. The apostle Peter said, "Let all the house of Israel know assuredly;" that is, believe it with all your heart and soul! If you will read the 44th verse, you will find that they are referred to as believers. But as believers only did they obtain remission of sins? No! As believers only they cried out and said, "What shall we do about it now?" What were they told? They were told the words of the Lord. What were the words of the Lord? I have given them to you. God put the very words in his mouth. "He that *believeth* and is *baptized* shall be saved." Did Peter speak those words? The Bible most certainly says that he did. "With many *other words* he testified saying, *save yourselves . . .*" When did he say that? After he told them to repent and be baptized?

Here is the proposition, Ladies and Gentlemen. Here is a group of people who were believers. They wanted to know what to do to be saved. Peter told them to repent and be baptized "in order to," "unto," "for the remission of sins." Then in verses 40 and 41 he said to them, now you take advantage of it; you do something about it; save yourselves! What happened? The Bible says, "And they that received his word—" What word? "*—they that received his word—*" Whose word? The apostle Peter's word. What were the words of the apostle Peter? The very thing that the Lord commanded. The very thing the Holy Spirit inspired them to command. "Repent and be baptized for the remission of your sins." Did he teach it? "They that received his words were baptized." What happened to those people who received his word? I want you to get these two inevitable conclusions, Mr. Pope. Those that received the word of the Lord, were they who were baptized? Those who were baptized were they who received the word of the Lord. Furthermore, only those

who were baptized were they who received the word of the Lord. They received the word of the Lord. What was the word of the Lord? "Repent and be baptized in order to, unto, for the remission of sins." They did it. The word of the Lord was essential to the remission of their sins. The word of the Lord contained the command, "Repent and be baptized for the remission of sins." Therefore, baptism was essential to the remission of their sins.

Here is another scriptural conclusion I want you to observe in this very same connection. I Peter 1:22-23, I remind you again, the apostle, Peter, said, "Seeing ye have purified your souls in your obedience unto the truth —" Purification of the soul? Yes. What about it? Who were they to whom Peter wrote those words?

If you will read the first verses of that same chapter, of the same letter, I Peter, the 1st verse; then, if you will turn back to the 2nd chapter of Acts and read the 9th and 10th verses, you will be able to identify those as the very same people on Pentecost. In other words, on Pentecost, the apostle Peter told the people to repent and be baptized for the remission of sins. Later he wrote a letter to those very same people in I Peter 1:22-23 and said, "Seeing ye have purified —" Who did it? "*— ye have purified your souls in your obedience unto the truth.*" What did they do, Mr. Pope, when they purified their souls in obedience to the truth? Hear it, Ladies and Gentlemen. They repented and they were baptized! How do you know? Because the 41st verse of Acts 2 says, "they that received his words were baptized." I Peter 1:22 declares that those who received the word were they who were purified. Purification? Yes! Baptism was a part of the word which they obeyed. Therefore, baptism is a necessity to the purification of man's soul because those very people who had their souls purified through their obedience to the truth were they who repented and were baptized as revealed in Acts, 2nd chapter and 38th verse.

In the 22nd chapter of Acts, and 16th verse, we have another record that sustains the argument which I present to you tonight: Baptism is essential to man's salvation because the Lord requested that it might be done. "Now why tarriest thou?" the preacher told Paul, or Saul of Tarsus. "Why tarriest thou?"

Arise and be baptized and wash away thy sins." First, be baptized. Secondly, wash away thy sins. What must a man do? Look at Saul. Read the 9th chapter and the 22nd chapter of Acts and get the full record. You'll find there that Saul finally said, "Who art thou, Lord?" And Jesus said, "I am Jesus, whom thou persecutest, but go into the city —" and get it, Mr. Pope, "Go into the city and *there it shall be told you what you must do*" What was he told to do?

Do you think that Saul was an unbeliever? Can you imagine an unbeliever, "Lord, what will you have me do?" Can you imagine an unbeliever going all the way to the city and saying, "I don't believe in him, but I'm going to go all the way to the city anyway"? Can you imagine an unbeliever doing without food and drink for three days and nights, saying, "Oh, that's all right. I'm going to do it anyway." Can you imagine an unbeliever repenting of his sins? Something must be done. What was he told to do? "You'll be told what you *must do*" Jesus said. What was he told to do? Saul was already a believer! I have no doubt in my mind whatsoever, but what I can prove to you beyond any shadow of a doubt that Saul was a believer; that he was a penitent believer. As a penitent believer, he was told the next thing to do. The Lord had required of him, in giving the great commission, not only believe but "*be baptized.*" Hear the command, Acts 22:16, "Why tarriest thou? Arise and be baptized and wash away thy sins, calling on the name of the Lord." Yes he was a believer and he had already even confessed the Lord as Christ, but he had to obey the Lord to be saved. Jesus told Saul, "—you will be told what you *must do*—". He was told, "Arise and be baptized and wash away thy sins." Therefore, baptism is essential to salvation of the penitent believer.

POPE'S FIRST NEGATIVE

Gentlemen Moderators, Honorable Opponent, Ladies and Gentlemen:

It is a happy privilege for me to be here and represent what I believe with all my heart to be the truth on this proposition. I am happy to see so many friends here — old friends and new friends. I consider it an honor to meet V. E. Howard. I consider him as my friend. I have not met him very many times, but I feel that he is my friend. And I'd like to say that I appreciate the courteous announcements that he has been making over the radio and for the advertisement Gussie Lambert and the others have given.

I want to say this, that I'm here in the interest of souls. I hope to see lost souls saved as a result of this meeting. As far as I am concerned, it's just another revival meeting. I have not come here after the debater's hide. I'm here after people's souls. And will you pray that God may help you to understand the truth as it is in Jesus?

As to the proposition under discussion, I find no serious objection to his definitions of it. We will let it go as it is. After all, we are here to debate these issues and our differences will be thrashed out, so there will be no quibbling over the proposition now.

There are two or three things I want to make clear before I take up Mr. Howard's arguments. First of all, I am not affirming that salvation is by faith only. I shall affirm my faith proposition tomorrow night. I want to say this by way of preintroduction. Do not expect me to say that faith alone saves. In other words, I do not want to rule out repentance, the preaching of the gospel, the work of the Holy Spirit, etc. The difference that we are going to discuss — the main difference is this: at what point is a man saved? When he believes, or when he is baptized? My opponent says that baptism is necessary for the salvation of the penitent believer. I say it is not. I'm not going to argue with you or with him that baptism is not essential. I will say that baptism is not essential to salvation. Baptism is essential for the purpose that it is intended, to picture the death, burial

and resurrection of Jesus Christ. In other words, I am not discounting the importance of baptism. There is nobody in the world who loves to take a convert out to the watery grave and bury him just like Jesus was baptized, any more than I do. But I say that he can know Christ as his personal savior before he ever gets to the water. That is our difference.

May I add that we are not disputing about obedience — I'm sure my opponent will have much to say about obedience. I do not say that God saves a disobedient person, but the point is, at what point in a man's obedience is he saved? When he believes or when he is baptized? That is our difference. Tomorrow night I shall affirm that a man is saved at the point of faith. Tonight Mr. Howard is affirming that he is saved at the point of baptism — it amounts to that, that his baptism is essential.

Now as to the arguments that my opponent has brought up I shall endeavor to answer his questions, but the first thing I want to do is to ask him a few questions. I have them written out and you need not bother about writing them down, Mr. Howard. I'm not asking these questions to cross him up. I want to know what he believes about them and I believe that you want to know. And I want to bring out in this discussion, of course, the difference, and these questions will help to do that. Here are the questions: (1) Is this penitent believer, in your proposition, a child of God or a child of the devil? That should be easy for you to answer yes or no. (2) Do you baptize a child of God or a child of the devil? (3) Mr. Howard, did you love God before you were baptized? I want you to tell us. When the preacher led you down into the water, before he buried you in baptism, could you say that you loved God before you were baptized? (4) Last, is a man a child of God when he confesses that Jesus is the son of God? You have these questions, and you may take the time if you like, to answer them in the next proposition, and I believe our friends here tonight would like to hear you discuss them.

The first argument that Mr. Howard brought up is in the form of a question. He affirms that baptism is part of the gospel. He asked me, "Do you believe that baptism is part of the gospel?" So I give you my answer, Mr. Howard. I'll give you the time now, if you want it to come up and give us the chapter and

verse where the Bible says that baptism is a part of the gospel. You can write it on the board if you want to. If you don't now, in your next speech or some other time, I want you to tell us, give us chapter and verse where baptism is part of the gospel. Now let me tell you. It will not be convincing for him to affirm that it is. It will not be enough for him to say that the Bible teaches that it is part of the gospel. On such a clear cut issue as that, we have a right to have chapter and verse where the Bible says it is part of the gospel. Now — "Mr. Pope, do you believe baptism is part of the gospel?" No. Here is the Scripture. This is not my answer, but it is the answer of the Bible. Here are some chapters and verses. In 1st Corinthians 1:14 we find this statement from Paul, "I thank God that I baptized none of you, but Crispus and Gaius — and I baptized also the household of Stephanas: besides, I know not whether I baptized any other. For Christ sent me not to baptize, but to preach the gospel." Is baptism part of the gospel? You answer, in your own heart. It doesn't matter what I or V. E. Howard say about it. Between you and God, now what does the Bible say? Paul was not sent to baptize, but he was sent to preach the gospel. Now, do you think he would say that he thanked God that he had had a part in leading those people when he did not lead them all the way to Christ? Certainly not. He led them all the way to a saving knowledge of Jesus, for in the 4th chapter, verse 15 of the same book, to the same people, the same apostle said. "For in Christ Jesus I have begotten you through the gospel—" Is baptism a part of the gospel which is the power of God unto salvation? Paul begot them through the gospel, then it is no part of it, because he did not baptize but just two or three folks. Furthermore, in Acts 26, verses 17-18, we are told that Paul was sent to the Gentiles. "Unto whom now I send thee," God said to Paul. Now what are you going to do for them, Paul? "To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me." There is your key,— "by faith that is in me." Paul had what it took from the power of God to turn them from the power of Satan, to turn them from darkness to light, but he was not sent to baptize them!

Mark 16:16 is another Scripture Mr. Howard brought up. "He that believeth and is baptized shall be saved." He asked if I believe that it is part of the gospel. I have already said that I do not believe that baptism is part of the gospel. If he means do I believe Mark 16:16, my answer is emphatically yes. I believe Mark 16:16. Ladies and gentlemen, I believe that a person who believes on the Lord Jesus Christ as his Savior and is baptized shall be saved. What does it mean to be saved? It means to be safe. Look in the dictionary, look in any language, Hebrew, Greek, Latin or English. Salvation or saved means to be safe, to be freed from danger, to be rescued, and I gladly say to you tonight, sinner friend, if you are here, that if you will believe on the Lord Jesus Christ and will be baptized, you shall be saved, not only from past and alien sins — I'll go him one better — but from all in the future, also. He is saved from now into eternity. I'll make it twice as strong as he does. He says from past and alien sins; I say he will be saved from here on out, just as long as you want to make it. Now, Mr. Howard, I want to ask you a question. You asked me one on that Scripture. I welcomed it. May I ask you, "Do you believe Mark 16:16?" I am not asking you do you believe it is in the Bible. We're not arguing that. I'm asking you, Mr. Howard, do you believe that a person who believes on Christ and is baptized shall be saved? Let's put it this way: Do you believe I am saved? I have believed on Christ. I have been baptized. Do you believe I am saved? Or anybody else? Yourself? Any of these friends out here? Do you believe they will be saved if they do that? You tell us. Now just confidentially, between you and me, I don't believe he believes it. I believe he is going to add something else before this debate is over. I dare say he is going to tell you that you must hold out faithful, you must do some works, you must take the Lord's Supper. Do you believe that a man who believes and is baptized is saved? Believe he will go to heaven? Regardless of the Lord's Supper? Any other good works? Ladies and gentlemen, I believe Mark 16:16.

I believe he had something on the board for me. He that believeth plus baptism — I saw it up there a while ago. You get the point. Belief plus baptism equals salvation. He wants to know if I believe that. Yes, sir. And then he said, "He that be-

lieveth and is not baptized shall be saved." That is the substance of it. "Do you believe that?" Yes, I believe that, too. (Laughter in audience) All right, let's have a good laugh now. I believe both of them. I believe a man will be saved when he believes. I also believe he will be saved when he goes ahead and is baptized. Yes, I believe Mark 16: 16 and I also believe Acts 16: 31. In reply to the clear-cut question, "Sirs, what must I do to be saved?", Paul and Silas said, "Believe on the Lord Jesus Christ and thou shalt be saved." Isn't that plain? Now, look, we might put three parallel statements up here: He that believeth is saved. Here is the Scripture for it. That's good enough, Acts 10: 43. He that believeth and is baptized, he is saved also, Mark 16: 16. He that believeth and endureth to the end, that's in Matthew 24. I forget the verse right now. Where is it, Brother Moderator? Where? Matt. 24: 35, He that endureth to the end shall be saved. Now friends, here are three parallel statements. He that believeth is saved, Acts 10: 43, "To him gave all the prophets witness, that whosoever believeth in him shall receive remission of sins." Mr. Howard, I believe *that*. Do you? Will you believe one part of the Bible and leave out some of the rest of it? I believe "He that believeth and is baptized shall be saved," Mark 16: 16. I believe that, too. He is saved when he believes, he is still saved when he is baptized, and going on further, he is still saved—he that endureth to the end shall be saved. Saved when he believes, still saved when he is baptized—still saved when he endureth to the end. It is a present salvation when you believe and it goes all the way through, on and on into eternity. Now, let me insist again (back to the proposition we are discussing), that the only difference between me and my friend, V. E. Howard, is this, I believe the man is saved right here, when he believes. Mr. Howard believes you have to have two of them: He that believeth and is baptized. There is the difference. At what point is a man saved? At the point of his faith or the point of his baptism?

Now, Acts 2: 38, "Repent and be baptized, every one of you." That is a very simple Scripture when you compare it with other parts of the Bible. I believe in baptism for the remission of sins. I believe that. The only question is, what does "for" mean? Now I freely admit that there are two ways you can explain the word

"for". It can mean in order to, or it can mean because of. The question is, what does it mean here? I say that it means to be baptized because your sins have been remitted, with reference to the remission of your sins. Just like this, you laugh for joy—you don't laugh in order to get joy, you laugh because you already have it. Looking backward to something you already have. All right, repentance will bring salvation. How do you know, preacher? The very same preacher that said that, said in the next chapter, Acts 3:19, "Repent ye therefore and turn again, that your sins may be blotted out." (American Standard Version) Where is your baptism there? My friend, by his teaching, would have the Bible arrayed against itself. He'd have Peter arguing with himself. In one Scripture, Acts 3:19, he says your sins will be blotted out when you repent. Would he in another place, in his same book, say that you must be baptized to have your sins blotted out? Certainly not. Friends, we must make the Bible harmonize, or rather it harmonizes, and we must make ourselves harmonize with it.

In case I do not cover all of these questions, I will be glad if you will call my attention to it. As to 1st Peter, 1st chapter, verses 22-23, it says, "Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren." Now, Mr. Howard implies that obeying the truth amounts to baptism, that is the substance of it. That's what his teaching is, that you have not obeyed the truth until you have been bapized. Friends, let me show you how simple this is. I believe children can understand it. Notice these simple statements. Purified your souls. How? By obeying the truth. How did you obey it? Through the Spirit. Not through the water. Not through outward acts that you might do, but through the Holy Spirit. And before this debate is over, I'll show you that a man receives the Holy Spirit before baptism. Cornelius, for instance. "Through the Spirit unto unfeinged love of the brethren." Now here is a verse that he did not read, and that is the one just above it. Listen, "Who by him do believe in God, that raised him up from the dead, and gave him glory; that your faith and hope might be in God." Obedience here is tied to faith, Mr. Howard. Now I want to make a statement here, and I want you to dare me to back it up. I'm going to prove in this discussion

that faith is obedience to the gospel. And I challenge you, Mr. Howard, to find me just one Scripture—I'm going to find you three or four to show you that obedience to the gospel is connected with faith, and I challenge you to find me just one that connects obedience to baptism.

As to Saul in Acts 22:16, we read, "Arise and be baptized and wash away thy sins." Here is what we have to do to prove that Paul was not baptized in order to literally be saved. All you have to do is to show that he was a child of God, that he was saved before he was baptized. Then, when he says to wash away thy sins, the only reasonable conclusion at all is that it is a figurative expression. Outwardly you wash yourself and it shows the inward washing by the power of the Holy Spirit. In Acts 9:16, the Bible says that Paul was a chosen vessel. Would God choose a vessel who has not been saved? Acts 9:17-18, "And Ananias went his way, and entered into the house; and putting his hands on him said, 'Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost.' And immediately there fell from his eyes as it had been scales." He had received the Spirit, had he not? Then? "and he received sight forthwith, and arose, and was baptized." Paul received the Holy Spirit before he was baptized. And our Master said in John 14:17, "Even the Spirit of truth, whom the world cannot receive." Don't tell me Paul had to go in to that watery grave in order to have his sins literally washed away! Chosen vessel, had the gift of the Spirit, filled with the Spirit. Furthermore, he was born of God. In 1st Corinthians 15:8, Paul said that he saw the Lord as one born out of due time. Born again on the road to Damascus. People have argued that question. Where was Paul saved? He answers the question. He saw Him. Paul said that he was born—born out of due time, at that time. Tell me, is a man who is born again a child of God?

Now I want to say a few things in my closing remarks, give you an example or two of persons who were converted or saved at the point of faith or before baptism. Luke 7:50, "And he said to the woman, 'Thy faith has saved thee.'" No baptism there. The thief on the cross, "And he said to Jesus, Lord, remember me when thou comest into thy Kingdom, and Jesus said unto

him, Verily I say unto thee, today shalt thou be with me in paradise." (Luke 23:42) Cornelius, Acts 10: 47-48, "Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we? And he commanded them to be baptized in the name of the Lord." Received the Holy Spirit before he was baptized!

Now, my concluding remark is this: What are the consequences of the baptismal salvation theory? My friend, if you teach that baptism is necessary to salvation, you cannot preach a now salvation. 2 Corinthians 6:2 says, "Now is the accepted time; behold, now is the day of salvation." My friend cannot preach to you sinners tonight who are here without Christ that you might be saved now. He cannot tell you that you can walk out that door tonight knowing Christ is your savior. Why can't he tell you that? Because there is no baptistry here! He'd have to build a baptistry, according to his doctrine. But I can say to you, my friend, if you're here without Jesus, that if you believe, trust in the Lord Jesus Christ as your savior from sin, God promises that you shall receive everlasting life. You can walk out that door and go home a saved man with the promises of God. I challenge anybody to show me in the word of God that it isn't so. My friend, let me say again that my prayer is that somebody will be saved during this discussion. Don't think that we are here to have a personal fight. I have nothing at all against Mr. Howard, but I do have something against the doctrine that says that you must be baptized in order to be saved. Now, I want you to know Jesus Christ as your personal savior. My prayer is, if you have not been saved, that you will ask him right now, before you go home tonight. Trust him as your personal Savior, now may God bless you.

HOWARD'S SECOND AFFIRMATIVE

Ladies and Gentlemen, I'm certainly glad to have this opportunity to again address you on this proposition which we are discussing tonight. It is indeed a pleasure to see such a crowd in this assembly. I observe in this audience people, whom I know personally, from several different places, from different states, and we are certainly happy to have you in the audience, all of you. We hope that you will continue to enjoy with us these discussions from night to night.

To the subject. My affirmation is that baptism is essential to salvation to the alien sinner. Essential to the salvation of his soul, or salvation from his past and alien sins. I would like first to observe a few statements that my opponent has made.

I want to say to you that we believe sincerely and will accept all the way every scripture that teaches men are saved by faith. That is not the proposition we are discussing. The proposition is, "Is baptism essential to salvation?" Faith is essential to salvation. Repentance is essential to salvation. He suggested to you a few moments ago that, "Do not expect me to say that man is saved by faith alone, or faith alone saves." Of course, he will be in the affirmative tomorrow night and I assure you that we shall study the question which he will affirm, which simply does state that man is saved at the point of faith *without further acts of obedience*. Is that alone? The question, we are discussing tonight is, at what point? Your proposition is, which you will affirm tomorrow night, that man is saved at the point of faith without any further acts of obedience, but suppose we wait until we get to tomorrow night. My proposition tonight is that we are saved by baptism, or at least, baptism is a condition of salvation. Baptism is essential to his salvation from his past and alien sins. We have never said, I did not say, neither do my brethren teach that man is saved by baptism and certainly not saved forever and eternally at the point of baptism. Baptism is *essential* to salvation.

Did you hear what my opponent said, Ladies and Gentlemen? He said, "I believe Mark 16: 16 but I do not believe baptism is a part of the gospel." Those were his words. "I do not believe that baptism is a part of the gospel." he said. I want to ask you, if baptism is no part of the gospel, is the Baptist church any part of the gospel? Does it have any relationship to the gospel? Since a man cannot get into the Baptist church unless he is baptized by the hands of a Baptist preacher, and you say baptism is no part of the gospel, then it must follow that the Baptist church has no relationship to the gospel. Is that a doctrine of the devil or is that the gospel of Christ? When you baptize a man into the Baptist church by whose authority do you baptize him? It couldn't be by the authority of Christ since you say baptism is no part of the gospel of Christ!

Did you observe, Ladies and Gentlemen, how completely he overlooked the plain simple facts of the gospel of the Lord, as expressed by my Lord in those words I quoted in Mark 16: 16. Jesus said, "Go ye into all the world, and preach the gospel," Mr. Pope. "Go ye into all the world and *preach the gospel.*" Go ye into all the world and *preach the gospel, preach the gospel!* What are you going to preach when you preach the gospel, Mr. Pope? Listen, Jesus is the speaker. These are his words that fell from his own lips. "Go ye into all the world and *preach the gospel* to every creature, he that believeth . . ." Believeth what, Mr. Pope? Believes the doctrine of the devil? He that believeth the gospel, of course. Will you deny that? Jesus said, "Go preach the gospel. He that believeth and is baptized shall be saved." Jesus said baptism is a part of the gospel! You can't preach the gospel of Mark 16: 16 without preaching baptism being essential to salvation. Do you believe the gospel of Mark 16: 16? Evidently not, for you said, Mr. Pope, you would be willing to add to the gospel of Mark 16 and make it read: "He that believeth and is *not baptized* shall be saved." That would be a perverted gospel! Jesus said, "He that believeth *and is baptized* shall be saved."

Yes, Paul wrote to the Corinthians and he said, "I begat you through the gospel." I Cor. 4: 15. But, Mr. Pope, did you ever read Acts, the 18th chapter and the 8th verse? What did those people at Corinth do when they obeyed the gospel by which

they were begotten, as taught by the apostle Paul? The very same thing that Jesus tells every preacher today to preach. Listen! "Many of the Corinthians hearing, *believed and were baptized!*" You said, Mr. Pope, that Paul preached the gospel to the Corinthians. He did! As a matter of fact, you said that they were begotten by the gospel. They were! What did they do when they were begotten by the gospel? They did the very thing that Jesus commanded in Mark 16:16. The apostle Paul taught them the very thing that Jesus inspired him to preach. As a matter of fact, the apostle Paul wrote to the Galatians and said, "What I taught, I didn't receive it from man. I wasn't taught it by man, but it came to me by revelation of the Spirit." Therefore, if you would say tonight that those people who heard, believed, and were baptized didn't obey the gospel, then it must have come from the devil. I don't believe that. I don't believe you believe that, Mr. Pope! Probably you didn't think about that. Yes, those people at Corinth believed the gospel; they heard the gospel. They couldn't believe the gospel until they did hear the gospel. Having heard the gospel, they believed and were *baptized into Christ*.

Can you imagine, Ladies and Gentlemen, a man teaching that baptism was not a part of the gospel taught by Paul to the Corinthians? Every person begotten by the gospel preached by Paul, believed and was baptized. Mr. Pope, Paul did not say that God told him not to preach baptism as a part of the gospel! A preacher of the gospel himself does not have to actually do the baptizing in order to preach the gospel which requires baptism. Although Paul did not baptize all the Corinthians, Mr. Pope, they all *were baptized* who were begotten through the gospel preached by Paul, therefore, baptism was a part of the gospel preached by the apostle.

Now the question is this, Ladies and Gentlemen, is the gospel of Christ the power of God to save? Is it so or is it not so? I have some more arguments I would like to submit, but he hasn't even answered this. Hear it. Romans 1:16, "I'm not ashamed of the gospel, for it is the *power of God* unto salvation to everyone that believeth." One time a few minutes ago you said that you believed Mark 16:16. Do you believe Mark 16:15 and 16? "Go preach the gospel to every creature." What are you

going to preach, Mr. Pope, when you preach the gospel to every creature? "He that believeth and is baptized shall be saved," is what Jesus said. Baptism is therefore a part of the gospel.

Well, he made some statement about "Do you believe I'm saved?" That is designed for a prejudiced answer. I have some questions I'll present to you and I will answer your questions, Mr. Pope, at the proper time.

Let me observe this question. He said, "Do you believe that a man is saved when he is baptized?" The man is saved from his past and alien sins. That happens to be my proposition, Mr. Pope. Wednesday night we will argue the proposition, is it possible for a child of God to fall away after he has become saved from his past and alien sins. But in Mark 16: 16, Jesus said, "Go preach the gospel, he that believeth and is baptized shall be saved." Did you hear what Mr. Pope said a few minutes ago? He stood up here and said, "He that believeth and is *not* baptized shall be saved." That's the difference in Mr. Pope and Jesus. I'm not going to say that. I wouldn't say that. I just wouldn't, Ladies and Gentlemen. I believe you can see the difference, don't you?

"Oh, yes," he says, "I believe a man should be baptized, or, I believe in baptism." The question is not do you just believe in the act of baptism, but do you believe what Jesus said when he said in Mark 16: 15-16, "Preach the gospel, he that *believeth and is baptized shall be saved.*" You heard him, Ladies and Gentlemen, when he accepted "He that believeth and is *not* baptized shall be saved." Now I don't know what to do in a case like that, do you? Except, to say that Mr. Pope will have to settle that with the Lord when he stands at the judgment.

My proposition is that the baptized penitent believer is saved from his past and alien sins. If you want to know something further about what he should do after he is baptized, read Matthew 28: 19-20. Jesus said, "Go ye therefore and teach all nations, baptizing them in the name of the Father, Son, and Holy Spirit; teaching them," that is, those who you have baptized, to do what?—Nothing. Nothing. (Laughter) If you can "do nothing to be saved, you could do nothing to be lost." What did Jesus say? "Go ye and teach all nations, baptizing them in the name of the Father, and of the Son, and Holy Spirit, teaching

them to observe all things, whatsoever I have commanded you and lo I am with you always, even unto the end of the world."

Thank you, Mr. Pope, for your quotation there in Matthew, "He that endureth to the end shall be saved." Surely we believe that. I wonder if you do. We're going to see more about that later. Suppose he does not endure to the end?

The question, Ladies and Gentlemen, is this, and I want you to answer this squarely from the shoulder, Mr. Pope. I know are you qualified to do it and I just believe you'll take hold of it and do it, one way or the other. The question is, "Would a man be saved without baptism?" Now, I suppose that if he stays by what he said in his first speech, he'll say, "Yes." But Jesus said, "He that believeth and is baptized shall be saved." Mr. Pope tries to pervert the gospel in such a way as to say, "Oh, he's going to be saved." The question is, would he be saved if he were not baptized? "He that believeth *and*" *and and, and what?* — "*And is baptized shall be saved.*" We teach that a man is saved saved by faith and we're going to talk about that, but my proposition tonight affirms baptism is one of the conditions of salvation.

I believe that faith is a condition of salvation. My brethren teach that faith is a condition of salvation, but we don't teach that it's faith only. We do not teach that it's baptism only. I'm not even affirming a thing like that.

The proposition, Ladies and Gentlemen, and the issue between Mr. Pope and me simply is this, "Do you believe what Jesus said or do you not?" Mr. Pope said, "I don't believe it." He said, "I'm going to add a word up here on the board, the word 'not'." That's pretty strong isn't it? The devil put a "not" in things to start out with. In Genesis the devil said, "The day you eat thereof, you shall *not* die." Now that's a strong word, "Not". I hope, Mr. Pope, you will reconsider that matter. I just can hardly understand how that you would come before this intelligent audience and say, "Ladies and Gentlemen, I don't believe what Christ said in Mark 16:16. I know more about it than He did. I know more about it than 149 scholars know about it. I'm going to add another word, 'not'. 'He that believeth and is not baptized shall be saved.'" I couldn't afford to do that, Ladies and Gentlemen, because my Bible reads that Paul, in-

spired by the Holy Spirit, said in Galatians the 1st chapter, verse 8, "Though we, or an angel from heaven, preach unto you any other gospel than that which we have preached, let him be anathema." or "let the curse of God rest upon him." I do not want the curse of God upon me for having misinformed, having misled you good, sincere people. Remember, these are the words of Jesus, Mark 16:16, "He that believeth and is baptized shall be saved." The preceding verse, I remind you again says, "Preach that gospel . . ." 1. Obedience to the gospel is essential to salvation, II Thess. 1:7, 8; I Peter 1:22. 2. Baptism is a part of the gospel. Mark 16:15-16. 3. Therefore, baptism is essential to salvation!

Well, he had something to say about Acts 2:38. He said, "Now I believe that baptism is for the remission of sins." I wonder if you do? Ladies and Gentlemen, I hold here in my hand tonight a copy of a Baptist authority. This is Williams' translation of the New Testament. Mr. Williams is a very well-known Baptist scholar who thinks more of his scholarship than he does defending Baptist doctrine. I want you to hear exactly what Mr. Williams has to say about Acts 2:38. I want to know, Mr. Pope, if you will accept your own scholarship? Here is a man who says this, quote: "Brethren, what shall we do?—Peter said unto them . . ." (Now, get it.) "You must repent and as an expression of it, let everyone of you be baptized in the name of Jesus Christ *that you may have your sins forgiven.*"

Mr. Pope, if all their sins were already remitted, what did they repent for? The apostle declared, "Repent *and* be baptized." If they were baptized because they were already saved, then they repented because they were already saved. Repented of their sins when they had no sins. Preposterous! Remember, Peter said, "Repent *and* (*and*) be baptized unto the remission of sins." Whatever baptism was for so was repentance. Imagine a preacher saying, "because of" remission of sins. Preposterous! I submit to you, Ladies and Gentlemen, that Dr. Williams is correct in his translation, like all other Bible scholars who respect the Bible.

As a matter of fact, I just wonder about this, Mr. Pope, since the Baptist church teaches that repentance precedes faith, where does faith come in there? You said at the point of faith,

a minute ago. Did these people receive remission of sins? I want to remind you, Ladies and Gentlemen, again, that in the 41st verse of that 2nd chapter of Acts, the Bible said, "They that received his word were baptized." What was the word of the Lord that they received? They received the word of the Lord, as directed by the Holy Spirit through the apostle Peter, "Repent and be baptized." I remind you again, if you are going to say that baptism is because your sins are already remitted, then repentance is because your sins are already remitted!

I'll challenge, Ladies and Gentlemen, my opponent to bring one recognized authority to this platform and quote from Acts 2: 38 the authority stating that the word "for" in this case means "because of" the remission of sins. One is all you need! It can't be done! I'm quoting from your own scholar, Dr. Williams, the Baptist Theologian. This is his translation of the New Testament, Ladies and Gentlemen; a Baptist work it is, and a good one at that. Not only on this verse but on others of the New Testament. You ought to have a copy of it. What did you say, Dr. Williams? "You must repent and as an expression of it, let everyone of you be baptized in the name of Jesus Christ." What's the purpose of baptizing in the name of Jesus Christ, Mr. Pope? Dr. Williams says, Ladies and Gentlemen, hear it, ". . . *that you may have your sins forgiven.*" I want to know how much stronger could it be. 1. The word of the Holy Spirit commanded, through Peter, ". . . be baptized for — unto — the remission of sins." 2. They who received the word were baptized, verse 41. 3. Therefore, all were baptized "for" — "unto" the remission of sins.

In the 9th chapter of Acts, he referred to the case of Saul. Saul was saved figuratively, according to Mr. Pope. Figuratively, I wonder what that is. Did you hear when I read to you from Acts 22nd chapter, when Saul said, "What shall I do Lord?" "What shall I do Lord?" Come to the mourner's bench and pray about it and we'll try to help you get through? Have faith in God, believe on the Lord and you'll be saved? Is that what he was told? The Lord didn't tell him what to do, Mr. Pope. The Lord said, "Arise and go into Damascus and there it shall be told thee all things which are appointed for thee to do." Now the question is: Did the Lord know what he was talking about?

And the next question is: Did that preacher whom the Lord sent over there know what he was talking about? I believe the Bible, don't you? I believe when the Lord said, "Saul, you go to the city and there it shall be told you all things appointed for you to do." Saul believed it because he went there just as certain as we are here tonight. He went there and for three days and three nights manifested his faith in God. Yet, if he were saved, Mr. Pope, he still had his sins, because in Acts the 22nd chapter and 16th verse, when the preacher came and said, "Why tarriest thou? Arise and be baptized, and wash away thy sins."

I want to ask you, Mr. Pope, did you ever relate an experience of yours about your salvation? I think I've heard Baptist preachers say, and I've been in Baptist meetings where people have gotten their experience, "I know that I'm saved. I know that I know that I know that I'm saved because I know that I'm saved." Did Saul know that he was saved before he was baptized? If Saul were saved before he was baptized, he didn't know anything about it. Remember, the Lord said, "Saul, you go there and you shall be told, *you shall be told, told* what you must do;" something that is positively imperative. What was he told, Mr. Pope? I'll challenge you to find one thing that Saul was told to do in answer to that request that the Lord had made of him, other than be baptized. No, baptism alone didn't save him, Mr. Pope, but it was essential — "Be baptized and wash away thy sins."

Another thing, if Saul were saved before he was baptized, he was about the most miserable saved person, I've ever read about. For three days and three nights, he did without food and without drink. He was saved but he was miserable about it! Imagine that! And another thing about it, if Saul were saved, the Lord didn't know anything about it because you know after the Lord had already told Saul to go down there and he would be told what he must do, he talked to the preacher and he said, "You go down there and tell him how to be saved." The preacher didn't want to do it at first. The Lord didn't know he was saved. And another thing about it, evidently the preacher didn't know it if he were saved. Ladies and Gentlemen, listen to me tonight. I appeal to the honesty and sincerity of your heart. Do you believe the word of the Lord? Acts 22:16 very specifically

and definitely states that Ananias said, "Why tarriest thou? Arise and be baptized and wash away thy sins." His sins were still there.

Mr. Pope said, "Why he received the Spirit before he was baptized, therefore, he was saved before baptism." I can hardly believe that Mr. Pope really had given that much thought because I just can hardly believe that a man would deliberately get up and twist a thing up like that. Mr. Pope would have you believe that when the preacher said "Saul, receive thy sight" he was talking about receiving the Spirit — received his spiritual eye sight. Don't you know, Ladies and Gentlemen, that Mr. Pope knows that when he said, "Receive thy sight" he was talking about his physical blindness. You know that, don't you, Mr. Pope? You know that, don't you? He was talking about his physical blindness, wasn't he? He received his eye sight again, didn't he? Incidentally, according to Mr. Pope, I suppose the "Spirit" had eyes with scales on them and the scales, as it were, fell off the eyes of the spirit! How absurd! Yes, his eye sight was restored, not spiritual eye sight, but his physical eye sight. Another thing, Mr. Pope, you know that Paul had no reference to his being spiritually born again while on the road to Damascus. He referred only to having been called to be an apostle after the other apostles were called, "born out of due season."

Acts 10:43, Mr. Pope suggested, offers remission of sin to the believer. We believe that, Mr. Pope. We certainly believe that. Ladies and Gentlemen, we believe and we teach it. Surely the believer has remission of sins. Surely the promise of salvation is offered to the believer. As a matter of fact, the unbeliever is already condemned. But the proposition tonight, Ladies and Gentlemen, which I am affirming, is that it's not by faith only; it isn't even baptism only. My proposition states that baptism is essential to the remission of sins, past and alien sins.

Let's look at Acts 10:43 a moment. "To him bear the prophets witness, that through his name, everyone that believeth on him shall receive remission of sins." That's exactly correct. John 3:16 so states that "God so loved the world that he gave his only begotten son, that whosoever believeth on him should not perish, but have everlasting life." Does that mean all believers? I'd like you to notice this. In the gospel of John, the

8th chapter, beginning with the 31st verse, and in particular the 44th verse, reading all the way from verse 31 through 44, which I'll not take the time to read. Notice verse 31, "And many of the Jew that believed on him." Were they believers? Oh, yes, they were believers. Verse 31 states that they were believers. Verse 44 of that same chapter has this to say of those same people. Hear it. "You are of your father the devil, and the lusts of your father ye will do." Believers, but of their father, the devil! Do you think they had obtained remission of sins because they were believers?

Again, John 12:42, the record reveals that many of the rulers believed on him but they did not confess him. They were afraid they would be put out of the synagogue. They loved the glory of men more than the glory of God. Were they believers? They were, but ashamed to confess it. Christ will deny those ashamed of him, Mark 8:38.

Did you observe this fact, Mr. Pope, when you read Acts 10:43? "Through his name," everyone that believeth shall receive remission of sins. What does it mean, through his name? There can be but one answer. By his divine authority. There is no man today who can obtain remission of sins except through the name of the Lord Jesus Christ. In Hebrews 5:9, Paul said "Christ is the author of salvation unto all who obey him." "Through his name—remission of sins," but what does he say in his name? In Colossians 3:17, the record reveals, "Whatever you do in word or deed, do it all in the name of (or by the authority of) the Lord Jesus Christ."

Listen to the authority of Christ. Are you preaching under his authority tonight? Matthew 28:19-20, "Go ye therefore, teaching all nations, baptizing them into the name of the Father, Son, and Holy Spirit, teaching them to observe all things, whatsoever I have commanded you: and lo I am with you always, even unto the end of the world." Now, Mr. Pope, how could they believe, in order to obtain remissions of sins, until they had heard *what* to believe. In Romans, the 10th chapter, beginning with the 14th verse, the record reads like this, "How shall they call on him in whom they have not believed? And how shall they believe in him of whom they have not heard?" The conclusion is found in the 17th verse, "therefore,"

there is the conclusion, "Faith cometh by hearing and hearing by the word of God." Yes, those believers obtained remission of sins through the name of the Lord Jesus Christ, but they couldn't even believe until they had heard *what to believe*. The gospel reveals *what to believe*!

Evidently, he had not thought of this. In Luke's gospel, the 24th chapter, verses 46-49, the gospel of the great commission reveals, "Thus it is written that Christ should suffer to rise again from the dead the third: And that repentance and remission of sins should be preached in his name" (notice, the remission of sins, in his name) "among all nations." Beginning where? "... beginning at Jerusalem." Turn to the 2nd chapter of Acts and you'll find how they obtained remission of sins beginning at Jerusalem. They believed as revealed in the 36th verse when the apostle Peter said, "Let all know assuredly. . ." (believe it with all your heart) . . . that God made him Lord and Christ. Then they cried out, indicative of their faith, and said, "Men and brethren, what shall we do?" Peter commanded them the very things that they must do to obtain remission of sins. "Repent and be baptized, unto remission of sins . . ." "Remission of sins—through the name of Christ" is obtained by the believer who repents and is baptized for the remission of sins. Incidentally, Mr. Pope, what does Acts 10:43 say about repentance? I thank you.

POPE'S SECOND NEGATIVE

I want to say this, that I appreciate the high plane on which this discussion is being carried. I appreciate my friend, V. E. Howard and consider him honorable. When I address him as my honorable opponent, I mean it and I believe it. He is conducting himself as a gentlemen and I appreciate that. And I'm sure that all of you are convinced by now that this is not a "knock-down-drag-out" fuss. A lot of people do not believe in debates because they think they are quarrels. This is a clear-cut discussion of the word of God. So I appreciate it's being conducted on such a high plane. If we become firm in condemning what we think is error, we do not mean any personal thrusts toward the other man. I'm sure everybody realizes that.

Now, may I call your attention to the fact that my friend has not answered the questions that I gave him. About this penitent believer, I want to know, in his proposition, is he a child of God or is he a child of the devil? That would be very easy to answer, yes or no. I think I'll answer every question he gives me. If I don't do it, I want him to call it to my attention. I'm calling this question to his attention. He has not answered it. And do you baptize a child of God or a child of the devil? They are almost the same question. I want to get all the angles so that we'll know what this discussion is all about. Do you baptize a condemned man or a justified man? Did you love God before you were baptized? Mr. Howard can take the time tomorrow night, if he wants to, to answer them. Is a man a child of God when he confesses that Jesus is the Son of God?

Friend, you can argue all you want to what you believe; you can tell the people, "this is so or that is so." We want chapter and verse on these clear-cut questions. We want some yes or no answers. I believe if he'll answer yes or no, we'll get down to the very bottom of this thing. There is one thing I want to accomplish at least, in the course of this discussion, and that is that there will be no misunderstanding after it's all over as to what we believe. I want my friend, Howard, to know what I believe about this, and in his remarks, by his teachings, it seems

that he still does not realize the point of issue. He insists, by his suggestions, that I teach and that my people teach that you are saved by faith alone. I have not charged him with that. I say that he teaches baptism is essential to salvation. There is one step between me and Mr. Howard, and that's baptism. I say he is saved at the point of faith and he says that he is saved at the point of baptism, but don't any of you get the impression that we teach that you are saved by faith alone. Do you think we would leave out repentance? Now, may I ask the question, "Where does repentance come in?" Repentance is a twin daughter to faith. They are Siamese twins. You cannot repent without believing and you cannot believe without repenting. In the book of John, there is no mention of the word "repentance". In the book of John, it's all faith, believe, believe, believe, faith, faith. Does anybody think that John would record his Master's teaching salvation without repentance? Well, certainly not. The fact is, John put the emphasis on faith. Well, Peter, in one sermon, emphasized repentance, repentance, repentance. Here is what this preacher does. When I see a man that is all torn up over his sins, convicted of sins already, right on the verge of repentance, I emphasize faith in Christ. When I see one of these intellectual fellows who tries to tell me he believes, and it looks like he has the wrong kind of faith, I tell him that repentance is necessary. I emphasize repentance, repentance. It depends on the occasion. The Bible can tell a man to repent and it promises salvation because of repentance. The Bible can tell a man to believe with no mention of repentance, promises salvation, because God knows that when a man repents, he will have believed. I challenge you to study your Bible and see that faith and repentance are coupled together. Jesus said, "Repent ye and believe the gospel." He preached both of them. And so we believe that repentance is necessary. Absolutely necessary, because it is part of your faith. What is repentance? The turning from sin to God; the turning to God for salvation from your sins. You are sorry for your sins or else you wouldn't ever call on God.

I want to emphasize this fact too, that we are not debating the Baptist Church. The Baptist Church or no other church appears in these propositions. Mr. Howard has mentioned sever-

al times about what Baptist preachers said; what Baptists believe. Well, I don't object. I'm proud I'm a Baptist, and I can defend it. I don't mind who knows I'm a Baptist. But, we are not discussing the Baptist Church tonight or the Church of Christ, and if you don't watch out, you will be sidetracked with a prejudice toward a church. I don't want you to do that way. I'm not going to make any thrusts or any insinuations about the Church of Christ. This question to me takes in the whole world. I say that anybody can be saved if he repents and believes on the Lord Jesus Christ, regardless of his church affiliation. I think Mr. Howard is very kind about it. I do not object to his manner, but I say that it is not pertinent to the discussion, what Baptists believe about it.

Then he mentioned Mr. Williams' translation and by the way he seemed to interpret it, that Mr. Williams taught baptismal salvation. Mr. Williams did not do it. I am not going to necessarily agree or disagree with his translation. I am not going to pose as a Bible scholar and analyze his translation. I'll say this in his behalf. He is not here to defend himself, and I do say that he did not teach baptismal salvation. He put that statement in brackets, I don't remember the exact reading of it, but it was by way of explanation. It does not matter what Charles B. Williams thinks about it. It matters what the Bible says. I don't care if every Baptist preacher in the world made a translation that was friendly toward baptismal salvation, that would not affect me. I want you to attend to me, tonight, Mr. Howard. I want you to answer my arguments about these questions. Can a man be saved without baptism? He asked me the question, "Would a man be saved without baptism?" The answer again, I'll be glad to repeat it. Yes, he can be saved without baptism.

Now, Mr. Howard suggests that I have added to Mark 16:16. It says, "He that believeth and is baptized shall be saved." He says Mr. Pope says, "He that believeth and is not baptized shall be saved." As if to suggest that I would change Mark 16:16. Now, don't let that side-track you. I didn't do that. I say that the Bible (and that's what we're discussing, the Scriptures, and I want you to know that Mark 16:16 is not the only verse in the Bible!) I say that the Scriptures teach that you can be saved without baptism. The Scriptures teach that he that believeth,

whether he is baptized or not, shall be saved. Acts 10:43. "To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins." Mr. Howard, if you say that baptism is necessary for salvation, you are putting yourself against all of those 40-odd prophets of the Old Testament that said your sins can be remitted if you believe on Jesus Christ. Brother, I'm not going to contradict the prophets of God and just as sure as you're a foot high, if you say that you must be baptized to be saved, you are contradicting the words of the prophets, the apostles, and the Lord Jesus Christ! He says, "Do you believe what Jesus said in Mark 16:16?" Yes, I do not doubt it a bit. I believe it. Now let me ask you a question, Mr. Howard. Do you believe what Jesus said in John 3:18? (Howard answered, "Yes.") Thank you for that. "He that believeth on me is not condemned." I am glad he believes it. He says he does, but by his teaching, he will undo everything he said. I believe all the word of God, ladies and gentlemen. I want to tell you that I believe every verse in the Bible. I believe the promises of God, and you do not have to take a verse over here and a verse over there and one over yonder and a dozen over here and piece them altogether like a jigsaw puzzle to make a doctrine, a plan of salvation. Why, you can just take the Bible anywhere you want to turn, my friend, every book in the Bible, particularly the New Testament, I can read you Scriptures that children can understand. "Whosoever believeth in him shall not perish." Brother, I believe that. I can preach John 3:16 to you tonight without mentioning any other verse in the Bible, and you can be saved on the strength of it. You can go home a saved man, but my opponent cannot preach a doctrine like that to you. He has to piece it all together, some here and some there, and he has to have some steps. I wish before this is over, he would give us his steps of salvation. I wish, Mr. Howard, you would tell us what is the first step in salvation? What is the 2nd step? What is the 3rd step, and what is the 4th one? Would you mind getting up here and telling us, the first chance you get? I believe he teaches that belief is the first step. Then repentance, then confession, then baptism, all four of them. I do not have to take all those steps. There is one step that a man takes. After the gospel has been preached and

explained to him, there is one move for him to make. It is all one glorious transaction. It is a two-in-one act, if you want to call it that. He repents and he believes on Christ. Now that is in accordance with my friend's proposition, a penitent believer. He will take that one. All right, I believe that a penitent believer is saved.

Now as to Mark 16:16, I will explain that where people can understand it. "He that believeth and is baptized shall be saved, but he that believeth not shall be damned." He did not say that he that believeth not and is not baptized shall be damned. Now, I'll give you a \$10 bill if you will give me one chapter and verse where it says a man will go to hell for not being baptized. I double-dog dare you to bring it up. All right, I can show you where if a man does not believe, he will go to hell; if a man does not repent he will go to hell. John 3:18, "He that believeth on me is not condemned, but he that believeth not is condemned already." Acts 3:19, "Repent ye, and be converted that your sins may be blotted out." How is salvation promised? By repentance. Luke 13:3, "Except ye repent ye shall all likewise perish." There is your positive and your negative. Salvation promised for repenting or believing, for believing and-or repenting. All in the same transaction. Damnation promised for not repenting or not believing. Where does it say you will be damned for not being baptized? I can tell you where it is, Mr. Howard, and put this down in case you want to know. I have a Bible that has it in it. That was the funniest thing in the world to me. I found that the other day. One of my friends showed it to me. It's in the Mormon Bible! In the book of Third Nephi, the 11th chapter, you find those words: "He that believeth and is baptized, the same shall be saved and these are they that shall inherit the Kingdom of Heaven. He that believeth not and is not baptized shall be damned." There it is in the Third book of Nephi in the Mormon Bible. Brother, it is not in V. E. Howard's Bible. It is not in my Bible. I challenge any man to find where you will go to hell for not being baptized.

He that believeth and is baptized shall be saved. That is a simple illustration like this. Suppose you should get a letter from an insurance company and it says, "He that fills out the application and has it notarized shall be insured." All right, if

that were the only instruction I had from the company, I could not claim insurance unless I filled out the application and also had it notarized. But suppose I get another letter from the company, not one but a dozen more and it says, "He that fills out the application shall be insured." And suppose I have not been taught like some of these folks teach it that you have to do everything that a man commands and suppose I fill out the application. I go to the insurance company. I have an accident and I go to claim my money. And the agent says, "Hold on here. You have not had it notarized." And he shows his instructions where it says he that fills out the application and has it notarized shall be insured. I say, "Why, hold on here. I have another manual from you. Here is a letter from your company, here is a statement from your company that says if you will fill out the application, you will be insured." He says, "Sure, that is right, that is over the signature of our company. All right, you can claim your money." Now listen, friends, you can hold a man's feet to the fire when he promises something, and you could claim your insurance. Any court in the land would give it to you, for you have their promise over their signature. You would be insured for doing the one thing. There would be no contradiction, would there? If a man does both of them, he is insured, isn't he? He could add a third thing, and a fourth, and a fifth. He that believeth and is baptized, and takes the Lord's Supper, and pays his debts and gives to the poor, he shall be saved. You could add a hundred commandments to it. Would they be in contradiction? Just confidentially, I do not believe my friend, V. E. Howard, believes Mark 16:16. I believe he is going to have to add something to his faith and baptism before he will admit a man will go to heaven. Mr. Howard, will a man be saved if he believes and is baptized? You say he is an obedient man; he has obeyed the gospel, according to your doctrine. Will he be saved? Suppose, coming out of the creek, he stumps his toe on a root and lets out a curse word. Is he still saved? According to the Bible, he is. He comes out shouting, goes on home. His wife has burnt his biscuits and everything else is wrong and he bawls her out. Gets in the flesh again, has a big fuss. Is he still saved? He repents and goes on to church faithfully and after while, he gets mad at the preacher so he does not take

the Lord's Supper that Sunday. Is he still saved? Friends I want to call your attention to the word "saved". Do not lose track of that word. What does it mean to be saved? The word, salvation or save, comes from the Latin word, salvo, and it means to be safe; to be delivered; to be rescued. I affirm here tonight that the sinner who repents of his sins and believes on the Lord Jesus Christ shall be saved. Brethren, if English language means anything at all, it means that a man is safe from the power of the devil, safe from the threat of hell, rescued from sins. Brother, I believe it. "He that believeth and is not baptized shall be damned" isn't there. It isn't there!

Question, "Is the Baptist Church part of the gospel?" or something like that. No, absolutely not. Now I discovered in Mr. Howard's last speech that he does not know or that he has not explained to us, what the gospel is. He seems to have the impression, or leave it, that the gospel is everything in the Bible. I read in the 1st verse of Mark, "The beginning of the gospel of Christ . . ." What is the gospel? The gospel, the literal meaning of the word is "the good news; the evangel; the good message." It is the most blessed message in all the world. What is it? The good news that how God came down from heaven, put Himself in human form in the person of Jesus Christ, God, and man, how he died on Calvary's cross, rose from the dead, and stands ready to save us. 1st Corinthians 15: 14 defines the gospel. "I declare unto you the gospel, by which ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; and that he was buried, and that he rose again the third day." Paul says that is the gospel. The good news, then, is how Christ died, was buried and rose again. Friends, what Jesus did for us to save our souls, that is the gospel message. And he asks again, "Is baptism part of it?" No, it is not part of it. Well, he refers to Acts 18: 8 where the people at Corinth believed and were baptized. Why, certainly. I do not deny that they were baptized. But do you think there was nobody else around there that could baptize and teach except Paul? Why, certainly they were baptized. Everyone that is saved should be baptized. But the question is, Mr. Howard, did Paul baptize

them? No, he did not. He just baptized two or three. But were they saved? Did Paul lead those people to Christ? Yes, he led them to Christ. "I have begotten you through the gospel." You can bring up any other scripture you want, make any argument you want. The fact remains, Paul said he was not sent to baptize but to preach the gospel. Therefore, baptism is not part of it. I am more than a gospel preacher. I preach the whole word of God.

He refers to Paul. "What will you have me do?" Said Paul did not know he was saved; well, I will not argue about that. I will let Paul argue with him. Paul said he was born of God. 1st Corinthians 15:8, "I saw the Lord as one born out of due season." Will you deny, Mr. Howard, that Paul was born of God on the road to Damascus when he saw the Lord? Now, you are arguing with Paul, not with Julian. He says, "Well, the preacher did not know he was saved." Well, what if he did not? God knew he was saved, because he was a chosen vessel. And he was filled with the Spirit and the Lord says that the world cannot receive the Spirit. Now here is an argument that Mr. Howard makes on John 12:42 and also John 8:44, the same argument. He says they were called believers, then to the same group of people he says that Jesus said to them, "Ye are of your father, the devil." Well, he was speaking to the mixed group. Maybe some among them were saved; maybe some among them were children of the devil. But just suppose they were all believers. If Jesus is speaking of the same believers and calls them the children of the devil, here is the explanation of that. They did not have saving faith in the Lord Jesus Christ. May I say unto you tonight, it is one thing to believe facts about the Lord and another to trust Him as your personal Savior. No man who has ever trusted Christ as his personal Savior can ever be called a child of the devil. Thank you, ladies and gentlemen.

POPE'S FIRST AFFIRMATIVE

THE PROPOSITION: *"The Scriptures teach that Salvation comes at the point of faith without any further acts of obedience."*

Brethern Moderators, Honorable Opponent, Ladies and Gentlemen: I wish to express my appreciation to Mr. Howard for his gentlemanly conduct, and I'd like to say that I appreciate the hearty handshakes from all of the other friends of the Church of Christ who have expressed their appreciation to me for the way I have conducted myself. I hope we will always feel that way about each other. If I ever do anything to cause it to be otherwise, it will be unintentional.

"The Scriptures teach that salvation comes at the point of faith without any further acts of obedience." I shall define the terms. By the Scriptures, I mean the 66 books of the Bible, as written by the inspired writers and a correct translation of the same. By teach, I mean that they set forth or convey the idea in such a manner as to make the conclusion unmistakable. By salvation, I mean a state of safety. The word in Hebrew, Greek, Latin and English, with little variation, means safety, deliverance, to be rescued, to be made safe. Proverbs 29: 25 says, "Who-so putteth his trust in the Lord shall be safe." Winston's dictionary gives as the first definition, "to bring out of danger." By salvation at the point of faith, I mean that the very instant one exercises faith in the Lord Jesus Christ, he is safe. He is at that time delivered from the dominion of the devil. He has been rescued from a state of condemnation and he is safe and he is assured of not going to hell, but to heaven. Without further acts of obedience, I mean that there is no other act for him to perform or no other command to obey in order to be saved. Now let me make about three statements in connection with the proposition to futher explain the matter. First, I do not teach that salvation is by faith alone. The proposition does not so read. It is at the *point* of faith. In other words, we do not mean to rule out the other means, such as the shedding of the blood of Jesus, the preaching and the delivering of the word of

God, the conviction of the Holy Spirit, and repentance on the part of the sinner along with his faith. But, at *what point* is a man saved? I say that it is at the point of his faith. Now, may I emphasize this fact, that the difference between my friend, Mr. Howard, and me is that he believes it is at the point of baptism, I believe at the point of faith. We are not arguing on obedience. He believes that obedience is necessary for salvation, so do I. When one has heard the word of God, for example, that is necessary. But is he saved at that point? In a small way, he is obedient when he hears. Is it enough to be saved? No. He must hear the word, but that is not enough. He must trust in the Lord Jesus Christ as his Savior. At what point in a man's obedience? The Scriptures say that it is by faith. The Scriptures also say it is by the shedding of the blood, by the word. I want to challenge my opponent to show us in this discussion where the Bible says that one is saved by baptism. As a means or is baptism the instrument? Is it ever an instrument by which God saves a person? That is the issue? I say it is not. I do not affirm that obedience is not necessary. Obedience is necessary. But is it at the point of faith or at the point of baptism? That is the point of difference. I want to add that I do not affirm that baptism or any command is non-essential. Frequently we are misunderstood and accused of saying baptism is not essential. We do not mean that. Baptism is essential to picturing salvation. It is a picture of the death, burial, and resurrection of our Lord Jesus Christ. It is very necessary for living a consecrated life. It may gain rewards. It may gain a better standing as a Christian, it does not procure salvation. That is what I am affirming tonight. I would not want you to quote me as saying, "It is not necessary to salvation," but that it is not necessary to acquire salvation. It is necessary to picture salvation, but in which direction toward salvation does baptism point? It points backward, to the death, burial, and resurrection of Jesus, the real power, man's faith in that power of Christ. Let me say that some commandments are to the unsaved and some are to the children of God. There are many commandments in the Bible; baptism is one of them, but baptism is a command to the child of God, not to the sinner. While we are on the commandments, why stop at baptism? There are many other commandments in

the Bible — to take the Lord's Supper, to give of your money, to give to the poor, attend church services. Why stop at baptism? The point I am stopping at is faith, affirming that there are no other outward acts of obedience, no further acts of doing something good on your power to bring salvation. I challenge my opponent to show me one thing pertaining to the salvation of the soul that he can have at baptism that I can not have at faith! I would welcome his efforts. As pertaining to salvation, show me one thing that one can have at baptism that he cannot have at faith.

Now, before I present some affirmative arguments, let me call this to your attention, some questions that my opponent has not answered. In his two speeches last night, he did not touch these questions. You remember that I handed them to him, written out. Now someone might think, "Well, you're in the affirmative tonight, last night is over." Well, that is true. Last night's speeches are made, but in substance we are on the same proposition. We are just both getting a chance to affirm it. It amounts to the same. In order that the issue at stake may be brought out in this discussion, I am calling my opponent's attention to these questions and asking him that in his next speech, he answer these questions in order that you might see what these propositions are. He affirmed last night that the penitent believer must be baptized in order to be saved. I want you to get the import of that question. Listen to these questions. First, is the penitent believer which you baptize a child of God or a child of the devil? I asked my honorable opponent that question last night. What was his answer? Nothing. He did not say anything about it. Now, Mr. Howard, I want you to step up on this platform in about twenty minutes and tell this congregation, what is the status of that penitent believer, whom you baptize? Is he a child of God or a child of the devil? No need to refer to the proposition, it has already been read. I want you to tell these folks, is he a child of God or a child of the devil? I believe they deserve to know. I say that the penitent believer is a child of God. Now I want Mr. Howard to answer that question.

Next, I asked him this question: Do you baptize a condemned man or a justified man? I want you to answer that, Mr. Howard. What did he answer last night? He had two opportun-

ities, he did not make an answer, and he could answer in just two words. Condemned man, justified man, either one. Well, what is your answer? Do you baptize a condemned man or a justified man?

Third, I asked Mr. Howard this question. Did you love God before you were baptized? Now, Mr. Howard, I want you to come up here and tell these folks tonight. When your pastor or whoever led you to the baptistry or creek and baptized you, before he immersed you, did you love God in your heart? If I should have been there and asked you the question, "Mr. Howard, do you love God?" What would have been your answer. I want you to tell these folks. I mean, do you baptize people who love God or people who hate him? People who love him or people who do not?

The fourth question I asked my friend, was, "Is a man a child of God when he confesses that Jesus is the son of God?" A man walks down the aisle or down to the baptistry, whatever form you may go through to receive him. You ask him the question about his faith in Christ and he gives the confession, "I believe that Jesus Christ is the son of God." Is he a child of God at that time? I want you to tell us now.

Then, I want to add this one question, Mr. Howard. I'll give you time to put this down. I want to add this. It is not new material because we are discussing the same proposition. I am in the affirmative tonight, but it is the same proposition just turned around from what it was last night. Will one who is a believer in Christ and who is not baptized in this age go to hell? I repeat that. Will one who is a believer in Christ and who is not baptized in this age go to hell? Mr. Howard, I want you to answer that question. These people want to know, your own brethren will want you to say something on that.

Now, before I present further arguments, let me make this explanation about faith. Let me define it in as simple words as I know how what faith is, and may I ask a favor of each of you. As you go out the door tonight, you will be offered a tract entitled, "Faith". Will you please read that? Even if you do not agree with me, will you read it and get some of these ideas that I have on faith? I want you to know what I believe about it, at least. I did not write it but I believe the substance of it. Faith

is made up of several elements. It is based on knowledge. You must know something. Hebrews 11:6 says, "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." One must believe there is a God, but is that enough? No. The devils believe there is a God. James, in the 2nd chapter, says, "Thou believest there is one God; thou dost well: the devils also believe, and tremble." That is well enough as far as it goes, but that kind of faith is not enough. That, my friends, is a historical faith. That is believing facts. You believe there was a George Washington, don't you? You believe he was a six foot general, you believe he was the first president, you believe the facts about him. Why? You read history. You give mental asset to the facts of history, but what does George Washington mean to you personally? Nothing. You believe there is a God? And many a reprobate walking down the street who is a drunkard and an adulterer, in the bottom of the gutter, will say, "I believe there is a God." Is he saved? No. He has no more faith than a devil. The devils are more orthodox in their belief than a lot of folks. But they are not safe. "That he is a rewarder of them that diligently seek him." One must believe that God will save a man who seeks him. But even that is not enough. There may be sinners listening to me tonight who believe there is a God. You may believe that Jesus is His son, that he died on the cross and stayed in Joseph's new tomb 72 hours, that He came out victorious. You may believe that as a fact but you are still not saved. You may believe that He stands with out-stretched arms to receive you if you will trust him. That is not enough. Let me give you a simple illustration. You believe there is a bank in town. You may believe it would keep your money, but it is one thing to believe that it exists and it is another to go to it and deposit your money for safe keeping. It is one thing to believe there is a doctor in town and it is another thing to go to him and give your case to him. You may believe that he is a good doctor, that he could cure you, but unless you give him the "go sign" he will not work on you. It's against the law. So I say that the faith that I am affirming tonight that brings salvation is saving faith in Jesus, it is trusting him as your Savior from sin. Saving faith is to depend upon Jesus to keep you out

of hell. Just as simple as looking to the doctor to cure you. As, you talk about works and faith. Mr. Howard, when you had your operation not long ago, you went to the doctor and submitted yourself. He said, "You have to have a major operation." What did you do? Maybe you thought about it, contemplated it, but you did submit to him. I want to ask you. Did you help him perform the operation? Did you lie on the operating table and say, "Now, say, Doc, you'd better do it this way, you'd better do it that way"? No. What did you do? You submitted your very life into his hands. If his knife had slipped, you would not have been debating with me tonight. What did you do? You trusted him, didn't you? That is as it should be. No need to go to a doctor unless you're going to trust him. So it is when you go to Jesus Christ as your Savior. When I went to Him, I gave my soul to Him. "Here I am, Jesus. I'm lost, helpless sinner. I cannot save myself, but I'm believing your word. I'm believing your promises. I'm trusting you, the great physician, to save me, to cure me from my sin sickness." Brethren, I believe he will do it. That is what I mean by saving faith.

Now, I want to present to my opponent eight arguments to show that one is saved at the point of faith in Christ. Now will you put these down? Eight arguments to show that one is saved at the point of faith. In other words, at this point in a man's obedience, he is saved.

Argument No. One: The believer is not condemned, John 3:18. Our savior said, "He that believeth on me is not condemned." Mr. Howard, do you believe that scripture? You challenged me last night on Mark 16:16, "Do you believe Mark 16:16?" I answered, "Yes." I ask you, do you believe the words of Jesus in John 3:18? Can you take that verse of scripture and tell these sinners out here tonight that they can walk out that door with everlasting life? He can walk out that door not condemned? That is what the Bible says. He that believeth is not condemned. Now, Mr. Howard, I want you to put this down. Show me in the Bible where the man who is not baptized is condemned. These people want to know that. I have shown you that the believer is not condemned. Now show me where the man who is not baptized is condemned. This same verse said, "He that believeth not is condemned."

No. Two: The believer has everlasting life, John 5:24. The words of our Master again, "He that heareth my word and believeth on him that sent me hath everlasting life". I want my opponent to answer this question or this statement. I want him to do something with it. I called his special attention to the fact that the word "believeth" and the word "hath" are both in the present tense. The old English way of saying "believes" is "believeth". Hath is the same as has. Any English teacher, a seventh grade grammar student would tell you that it is in the present tense. The very moment one becomes a believer in Christ, he has everlasting life, he possesses something. If I say I have this watch, that means I have it now, in the present tense. Now show me in the Bible, Mr. Howard, I want you to put this down, too—show me in the Bible where the man who is baptized has everlasting life. Show me where the baptized man is the man who has everlasting life.

No. Three: The believer is passed from death unto life, the same scripture, John 5:24. Now I exhort all of you to put down these scriptures. Bring your pencil and paper. "He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation, but is," that is present tense, "but is passed from death unto life." The believer has that, Mr. Howard. Now show me in the Bible where the baptized man is passed from death unto life. Remember the issue, now, friends. At what point in a man's obedience is he saved? At the point of hearing? No. At the point of repenting? At the point of faith!! That is what I am affirming tonight.

No. Four: John 3:16, everyone knows it. All you Sunday school boys and girls know it. "For God so loved the world that he gave his only begotten son that whosoever," and that means the sinner who is sitting out here tonight, "whosoever believeth on him shall not perish but have," present tense, "everlasting life."

No. Five: The believer's heart is purified, Acts 15:8-9. They had a debate in Jerusalem. Paul went down to Antioch; some of the brethren went down there and preached salvation by grace through faith, like it ought to be preached, and some of the Judaizers from Jerusalem went down there and said, "You are wrong, you have to be circumcized." And so the young

church at Antioch sent up to the Mother Church and said, "What about this?" And so they called a conference of the preachers and the brethren and they had a debate, a good old fashioned examination of the truth, and the ruling that the apostles laid down was this: "God put no difference between us and them, purifying their hearts by faith." I want to tell you, friends, at that time the maxim was laid down, the question ought to have been settled for all time and eternity. It should not have been necessary to have a debate here tonight, on the question of whether a man is saved at the point of faith or do you have to obey some ceremony. Friends, there is the issue of the ages. What does it take to save a man's soul? There are just two kinds of salvation in this world or two ways that people seek it. One is by his own efforts and another is by the grace of God by faith in a substitute, a savior. Now I do not mean to say that circumcision is the same ordinance as baptism, but it was a ceremonial ordinance and if circumcision was not necessary for salvation, neither is baptism, nor any other ceremony. Their hearts were purified by faith. Where does it say that your heart, Mr. Howard, is purified by baptism? I want you to put that down and answer it for these folks. Oh, you may find some figurative expressions about washing your sins away, certainly. Figuratively, baptism does, but who can wash sins away on the outside? That water cannot reach the heart. It is through the instrument of faith on the person's part and through the instrument of the Holy Spirit on God's part that a man's heart is cleansed.

No. Six: The believer is a child of God, Galatians 3:26. "For ye are all the children of God by faith in Christ Jesus, " . . . by faith! Then in the next verse he says that as many of you as were baptized into Christ did put on Christ. (Laughter) Certainly, it means to dress up like him. What made them children of God? Huh? You are all the children of God by faith. Now where in that verse, any of them, does it say that you are a child of God by baptism? Now they think you are going to do it, Brother Howard. They're laughing, don't you see? I want you to come up here and tell them that. I want you to show them where it is by baptism. The scripture says they put on Christ,

like a soldier puts on a uniform. That does not make him a soldier. And in this debate, I will show you the true design of baptism.

No. Seven: The believer has peace with God, Romans 5: 1. "Therefore being justified by faith," not by baptism, but by faith, "we have peace with God, through our Lord Jesus Christ." Now, Mr. Howard, get up and show these folks where the man has peace with God at the point of baptism.

No. Eight: The believer is saved, Ephesians 2: 8-9. "For by grace are ye saved through faith, and that not of yourselves; it is the gift of God: Not of works, lest any man should boast." By grace, through faith, he is saved. And remember what the proposition says, the word "saved" means to be made safe. By grace through faith, are you made safe. Now what have I told you? A brief summary: I have shown you that the believer is not condemned, that he has everlasting life, that he has passed from death to life, that his heart has been purified by faith, that he is a child of God, that he has peace with God, that he is saved. Now, Mr. Howard, it is up to you to get up here and tell these people that those things cannot be his until one is baptized.

HOWARD'S FIRST NEGATIVE

Gentlemen Moderators, Ladies and Gentlemen: It is indeed a great pleasure to have this opportunity to speak to this great assembly and present the truth of the gospel in exposition of error. Truly, I am glad to have the privilege of teaching, to the best of my ability, the gospel of the Lord Jesus Christ. Of course, I did not have an opportunity to reply to the last speech of last evening and the subject is still the same, only my opponent is in the affirmative and I am in the negative.

The questions to which he referred are as follows: Do you baptize a child of God or a child of the devil? Romans, the 6th chapter, verse 1-5, "Shall we continue in sin that grace may abound? God forbid. We who died to sin, how shall we any longer live therein? Or are you ignorant that all who were baptized into Christ Jesus were baptized into his death?" I baptize a man who is *dead to sin*; baptize him *into the death of Christ*. He is raised, from the grave, so to speak, where new life has begun in Christ. Do you baptize a condemned man or a justified man? The same answer goes for that one, Romans 6: 3-4. I baptize a man who is dead to sin, one who is a *disobedient* child of the devil, if you want to put it that way. One who is dead to sin; baptized into the death of Christ. Did you love God before you were baptized? Now, Mr. Pope, do you mean just to say, do you love God? In some of the verses of the Bible, the Bible speaks of the love of God and the love of man, the love for our brother and love for humanity, and so on. Surely a man would not, as perhaps in your case, go to the mourner's bench and pray for God to save him, if at the same time he didn't love him. Do you love God? Do you love your brother or do you hate your brother? Do *you* baptize one who loves God or one who hates God? I baptize one who loves God and does his commandments. He that saith, "I know him, and keepeth not his commandments is a liar and the truth isn't in him, but whoso keepeth his word, in him verily hath the love of God been perfected." (I John 2: 3-4) Is a man a child of God when he confesses that Jesus is the son of God? If you mean the mere expression of the lips, no, positively no. In the 27th chapter of the gospel of Matthew,

the 54th verse, we have record there of the Centurion who said, "Truly this is the son of God." That was a confession that Jesus was the son of God. But in Romans the 10th chapter, the 10th verse, the apostle declared, "With the heart man believeth unto righteousness; with the mouth *confession is made unto salvation.*"—*unto salvation!* With the heart man believeth, with the mouth confession is made unto salvation.

I have some questions I'd like to ask you Mr. Pope: 1. Is the faith that saves a live faith or a dead faith? 2. Is there any time between the believing and salvation? 3. If yes, what is it? 4. If faith works by love, as stated by Paul in Galatians 5:6, what does it do? 5. Are we saved by faith working or faith alone? 6. If by faith working, what does it do? 7. What is the first work performed after faith? 8. Is work essential to salvation? 9. Do you exclude all works from the plan of salvation? 10. If so, then what about faith, since faith is also work as revealed in John 6:29? 11. Which comes first in the plan of salvation according to your view, Mr. Pope, regeneration, repentance, or faith? 12. If you say repentance and faith come first, then is not man saved before he is regenerated? 13. If you say that regeneration comes first, is salvation before repentance and faith? 14. What kind of man do you baptize, Mr. Pope, a live man or a dead man? 15. If a live man, do you bury him to kill him? 16. If you bury a dead man, does the baptizing make a live man out of him? 17. How long can a dead Christian survive without burying? 18. If you bury a live man, what do you bury him for? 19. What do Baptists teach with reference to the time that one is raised to walk in the new life, before, or after baptism? 19. In reference to the man whom you baptize, is it not true, Mr. Pope, that you believe that the soul is the regenerated man that's saved? 20. Do you not teach that the man that you baptize is the saved or regenerated man? 21. Do you not teach that the body is a child of the devil, or is composed of the works of the devil? 22. Now, do you baptize a child of God on the inside and a child of the devil on the outside? 23. Which one have you got in the Baptist church? 24. Is a child of God in the Kingdom of God before he gets into the Baptist church? 25. What is born again that makes one a child of God? You say it's his soul only? Then is the soul the only part that's in the Kingdom of God and

you take what's left, the body, which is of the devil, and put that in the Baptist church? 26. Does baptism save us from anything today? If so, what? 27. Mr. Pope, would you baptize a man, who requested to be baptized while out on the road like the Eunuch did, without authorization from a church?

Ladies and Gentlemen, I wish to consider some of the points my opponent made last night and then I will reply to his address tonight. As you will recall, of course, he had the last speech last evening and we're still discussing the same proposition.

Last night my opponent said that he did believe that it was essential to obey the gospel to be saved but he positively denied that baptism was a part of the gospel. Mark 16: 15-16, Jesus said, "Go ye into all the world and preach the gospel to every creature. He that believeth," believeth what, Mr. Pope? What are you going to preach? Preach the gospel. "He that *believeth and is baptized* shall be saved." Mr. Pope says he believes Mark 16: 16 is a part of the gospel, but he doesn't believe that baptism is a part of the gospel. Ladies and Gentlemen, that is the real issue in this debate. I suggested to you last evening, first of all, that baptism is a part of the gospel and in every case of conversion in the New Testament, they heard the gospel, believed the gospel, and obeyed the gospel in order for them to be saved.

Let's observe it a little more closely. "He that believeth *AND is baptized* shall be saved." Jesus so declared in Mark 16: 16, "He that believeth and is baptized shall be saved." My opponent said Mark 16: 16 was essential to salvation but baptism is not essential to salvation. Furthermore, my oponent agreed last evening, when we were discussing this issue, I put it on the board, you will recall, when I asked him the question, "Would you say that he that believeth and is NOT baptized shall be saved?" He said, "Yes, I would agree to that." He believes Mark 16: 16. What does Jesus say? Jesus said, " He that *believeth and is baptized* shall be saved." Who said that? Jesus. Who put those words in his mouth? Deuteronomy 18: 18, God said, "I put those words in his mouth." Who said that baptism is not a part of the gospel? Mr. Pope. Who said that baptism is a part of the gospel? Jesus Christ, the son of God. Jesus said, preach it. "He that believeth it and is baptized shall be saved."

Mr. Pope says, "He that believes and is NOT baptized shall be saved." Which do you choose, ladies and gentlemen?

The thief on the cross; surely we couldn't get through this debate without the thief. You know, within a few days, Mr. Pope, we will be called upon to make a little donation to Uncle Sam. What would you think if I were to say, Ladies and Gentlemen, "I'm telling you tonight that Julian Pope has already decided that he's not going to pay a dime of income tax this year." He says, "Mr. Truman, I'm just not going to do it. I don't believe in paying income tax. I'm not going to do it. I'm not going to pay an income tax this year." Then you begin to press Mr. Pope and say, "Mr. Pope, why don't you believe in paying income tax this year?" "Oh," he says, "I'm going to tell you something maybe you don't know. I learned that there was a man who lived some years ago by the name of Abraham Lincoln and he lived and died and didn't pay an income tax, therefore, I'm going to tell you tonight, I'm not going to pay an income tax."

Ladies and Gentlemen, Abraham Lincoln lived and died some 50 years before the Federal Income Tax became a law. Yet, my opponent comes along, "Look at the thief on the cross. The thief on the cross wasn't baptized and so I'm not going to be baptized." I'll challenge you to prove he wasn't baptized. "Look at the thief on the cross. He wasn't baptized and so I'm not going to be baptized." Mr. Pope, did you know that the thief lived and died some 50 days before that law came into effect, which requires you and me, and all throughout the world today to "repent and be baptized unto the remission of sins?" You know very well and good Christ promised remission of sins would begin from Jerusalem, Luke 24:46-49. This promise was fulfilled some 50 days after the thief died, Acts 2:38. You want to be saved like the thief?

I might make this suggestion, in Hebrews the 9th chapter, the 17th verse, the record reveals conclusively that a testament is in force after men are dead, Mr. Pope. What testament are you trying to follow? You must know certainly that the thief lived and died under the law of Moses and not the law of Christ. The thief lived and died some 50 days before the law of Christ was inaugurated and before it was given to the world for men to obey.

My opponent said last night, Ladies and Gentlemen, "What about it if I were to get a letter from an Insurance Company and this insurance company said, 'Fill out the application blank and have it notarized and you may receive an insurance policy.'" And then he said, "I get a second letter and the second letter says that you may fill out the application and be insured." He continues, "I go up to the office and I say, 'Mister, I have come to get my insurance.' And the gentleman says, 'All right. Do you have your application? Is it notarized?'" But he says, "I say to him, 'No Sir, I got another one and the last one just said to fill out the application.'" Mr. Pope, I wouldn't have thought that of you. I can hardly believe it. Look, I'm asking you tonight and I want you to tell this audience, *and do not forget it*, when did you get your second revelation? This is the commandment of the Lord Jesus Christ (Mark 16:16). *Where is your second letter?* Jesus said, "He that believeth *and*" did you see this word, right up here on the board, "and"? "*and is baptized shall be saved.*" Where did your second letter come from?

I'm not surprised, Ladies and Gentlemen, that he tried to use the Book of Mormon last night to prove his proposition. Maybe you belong with Joe Smith. I want you to tell this audience, Mr. Pope, this is what Christ said in Mark 16:16, "He that believeth and is baptized shall be saved." He didn't get a second letter and I'll tell you something furthermore. The apostle, Paul, said, "Though we or an angel from heaven" bring any other, if you please, letter, . . . preach any other gospel unto you, let him be anathema," or let the curse of God rest upon him. (Gal. 1:8). I don't want to bring a second "gospel", or letter, into this issue myself. Mr. Pope can if he wants to. Second revelation!

Incidentally, Mr. Pope furthermore suggested that the Bible didn't say, "He that disbelieveth and is not baptized shall go to hell." Mr. Pope, in that letter you talked about which said, "If you will fill out the application and have it notarized, you shall be insured," Mr. Pope, would it be necessary for the man to say, "But if you do not fill out the application and do not have it notarized . . ."? Or, would it not be sufficient just to say, "If you don't fill out the application, you'll not get any insurance."? The thing that Jesus said here is, there is something you must

do to be saved. What is it? More than one thing. Believe and be baptized to be saved. You can do only one thing and be lost, Mr. Pope, and that's *disbelieve*. Certainly you must understand that fact as revealed in John's gospel, the 3rd chapter and 18th verse.

"Baptismal regeneration." Now, Mr. Pope has been a very congenial gentleman and I really appreciate it, but Mr. Pope, I want to tell you something. You know very well and good that we do not teach that. Furthermore, in the very first words of my address last night I emphasized that we do not teach that man is saved by baptism alone. I went to extended length to show you that there are several conditions in the great gospel plan of salvation; baptism is only one of them.

"And the Siamese twins —" You know, those twins are in trouble. As a matter of fact, they caused a lot of trouble, as a matter of fact, they caused a war. Mr. Pope said last night, "The very moment a man repents, the very moment he believes, as a matter of fact," he said, "they are Siamese twins. You just can't separate them." I want to ask you this, Mr. Pope. In the gospel recorded by Luke, in the 15th chapter and the 7th verse, the Bible speaks of the angels in heaven rejoicing over a sinner that repents. Yet in Hebrews 11:6 the Bible says that it is impossible to please God without faith. Do you think the angels and God had war up there because some of them were rejoicing because a man repented and God wasn't happy about it because they didn't believe?

Now then, I wish to observe some of the things that Mr. Pope has said tonight. He said, "My proposition is, man is saved the very moment a man believes." His proposition, Ladies and Gentlemen, which he is affirming tonight, is that a man is saved at the point of faith without any further acts of obedience. That is an open admission in the first place, that faith is an act of obedience, is it not, Mr. Pope? If faith is not an act of obedience, then what what is it? He said, "There is no other outward command." Therefore, Ladies and Gentlemen, we're going to cut this off right here (pointing to illustration on board) and Jesus is going to have to change the plan of salvation and say, "He that believeth is saved, and may be baptized if the church votes to receive him, or if we decide that it's all right to do it."

John 3:16, John 5:24, and every reference that Mr. Pope used in making his affirmation does not, in any way, whatsoever, substantiate his contention tonight. We will accept, without reservation, every statement of the New Testament that says that a man is saved by faith, but I positively deny and my brethren deny that a man is saved by faith only, or at the point of faith without any further acts of obedience. Saved by faith? Yes.

We have the promise of salvation. "He that believeth on the Lord hath everlasting life — present tense," he said. John 5:24 does teach that the believer hath everlasting life, but I remind you that in I John 5:12 the record reveals that the believer who has eternal life also has the Son of God. The believer in I John 5:12 has the Son in the same sense that the believer of John 5:24 has eternal life. I want to ask you, Mr. Pope, does the believer in I John 5:12 have the Son literally in his own possession right then and there; yet the Son of God is in heaven and the man is upon the earth? You'll read in Ephesians the 3rd chapter and 17th verse, the apostle Paul said, ". . . that Christ might dwell in your hearts by faith." We, therefore, must have the *promise of eternal life*.

Mr. Pope, you may bring every quotation in your affirmation that a man is saved by faith and I say again, "Yes, we accept every one of them 100 per cent but we deny that faith is the *only* condition of salvation." I challenge my opponent to bring forth one case, *just one* case of conversion that would substantiate his argument, proving that a man is saved the very instant he believes without any further acts of obedience. I only ask for *one case of conversion* that would substantiate your argument; or even one scripture that would substantiate your argument.

The apostle tells us in Titus 3:7, "Being justified by grace that we might be made heirs according to the *hope of eternal life*," Mr. Pope. In I John 2:25 the record reveals there that eternal life is a promise, ". . . and this is the *promise* that he had promised us, *even eternal life . . .*" Yes the believer has eternal life as a promise and we live in hope for that which has been promised. Romans the 8th chapter, the 24th and 25th verses, the apostle Paul declared, "For in hope we are saved, but hope that is seen is not hope," but said the apostle "if we hope for

Furthermore, he said last evening, I wish to remind you, "What's going to happen if a man believes in the Lord and he goes down to be baptized and just as soon as he gets up out of the water he stumps his toe and he curses about it?" Could you imagine reading Mark 16:16 like this: "Go into all the world and preach the gospel to every creature. He that believeth and is baptized, just as soon as he gets up out of the water he stumps his toe and curses a bit, and shall be saved." Could you imagine my Lord saying it like this: "He that believeth and is baptized and commits murder shall be saved."? Tomorrow night and the next night, I don't believe Mr. Pope will deny that. "He that believeth and is baptized and lives a drunkard life shall be saved."? Is that what you teach? At the point of faith . . . Faith only and you are saved! Surely you don't believe it.

Do I believe in obedience? My friends, I think it hardly necessary for me to go over that again because I made several arguments last evening on the necessity of obeying the gospel of Christ and they are on record, for that matter.

I wish to observe some of the quotations that were given and take them up and discuss them. "Faith is the assurance of things hoped for, the conviction of things not seen," the apostle declared in the letter to the Hebrews. Mr. Pope said that elements of faith are constituted in the matter of knowledge. The apostle Paul, to the Corinthians said, "We walk by faith and not by sight," Mr. Pope. I am holding here in my hand an object, Mr. Pope. I want to ask you if you know what I have in my hand, or if I were to ask you to express yourself—What do you think I've got? He doesn't know. There hasn't been any testimony given. If he were to say anything, it would be a mere expression of opinion, wouldn't it, Ladies and Gentlemen? Mr. Pope, I believe you are honest and sincere. I assume that you believe I'm honest and sincere. I'm going to tell you that I hold in my hand a knife. Do you believe me? Do you believe me? He does. He believes me. That's faith, isn't it? Mr. Pope, there it is. You see it? Is that knowledge. Is it Mr. Pope? Then there is a difference in faith and knowledge, isn't there? I don't think that needs further explanation.

that which we see not, then do we with penitence wait for it."

Surely, the believer has eternal life, Mr. Pope, but the believer has eternal life as a promise and we live in hope, if you please, of eternal life as expressed in Titus 3:5. When Christ comes, eternal life will no longer be a promise, but actually it will be a possession as revealed in Matthew 25:36 and 41 and Mark 10:29-30.

My friends, I wish to present some more arguments for my opponent to consider in his next speech. In the gospel of John, the 1st chapter, verses 11 and 12, the record reveals, "And he came unto his own, and they that were his own received him not. But as many as received him, to them gave he the right . . ." (this word in the King James version is translated "power" while in the American Standard Version it is translated "right.") ". . . to them gave he the right (or the power) to become children of God, even to them that believe on his name." The believer, therefore, has a *right to become a child of God*; not that he is already a child of God.

Furthermore, in the writing of Paul to the Galatians, the 3rd chapter, the 26th and 27th verses, the apostle declared. "For ye are all the children of God by faith, for *as many . . .*" How many, Mr. Pope? Mr. Pope says, Ladies and Gentlemen, "We're just going to be Christians in disguise." But God says, "For *as many as have been baptized into Jesus Christ have put on Christ.*"

Hebrews 11:30 reveals an incident of the blessing of faith. The walls of Jericho fell down by faith after,—*after, after*—they had been compassed about for seven days, indicative of the faith of those men who obeyed the commandment of God. The walls of Jericho fell down *after* they had obeyed the commandment of God. Yes, by faith the walls of Jericho fell down. Now observe Galatians 3:26-27. Paul states that a man is a child of God by faith, but, Mr. Pope, a man is a child of God by faith *AFTER* he is in Christ, is he not? A man is a child of God by faith after he has been baptized into Jesus Christ. The very verse that you made reference to, verse 27, the apostle declared, "For *as many . . .*" How many, Mr. Pope? "*For as many as have been baptized into . . .*" How many? "*For as many . . .*" How many? "*For as many as have been baptized into Christ did put*

on Christ." I want to ask you, Mr. Pope, can a man be saved out of Christ? If a man can be saved out of Christ, then of course he might be saved without baptism. But if a man must be saved in Christ, the apostle declared that he is baptized into Christ, therefore, baptism is essential to putting on Christ! If a responsible person can go to heaven without baptism, he can go to heaven without Christ!

I Peter, the 3rd chapter, the 21st verse, the apostle Peter declared that we are saved by baptism. "Baptism doth also now save us." Save from what, Mr. Pope? Will you come before this audience and tell us what doth baptism save from? "*Baptism doth also now save us.*"

Mr. Pope requested me to find baptism associated with the purifying of the heart. Go back to I Peter 1:22-23. The apostle Peter said, "Seeing ye have purified your souls in your obedience to the truth." Mr. Pope, who were those to whom he was speaking? Go back to the 1st verse of that very same chapter and then go to the 2nd chapter, the 9th, 10th and 11th verses of Acts. There you will identify the converts on Pentecost as the very ones to whom he wrote that letter in I Peter. Who were they in Acts, the 2nd chapter? They were those who were told to repent and be baptized for, in order to, unto, the remission of sins. Did they purify their souls in obedience to the truth?

They purified their souls in their obedience to the truth, I Peter 1:22-23; everyone who obeyed the truth was baptized in obedience to the word, Acts 2:38-41; therefore, baptism was essential to the purification of their souls — the obtaining of remission of sins!

Redemption is in Christ, Col. 1:14; forgiveness of sins is in Christ, same verse; We are new creatures in Christ, II Cor. 5:17; and Paul affirmed that we are *baptized into Christ*, therefore, baptism is essential to redemption, the forgiveness of sins, and becoming a new creature in Christ. I thank you!

POPE'S SECOND AFFIRMATIVE

Brethren Moderators, Worthy Opponent, fellow citizens of good old U. S. A., and those who are seeking after the truth, I am happy to be here again to make my final speech on this particular question, is a man saved at the point of faith or is baptism necessary? I commend my opponent for his gentlemanly conduct again and I commend him for answering these questions; getting down to the issues that we want to bring out.

Please pray that ye shall know the truth as it is in Jesus. My friend has asked me some questions, and I shall answer all which seem to me to be pertinent. He asked fifteen questions. I would say that about half of them do not pertain to the proposition, especially those concerning the church and whether I would receive a man baptized like the eunuch was. We are not discussing the church question and please do not be side-tracked by other questions. You hew down to the line. At what point is a man saved? He did not answer all of my questions. I presented eight arguments and asked him some questions on each one of them and he did not bother to take up each scripture and each question individually. He grouped them all together in about four or five answers to all the questions, and so I am going to be as kind to him. I do not object to that. I think he has answered pretty well what I wanted him to answer. I am going to answer his and have these issues explained.

No. 1. Is the faith that saves a live faith or a dead faith? My answer is that it is a living faith, it is a live faith. I never have affirmed that a man is saved on dead faith. It is a living faith. A man is alive in Christ the very moment he trusts him as his personal Savior. Is there any time between believing and salvation? If yes, when is it? There is no if to be answered there. Is there any time between believing and salvation? When you have believed, at that very point your salvation begins. Now if you can make the line any smaller, that is okay.

I challenge him on John 5:24, "He that heareth my word and believeth hath everlasting life." Both of them in the present tense and so that question is sufficiently answered. At the very moment he believes he possesses salvation.

No. 2. If faith works by love, what does it do? My answer to that would be, it leads you to baptism, to take the Lord's Supper, to give to the poor, to go to church, to study the word, pray. Saving faith will produce some good works. I would like to return the compliment—I do not require an answer. Why stop at baptism? If you are going to make the plan of salvation depend on a man's obedience to all of God's commandments, why stop at baptism? That's the only issue between us. Where are we going to stop in a man's obedience? I say at the point of faith he is saved, but I do not say that he stops doing good works. Well, my, his fruitful life is just beginning. The seed of a new birth is beginning to sprout. Christ begins to work out of a man. Certainly it will lead him to good works.

Now let me make an observation. He refers to Galatians 5:6, "Neither circumcision availeth anything, nor uncircumcision; but faith which worketh by love." I am glad he brought that in, "faith which worketh by love." I would like for you to consider, Mr. Howard, was your faith working by love when you went to the baptistry or to the creek? Did you have faith in him? "Yes," you're going to say, I'm sure. Was it working by love? If it was not working by love, what was it working by? Will that faith take you to the baptistry or to the creek. All right, if you can ride that faith to the baptistry, I can ride it all the way to heaven. You are not saved by a dead faith. If you can ride a dead horse to the creek, I can ride one to heaven! You do not ride dead horses. It is a living faith.

Are we saved by faith working or by faith alone or faith only? Now watch this closely. Are we saved by faith working or by faith alone? My answer is we are saved *at the point of faith alone*. Now be sure and get the question. I am not affirming that salvation is by faith alone, but after one has heard the gospel, has believed it, is in a state of repentance, is turning toward the Lord, at that point when he believes, when there is nothing else for him to do except to believe, then faith alone at that point will save him. If by faith working, what does it do? Well, that expression is not in the Bible, the Bible does not say anything about that, and when I answered the other question I answered that.

No. 3. What is the first work performed after faith? Well, the Bible does not say. Baptism? You could do some work before you are baptized. I say that a man can sit in his seat anywhere in this building tonight and exercise faith in the Lord Jesus Christ as his Savior and he is saved right then. All right, he sticks up his hand in response to the evangelist's question. I guess that is work. That would be the first in his case. Or suppose he asks him to walk down the aisle, present himself for baptism. That would be a good work, I guess, would it not? Well, that would be his first one. Another one might turn to another sinner and say, "I wish you would accept my Christ like I did." That would be a good work. Well, there are just any number of good works. There is no certain work which you might name. And is this work essential to salvation? Why, certainly not. The answer to the other question will answer that one.

No. 4. Do you exclude all works from the plan of salvation? I do exclude all outward acts which man may do on his own power. If so, what about faith since it is also work, and he refers to John 6:29, where the Lord said, "This is the work of God, that ye believe on him." Yes, faith is a work. I am glad you brought it up, Mr. Howard. But whose work is it? God's work! Faith on a man's part is not work, it is not a work of righteousness. Faith is a gift of God wrought in our hearts. Certainly it is a gift from Him. It is God's work. We have to exercise faith, to be sure, but when it comes to the power and the work and the effect, the transforming, it is the power of God.

No. 5. Which comes first in the plan of salvation according to your view, regeneration, repentance, or faith? Repentance and faith produce regeneration. I would answer it that way. Regeneration, as far as I am concerned, as far as the proposition is concerned, is salvation. That is what we are talking about. Man is not saved before he repents or before he believes. Repentance and faith on a man's part will result in regeneration. If you say repentance and faith come first, then is a man not saved before he is regenerated? Well, I have answered that.

Now let me take up some more things my friend brought up. I think that gets down to the issues. Now, my friend says one is baptized into death. I believe I understand him rightly in an-

swer to my question, that a man is baptized into death. And then he refers to the 6th chapter of Romans. All right, I will agree that one is baptized into death or unto death, as some versions render it, but in what way? Is he literally baptized into a state of death to sin. In other words, in the act of baptism, is that when he becomes dead to sin? That is what Mr. Howard believes. Then he brings up the 6th chapter of Romans. Let me tell you, my friends, that the 6th chapter of Romans is a graveyard for baptismal salvation! "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," not in order to get into him, but buried *with him*, already in Christ before you are buried, "raised up from the dead by the glory of the Father, even so we also should walk in newness of life." Mr. Howard, do you bury a living man or a dead man? He asked the same question. I baptize a man who is dead to sin. Now I want to qualify my statement. He is dead to sin. In other words, because Christ has died for his sins, he has accepted him as his Savior, he is dead to sin. And by the same process, he is made alive in Christ and his baptism pictures that fact. It is a beautiful and glorious picture. According to Mr. Howard's process, the baptismal salvation theory, you start burying a live man, you kill him in the act, he dies to sin while he is being baptized. You start burying a live man then you kill him in the act! He goes in a sinner, he comes out a saint. I am not charging you, Mr. Howard, with believing that you are saved by baptism only. He infers in his argument that I did accuse him of doing that, but I did not. If I tried to make anything plain, it is that the only issue between us is at what point is a man saved? At the point of faith or the point of baptism? I did not charge him with teaching salvation by baptism alone, but just the same, when a man walks into the baptistry, he is a sinner; when he comes out of it, he is saved, according to him. When he walks into the baptistry, he is dead in his sins and when he comes out of it, he is dead to his sins. Isn't that what you teach, Mr. Howard? All right, he says no. But in answer to my question, he says that he baptizes a disobedient child of the devil. Well folks, I am glad that he has admitted it. And that is the point that I want to get. He admits that he baptizes a child of the devil, a disobedient child of the

devil. Yet he does not teach salvation by baptism alone! I'm not saying he does. I am not saying he does not require one to repent and confess and all that, but just the same, he is not a child of God until he is baptized. A disobedient child of the devil.

Now let's take Mr. Howard's point in a man's conversion. He believes there is a God. He acknowledges the deity of Christ as the first point. According to Mr. Howard, he has believed. Is he obedient, Mr. Howard? Well, he has obeyed that far, has he not? But he has still not gone far enough. He goes on and when he presents himself for baptism, you ask that man some questions. Now, permit me to ask him some questions. You're a penitent believer. Now, according to your proposition, a penitent believer must be baptized. You say this believer is a child of the devil, a disobedient child of the devil. "Now, Mr. Penitent Believer, will you confess that Jesus is the son of God?" "Yes, I acknowledge that he is the son of God." Mr. Howard will not baptize him unless he does. "Well, are you a child of God?" "Oh, no," he says, "not yet." But the Bible says in 1st John 4:15, "Whosoever shall confess that Jesus is the Son of God, God dwelleth in him." A man who has confessed that Jesus is God's son, the Bible says Christ dwelleth in him, but Mr. Howard says he is a disobedient child of the devil. I am glad he has admitted it. Well, let's ask him some more questions.

"Mr. Penitent Believer, do you love God?" He says, "Now let's see. No, no, I don't love God because I have not been baptized. I can't love him because I have not been baptized." But the Bible says in 1st John 4:7, "everyone that loveth is born of God." Now, Mr. Howard would qualify that love, loving in different ways, but the Bible says, "He that loveth." Look into the word that means love there. A spiritual love for God. It says he that loveth is born of God. A man who is born of God, but Mr. Howard says he is a disobedient child of the devil.

"Mr. Penitent Believer, do you love the church, do you love Mr. Howard, the man who is going to baptize you?" "No, I don't love him yet; I have not been baptized. I hate him." You either love God or you hate him. You're either for him or against him. No middle ground. There is no step after step after step that a man must take in order to reach salvation. It is one single process. Repentance and faith in Christ. At that

point a man is saved, but Mr. Howard's plan of salvation is, you take one step, another, and another, on and on. You are a disobedient child of the devil, obeying all the time. Obeying when you hear, obeying when you believe, obeying when you repent, but Mr. Howard says he is a disobedient child of the devil until he is baptized! There is the doctrine, folks, for you to carefully consider. All right, here is a man who has confessed, he has believed. We start burying him in the water, we get him up to his knees. "Mr. Penitent Believer, do you love God?" "No, I don't love him yet." "Don't you love him a little bit?" "No, I haven't been totally immersed." Well, we bury him up to his waist. "Do you love him?" "No, I don't love God yet." "Do you love the brethren?" "No, I don't love them yet." We immerse him up to his neck. All under except his head. "Do you love God?" "No, I don't love him, haven't been baptized" But you immerse him, totally immerse him, then he comes out. "Do you love God?" "Yes, I love him, now." Oh what magic my friend places in the act of baptism, where a man will go into the watery grave, start in it dead, and come out alive. Goes in it a condemned man, comes out uncondemned. Oh, what magic there is in the water! Oh, let me tell you, friends, don't believe that doctrine. I have nothing against my friend, Howard, but I have something against the teaching that one is saved by ceremony. Oh, the magic is in the Holy Spirit, not in the water. And it does not make any difference where that Holy Spirit works. The Holy Spirit could work here in this building as well as He can in the water. He can work out yonder in your car on the roadside, in your home, in family prayer. Anywhere you will repent and believe on Christ, the Holy Spirit works, making a new creature of you, transforming you from a hater of God to a lover of God. Mr. Howard cannot preach that doctrine to you. My friend cannot preach to you that you can go out of this building a child of God. Oh, the consequences of the baptismal theory! Mr. Howard, I can take my little paper, send it to the front lines of Korea, and I do. The soul that can read the scriptures that I give him can repent of his sins and believe on Christ right in the trenches. He can do it when he's falling from the sky in a parachute. He can trust in Christ and I can promise him salvation at that point. Can you? I would like for you to get up here and tell these

folks, what can you offer to a man like that? When Floyd Collins was in the Mammoth Cave, pinned under the rocks, helpless, they could not get him out, a Baptist preacher took his Bible, descended into the cave, preached the gospel to him, and the report is that Floyd Collins accepted Christ as his Savior there in the cave. He never reached a baptistry, he never reached a church, he never gave as much as a cup of cold water in Jesus' name. You tell me, can you offer anything to Floyd Collins? Well, I hope Mr. Howard will get up and say that God will arrange the circumstances. If it is impossible for him to be baptized, God will take care of that. I hope he does. And when he does, he will be admitting the security of the believer! Thank God for it. Give you just a little bit in advance. We will have that tomorrow night. It will be interesting.

Now, our friend brings up the thief on the cross. Much obliged, Mr. Howard, for bringing that up. Thank you very much. And he challenges me to prove that the thief was not baptized. Prove that the thief was not baptized! Let me return the compliment, Mr. Howard. You are the one in the proving business. If you are going to prove baptism is necessary to salvation, you give me chapter and verse where it says he was baptized. I can show you where he called on the Lord. I can show you by his words that he had faith in Christ. I can show you where the Lord gives him assurance. Now show me where he was baptizezd. According to Mr. Howard's theory, they evidently baptized him. Now I can just see them going to the thief, checking up on him. They find that he is not quite dead. Jesus has already told him, "Today shalt thou be with me in paradise." He said, "Lord, remember me when thou comest into thy kingdom." Jesus said, "Today," not tomorrow but today, "shalt thou be with in paradise." So the Roman soldiers come around. They see the thief is not quite dead. They've got to kill him, they have to be sure he is dead before sun-down, so they break his legs to be sure he is dead before sun-down. Now, Mr. Howard, if you are going to affirm that he was baptized, at what point was he baptized? Those Roman soldiers, taking the thief

after he was dead and baptizing him! Or did they baptize him before he was dead? He was dead before he came down from the cross and my friend insinuates that he was baptized. They either dug up the cross and buried it, baptized him or else waited til he was dead and baptized a dead man. Maybe he's the one who ought to join Joe Smith! Those Roman soldiers saying one to another, "what are you going to baptize this man for?" "Well, he must obey the gospel." "Well, didn't the Lord tell him, "Today thou shalt be with me in paradise'?" "Yes, I believe he did say that, but we want to be sure, now. We're going to be sure he obeys the gospel, so we are going to baptize him!" Friend, that is the straw that a person will grasp at to prove a false doctrine. I mean nothing against my friend, but I mean something against the doctrine that says that a man must obey a ceremony in order to be saved.

And then he brings up Hebrews the 9th chapter, verse 17, I believe, about the will and testament. A testament is not in force until after a man is dead. He reminded me that the thief was told that he was saved 50 days before the new law came into effect, the law that said a man had to be baptized for remission of sins. That is the substance of it. Mr. Howard is telling you that there is more than one plan of salvation, that the thief was saved under one plan, if he was saved, and you and I are saved under another plan. Would he make God a partial God? Would he make me do something that he would not make a sinner back there do? Now, I'd like for him to give us chapter and verse where God's plan of salvation has changed through the ages. It does not matter about the will and testament of our Lord Jesus Christ. In our language, the man who executes the will for a man cannot do it until the man is dead. Let me ask you a question. Can the man himself execute it while he is living? He can do anything he wants to with his property. That does not apply to this matter about the will and testament of Jesus. That was not a will of property rights like we have today. Jesus administered his will while He was here, but after He was gone, someone else was to administer it, but the plan of salvation has

not changed. Now, just in case that is not enough, in case it was 50 days before the new law came into effect, if it did, let me give you a scripture after it came into effect: Acts 10:43, "To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins." He challenges me to give authority where Jesus says you can be saved by believing. I say that when he inspired Peter to write those words, that is good enough for me. Peter did not contradict his Lord, and all the prophets testified that you can be saved by faith in Jesus Christ. My friend, I can offer you salvation tonight, not me but the Bible. May I plead with unsaved people to put your faith in Jesus tonight. Mr. Howard cannot tell you that you can go out that door singing "amazing grace, how sweet the sound that saved a wretch like me, I once was lost, but now I'm found . . ." He cannot preach to you a "now salvation". What do you have to offer them, Mr. Howard? Think of it, friend. You come here tonight not justified; you can go home justified, like the publican. The publican prayed in Luke 18:13, "God be merciful to me a sinner." Mr. Howard cannot offer you this salvation. He has to baptize you.

In Titus 3:5, he says, "Not by works of righteousness which we have done, but according to his mercy he saved us." Galatians 3:26, ". . . children of God by faith in Christ Jesus," then he speaks about putting on Christ. Absolutely, you put on Christ by baptism. The Greek word for "put on" is "enduo". In Romans the 13th chapter, verse 14, he says to the saints at Rome, "Put on the Lord Jesus Christ." It is the same word, the Greek word, "enduo." Mr. Howard, I remind you that baptism is not the only way you can put on Christ. In any work that you do in imitation of him, you are putting on Christ. Why are we baptized? In many ways, for the same reason Jesus was. Was he a son of God before he was baptized? Tell us that, Mr. Howard. You know he was. Did he have to be baptized in order to be saved? No. Do we? No. Why was he baptized?

In order that he might be made manifest to Israel, John 1:31. Like a president. He is already a president, but at his inaugural address he is officially presented to the people as president. You are already God's children at faith, but baptism officially declares what you are. May God bless you.

HOWARD'S SECOND NEGATIVE

Gentlemen moderators, my opponent, Ladies and Gentlemen:

I come to you tonight in the close of the discussion upon this subject. Last night my affirmation was that baptism to the penitent believer is essential to the remission of his past and alien sins. Tonight my opponent has attempted to prove that man is saved at the point of faith without any further acts of obedience. I wish you to observe very closely our conclusion on these matters as it relates to the eternal destiny of our souls. God has provided and has given conditions whereby men may be saved.

I want to observe, first of all, some of the remarks that my friend has made with reference to the questions. In the first place, Mr. Pope, perhaps misunderstood, or misrepresented me in saying that I did not love God. Furthermore, he misrepresented me, in saying that I said that a man is dead *in* sin. Mr. Pope, I did not say that a man is dead *in* sin, but dead *to* sin, and is baptized into the death of Christ. Romans, 6th chapter, the 3rd and 4th verses, “. . . are you ignorant that all we who were baptized into Christ were baptized into his death?” The preceding verses refer to that one who was dead to sin. Man who is dead to sin is baptized into Christ. You said that a man is dead to sin but I want to ask you, Mr. Pope, and I want you, Ladies and Gentlemen, to hear his answer. Do you believe that a man is dead and separated from sin before he is baptized? Your proposition, Mr. Pope, states that a man is saved at the point of faith without further acts of obedience, which automatically excludes baptism or anything else. I believe in our discussion tomorrow night and the next night, he will tell you, Ladies and Gentlemen, that there is nothing that a man can do, no kind of works, after his faith because he is saved at the point of faith without any further acts of obedience; nothing in the world, nothing at all, *nothing, nothing*, can add to his salvation. He is saved then and there.

Baptize a disobedient child of the devil. Mr. Pope, I said I baptize one who is disobedient to the devil. Whom do you

baptize, Mr. Pope? Now he made quite a play about that, Ladies and Gentlemen. It was quite a play for your sympathy about baptizing a person, who, under some unfavorable circumstances, might be baptized. I'm referring to his statement about the soldiers and the men on the battlefields. Mr. Pope, I would not have thought you would have done that to beg for that kind of sympathy. The question is, and your proposition read tonight, Mr. Pope, that a man is saved at the point of faith without any further acts of obedience. The Lord said, and this is the difference between Mr. Pope and the Lord, Ladies and Gentlemen, the Lord said, "He that believeth and is baptized shall be saved." Suppose you were working for me in my store and I would say, "Mr. Pope, here is an article that you can sell and the price on this article is \$25. I walk out of the store and you sell the article for \$10, knowing that I gave you the price of \$25. The condition of the sale of that article was \$25. You sell it for \$10. You think that he has broken any kind of contract, or manifested any spirit of dishonesty? Suppose another man comes in the store, and he says, "I want to buy that same article." The price on it is \$25. I own the store; it's my place of business and I'll say to the man, "I'll sell it to you for \$10. Is that dishonesty? Is it? Would not I have the right to sell it for \$10 if I wanted to.

My friends, Ladies and Gentlemen, look here tonight. Jesus said, "He that believeth and is baptized shall be saved." Are you going to be dishonest enough, Mr. Pope, to come along and say, "Ladies and Gentlemen, I'll offer it to you for less. I'm not arguing that question tonight. You must recognize the fact that the Lord has given a definite plan of salvation for you and for me to follow, and I'm assuming, as you agreed the other night, that we're both preaching under the same commission, when Jesus said, "Go into all the world and preach the gospel to every creature." Are we? "He that believeth and is baptized shall be saved."

My friend, Mr. Pope, said, "I want you to give me one passage of scripture in the Bible that says anything about the law ever being changed." Now from that question, I assume then that Mr. Pope will go to his church sometime this week or the next few days and offer offerings and burnt sacrifices.

He'll kill a cow; he'll kill a heifer and burn the heifer and take the burned ashes and take the blood and offer a sacrifice to God. Do you believe that, Mr. Pope? I know Mr. Pope does not believe that, Ladies and Gentlemen, and you know that he doesn't believe it! You know that Mr. Pope knows the difference between the law that was in existence before the law of Christ and the one after our Lord came into the world. Romans, the 3rd chapter, the apostle referred to it as a "law of faith" and a law of works. You know the difference too, don't you, Mr. Pope? I'm inclined to say, Ladies and Gentlemen, he does know the difference!

Listen to this, and he asked me for this, to show him one passage of scripture where there was any ending of the law or a change in it. Hebrews, the 7th chapter and the 12th verse, "For where the priesthood being changed, there is *made of necessity a change also of the law.*" There is of necessity a change also of the law. Mr. Pope, are you worshipping God under the same old priest back in the Old Testament? Or is Christ your high priest?

Mr. Pope, I am ashamed of you! He made a play about getting the man in the water down to his knees, up to his waist, finally his tongue is sticking out, and the poor fellow is just about to be born again. Imagine such mockery! Everyone of you people in this audience tonight know why he did that. I'm telling you, Ladies and Gentlemen, I give Mr. Pope credit for things better than that. I know and you know that Mr. Pope used an illustration like that to prejudice your mind against the Lord's command to be baptized. What do you make of it? I'll tell you right now, it still remains a fact; Romans, the 6th chapter the apostle Paul says, "Or are you ignorant brethren that all who *were baptized into Jesus Christ were baptized into death?* We were buried therefore with him by baptism into death, that like as Christ was raised from the dead through the glory of the Father, even so we might also walk in newness of life." When does the newness of life begin, Mr. Pope? Mr. Pope says, "the very moment I believe without any further acts of obedience." The word of God says, "He that believeth and is baptized shall be saved."

I want you to notice, Ladies and Gentlemen, how completely he has left this alone. This is the commission that every preacher in the world today must preach, if he assumes to be a gospel preacher. Jesus said, "He that believeth and is baptized shall be saved." In that connection I want to make an observation from last evening, which is still on the proposition, Acts the 2nd chapter and 38th verse. He made an attempt to deny the word of God in that instance, but it still reads the same. Mr. Pope, I want you to get your Bible and open it to the 2nd chapter of Acts, the 38th verse, and see if it doesn't read like this: "Repent ye and be baptized every one of you in the name of Jesus Christ unto (or for) the remission of your sins." I gave you Mr. Williams' translation upon that. Mr. Williams, a Baptist scholar, said *that you may have your sins forgiven.*" He is one of your own Baptist scholars. I challenged him the other night, Ladies and Gentlemen, to produce *even one, just one, just one* authority that would translate Acts 2:38 the word "for" to mean "because of" the remission of sins. You know how he answered it? Here's the way he answered it.

Mr. Pope says, "A man laughs for joy." He laughs for joy because he says the word "for" means "because of." It's retrospective and he looks backward, so, he says that's the way it is in Acts 2:38. We are going to say that the apostle Peter said, "repent and be baptized unto the remission of sins. Mr. Pope says, "because of" remission of sins, because "for" means "because of." Look on the board. Everyone of you look here. The man laughs for joy. He laughs because he's already happy.

joy — for — laugh
sins of remission — for — baptized
have no sins —for — repent

Now, Mr. Pope, he must also repent because he's got no sins! You say he is baptized "for" because of. Whatever "for" means with reference to baptism it has the same purpose with reference to repentance. Peter said, ". . . repent *and* be baptized for the remission of sins!" Mr. Pope, did you know that you were doing a thing like that? (Laughter in audience.)

Another thing, Mr. Pope, what you say won't change what the Lord himself said in Mark 16:16, "He that believeth and is baptized shall be saved." Why, he did not say, "He that believ-

eth and is on his way, but he drops out of an airplane and falls to the ground, he shall be saved because he couldn't be baptized." Mr. Pope, I'm ashamed of you? Why don't you come up here and meet these arguments, rather than make a plea for sympathy of the people like that? You know, Ladies and Gentlemen, that he has not met these arguments and he will not meet them. He has not offered one proposition to sustain his argument tonight.

Repent and be baptized. What for? For the remission of sins. I want to tell you, Mr. Pope, I was in this very state of Louisiana, some years ago, not very far from here, in a store one day visiting, while in a meeting in that town, I was introduced to an attorney living in that city. We began to discuss the Bible, soon our conversation drifted to a discussion of Acts 2:38. Incidentally, he was a deacon and a Bible teacher in the Baptist Church. We began to discuss Acts 2:38. Soon a crowd assembled about us. Finally, I asked the proprietor of the store, "Do you have a Bible?" He said, "Yes." I took the Bible, I opened it, handed it to the attorney. That man today is very prominent in political affairs in Louisiana. I said to him, "Sir, will you turn to Acts the 2nd chapter, the 38th verse and read what it says?" He turned to the Bible and read it and it read, "Repent and be baptized everyone of you in the name of Christ for the remission of sins." He laid the Bible down on the counter and started talking about something else. I said, "Will you tell us, Sir, what Peter told those people to do in order to be saved? And read it again, read it out loudly." He turned to the book again, picked it up, read it again, laid it down and tried to talk about something else. I said, "Sir, will you tell us what Peter told them to do in order to be saved?" Again I said, "I want you to read it out loud." And so he picked it up, rather embarrassed, and read it the third time. By that time his dandruff had begun to get a little bit stirred up and the third time he laid the book down and exclaimed, "*I don't care what it says. I don't believe it.*" Do you believe it, Mr. Pope? Evidently he does not because he's made every effort to try to show you the apostle Peter didn't know what he was talking about and it takes somebody like Mr. Pope to come along and fix it all up because the Lord just didn't know how to do it.

He said I brought up the thief on the cross. Whose thief is that, Mr. Pope? (Laughter) And he said, "He's grabbing at straw." Who's grabbing at a straw, Mr. Pope? You grabbed the thief, Mr. Pope. You know who did the grabbing.

Oh, he said two plans of salvation. He said, "Mr. Howard says, 'It's one plan of salvation for one man and another plan of salvation for another man'." Mr. Pope you know I didn't say any such thing as that. I tried to emphasize that there is *one*, one gospel plan of salvation for all men since the day of Pentecost. You know and I know that you know and I know that you teach your people that there was a law before the law of Christ came, and that was the law of Moses. You do not try to worship God under that law today, do you? Do you keep the Sabbath? Then why bring up a thing like that?

Acts 10:43, "oh" he said, "you're going to deny all the prophets because Acts 10:43 says that you're going to believe on him and have remission of sins." Mr. Pope, you said the other night that you could quote John 3:16 and never mention anything else in the Bible and save the whole world by it. I wonder if you have not asserted by quoting this verse again if you do not mean the same thing about Acts 10:43. I want to ask you, what does Acts 10:43 *say about repentance*? When you say, "Oh, I'll bring in repentance somewhere else." Let me tell you, "through the same door that you bring repentance in, I'll bring in baptism and every other command that the Lord has given." Remember, friends, I showed from the scriptures last evening how the believer obtains remission of sins in the "name of the Lord."

Incidentally, Ladies and Gentlemen, he's tried to make it appear to you that we're trying to talk about what a man may do to be saved ultimately. We're going to talk about that tomorrow night, Mr. Pope. Our obligation tonight and last evening has been to show when a man is saved from his past and alien sins. My proposition read that he's saved from his past and alien sins and I was talking about that. You've been trying to tell the people tonight that a man is saved the very moment he believes, and without further acts of obedience. Now you get up and talk about eating the Lord's Supper, etc. I don't believe you believe that, Mr. Pope. I rather think that tomorrow night

and the next night you're going to deny that. You don't think it's necessary do you? But the proposition is, what is necessary to be saved from our past and alien sins? The Lord Jesus Christ said, "He that believeth and is baptized shall be saved." Mr. Pope said, "Yes, I'll admit that's a part of the gospel," then turns right around and contradicts himself 100 percent and says, "I don't believe that baptism is a part of it." The Lord said it was! Now you can accept Mr. Pope, Ladies and Gentlemen, or you can accept Jesus Christ, himself. I choose the Lord.

My friends, I make reference again to one reference he gave in the beginning of his address tonight. In Acts the 15th chapter, 9th verse, "Why", he said, "A soul is purified by faith." The scriptures reads, "And he made no distinction between us and them, cleansing their hearts by faith." My friend, I said to you in the beginning that we accept every statement in the New Testament with reference to a man's salvation as it relates to faith, but we *do not accept a man's theory of faith only*. Mr. Pope, this verse certainly does not indicate in any way whatsoever that it's akin to your proposition.

Listen, he made no distinction between us and them. Us and whom? Jews and Gentiles. All right, question, Mr. Pope. How was a Jew saved? They were saved by faith, purified by faith. How were they saved, Mr. Pope? The Jews, the Jews, Jews! They were saved. How were they saved? I Peter 1:22, the apostle Peter says, "Seeing brethren, ye have purified your soul in your obedience unto the truth." Read the second chapter of Acts, verses 9, 10 and 11 then read the first chapter of I Peter, the 1st verse, and you will see that those very same people were those Jews on Pentecost, whom Peter told to repent and be baptized. Mr. Pope, the Jews were saved by faith that worked through obedience to the command of the Lord, were they not? Peter told them, "Repent and be baptized unto the remission of sins!" (Verse 38).

Justified by faith, Romans, the 5th chapter and the 1st verse. Yes, certainly a man is justified by faith, but if you'll read the next verse, you'll find the apostle declares that we have access by faith into the grace. Incidentally, he referred to that also in Ephesians, the 2nd chapter. But if you'll observe the meaning of the word "access" you will find that it means admittance, or ap-

proach to a person or place, the means of admission. Then how is a man justified by faith? He has access by faith into grace. I am going to show you clearly how man is justified by faith.

Incidentally, in John the 3rd chapter, he said that the work of believing is the work of God. Mr. Pope, really do you believe that? Did God do *your* believing? He said it was the work of God. What may we do to do the works of God was the question and the Lord said, "This is the work of God *that ye believe on him.*" Did you do the believing, Mr. Pope, or did God do the believing for you? I'm inclined to say, Ladies and Gentlemen, that even Mr. Pope will say, "Why, Mr. Howard, I did the believing." And yet, it's the work of God.

I want you to observe this very carefully. I introduced it in my other speech and Mr. Pope gave no attention, whatsoever. In the writing of John, chapter 1, verses 11 and 12, hear it, watch it closely. "He came unto his own, and his own received him not. But as many as received him, to them gave he the right to become children of God, even to them that believe on his name." Mr. Pope, who is it that has a right to become a child of God? Mr. Pope's doctrine is that he's a child of God the very moment that he believes. The man walking out toward the back of this auditorium, with the child in his arms, what would you think if I were to say that that child has the *right to become* the child of his mother and father? There is a man with a little child in his arms and I say, "Ladies and Gentlemen, that baby, that child has the right to *become* the child of his mother and father." Why, you say, "Brother Howard, what's the matter with you? He's already the child of his mother and father." Mr. Pope, if a man is a child of God the very moment he believes, how in the name of reason, could you harmonize John 1: 11-12 where the Bible says that the *believer has the right*, the power, to *become* a child of God. Can he become a child of God if he's already a child of God?

Furthermore, let me give you another example. Notice it very carefully. In the record of the Acts, the 26th chapter, beginning with the 19th verse, you will find Paul relating the case of his conversion before King Agrippa. As the apostle continued his speech, telling about his own conversion, how that he had obeyed the gospel of the Lord, how he became a Christian. Fin-

ally and ultimately, the means of the preaching of the gospel served its end, bringing conviction, to some degree, at least to this man, King Agrippa. As the apostle continued his speech, listen to these words, (Acts 26:19 following), "Whereupon, King Agrippa, I was not disobedient unto the heavenly vision." Coming on further in the narrative he said, "King Agrippa, believest thou the prophets?" (Verse 27.) "Believest thou the prophets?" What do you mean, "Believest thou the prophets?"

When Paul asked the question, "King Agrippa, do you believe these prophets? What about it? Well, here's exactly what he meant about it. Why, he said, do you believe what these prophets said with reference to Christ? How that he should die and how that he should be resurrected from the dead. He says, "therefore I've obtained help from God this day, witnessing both to small and great," hear it, Ladies and Gentlemen. Are you listening? "Saying nothing but what the *prophets* and *Moses did say* should come. How that Christ should suffer, and how that he first by the resurrection from the dead, should show the light both to the people and to the Gentiles." What did you preach Paul? "I preached the prophets and Moses." What did the prophets and Moses tell? The prophets and Moses foretold the coming of Christ. They foretold his death; they foretold his burial and his resurrection. Finally the apostle, coming to the climax of his sermon, said, "King Agrippa, do you believe it? Do you believe what? Do you believe in this Christ, the son of God? Verse 27, do you believe it? Now verse 28, the very next stroke of the pen, the record reveals Paul said, "*I know thou believeth.*"

Mr. Pope would say that Agrippa was saved right then and there, without any further acts of obedience. That's what his proposition said. Paul said, "I know you believe." *I know you believe. I know you believe.* What do you believe? I believe the prophet. What do you believe the prophet said? The prophet foretold the Christ. Do you believe in this Christ? Yes, I believe in this Christ. Well, what about it? Then the king said, "Almost thou persuadest me to be a Christian." Mr. Pope, can a man be a believer and not be a Christian, not fully persuaded? Can a man be a believer and just almost be a Christian and still be saved. Agrippa was a believer, but not a Christian.

My friend, the record reveals in John 1:11-12, that the believer has a right to become a child of God. Here is a case of a man who is a believer, he had the right, he had the *right* to become a child of God, but he did not exercise that right. He was a believer. There is no argument in all the world could refute the fact that Agrippa was a believer! He was a believer. *He was a believer*, but the Bible said that he *was not a Christian!* Indeed, the record is indicative of that conclusion, for Paul said, "I would to God that you were . . ." indicating that he wasn't. Furthermore, the king said, "almost thou persuadest me to be a Christian." He was a believer who had the right to become a child of God, but a believer who *did not become a child of God!*

In the writing of Paul to the Galatians, to which reference has already been made, I read to you these words, (Gal. 3:26-27), "For you are all the children of God by faith in Jesus Christ." Yes, children of God by faith in Jesus Christ. If you'll observe in your American Standard Version, you'll find that "by faith" is a parenthetical phrase. A man is a child of God in Christ, Mr. Pope. He's not a child of God in faith. He is a child of God in Christ. Paul said, "Ye are *sons of God*, through faith, in Christ." How is he a child of God *in Christ?* Let me give you an illustration.

Ladies and Gentlemen, Hebrews, the 11th chapter and the 30th verse, "By faith the walls of Jericho fell down, after . . ." after, after what? After they had manifested their faith by doing what God had commanded them to do. God said, "You march around the walls of Jericho once daily for seven days." They march the first day, the second, the third, the fourth, the fifth, the sixth day. Every step that they made was a step of faith because Hebrews 11:30 says that it was by faith. Finally, on the seventh day, they began marching. They marched around the wall the first time, the second time, the third time, the fourth time, the fifth time. Why were they marching, Mr. Pope? Simply because God commanded it and they were doing it by faith. Ultimately and finally, they marched around the wall the seventh time on the seventh day, just as God commanded; truly a demonstration of faith. The walls of Jericho fell down. The apostle says, "By faith the walls of Jericho fell down after . . ." *after, after* they did what God told them to do.

Now look at it. Don't you miss it. Galatians the 3rd chapter, the 26th and 27th verses, the apostle said that a man is a child of God by faith. Sure he is a child of God. Is he a child of God in faith? No, he is a child of God in Christ. How is he a child of God in Christ? He is a child of God in Christ by faith. How is he a child of God in Christ by faith? Get it. "For", *for, for, after, for, after, for*, "as many"; how many, Mr. Pope? "As many"; how many, Mr. Pope? "As many"; how many? "As many"; how many? For as many, "For as many"; how many? How many, Ladies and Gentlemen? "*For as many as have been baptized into Christ did put on Christ.*" When does the transition take place? Can a man be saved out of Christ? Surely, Surely, my opponent can see that. I'm inclined to believe, my friends, he must be able to see it! I know that you honest and sincere people in this audience must be able to see that one is a Son of God in Christ, and, as many believers as have been baptized into Christ, that many have put on Christ and no more! Mr. Pope, according to Paul, if a man can be saved without baptism, he can be saved out of Christ. The apostle declared that the believer is "*baptized into Christ*"! Paul, how many believers have put on Christ? "As many as were baptized into Christ did put on Christ."

It is the faith that works, a faith that obeys, that justifies! Just like the walls of Jericho fell down after they were compassed seven days. Galatians 3:26, "ye are children of God by faith." By faith when? For as many, how many? As many as have been baptized . . . How many? *As many as have been baptized into Christ did put on Christ.* Can a man be in Christ without putting on Christ? How does he get into Christ? Paul said, are you listening, "as many as were baptized, (*into*), Christ did put on Christ."

My friends, I can hardly believe anyone could leave this audience and say, "Mr. Howard, I can't understand it." It's too plain, it's too self-evident.

If Baptist doctrine is true that the believer only can go to Heaven without baptism, then he can go to Heaven without Christ. In Galatians 3:26-27 the venerable apostle stated conclusively that: The believers are sons of God in Christ, but the believers were baptized into Christ, to put on Christ, therefore, baptism is essential to becoming sons of God in Christ!

HOWARD'S FIRST AFFIRMATIVE

PROPOSITION: *The Scriptures teach that a child of God can so sin as to be finally lost.*

Gentlemen Moderators, Mr. Pope, Ladies and Gentlemen:

Indeed, I am happy to have the privilege of again addressing you upon these very vital and important issues that involve the very destiny of the soul of man. We are discussing these issues because we believe that people want to know, and certainly should know, the difference between truth and error. In John 8:32, Jesus said, "And ye shall know the truth and the truth shall make you free." It is the difference between error and truth, "Because they believe not the truth . . . God sendeth them a working that they should believe a lie," the Bible says, "they shall be damned or judged." II Thes. 2: 10, 11, 12.

It is important that we know what the truth is, thus, we are discussing these issues to present the truth and to expose error. In this way you have the opportunity of seeing both truth and error side by side. I do want to compliment my opponent, Mr. Pope. I think that I have never been associated with a more congenial man than he, who has shown a finer spirit than he has for that I am very grateful. I anticipated that before we entered this discussion.

Surely it is good to be here to study the question of the possibility of a child of God sinning to such an extent, as to finally be lost. The scriptures teach, by that of course, we mean the word of God, both the Old and the New Testament scriptures; the scriptures teach by word and by example, or necessary inference, that it is possible that a child of God, one who is a member of God's family, a citizen of God's Kingdom, one who has been born again, can so sin; that is, he may sin to such an extent or go so far in sin that he may finally and ultimately be lost — may miss heaven and go to hell. Now that's exactly the proposition that we are discussing tonight. I am affirming this proposition. My opponent, in defense of Baptist doctrine, says it is impossible and of course he will affirm the impossibility of it, although negative it may be, in the proposition tomorrow night.

I would like to emphasize in the very beginning that the term belief, upon which much of this discussion rests, not only in the preceding discussion, but even the one tonight, is fundamentally related to our conclusions. We must understand that the term belief, or believe, is a generic term; it is a comprehensive term. For instance, the 18th chapter of Acts and the 8th verse, it is revealed, "And Crispus, chief ruler of the synagogue, believed on the Lord with all his house . . ." In this verse it is said that Crispus believed on the Lord with all of his house, but if you will read in I Corinthians 1:14, you will observe that Crispus was also baptized; therefore believing also included baptism.

The Bible does teach that we have certain obedience to render unto God, based upon the principle of faith, or predicated upon faith and love. For instance, in the 15th chapter of John, the 14th verse, Jesus said, "Ye are my friends, if ye do whatsoever I command you." In John 14:15, the Lord said, "If ye love me, keep my commandments." Furthermore, in I John 2:3, "And hereby we do know him if we keep his commandments. He that sayeth, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. But whoso keepeth his word, in him verily hath the love of God been perfected . . ." In I John 5:3, it is revealed, "For this is the love of God that we keep his commandments . . ." Now then, beyond any shadow of doubt, these verses are indicative of a very definite conclusion, that is, there are some conditions upon which salvation must be predicated. Hebrews 10:24 is further evidence of that fact, "And let us consider one another to provoke unto love and good works." First Corinthians 1:13, the apostle there speaks of faith, hope and love, even the greatest of these being love.

May I suggest to my opponent, does a man love God before he becomes a child of God only, or does he love God after he becomes a child of God? Is it important for one to love God after he has become a child of God? In I John 5:1, we have this record, "Whomever . . . believeth is born of God . . ." And again we read in I John 4:7 " . . . everyone that doeth righteousness is born of him." Now then, here it is said that everyone who believes is born of God. The one who loves is born of God,

and it is said that the one who is righteous is born of God. Mr. Pope, are these three different births? Is one born one time of faith, the next time he is born of love, the next time he is born of righteousness? Or, is it not true that a man born of God is faithful and obedient to the word of God; one who loves God to the extent that he is willing to obey the word of God, and one who is righteous who will do good deeds and work after he has become a child of God. Is there a stopping place? Is it not needful that man love God before becoming a child of God, and, having been born again, is it not needful that he love God and be righteous after becoming a child of God?

Now last evening, Ladies and Gentlemen, my friend played upon the term of "love" and tried to make it appear to you that I didn't believe that a man loved God before he becomes a child of God. On this proposition tonight, before I present some very definite arguments that I want him to answer, I would like to submit this for his consideration. I want to know, since you have already affirmed in your arguments that one is a child of God the very moment and the very instant he believes, and tonight you say that he is then and forever and eternally saved; may I ask then, when you call for someone out in the audience to hold up his hand, indicating he wants to be saved, does he love God? Is he already saved then? And then you tell him to come down the aisle, all the way down the aisle, does he love God while he is coming down the aisle? And then you tell him to come to the mourners' bench and pray — does he love God, or does he hate God while he is praying there, trying to get God in the notion of loving him? Now, here is the real point I want you to see. Is it not true that the man who really loves God has faith to the extent that he will obey the commands of God, which we have discussed in our previous discussions; that he will obey the commands of God to the extent that he may become a child of God and after having become a child of God he will continue to have faith; that he will continue to obey the commands of the Lord. For I have read to you already that a man who does love God, certainly must keep the commandments of God.

Now, my friends, I want to submit to you scriptural conclusions why it is possible that a child of God can fall away and

ultimately be lost. Evidently there is basis for these scriptural conclusions otherwise there would not be more than 2500 references in the Bible warning man against the possibility of falling. You don't expect me to quote all of these scriptures. We might be here a little longer than anticipated, but even one scriptural affirmation would be sufficient. I would like to give you two or three, however, for your consideration. But, I am saying again, there are hundreds of them at least some two thousand scriptures, words of the New Testament and the Old Testament which warns people about the danger of falling away and being lost.

Now listen, I Corinthians 10:12, the apostle Paul said, "Wherefore let him that thinketh he standeth, take heed lest he fall." Let him take heed lest he fall! I Corinthians 9:27, "But I buffet my own body and bring it into bondage; lest by any means after that I have preached to others, I myself should be rejected." (ASV). Who was the writer of that letter? The apostle Paul was the writer of that letter. What did you say Paul? Paul said, "I (an apostle of Christ, a child of God, filled with the spirit of God) must buffet or bring into subjection my own body that even after I have preached to others I myself might be cast away." In Hebrews 3:12 the apostle writes, "Take heed brethren lest haply there be in any of you an evil heart of unbelief, *in falling away from the living God*: but exhort one another day by day so long as it is called today, lest any one of you be hardened by the deceitfulness of sin." (ASV). I Timothy 4:1, the apostle declares, inspired by the spirit of God, "But the spirit sayeth expressly, that in latter times some shall fall away from the faith, giving heed to seducing spirits and doctrines of demons . . ." Here are many Bible warnings which I have given to you and there are multiplied dozens of others of them that I could give to you. Why warn against falling away and being lost, if it is impossible?

Now let me give this to you to think about. What are the consequences of turning away from God or forsaking God? I Chronicles 28:9, "And thou, Solomon, my son, know thou the God of thy Father, and serve him with a perfect heart and with a willing mind; for Jehovah searcheth all hearts, and understandeth all the imaginations of the thoughts: if thou seek him,

he will be found of thee; *but if thou forsake him, he will cast thee off forever.*" And again II Chronicles 15:2, listen, ". . . hear ye me, Asa, and all of Judah and Benjamin: Jehovah is with you while ye are with him, . . . *but if ye forsake him, he will forsake you*" (ASV). These are inspired pronouncements of the consequence of turning away from God. Forsake God and he will forsake you!

Now, I come to my first proposition in my affirmation of this proposition. I submit to you, ladies and gentlemen, that it is possible that a child of God can so sin, so far as to be finally and ultimately lost because it is possible for one to deny the faith. In 1 Timothy 5:8, "But if any provideth not for his own and specially his own household, he has denied the faith and is *worse than an infidel* (or unbeliever.)" Mr. Pope, do you think that an infidel has a hope of everlasting life? Do you think that an infidel is going to be saved. What will be the destiny of an infidel? Here is a man, the inspired apostle declared, who is worse, *worse, worse* than an infidel. If he is worse than an infidel, could he be saved? Certainly you are not going to get up here before this audience and tell us that an infidel is going to be saved. But here is one who has denied the faith, and he couldn't deny the faith if he had not been of the faith, but *he has denied the faith* and is *worse than an infidel*. Do you expect an infidel, much less one who is worse than an infidel, to be saved?

Another proposition I submit to you, my friends, is this: To live after the flesh is to die. In Romans 8:12 and 13, the apostle Paul wrote, "So then, brethren, we are debtors, not to the flesh, to live after the flesh: for if ye live after the flesh, ye must die; but if ye live after to Spirit ye put to death the deeds of the body, ye shall live." Now the apostle concluded in those verses that to live after the flesh is to die. Therefore, I am going to prove to you beyond any shadow of a doubt in the course of this discussion that the soul is responsible for the deeds of the body, for indeed the deeds of the body are the express action of the soul and of the heart.

Listen, in Ezekiel 18:20-24 "The *s-o-u-l* that sinneth . . ."; Mr. Pope, I want you to come up here and meet the issue and not start dodging around it and say, "Oh, he's talking about a

body." In this verse it is very definitely and expressly stated, "the soul," "the soul that sinneth," the soul that sinneth," it shall die!" "the son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son; the righteousness of the righteous shall be upon him and the wickedness of the wicked shall be upon him." Listen further, he says, "But if the wicked turn from all his sins that he hath committed, and keep all my statutes, and do that which is lawful and right, he shall surely live, he shall not die." Verse 24 in particular observe, Mr. Pope: "But when the righteous turneth away from his righteousness and commiteth iniquity . . ." Who is he? The righteous man, when he turneth away and commiteth iniquity. ". . . and doeth according to all the abominations that the wicked man doeth, shall he live?" S-h-a-l-l he live? Listen to the answer: "None of his righteous deeds that he hath done shall be remembered: in his trespass that he hath trespassed, and in his sin that hath sinned, *in them shall he die.*" To live after the flesh is to die. The soul of a child of God can sin after the flesh, the soul of a child of God can be lost!

I submit to you, my friends, that it is possible for a child of God to so sin as to finally be lost because a man who lives after the works of the flesh cannot please God and cannot inherit the Kingdom of God. In the writing of the apostle Paul to the Galatians, the 5th chapter, beginning with the 19th verse, the 16th verse in particular, the apostle said, "But I say walk by the Spirit, and ye shall not fulfill the lust of the man." Coming down to verse 19 — hear it: "Now the works of the flesh are manifest, which are these: fornication, uncleanness, lasciviousness, idolatry, sorcery, enmities, strife, jealousies, wraths, factions, divisions, parties, envyings, drunkenness, revellings, and such like." (If you please, anything that is akin to them.) "Of which I forwarn you that they who practice such things *shall not inherit the kingdom of God.*" What are these things?

Ladies and Gentlemen, I want you to see this and, Mr. Pope, I want you to definitely give your attention to this matter; answer this proposition. Listen, here are the works of the flesh. (Writing on the board.) The Apostle said: fornication, uncleanness, lasciviousness, idolatry, sorcery, enmity, strife, jealousies, factions, divisions, parties, drunkenness, revellings and such

like. I warn you that they who practice such things shall not inherit the kingdom of God. Over on this side of the board I am going to put a great big question mark. Mr. Pope, I want to ask you which one of these sins can a child of God commit, live and die, having committed that sin, or having lived in those sins until death, and still go to heaven? When you come up here I just want you to name any one of these sins that a child of God can live and die in and still be saved! Here they are. Here are the works of the flesh — fifteen of the mentioned, in your Bible, Galatians 5, beginning with the 19th verse. The apostle Paul is writing those words to children of God and the apostle said that anybody who does these things shall not inherit the kingdom of God. I want you to come up here and put on this side of the board, right here — just name any one of them that a child of God can do, live in, die in and still go to heaven when he dies.

I am sure that my friend, Mr. Pope, will admit that an alien sinner, one who has never become a child of God who commits any one of these sins will go to hell for doing so. What is his position? Baptist doctrine is, after he becomes a child of God — here is the dividing line — he can do *any* one of them; he can do *every* one of them, and not only those, but any kind of a sin that you can think of, and still that couldn't cause his soul to go to hell. According to Baptist doctrine, all the good deeds he could do, all of the righteousness that he could do, all the good works that he could do, wouldn't make heaven one bit nearer for him, neither could all the sins in the book cause him to be lost.

I submit to you, my friends, that it is possible for a child of God to so sin as to finally be lost because whatsoever a man sows that shall he also reap. Galatians 6: 7-9, "Be not deceived; God is not mocked. For whatsoever a man soweth, that shall he also reap. For he that soweth unto his own flesh, shall of the flesh reap corruption. But he that soweth unto the Spirit, shall of the Spirit reap eternal life. And let us not be weary in well-doing: for in due season we shall reap, if we faint not." Notice, he that soweth unto the flesh; what? "Corruption"! He that soweth unto the Spirit, (what?) "everlasting live"! To whom was he writing? He was writing the children of God, exhorting

the children of God to be faithful and be diligent, sowing to the Spirit that they might reap everlasting life. But, on the other hand, if these children of God, to whom Paul wrote that letter, soweth to the flesh, continue to sow to the flesh, die sowing to the flesh, there can be but one inevitable conclusion, and that is, that soul shall see corruption as sure as he lives and dies that way. Mr. Pope, which comes first, sowing or reaping?

I submit to you, my friends, that this proposition, which I am affirming tonight, is absolutely true because, it is possible for a child of God to so sin as to finally lost, because the devil is the same tempter to the child of God that he is to a child of the devil. In the Gospel of Luke, 8: 11-15, you observe the parable of the sower. There it is said that the seed is the word of God and when the Lord explained the parable, he went on to explain how that some seed fell by the wayside; they heard, but the devil came along and took the word of God out of their heart lest they should believe and be saved, or that they may not believe and be saved. Then he illustrates further; those that fell on the rocks. They are those who heard; they received the word with joy but in time of temptation fell way. The devil was the same one that took away the word from the one who did not become a believer and be saved. Your proposition last night, Mr. Pope, was that a man is saved the very instant, the very moment he believes and without any further acts of obedience. Your proposition tomorrow night, in your affirmation, is that once he is saved, at that point of faith without any further acts of obedience, he is a child of God and nothing could cause his soul to be lost. Here is the same devil that took away the word of God from one lest he should become a believer and be saved, while in the other case one who *did hear* and who *did believe*, the devil takes away the word of God out of his heart, by means of tempting him, *and in time of temptation he fell away*. The same devil tempted the one who believed that tempted the one who didn't believe, and the one who believed fell way.

My friends, Mr. Pope's proposition has been "*at the point of faith, without any further acts of obedience.*" Note: Where is the point of faith in this scripture, Mr. Pope? *Where is the point of faith* in this scripture? Now don't get up and say he never was a believer! I want you to answer my argument — I want

you to observe the presentation of these New Testament truths. Here it is: He heard. He received the word, believed. Your proposition, which you affirmed last night, if a man believes, at that point of faith, without further acts of obedience, he is saved. Here it is said that he heard, he *received* it, he *believed* and then in time of *temptation he fell away!* As a matter of fact, Mr. Pope, the difference between your point of faith and this point of faith is: you say the man was saved. The Bible says, *he fell away!*

I submit to you, my friends, that it is possible that a child of God can so sin as to finally be lost because God's children may stand condemned. In I Corinthians 11:29, "For he that eateth and drinketh unworthly, eateth and drinketh damnation to himself, not discerning the Lord's body." To whom were those words written? Those words were to the children of God. They were believers. Therefore we must conclude that the believer may be condemned. Now you can't say that he wasn't a believer because, in John 3:18, we must both understand that — that the *unbeliever* is condemned already; therefore, if this case should have been an unbeliever, he couldn't have drunk condemnation to himself, being already condemned, an unbeliever. Don't you see, Mr. Pope, that he must be a believer? He is a child of God and it is possible that a child of God can become condemned. Now, Mr. Pope, if a child of God condemned, can be saved, can an alien sinner, condemned, be saved? If a child of God, condemned will not be lost, the alien sinner, condemned, will not be lost!

In Galatians 5:1-4, to further substantiate my proposition, we find it is possible that a man may fall from the grace of God. "Stand fast, therefore, in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage. Behold, I Paul, say unto you, if ye receive circumcision, Christ shall profit you nothing. Yea, I testify to everyone that receiveth circumcision, that he is a debtor to do the whole law." Hear it! "Ye are severed from Christ, ye who will be justified by the law, ye are fallen away from grace."

The results of false doctrines, in this very same epistle, are outlined in Galatians 1:6-9. Here the apostle Paul teaches the consequence of those who are led away by false doctrines. Here

it is said in the scriptures that one may be severed from Christ. He may be cut off, if you please. How could one be severed from Christ if he were not attached to Christ? It would be a matter of impossibility; therefore, my proposition stands substantiated that it is possible that a child of God can so sin as to finally be lost.

Furthermore, it is revealed that the last state of one that turns away from the faith, away from God's word, one who is a child of God, may become worse than the first. II Peter 2:20-21, "For if after they have escaped the defilement of the world through the knowledge of the Lord and Saviour Jesus Christ and they are again entangled therein and overcome, the last state is become worse than the first — better for them not to have known the way of righteousness than after knowing it, to turn back from the holy commandments delivered unto them." Notice, they escaped the defilements of the world; they *escaped* the *defilements* of the world, through the knowledge of God, and they became *again* entangled in the world; the *last state is worse* than the first

What was their first state? The first state was, they were lost, if you please. But inasmuch as they did know God, and did become children of God, and then went back into sin, the apostle concludes, their last state has become worse than the first! Better never to have known the way of righteousness than, after having known it, to depart from the holy commandments delivered unto them. It is possible, therefore, that one as a child of God may go back into the world, may go back into sin, actually turn his back upon God, turn his back upon the church, turn his back upon Christ, turn his back upon the love of God, and turn away from the commandments of God and be lost! Still my opponent says, and Baptist doctrine teaches, that he is going to be saved regardless, because he is a child of God.

As further proof that it is possible for a child of God to be lost, I refer to the writings of Paul to the Hebrews, chapter 6:4-6, the apostle speaks of those who may have fallen away. "For as touching those who were enlightened and have tasted of the heavenly gift and were made partakers of the Holy Spirit and have tasted the good word of God and the powers of the days to come and then fell away, it is impossible to renew them again

unto repentance, seeing they crucify to themselves the Son of God afresh and put him to open shame." What about it? They were once enlightened, they tasted the heavenly gift, they were made partakers of the Holy Spirit, they tasted the good word of God and tested the powers of the age to come, *then fell away!* Mr. Pope, did they fall or not fall? My friends, surely the Bible teaches that God's people are secure in Christ and in God. That is not the proposition we are discussing tonight. We believe that with all our heart and soul. Although the assurance of salvation is given to the children of God, it is possible for God's people to fall away and be lost!

POPE'S FIRST NEGATIVE

Brethren Moderators, Honorable Opponent, Ladies and Gentlemen:

I am happy to be here again tonight and to see the good turn-out. I read in the paper today on the front page of the Times, the UMT Bill failed to pass after six hours of debate. They debate in Congress, they debate other issues, so why should we not debate such vital issues as these? Please bring your pencil and paper and put down these scriptures that we give you. As to the proposition. I agree with my friend on his definition, I just want to make this further addition, that when we deny that a man can fall from grace after he has been saved, we do not mean to say that he cannot fall. The question is, How far can he fall? My opponent has given several scriptures in his argument. Practically everyone of them can be answered by that one question, How far did they fall? They fell away, sure. But how far? Now, we do not say he cannot backslide. Do not ever say that Baptists do not believe in backsliding. I believe in backsliding. The question is, how far back can one slide? According to the proposition: so far back that he will be finally lost in hell. I deny that. I do not mean that a child of God cannot be punished. The question is, what is that punishment? Is it hell fire? I deny that. The issue is, can he so sin as to be finally lost in hell? Now? in order to get these issues clearly before the people, I am going to ask my opponent five questions. I am not going to give him thirty-six like he did to me last night, to answer in thirty minutes time, and have to listen to his thirty minute speech and a lot of other questions in between. Well, I'm going to respect him more and give him only five questions and he has two speeches tonight in which to answer them. I will hand you these, Mr. Howard, you won't have to put them down if you can read my writing.

1. Will you accept this definition? Saved means to be safe. Now I'm going to put it up here on the board and we are going to have school, Brother Howard, Saved equals safe. Now all you have to put down here is "True" or "False". Just put a

check mark right here if it is true, if you agree with that definition, saved means to be safe. If not, check the false.

2. How do you explain how a person who is safe is in danger?

3. How much must a child of God sin to be lost again? Now let me explain that question. You'll know what I mean. At what point of a believer's disobedience is he lost? I'd like to have an illustration of it. When he steals, when he steals ten dollars, one hundred dollars, or when he steals a million dollars or when he robs a bank, when he robs two banks, or when he has to shoot a cop while he's robbing it, or just how far? Now I know that it is easy to say, "Aw, you teach security of the believer. What if the believer commits murder?" It is easy to conceive that a murderer could never go to heaven. But how about the man who steals a million dollars? How about a child who picks up pennies, a young Christian who picks up pennies, steals them, or how about a man who commits adultery, and so on? I want you to tell us how many sins must a man commit in order to be lost.

4. If a child of God becomes lost, what must he do to be saved again?

5. Why do you not baptize the backslider when he is saved again? See what I mean? If one who is saved becomes lost, and comes back and is saved the second time, why don't you baptize him again? And, incidentally, Brother Howerd, while we are on that, I'll just answer your last question from Hebrews, 6th chapter, concerning those who were once enlightened and tasted, etc., and then fell away. Mr. Howard wants me to answer, did they fall away? My answer is "yes". The Bible says they fell away. Now, I want to ask you a question and there it is. How can he be saved again when that scripture says he never can be renewed? Now, think of it folks. Look what my opponent has done. In Hebrews, 6th chapter, it says they fell away and on down it says it is impossible to renew them to repentance. But he says they can be saved the second time and the third and fourth, I don't know. But the Bible says, Paul says, "But if they shall fall away, they never can be renewed." Ladies and gentlemen, if I believed in apostasy, I would believe it once for all. There never would be a second chance and as

a matter of fact in the last few years, as the apostatizers have been teaching this doctrine and have met people in debates, they have been whipped out on it. They are changing their tune, a lot of denominations are, and are admitting that if you are once lost there is no need to pray for you any more. I want you to explain that for us, Mr. Howard.

Now as to his arguments. The first question — if a man holds up his hand for prayer, is he saved? No. A man is not saved until he believes. That is my answer.

Does a man love God before he is a child of God? No. Absolutely not.

Now he comes to the scripture, gets down to the arguments and I will answer them. I Corinthians 10:12, “. . . take heed lest ye fall.” “. . . take heed lest ye fall.” Mr. Howard, fall from what? Now, you made no argument on this scripture. You said they fell. To be sure they fell — referring to the Israelites in the wilderness. But may I remind you what our proposition is, did they fall so far as to be lost again? It's not in there. By the way, just for good measure, read the next verse — verse 13. They don't usually read that one.

I Corinthians 9:27 Paul said, “. . . I, myself should be a cast away.” Mr. Howard, again I demand of you that you show us that a cast away goes to hell. Now, get up here and show us. I want you all to listen closely, for the chapter and verse which says a castaway will go to hell. The scripture means this — an athletic term, he will be disapproved like taking a football player that fumbles the ball and putting him on a bench. Preachers may lose their usefulness. That is the idea. But to get back to the issue — it does not say that he goes to hell. That is the proposition.

Hebrews 3:12, “Take heed, brethren, lest there be in any of you an evil heart of unbelief in departing from the living God,” and so forth, several scriptures in connection with it. Yes, I agree that God's children were exhorted lest they should fall away in unbelief. I am going to enlarge on this scripture later on. I'd like to give him a whack at it before I deal with it again. Mr. Howard, I want to ask you this question: Did Moses go to hell? That's all I want you to do — just put it down. Did Moses go to hell? Remember, he was one of the children of God

referred to in this chapter, in your scripture reference, third chapter of Hebrews. Did Moses go to hell? In Numbers 20:12, (put it down, will you?) Moses was called an unbeliever. What kind of unbeliever? He did not lose his saving faith. There is such a thing as saving faith and such a thing as the working faith of a Christian. We will enlarge on faith later.

I Timothy 4:1, “. . . in the latter days some shall depart from the faith . . .” Show us, Mr. Howard, where those who departed went to hell. I want you to put that down and I want you all to listen closely. Your people want you to back up that statement. Yes, there will be people depart from the faith. Certainly I will not deny the Bible. But what does it mean? Does it say they will go to hell? No, it says they will depart from the faith. It does not mean saving faith. It means the system of doctrine. In this day in which we live people are departing from the doctrines of the Bible, the system of faith. A lot of people are walking out of the Baptist churches these days because they cannot stand the strong doctrine —then say the individuals lose their saving faith.

In referring to Solomon — he spoke so fast for me there (I don't know shorthand), I don't know if it was Solomon. He gave two scriptures there. But here is the substance of it. He can enlarge on it. It was where God warned him, “If you forsake me, I will forsake you.” May I ask you, Mr. Howard, to get up here and tell these folks in what way God will forsake Solomon, the children of Israel, whoever he was talking about or any other child of God in this day or any age? In what way will He forsake him? May I remind you of another scripture? In Isaiah 49:15. “Can a woman forget her sucking child? . . . yet will I not forget thee.” If I wanted to I could make you, make the Bible contradict itself. In one way he says he will forsake and in another way he will not forsake them. Now, you get up and explain this. What does it mean for God to forsake his children? And show me that when he forsakes them that he sends them to a burning hell. Now you remember those propositions. Remember that I am not denying that God will punish his children.

Alright, from I Timothy he speaks of those who deny the faith as being worse than an infidel. Again I challenge you, where does it say he will lose his salvation or go to hell? Deny

the faith, *the* system of doctrine? I dare say there are people before me tonight who would deny some of the doctrines of the Bible, people who never have been saved will deny the Bible, many of them will.

Romans, the 8th chapter speaks of those who live after the flesh, that they will die. Mr. Howard, I want you to tell them now, what kind of death? Remember the proposition, friends. Will they be sent to hell? What kind of death? Don't you think children of God can die in the flesh? In John, the 11th chapter, the Lord Jesus said, "He that liveth in me and believeth in me shall never die." Mr. Howard, are you going to make the Bible contradict itself? If you make that death in Romans the 8th chapter mean spiritual death, eternal death in hell, you are denying the words of the Lord Jesus! He says they shall never die. Friends, if you don't watch out, you will make the Bible contradict itself. Be careful.

Ezekiel 18:4, ". . . the soul that sinneth it shall die". Mr. Howard, I challenge you again to show me that that death means hell fire. "The soul that sinneth" — what does the soul mean? The individual. That is not a man's born-again-spirit. The soul is used there like in I Peter 3:20, "Eight souls were saved by means of water." Eight individuals. The individual that sins shall die. What kind of death? Physical death under the law of Moses, for breaking any of the ten commandments, no matter how good he had been, a law-abiding Jew, if he broke one of those ten commandments, keeping all the rest of them did him no good. God will kill him. Yes, sir.

Alright, he refers to Galatians 5:16-21, about practicing all of those sins, and he names them. Notice the word "practice" I like this translation that he is using on that. Those who practice those things shall not inherit the kingdom of God. I challenge you, Mr. Howard, to show me that a child of God will consistently practice lasciviousness, adultery, drunkenness. Let me tell you that when a child of God starts out on a trail like that, God will whip him like we whip our children. He will whip him until he gets back into service. We will have more to say about that in my affirmative tomorrow night. By the way, remember the question I gave you awhile ago? How many of those sins must he commit? How many times must he get

drunk? The first time he gets drunk, will he go to hell, the second time, the third time? Now tell us how many of them he must commit.

Another argument my opponent made was on Galatians 6:8, "he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting." I would have you to read that sixth chapter and see what is the subject under consideration and to whom he is talking. To God's children, to those who are already saved. Would he tell a saved man that he could gain eternal life? Why no, he already has it. What is he talking about? This has reference to rewards. You are going to get what is coming to you. Sow unto the flesh and you are going to be punished in the flesh; sow unto spiritual things and you are going to reap life in the other world, when you come into the full inheritance of your life in the future world. And he asks, which comes first, sowing or reaping? Well, anybody could answer that. Sowing comes first.

In Luke 8:10-13, the parable of the sower, he speaks of the fact that for a while they believed. Now, I am somewhat surprised at Mr. Howard. I don't think he intentionally did it. He just misquoted something here. He told something wrong. He said that they were saved. I believe you will remember that he said that the Bible says these people were saved. Mr. Howard, it did not say any such thing. I want you to read that again. It says, "For awhile they believed and then fell away". My answer to that is, they did not have saving faith. You remember my explanation of faith last night. You will recall it. The devils also believe. Are the devils saved? A lot of people believe facts. I deny that this is a saving faith. And another thing, show me where this falling away means going to hell. Sure they fell away. Remember the proposition — were they finally lost in hell?

In I Cor. 11:29, "He that eateth and drinketh unworthily, eateth and drinketh damnation to himself." Mr. Howard, I challenge you to tell us what that damnation means. Show us where it means damnation in hell. Now remember the proposition. I do not deny that God's children will be punished and that is what the word "damnation" means there — punishment. Now, read the first few verses in I Corinthians 11; read to the close of the chapter. Paul said when we are chastened of the Lord —

when we are judged, we are chastened of the Lord. Why, Paul? That we should not be condemned. There is your punishment in hell, Mr. Howard — in order that we might not be punished in hell with the world. Oh, it is great to know the simple rules of Bible interpretation. A child can understand that. Punished in this world, chastened like a child in order that we might not have to be punished in hell with the word. I believe you folks can see that.

Galatians 5:4. This one is easy. This is the easiest one I ever saw. "Whosoever of you are justified by the law; ye are fallen from grace." Now, here is a rule of interpretation that our Juniors in Sunday School can understand. When you are reading the Bible, ask questions. Among them is this one—To whom is he speaking? Mr. Howard, to whom was Paul speaking? "Such of you as are justified by the law" — the Jews who were trying to be saved by keeping the law. Referring to the law, he misrepresented me last night. I think I have a right to clarify this. When I said there was only one plan of salvation in every age, he left the impression that I said the law had not been done away. I did not refer to the law. I was talking about the plan of salvation and the law is not the plan of salvation.

Now, here are a few evils of the doctrine of apostasy. I want you to get these things, folks. Number 1. The doctrine of apostasy denies that a man can be saved in this life. What is the meaning of the word? To be saved is to be safe. Mark 16:16, "He that believeth and is baptized shall be saved . . ." We are not discussing at what point a man is saved tonight. I'll just go up and join my friend at the point of baptism, granting, for the sake of argument, that one is saved at the point of baptism. I say that the word saved means to be safe, not only from past sins but from the future — shall be, it's in the future.

Number 2. The doctrine of apostasy teaches that God does not have as much control over his children as we do. Think of it! Born of a parent, his child, he has control over you. What do you do with your children when they sin? Do any of you parents kick them out and say you cannot be my children any more? Mr. Howard, do you lose your children? Do any of you parents lose your children? What if they stray away? Do you go after them? No matter how disobedient they are, of course

you do. You would, if you could, bring them back and I say that God can and God *will*, because he loves us ten thousand times more than we love our children!

Number 3. The doctrine of apostasy reflects on the Saviour's blood. Hebrews 10: 14, "For by one offering he hath perfected forever them that are sanctified." If one should lose his salvation, then to be saved again Jesus would have to come and die on the cross again. That's what his scripture said that he read a minute ago — Hebrews the sixth chapter. One offering is sufficient, perfected forever.

Number 4. The doctrine of apostasy admits that sin can have dominion over God's children. Romans 6: 14 denies it: ". . . sin shall not have dominion over you . . ." Who will you believe? Mr. Howard or the Bible? Mr. Howard, by his teaching, says sin can have dominion over you, the devil, the author of sin, can have dominion over you, but the Bible says it cannot. Friends, I'll take the Bible. I want you to explain that now, Mr. Howard.

The doctrine of apostasy leaves no assurances for a man even in heaven. I want you to get this one. In I Cor. 15: 53, Paul says, "This corruptible must put on corruption . . ." In I Peter 3: 4, the writer is speaking of the heart: "Let it be the hidden man of the heart, in that which is not corruptible." Here is my proposition, Mr. Howard. Those are the same words in the original language and in the English. The hidden man of the heart is incorruptible. According to I Cor. 15: 53, the body shall be raised incorruptible. If your spirit could fall away and be lost again it would become corruptible, wouldn't it? If that could be so, then why could not the body become corruptible in heaven?

Now, let me present briefly four or five affirmative arguments that I want my friend to answer. I want you to pay special attention and I won't give him a big array of scriptures. These are simple scriptures that everyone of you learned in Sunday School. My first argument is John 5: 24, ". . . he that heareth my word and believeth on him that sent me, hath everlasting life . . ." "Believe" and "have" are in the present tense and, incidentally, my friend never answered those arguments I had last night on it. He has another chance tonight. And Jesus said

he shall not come into condemnation. My friend says, by his arguments, that he may come into condemnation. Now, friends, who are you going to believe — Mr. Howard or the Bible? I'll take Jesus any time.

My second argument is from John 10:27: "My sheep hear my voice, and I know them, and they follow me: And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand." Jesus says they follow me, His sheep do. Mr. Howard, by his argument, says they may not follow Him. They may follow the devil and be lost in hell. I'll take Jesus. Jesus said, "I give them eternal life". Mr. Howard says that life may end tomorrow when you get drunk or do something else, or ten years from now. Jesus says eternal life. Jesus says they shall never perish. Mr. Howard says they may perish. Who are you going to believe? Jesus said no one shall pluck them out of His hand.

My third argument is based on John 6:58. Concerning Christ as the bread of life, He spoke of Himself ". . . he that eateth of this bread shall live forever." My friend, by his teaching, says "No, he may not live forever. That bread may not have enough in it to keep him forever because he may lose his salvation and be lost in hell." But Jesus said he shall live forever. In John 11:26, the Lord Jesus said, ". . . whosoever liveth in me shall never die. Believest thou this?" That is what Jesus asked Martha. Mr. Howard, I am asking you that question: "Believest thou this, that whosoever liveth and believeth in Christ shall never die?" You say in the eighth chapter of Romans "Ye that live after the flesh shall die." Will you make the Bible contradict itself? Will you call that death in the eighth chapter of Romans spiritual death and make it contradict the words of Jesus? Friends, I'm going to believe the plain word of God: "He that liveth and believeth in me shall never die."

In conclusion, I quote Paul in Romans 8:28, "For we know that all things work together for good to them that love God." Does a believer love God. Does a child of God love his Father? Tell me, Mr. Howard. I want you to get up here and tell us, now, how could it work for a man's good for him to go to hell?

HOWARD'S SECOND AFFIRMATIVE

Gentlemen Moderators, Worthy Opponent, Ladies and Gentlemen:

Really, I thought that I was in the affirmative tonight. I have presented some arguments for Mr. Pope to answer and it seems that he prefers to be in the affirmative on this proposition even though he has the affirmative on it tomorrow night. I shall insist, Mr. Pope, that you follow me and try to answer the arguments that I am presenting. I assure you that I will follow you and answer your arguments tomorrow night. These last arguments you have given, those are your affirmative arguments. Are you in the affirmative tonight? Be that as it may, I wish to give some attention to some of the things he said. I shall give consideration to the questions in due time.

Here are some questions for you, Mr. Pope. Can a child of God call his brother a fool? Can a child of God get drunk? If so, can he die while drunk? Can one be saved away from the grace of God? Can one be saved without faith? Is a child of God a free moral agent? Is the righteousness revealed in the gospel man's righteousness or God's righteousness? Will a man be judged according to his works? When does man's works, by which he will be judged, begin? When does man do the works by which he will be judged? What are the works by which he will be judged?

He made consistent reference to our discussion last night and that's satisfactory with me. I shall give my attention to those matters, too. Now, I would like to make this observation, inasmuch as I am in the affirmative tonight.

My friends, the Scriptures teach that a child of God can so sin as to finally be lost. Last night Mr. Pope said that Christ was the Son of God before he was baptized and would always be the Son of God. Evidently all of you who were here heard that. I might suggest to you, Mr. Pope, that Christ was the Son of God the very instant he was born into this world, was he not? It so happens that the doctrine of the Baptist church, to which you subscribe, I am sure, does teach that a child, an infant born into this world, is totally depraved, a sinner and of the devil.

Are you going to carry your parallel out all the way? Was Christ a child of the devil? You are going to say, as a child, Christ was a child of God before he was baptized; therefore, here is an alien sinner—we are going to make him a child of God before he is baptized. You teach that an infant is totally depraved when he comes into this world. Was Christ a child of the devil? Christ, of course, ladies and gentlemen, was as much a Son of God the very moment He was baptized as ever. Actually, He was the Son of God before He came into the world.

Mr. Pope, I was really surprised to hear you say that a man "absolutely does not love God before he becomes a child of God." Mr. Pope, how could you teach such a false doctrine? That's Baptist doctrine, ladies and gentlemen. Imagine! A man hates God until he becomes a child of God! Mr. Pope, did you hate your wife before you married her? Christians are spiritually married to Christ. Do you mean that one hates Christ until he becomes a Christian, then he loves the Lord? A man's hating God leads him to believe and be saved! That's your position!

I want to observe some of the things he had to say. "Hath everlasting life". I shall answer that in just a few minutes. "Protected forever", I shall give consideration to that, too. Just here I wish to make one thing very clear. Mr. Pope said that I misrepresented him last night. The audience knows I did not! Incidentally, I'll guarantee you that this debate is going down on record in more places than one. (pointing to recording machines).

Mr. Pope said last night, when I was pressing him about the conditions of salvation, "Show me where there is more than one law". "One plan of salvation in every age," he said. I read again tonight just exactly as I did last night: Heb. 7:12, "For the priesthood being changed, there is made of *necessity a change also of the law*". Also read Heb. 8:6-7. Now Christ is our high Priest, who we serve. Do you serve God today under the old Levitical priesthood? We serve God today under the priesthood of Christ!

Ladies and gentlemen, I submit to you tonight that the devil is about the most foolish person in all the world, if you ever stop to think about it. For some 6,000 years the devil has been trying to get a child of God and never has, according to my

opponent and Baptist doctrine, but he hasn't got enough sense to stop; he doesn't know that he can't get one; he keeps on trying. For 6,000 years trying to get a child of God. But you say he can't do it! Why doesn't the devil wake up some time and see that he is wasting his time! You say all the time that it is impossible, Mr. Pope. He makes man a mere machine on which God may pull a string or the devil may not pull a string, as the case may be.

Incidentally, he had something to say a few minutes ago about taking one out of the kingdom of God. Did the devil get into the kingdom of God and take a child of God's out of the kingdom of God? That'll work both ways I think, Mr. Pope. How did God get the man that's in the kingdom of God? Did he get him out of the kingdom of the devil? He certainly did. Well, did that make God a sinner when he went over into the kingdom of the devil to get one out of the kingdom of the devil?

He said that those references which I gave in Romans 8:12 and 13 and Ezekiel 18:20 referred to physical death. Mr. Pope, according to that, if a man does not sow to the flesh, he will live forever! If you are talking about — Mr. Pope, I believe that you know better than that and I can hardly make myself believe that you even intend to try to make this audience believe that you think he is talking about physical death in either of those passages of scripture.

"The soul that sinneth, it shall die". "*The soul that sinneth*—" What? "*The soul that sinneth, it shall die*". Let's look at that a moment. Here is one who is a child of God. The apostle declares in Romans 8:12 and 13, "So then brethren —"; to whom is he writing? He is writing to "brethren", children of God. "We are debtors not to the flesh to live after the flesh, for if we live after the flesh we must die." Mr. Pope says that's physical death, if you live after the flesh you must die. Why, Mr. Pope, I thought you'd die anyway! You mean you wouldn't die if you didn't live after the flesh? You are just going to keep on living and living? Why, Methuselah never has heard about this. (Laughter in audience). If you will refuse to live after the flesh, live forever! Talking about physical life and death, he says. Shame on you, Mr. Pope!

My friend failed to observe the part of that verse in which it is said, "But if by the Spirit you put to death the deeds of the body." If what, Mr. Pope? "If by the Spirit you put away the deeds of the body." The Spirit is responsible for the deeds of the body, ladies and gentlemen! I believe Mr. Pope knows that. Get up here and say physical death! You don't believe it!

Ezekiel 18:20, "Why", he says, "Mr. Howard, don't you know that he's talking about physical death"? I want you to see the absurdity of this position. I'll say this to you, ladies and gentlemen, I have a great deal of respect for this man, as I said to you in the beginning of this address tonight, I'll tell you honestly and frankly I believe that Mr. Pope is making as good a defense of Baptist doctrine as any Baptist preacher could make. The doctrine is the matter we are investigating. I propose to present the truth in contrast to error. You see what Mr. Pope is doing about it. Here's what he said about Ezekiel and this is what every Baptist preacher, whom I know anything about, says about it, when you press the issue, or get them to face the issue.

Why, he says that's physical death. Listen, I want you to listen to it. "The *s-o-u-l* that sinneth, it shall die". God made man and breathed into him the breath of life and he became a living soul. Mr. Pope, "what are you?" Are you a soul sleeper? "The soul that sinneth it shall die". Hear it! Are you listening? "The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son, but the righteousness of the righteous shall be upon him and the wickedness of the wicked shall be upon him". But, hear it, Mr. Pope, "If the wicked will turn from his sins that he has committed and keep all of my statutes", (notice these conditions) "and keep all my statutes and do that which is lawful and right, he shall surely live, he shall not die". Mr. Pope, if death is physical, is living physical? If you keep the statutes of God, if you'll turn away from sin and keep those statutes, then you'll live forever because Ezekiel, God's prophet, was talking about physical life and death! Mr. Pope, you don't believe that, do you? I know that you don't believe that, but for the sake of Baptist doctrine you would make such an unscriptural argument.

But let's read a little further. Listen to this, "If he turn away

and keep all of my statutes and do that which is lawful and right, he shall surely live and he shall not die." "He shall not die," according to Baptist doctrine, he's talking about physical life—just be a good man, keep the statutes of God, turn away from your sins and *live forever!* If physical death, it must be physical life, Mr. Pope. You'll never die but live forever on this earth!

Listen, Mr. Pope, listen, "But when the righteous man turneth away from his righteousness and committeth iniquity and doeth according to all the abomination that the wicked man doeth, *shall he live?*" Physical living, Mr. Pope? Physical living? *Shall he live?* "All the righteousness that he has done shall not be mentioned (or remembered), in his trespasses that he has trespassed and *in his sins* that he hath sinned, *in them shall he die.*" Physical death, Mr. Pope? The absurdity of such a position, ladies and gentlemen!

The works of the flesh—"Why", he said, "Mr. Howard, don't you know that those are merely the works of the body." Why, the soul is not responsible for the works of the flesh. But, I read to you in Romans the 8th. chapter where the apostle Paul said the Spirit is responsible for the deeds of the body. We must, by the Spirit, put to death the deeds of the body. Furthermore, in Matthew 15: 18 and 19, our Lord said, "But those things which proceed out of the mouth, cometh forth out of the heart; and *they defile the man*, for *out of the heart* proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies: These are the things which defile the man".

Ladies and gentlemen up here on the board I made some notations of these sins. These sins of Matthew 15:18 and 19 are included in Galatians 5:19-21. The Lord, Mr. Pope, not I, but the Lord, said "These are the things that defile the man". These are the sins of soul and body, if you please, that defile the man. What are the things that defile the man: fornication, lasciviousness, adultery, drunkenness and the like. Where do they come from? *Where* do they come from? Why, the Lord Jesus Christ said that "They come forth from the heart—". They "defile the man", for, "out of the heart"—I guess the heart's not in it, the soul's not in it, is that right? Are you going to take the heart out of religion, too? It seems like you are try-

ing to take the soul out of it tonight. From the heart, *from the heart, from the heart* cometh these evil deeds of the body.

What did he say about it? Why, he said, "Which one of these sins would you have commit to go to hell?" Mr. Pope, I ask you to come up here and just put over here on this side of the board just one, just *one* of these sins that a man, after having become a child of God could commit, live in and die in and still go to heaven. Ladies and gentlemen, it's not a question of whether or not a child of God can sin. The question is, can he fall so far as to be lost. My proposition is, not how are we going to get the child of God saved, if you please, even though I should be happy to accomodate the gentleman in that matter at the proper time, but my proposition tonight is: the child of God can so sin as to finally be lost. That's the proposition, Mr. Pope.

Ladies and gentlemen, I want you to see exactly what this man is teaching. Here is what he is teaching and here's what Baptist doctrine is. If one, who is a child of the devil, commits uncleanness, adultery, drunkenness, lasciviousness, idolatry, sorcery, enmity and strife and the like, he will go to hell for doing it. But, at the very moment, at the very point of faith, when he becomes a child of God, says he, when he becomes a child of God, he cannot go to hell even though he might commit every one of these sins and die in the very act of them.

My friends, this doctrine, taught by these people today, and they are good people, is a misunderstanding of God's love and the security that God offers his people. I shall prove that to you before this discussion shall close tonight and tomorrow night. But look here, I want you to see just exactly the position that this forces a man to take and I challenge my opponent to deny it. I challenge my opponent to deny it. I'm going to read to you in a few moments the words from a Baptist preacher who expresses exactly, who expresses exactly, Baptist doctrine as it really is.

First of all, however, over here Mr. Pope admits that a man who commits any one of these sins, fornication, lasciviousness, drunkenness, idolatry, and the like, if he does that before he becomes a child of God, he will go to hell. But he can become a child of God and do any one and every one of these sins and

still go to Heaven! What's that, ladies and gentlemen, but a license to sin? If that isn't a license to sin, I'd like to know what you'd call it. Over here, (pointing to the board), if he is the child of the devil, he can commit any one of these sins and go to Hell. Now this is the issue—If he is a child of the devil, he can commit any one of these sins and he'll go to hell for doing it. But, over here, he becomes a child of God. Now he can commit every one of those sins—and die in the act—and still go to Heaven. He couldn't do one thing, even do all the good in the world, that would make heaven any nearer to him, and he couldn't do enough evil deeds in all the world to go to Hell!

Listen to these words that were written by a Baptist preacher. It's very radical, I admit to you, but I challenge my opponent to deny it. Here is what Mr. Sam Morris says about it. At the time of his writing, he was preacher of the First Baptist church in Stanford, Texas. He says, "We take the position",—friends, I want everyone of you in this audience to listen to this because this is exactly the core and foundation of the doctrine I am exposing tonight. Ladies and gentlemen, this is Baptist doctrine! He says, "We take the position that a Christian's sins do not damn his soul. The way a Christian lives, what he says, his character, his conduct, or his attitude toward other people have nothing to do whatever with the salvation of his soul. All the prayers that a man may pray, all the Bibles he may read, all the sermons he may practice, all the debts he may pay, all the ordinances he may observe, all the laws he may keep, all the benevolent acts he may perform will not make his soul one bit safer and all the sins he may commit, from idolatry to murder, will not make his soul in any more danger. The way a man lives has nothing to do whatever with the salvation of his soul."

That, ladies and gentlemen, is Baptist doctrine and the very core of it. That, ladies and gentlemen, is the very doctrine that I am exposing tonight—A man can commit any one of these sins before he becomes a child of God and he'll go to hell for it. But after he becomes a child of God he can be a drunkard and commit any other sins in the book and still go to Heaven. I am believing that my opponent will have to say that he may die a drunkard, because I am inclined to believe that he couldn't actually get up here and say that a man could not die while

a drunk. As a matter of fact, I know of a man in the very state of Louisiana, a member of the Baptist church, who became so drunk that he drove his automobile in the side of a freight train and killed himself. A Baptist preacher stood over the lifeless form of that man and said, "Because he's a child of God, I expect to meet him in heaven". He died while drunk—so drunk that he couldn't keep his car out of a freight train, yet the Baptist preacher says he expects to meet him in Heaven!

Now, Mr. Pope, if you say that can't happen, I have here, ladies and gentlemen, a newspaper to which I shall refer. I would not, I want you to understand, bring this to your attention were it not for the fact that my opponent tries to teach and uphold the doctrine that it doesn't make any difference what a man can do if he's a child of God. He just couldn't go to hell. On the front page of the Abilene Reporter News, dated February 21, 1952. (I picked this up in Abilene just last week.) Headlines: (You can imagine how the newspapers like to take this for headlines.) I'm not admiring them for it; I think it's an ugly picture. It would be just as bad if it concerned one of my brethren, and I don't doubt that it could happen to anybody. That's not the proposition—Can it happen and can he die while doing it and can he go to Heaven if he dies while doing it? In this front page of this newspaper, the headlines: "Breckinridge Pastor's Nerves at Breaking Point, Wife Says". The story goes on to tell how he was tried in court because of drunkenness and some immoral conduct. Quite a scene was aroused on the part of this Baptist preacher in that town. Can a Baptist preacher get drunk? Could he die while drunk? Would he go to hell if he were to die while drunk? That's the proposition, ladies and gentlemen. It's not, will he do it? The question is, could he do it? Could he do it? And, where will he go if he should die that way?

Hebrews 12: 5-8, he referred to that he said, "Oh well, I'll tell you that, after all, you are just going to get a little whipping. God is going to punish you for it alright, but after all, inside is a child of God and outside, the body, is a child of the devil". God will just whip the outside. Did he really say that, Mr. Pope? I think if you will re-read that you might learn that he didn't say he was going to whip the outside of us.

Listen, first I want you to see this picture, ladies and gentlemen. Here is a child of God on the inside. This is a child of the devil on the outside. What do you have? You've got the child of God bottled up in the child of the devil. That's exactly what he said. He said now the body only will see corruption. Listen, a child of God is bottled up in a child of the devil, then what do you have? You've got the Spirit of God, or the child of God, on the inside of the devil trying to do the service of God and the devil at the same time. With his soul he serves God, but with the body he serves the devil! If that's not so, I'd like you to tell me why, Mr. Pope. And, incidentally, Mr. Pope, since you said that the soul is saved before the man is baptized, and that hasn't got a thing in the world to do with his body, what do you put into the Baptist church when you baptize one? A child of the devil? You say the soul is already a child of God, and the flesh is of the devil, then, do you baptize the body, which is of the devil, into the Baptist church? Is the Baptist church made up of children of the devil? I don't believe Mr. Pope would agree to that, at least, I hardly think so. That's exactly the conclusion he's forced to on this issue. Why, the Bible says that these deeds of the body, which are from the heart, may defile the man. You can't separate the responsibility of soul from the deeds of the body, Mr. Pope!

Now then to his reference in Hebrews 12:8: Listen, while I read it. Are you listening? "But if ye are without chastening whereof all have been partakers, then are ye bastards, and not sons". Get this, ladies and gentlemen, I have to bring this to your attention because I am forced to because of the proposition. This gentleman introduced this argument. You saw that he didn't touch these matters at all and meet the arguments that I gave to you. He said, "No, God's just going to give him a little bit of whipping, just going to chasten him a little bit". The apostle said, "If one be without chastening then are ye bastards and not sons. The Lord chasteneth every son whom he loveth. If without chastening, then are ye bastards and not sons".

Listen, Mr. Pope, if the soul does not sin, does God chasten it? What does God chasten the soul for, if it doesn't sin? If God chastens the soul, what does he chasten it for? Could it be pos-

sible that you are saying that God just whips the body? If that's what you mean, then you are saying that God punishes the bastards and not his Sons, because you have already said that the body is of the devil. Furthermore, you must conclude, according to your reasoning, that all are bastards, who cannot be lost because their deeds are of the body!

You said, "Why, no! The soul is not punished for sins! Does God chasten the soul or the body? Does he chasten the soul? What does he chasten it for? If the body sins, then does God whip the soul for what the body does? Or, if the soul sins, does God whip the body for what the soul does? Is the soul responsible for the acts of the body, Mr. Pope? In Matthew 15, which I quoted to you, the Lord said, Yes! What do you say about it? Is the soul responsible for the acts of the body? If "yes", then does the soul, (now get it) does not the soul sin for not controlling the acts of the body? What a predicament: look at it, ladies and gentlemen. If the soul, Mr. Pope—Mr. Pope, "if ye are without chastening, then ye are bastards and not sons". Now, you tell us, is the soul chastened, or the body chastened? If the soul is chastened, what is it chastened for? If it is whipped, what is it whipped for? If the soul is without chastening, the Bible says, I want you to understand I'm telling you what God says, God says, "then are ye bastards and not sons". If the soul is without chastening, then are ye bastards and not sons!

With reference to Galatians 5:19, my opponent said, "Why those are the works of the body." Already discussed that!

He referred to Galatians 5:4 and said, "Now, that's just falling away." Falling away from what, Mr. Pope? The word of God says, "from grace". Then he went to say, "Why these were not children of God." Mr. Pope, do you really mean that? The Bible says that this letter was addressed to the children of God in the churches of Galatia. Gal. 1:2. Furthermore, you will find in the 3rd chapter of Galatians, 26 and 27 verses, which we talked about last night, these people were children of God. You even said so yourself, Mr. Pope. Remember verse 26 — and how quickly you stumbled over verse 27? What happened? They were departing from the faith.

I want to read to you Mr. Williams' translation. Mr. Wil-

liams is a Baptist scholar and he puts it right down on the line when it comes to a matter of scholarship on this matter. He forgets Baptist doctrine and puts it just like it ought to be, just as it is in the word of God. Listen: quoting from Mr. Williams' translation of the New Testament. "You people whoever you are among you who try to get into the right standing with God through law have cut yourselves off from Christ, you have missed the way of God's favor." Mr. Pope, how could a man be cut off from Christ if he were not in Christ, or with Christ? "Cut off from Christ — you have missed the way of God's favor," Mr. Williams says!

I ask you, ladies and gentlemen, how in the name of reason can man be "severed from Christ", as stated in the American Standard version, unless he is in Christ? Suppose I were to sever my hand from my body; it would be a matter of impossibility for such to be done if it were not attached to my body, or a part of my body. "*Ye are severed from Christ,*" the 4th verse. Who are severed from Christ? Those of you who are fallen away from grace. Why have you fallen away from grace? As children of God, you are trying to go back under the law of Moses. Yes, back to the law of Moses, but they had been converted to Christ! They were God's people going back under the law of Moses as a result of false doctrine. That is the reason, ladies and gentlemen, we are trying to point out to you the danger of false doctrine.

Mr. Pope, did you forget my argument on 2 Peter 2:20-21? They escaped the defilements of the world, through the knowledge of Christ have become entangled again, and **OVERCOME**, the last state is worse than the first. They were sinners, bound for hell, but now that they are children of God, even though they have turned back into the same sins, and *overcome*, they are going to be saved. Not so, beloved!

"Glorify God in our bodies." I want to make mention of this before I close. Mr. Pope said, "After all, it is just a sin against the body. The soul is not responsible," said he. In Romans 12:1 the apostle Paul said, "Present your bodies a living sacrifice, unto God." I thank you.

POPE'S SECOND NEGATIVE

I believe this is one of the greatest opportunities I have ever had in my life. I am getting good experience from it, and thoroughly enjoying it. I commend my opponent for his gentlemanly conduct and for carrying on as he has. And I want to call your attention that I am not against V. E. Howard. I have nothing against him personally. He is my friend, and I count it a privilege to be his friend and when I condemn his doctrine, it's only his doctrine and not him.

I am calling your attention to the fact that he has not answered any arguments — not a single argument that I gave did he answer. I am surprised that he did not even attempt to. I thought some of them would have been easy for him to have answered, at least to have attempted. He talked about them, but not one single time has he answered the questions, any of these questions that pertain to the proposition. And remember what it is: Can a man so sin as to be finally lost in hell? Where has Mr. Howard given one scripture that proves it? He has given many instances, he has gone over the same ground about people dying, about people being punished and all that; but where, Mr. Howard are they punished in hell? Now remember that, ladies and gentlemen, find just one instance where he answered these arguments that I presented.

Well, let us first deal with his questions. It will be very easy. I thank him for having given me just ten instead of thirty-six. Can a child of God call his brother a fool? Yes. Can a child of God get drunk? Yes. If so, can he die while drunk? Yes. Can one be saved away from the grace of God? No. Can one be saved without faith? No. We thrashed that out the last two nights. Is a child of God a free moral agent? Yes. Are your children free moral agents, Mr. Howard? Is the righteousness revealed in the gospel man's righteousness or God's righteousness? My answer is, "both". Will man be judged according to his works? Yes. When does man do works by which he may be judged in this life? Number 10, and finally, What are the works by which he may be judged? Both good works and bad works, according to the third chapter of I Corinthians. I have answered

them. If he doesn't think I have answered them right, well, I'll give him a whack at it tomorrow night. We will still be on the same proposition. But let me remind you, ladies and gentlemen, there isn't one single question on this or any argument that he has presented that suggests that a child of God may go to hell. Show me where a man's conduct sends him to hell. We want you to give us chapters and verses, now. We can show where he will be punished, but where will he go to hell? Now, I will review briefly his attempts to answer my arguments and, my friends, I am sure you are disappointed in him. It is not on account of Mr. Howard's inability. He is an able man, but he has no defense against the doctrine of security.

First he complains about my getting in the affirmative. Well, let me remind you that I answered everything that he gave, every argument that he presented unless I missed one. He was going so fast — I'm not a shorthand artist. But everyone that I made a note on, I attempted to answer. You be the judge. And then he asked a question about Christ, the son of God. When he was born, was he depraved? May I remind you that that does not pertain to the discussion. We are not discussing about Jesus and the virgin birth. Do you think we are a bunch of infidels arguing the virgin birth of Christ? We are talking about a child of God. Ladies and gentlemen, one of the surest signs of defeat on a proposition is when you complain about things like that. I don't blame him.

He refers to the discussion last night on Hebrews 9:12. It does not seem to me to apply to the subject at all. He is leaving the subject. I am not obligated at all to deal with it. The only reason I referred to last night was because he did misrepresent me, certainly not intentionally, by saying that the law was the plan of salvation I was talking about. He was not satisfied with his arguments last night. Well, I don't much blame him, but I was just merely trying to keep the record straight. Now, if I misrepresent him I want him to tell me, but what we tangled on last night is not an argument on this question.

Then he speaks about the devil being a fool, that it is the most foolish thing in the world for him to keep on trying to get a child of God when he knows he cannot get his soul. He wants me to explain about that. Well, how do you know. Mr.

Howard, that the devil knows that? Where does it say in the Bible that the devil knows he cannot get a child of God? Is that just your supposition or what about it? Give me chapter and verse where the devil knows he cannot get the soul of the child of God. Well, maybe he knows he cannot get his soul. My idea about that is that he tries to hurt his body. He can hurt his body but he cannot touch his soul, for I read in I John 5:18, ". . . he that is begotten of God keepeth himself, and that wicked one toucheth him not." His soul is born again and the devil cannot touch it. I defy you to give me one chapter and verse which says the devil can get a man's soul. I read where Jesus turned Simon Peter over to the devil for him to kick him around and sift him a little. The devil can hurt a man's body, a child of God's, but he cannot touch his soul, thank God!

He said, "Your doctrine makes man a machine". I would answer, Are your children machines? And then he spends some time on Ezekiel 18th chapter. The only argument he made on this was to disagree that it was physical death. He said, "Mr. Pope says that is physical death", and he complains because I said it. But where did he give you chapter and verse where the Bible said he would go to hell? Remember the proposition, folks. I am not saying that a child of God cannot die. God, I think, takes the lives of his children, but where do their souls go to hell? Chapter and verse, now. He denied it, but did he prove it? Ladies and gentlemen, it is one thing to deny a proposition and it is another to prove that it is not so. We want the proof. That is what this debate is for.

I am very much disappointed in Mr. Howard when he goes to slurring Baptists, and I remind you that it is another sign of defeat when a man can not answer the clear-cut arguments that children ought to understand. He gets up and goes to slurring Baptists. May I remind you that the church is not in this proposition. We are debating on Bible propositions, Mr. Howard. It will do you no good to quote Baptists or the Abilene paper. The proposition reads that "the Scriptures teach----". I don't care what the Abilene Daily Record or Daily News teaches or the Shreveport Times or the Sears Roebuck catalog. What does the Bible say about it? Now, ladies and gentlemen, you remember those things. We are not discussing the church

question. We are talking about the soul, Why should the soul be whipped for things the body does? We'll get to that in just a minute.

Mr. Howard refers to Matthew 15: 18. He gives a lot of scriptures about the man being defiled and he compares the scripture he gave on Galatians 5th. chapter, about murder, drunkenness, adultery, fornication, you remember his argument. No need for me to go over all of it. Those are the sins that people do because their hearts are not right with God. Now, I would not have to deal with that at all because he did not answer my question in replying to his argument on Galatians 5th. chapter. I asked him to show me how many of these sins must a man, a child of God, commit to be lost. How many did he give? Not one. He did not even answer it. He did not say anything about it. So why should I fool with his quibbles on it when he did not answer my question? How many must a child of God commit to be lost? Did you notice that he did not answer one question that I gave him written out awhile ago? What did he do with them? Nothing.

And then he refers to Sam Morris. Poor old Sam, he's not here to defend himself. That is not debating, ladies and gentlemen. He referred to a man, something he said. Mr. Howard; I want to remind you that you are debating with Julian Pope. My name is on that proposition—not Sam Morris's. But I will say this for Sam. Sam is only affirming that your works do not obtain salvation, neither do they keep your salvation. I say that in his defense since he is not here to defend himself. And then he refers to a Baptist preacher who preached the funeral of a man who died drunk and he said that he went to heaven. Mr. Howard, I remind you that you have not met the proposition. Give me chapter and verse where that man was saved. How do you know that the man was saved? The Baptist preacher said he was. We are not talking about the Baptist preacher. We are talking about the Bible. I want you to show me in the Bible that if a man dies drunk he will go to hell. How do you know that he was saved, and in the second place, if he did die drunk, how do you know that he went to hell? Remember the proposition, ladies and gentlemen. Can a man be finally lost in hell? That is a sure sign of defeat on a proposition when you have

to bring up what some Baptist preacher did. He is debating Julian Pope—looks to me like he has his hands full attending to me just now. He has not halfway answered anything I have given him.

On Hebrews 12:5, about the Lord chastening his children, he wants to know does He whip the outside? Does God whip the outside? Well, I'd like to answer, "Does He whip the inside?" I am asking you that question. Does He whip the inside or the outside? You tell me. My answer is that He whips the man. You can call it inside, outside, topside, bottomside, whatever you want to. God whips the man. Now let me ask you, Mr. Howard, when you whip your children, which do you whip, outside or inside? (Moderator: Just a minute. Hold the time, Mr. Garner. There's entirely too much laughing going on in the audience. These are serious matters in which the souls of men are involved. May I plead with you to listen with more reverence than you are. This could become serious with your attitude like this and if you are going to manifest that attitude, others have the same right and what would we have in the audience if everybody did that? And before it comes to that, may I exhort you kindly. Refrain from it as much as you possible can. Now, Mr. Garner, start his time back.) Thank you, Gussie. I appreciate that very much. I repeat the question. Mr. Howard, or any of you when you whip your children, which do you whip, the outside or the inside? You whip the boy or the girl.

Gal. 5:4, Ye are severed from Christ, ye who would be justified by the law; ye are fallen away from grace." Thank you for bringing up that translation. It is alright, but who is it that are severed from Christ? Mr. Howard did not answer that question. To whom was he speaking? He did not answer it rightly. He did not interpret it rightly and I say to you that Sunday School boys and girls, who can give simple rules of Bible interpretation, can beat that. Mr. Howard, it reads this way: "Such of you as are justified by the law". My question is, are people saved by keeping the law? You would not affirm that, would you? Well, that is the class of people that Paul is addressing, mixed people among the Galatians. He is not talking to those who are saved, the children of God, but those who are trying to be justified by keeping the law! But Mr. Howard says

he is talking to God's children. Is he affirming that people can be saved by keeping the law of Moses? I do not believe he would affirm that. You see how the simple rules of Bible interpretation explain it. And thank you for referring to the American Standard Version. He says, "Ye are fallen from grace". It reads, "Ye are fallen away from grace". Not out of grace, Mr. Howard, but away from grace. There are two ways that people try to be saved—one is by their own works, by keeping the law and the other is by the grace of God, which is the only way, and the further you go in the direction of works, by keeping the law, you are getting that much away from the real way of salvation, by the grace of God. Now that attends to his questions.

May I go back over some of the arguments I have made, enlarge upon them and remind him that he did not answer them. Will you accept this definition, saved means to be safe? What has he done with it? What did he say about it? He did not agree or disagree and the rules of debating are that you must answer your opponent's questions, Friends, I have tried to answer to the best of my ability his questions that I could write down and if I failed to answer any, it was unintentional. He has not touched this one, has not even said yes or no, has not even put anything on the board. Let me affirm to you that to be saved is to be safe. Proverbs 29:25 says, ". . . . whoso putteth his trust in the Lord shall be safe". Saved from what? Saved from sin. Romans 6:14, "Sin shall not have dominion over you". Mr. Howard says by his doctrine that sin shall have dominion over you. Saved from the threat of hell. John 5:24 says "He that believeth shall not come into damnation". Mr. Howard says by his teaching he may come into condemnation. Saved from the power of the devil: I John 5:18, ". . . . he that is begotten of God keepeth himself, and that wicked one toucheth him not". That does not mean he cannot touch his flesh because the flesh is not born of God. The Spirit of man that is born of God, that incorruptable man, the devil cannot touch him. Where is the chapter and verse that says the devil can touch that man's soul?

How do you explain how a person who is safe is in danger? What did he answer? Nothing at all. Is it dangerous to be safe?

Mr. Howard, by your doctrine English words have no meaning. In any language, I'll challenge you on a definition of the word "saved"—Hebrew, Greek, Latin. The Latin word "Salvo", from which we get our word "saved"—it means to be out of danger. It means to be safe. That is the literal meaning of the Latin word, "safe". Winston's dictionary says it means to be out of danger. Oh, let me tell you, friends, it is not dangerous to be safe, to be rescued from the power of the devil. Mr. Howard, by his teaching, would deny, would rob Jesus of his very name. "Thou shall call his name JESUS: for he shall save his people from their sins". (Matt. 1:21). Oh, what a Saviour!

How much must a child of God sin to be lost again? He has not told us. If a child of God becomes lost, what must he do to be saved again? What did he answer? What did he answer? Must he follow the same route, believe, confess, repent, hear and take all the steps, then must he be baptized? He has not said anything about that. Why do you not baptize the backslider when he is saved again? I'd like to know that and I'm not quibbling about it. Mr. Howard, I wish you had told these people why you do not re-baptize a man who has been saved, according to your doctrine, and then falls away and comes back to the mourner's bench. Who believes in a mourner's bench around here anyhow? Why don't you baptize him again? Is he an alien sinner? When the believer falls away, when he is lost again, is he a sinner, is he an alien sinner? If he is, why don't you baptize him like you did the man in the first proposition we discussed? I'd like to know that. I have been wanting to know that ever since I heard of these differences. Mr. Howard has not answered them. Now if that's the case, if you do not baptize the man who comes back, don't you teach two plans of salvation? Isn't there one plan for the alien sinner when he is first saved and another plan for the fellow that lost it and then wants to get it again? And may I remind you that Heb. 6 teaches that "if" (not admitting that it may happen, but if it should be—just for the sake of argument) "If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh. . . ." Let me tell you that if there is such a thing as losing your salvation,

brother, you might as well never try to get it again, for Jesus would have to come and die for you again! The Bible says it is impossible to renew them again to repentance. Did Mr. Howard answer my argument on that? You remember when I asked him to explain that scripture. I believe your own brethren are going to be disappointed with you, Mr. Howard. I am.

The doctrine of apostasy denies that a man can be saved in this life. It teaches that God does not have as much control over His children as we do. Do you love your children? Do you lose them? Do any of you parents lose your children? Are you willing to keep them? You would if you are able. I say that God is able to keep His. Oh, yes, "a mother may forget her sucking child, but I will never forget thee", God said to Israel. (Isaiah 49:15). And I believe that He loves Julian Pope just as much as he did any Jew that belonged to him back there. I feel sure there is no mother in this congregation that would leave her child on another's doorstep, but some do, we read about it in the papers once in awhile. A mother may do that, but I tell you that my God, my heavenly Father will not leave one of his children on the doorsteps of the world! It reflects on the Saviour's blood. It admits that sin can have dominion over God's children. And listen, it leaves no assurance for a man even in heaven. If his body is incorruptable, then his soul is incorruptable by the same word. You remember the argument I made. He did not answer it.

Number 6: Here is another reason that the doctrine of apostasy no, I cannot present any new arguments. Excuse me. I don't need any more anyhow! But the doctrine of apostasy, my friends, is a dangerous doctrine. My friend has told you that my doctrine is dangerous, that it gives people a license to sin. I deny that. I deny that there is any child of God who believes in the security of the believer who will go out and deliberately sin. Now I want to make this explanation, that God deals with us as his children. Mr. Howard had much to say about that, about God whipping his children, whipping the inside man or the outside man. Let us quote all of that 12th chapter of Hebrews that he did. ". . . my son, despise not thou the chastening of the Lord, nor faint when thou art re-

buked of him". The word chasten there means to child-train. It comes from the Greek word "Paideuo", which means to train a child and that word comes from one which means to strike. In other words, it means to whip, to chasten, to scourge and train up a child. And that is the way God deals with His children. Do you deal with yours that way? When your children depart from you and deliberately disobey you, what happens to them? Do you let them be lost? Do you let them go away? No, you don't. To be sure, you don't. If you knew where they were you would go and find those children. Brother, don't you think that God will find His children? Don't you think that our great Shepherd can find his wandering sheep? Oh, I thank God that he loves me. I thank God that He won't let me be laid on the doorsteps of the world!

Well, he brought up some arguments about forsaking. He did not have anything to say to my answer. But I reminded you in my first speech that God may forsake his children in one way but he will not forsake them as far as their souls are concerned, when they are disobedient. You read the history of the children of Israel and he had something to say about that. He brought up I Cor. 10:12, "Take heed lest you fall". The children of Israel fell in the wilderness; to be sure, they did. But tell me where they fell. Did they fall into hell, Mr. Howard? Where is the chapter and verse? Yes, God took their lives, but since when is physical death the equivalent of the loss of your soul! And you remember the questions I asked him on the 3rd chapter of Hebrews which he referred to: "Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God..." (Heb. 3:12-19). Do you remember the questions I asked him about Moses? Was Moses saved? He did not answer yes or no, but you know the answer. Did Moses go to heaven? Every last one of you know it. And I gave him Numbers 20:12 to which he did not refer, where God told Moses after he struck the rock instead of speaking to it: "...because ye believed me not to sanctify me in the eyes of the children of Israel..." Listen, Moses was guilty of unbelief. Now what about that faith, Mr. Howard? You remember I told you the other night that there is more than one way of looking at faith. There is

such a thing as historical faith, there is such a thing as saving faith, and there is such a thing as the working faith of a Christian, if you want to put it that way. Did Moses lose his saving faith, Mr. Howard? He never attempted to answer that. But Moses was guilty of unbelief. There is such a thing as a child of God being guilty of unbelief—not unbelief as to his soul's salvation, for we see Moses talking to Jesus and Elijah on the Mount of Transfiguration. You know that Moses is in heaven today. But Moses was guilty of unbelief. What happened to him? God said, "Because ye believed me not, ye shall not enter into this land which I swear to your fathers". God took him upon the top of Mount Nebo and showed it to him but He said, "Moses you cannot go in." Moses, it is said, was 120 years old, his natural strength was not abated, nor his eyesight dimmed. In the prime of life God killed his servant, Moses and Aaron, too. Why? Because he was guilty of unbelief. Not saving faith—he did not lose that. Do any of you ever lose your faith sometimes? There is such a thing as having more or less faith on the part of a Christian. Did not Jesus rebuke His disciples for not having the faith they should to work miracles and to do other kinds of work? To be sure, He did. That is not saving faith. Mr. Howard, if you insinuate that the children of Israel who fell in the wilderness lost their soul salvation, do you know what you are concluding? That none of the children of Israel were saved except Joshua and Caleb!

Moses did not go into the promised land. Now what about that? It does not mean that he failed to go to heaven but he failed to go to the promised land. So what happens when a child of God sins? He asked me some questions: Does a man lose the body's reward? What are the works for which he may be judged? Both kinds of works, according to the 3rd chapter of I Corinthians, verses 12-15. I have answered his questions. Both kind, and for the good works he does he shall receive a reward. He will get some extra blessings, some crowns, if you please, but for the evil works that he does he will lose some reward. But I challenge you to show me one place in the word of God where a man may lose his soul salvation and finally be lost in hell. May God bless you, ladies and gentlemen.

POPE'S FIRST AFFIRMATIVE

PROPOSITION: *The Scriptures teach that it is impossible for a child of God to so sin as to be finally lost.*

Brethren Moderators, Honorable Opponent,
Ladies and Gentlemen:

I am thrilled at the privilege of being here tonight to affirm the truth of the Word of God. I want to express my appreciation to each one who is here, to the gentlemanly conduct on the part of my opponent and everyone else. We are having a great time. And please pray while the arguments are being made, use your pencils and paper and search the Scriptures with us. "The Scriptures teach that it is impossible for a child of God to so sin as to be finally lost". Defining the proposition, by the Scriptures, I mean the 66 books of the Bible written by the inspired writers and correctly translated. By teach, I mean that they set forth or declare in such plain language to leave the conclusion unmistakable. That it is impossible, the word is self explanatory. I mean by a child of God, one who is born again of the Holy Spirit, a son or an heir of God, one who is saved. To so sin as to be finally lost, I want to enlarge upon that somewhat. To so sin as to be finally lost in hell, to so sin or go back so far that his soul is in danger of eternal damnation. I am not affirming that a child of God cannot stray, but the question is, how far can he stray? Yes, a child of God may stray, but the Bible teaches that the Great Shepherd goes out after his wandering sheep, as in John 10:27, "My sheep hear my voice, I know them, they follow me: I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand." I do not mean to say a child of God cannot fall, but the question is, how far can he fall? Can he fall out of grace to the extent that he will go to hell when he dies? Psalm 37:23 teaches that the steps of a good man, a Godly man are ordered by the Lord. "Though he fall, he shall not be utterly cast down; for the Lord upholdeth him with his hand." Yes, he can fall, but it will be on God's territory and not so far as to be lost again.

My opponent referred last night to the Israelites' falling, in the 10th chapter of 1st Corinthians and Hebrews the 3rd chapter, but I challenge him to show in what way they fell. They suffered nothing more than physical death. He did not give any proof that they fell and went to hell, but they fell on God's territory. Even one of God's greatest heroes fell, Moses, who died a premature death, but did he go to hell? Why, when he died the devil could not even get his body, Mr. Howard, much less his soul! The book of Jude, verse 9, teaches that he could not even get his body. Michael, the arch-angel, rebuked him and we see him on the Mount of Transfiguration talking with Jesus. Did Moses go to heaven? To be sure, but Moses and Aaron and all the other Israelites who were 20 years old and upward when they left Egypt died in the Wilderness. God killed every one of them because of their disobedience. Would my opponent stand up here and affirm that everyone of them went to hell except Joshua and Caleb? Certainly he will not try to do that. I am not affirming that a child of God cannot be punished, but what is that punishment? Is it hell-fire? Now, Mr. Howard we want you in breaking down these affirmatives, to give a scripture that says that a child of God can be punished with everlasting hell.

Mr. Howard made an argument last night from the 11th chapter of 1st Corinthians. I'd like to give a little attention to that. Verse 29 says "he that eateth and drinketh unworthily eateth and drinketh damnation to himself, not discerning the Lord's body." What is that damnation? The word in the Greek language is "Krima." Is it eternal damnation? Verse 30 says, "For this cause many of you are weak and sickly and many of you sleep." God struck them with sickness. He killed some of his disobedient children for abusing the Lord's Supper, but did they go to hell? Now listen, Mr. Howard, we want you to answer these arguments when you get up here. Verse 31, I'm reading from 1st Corinthians 11, "If we would judge ourselves, we should not be judged." The Greek word translated "judged" here is from the same root word as the one for "damnation" in verse 29, and the one for "judged" in the first part of verse 32, "when we are

judged." What will happen? Finally lost in hell, Mr. Howard? Now you remember that. That is one of your arguments, used last night. Will they be finally lost in hell? Mr. Howard says they will. He says this punishment, this damnation in 1st Corinthians 11:29 means damnation in hell. What about it? What does the Bible say? How about you, Paul? You take the witness stand now. Mr. Howard has spoken and says it is eternal damnation. What do you say, Paul? "When we are judged, we are chastened of the Lord." Go on, Paul, tell us what it means. Why are they chastened? What does the word "chasten" mean? It means to be a child trained, trained as a child. What do you do with your children when they are disobedient? You chasten them. Now, Paul, why is that chastening necessary? "That we should not be condemned with the world." (Verse 32). And the Greek word there, translated condemned, is "Krinko," but it has a little prefix on it, "Katakrinko," making it stronger. It means a stronger judgment. Judged down. There is your judgment in hell! Why is a child of God punished? He is punished in this life that he might not be punished in hell; made to suffer some that he might not suffer forever. Mr. Howard, we would like for you to try to refute that. Look into these verses from the word of God. That is the way God deals with his children.

Now, may I call to your attention, ladies and gentlemen, that last night in the discussion when my opponent was in the affirmative, I handed him five questions to answer. In his two 30-minute speeches he did not answer them, did he? Do you remember his answering them? What did he say about them? Nothing. Not one single thing. He did not ever answer, "yes" or "no." Well, may I remind you also that we are discussing the same subject. Last night he was in the affirmative, tonight I am in the affirmative. And so, since he didn't answer them last night, I am reminding him that he is obligated to get up here before you and answer those questions. They are not catch-questions. I am not trying to trap him. Mr. Howard, in order to get the issue clearly before the people, I am asking you these questions again. First, will you accept this definition, saved means to be safe? Saved means to be safe. Now if it does not mean to be safe, you tell them, "No."

If it does mean to be safe, tell them, "Yes." And if you think I am wrong in my definition, show them where I am wrong. Don't merely tell them that I am wrong, you prove to them that I am wrong. I affirm that the word from the Hebrew, Greek, Latin, or English language means to be safe. Proverbs 29:25 says, "Whoso putteth his trust in the Lord shall be safe." I want you, Mr. Howard, to tell us whether that is so or not, whether saved means to be safe.

Question No. Two was, how do you explain how a person who is safe in in danger? If saved means safe, how can a safe person be in danger? It means to be rescued, to escape from danger, to be delivered out of jeopardy. And my friend, by his teaching, says that a child of God is in danger, in danger of hell-fire. It will do no good to quote a scripture that says a child of God is in danger of punishment. Your children are in danger of punishment if they disobey your commandments, are they not? But what are God's children in danger of? Where does the Bible say they are in danger of hell-fire? That is the proposition.

Question No. Three, that my friend did not answer and which I want him to answer tonight: How much must a child of God sin to be lost again? How much must he sin? How many sins must he commit? Must he rob a bank and get a thousand dollars, must he rob it and get a million dollars? Must he rob two banks? three? four? Must he commit adultery once? A dozen times? You tell us. Give us a line somewhere, Mr. Howard, that will tell a person how far he can go and how far he cannot go. I am affirming that he can never go so far as to be finally lost in hell. You say he can. Now, you tell us where is the dividing line?

Now, may I call your attention to an argument that he made which I want to connect with this. He made an argument from Galatians 5:21 and throughout the chapter, concerning the works of the flesh, adultery, fornication, lasciviousness, drunkenness, etc., and he said, "They that do such things or practice such things," as his translation read, "shall not inherit the Kingdom of God," and he named them. Here they are, still on the board, (pointing to blackboard) fornication, uncleanness, lasciviousness, inordi-

nate affection, etc. He said, "How can a child of God do those things and still go to heaven?" You remember that I returned the compliment and asked him to name which one of these sins one must commit in order to go to hell. One of them, two of them, or must he commit all of them? Would he go to hell for doing one act of enmity toward someone? Now I want to explain the meaning of this scripture. It is simple. Compare that with 1st Corinthians 6, verses 9-11, and it is a similar statement to the one in Galatians, the 5th chapter. It says that they that commit fornication, adultery, murder, drunkenness, etc., shall not inherit the Kingdom of God. There it is but notice the next verse. Now listen carefully. Paul said, "And such were some of you, but now," there is the turning point, Mr. Howard, "but *now* ye are washed, ye are justified, ye are sanctified in the name of the Lord Jesus and by the Spirit of our Lord." There is the answer to your argument.

And you love Mr. Charles B. Williams so much, in his translation he puts it a little clearer. He said, "They that practice such things," (Gal. 5:21), and in I Cor. 6:11, "these are just the characters some of you used to be. But now you have washed yourselves." In other words, you are not that kind of characters now. That is all in the past tense. I want to tell you, my friends, that the Spirit of God cleanses a man's soul so that he is not a drunkard anymore! Now, Mr. Howard, I want to call this to your attention and you never did answer that one last night. I admitted to you in answering your questions that a child of God could get drunk, but you have led these people to believe, maybe not intentionally, but you have led them to believe that I teach that a child of God can be a drunkard or an adulterer or a murderer. I am not affirming any such thing. Did you know it is one thing to get drunk and another to be a drunkard? I want you to prove by the Bible that a child of God will habitually practice drunkenness or adultery. They may slip into the flesh and commit some of these sins that belong to the flesh, the world, but God will whip them, will chasten His children and whip the devil out of them, if you please. He won't let the devil get one of his children, but he will whip the devil out of him! That

may be plain language but I say it plainly so you will understand what I mean. A child of God is not a habitual drunkard.

Question No. 4 was, if a child of God becomes lost, what must he do to be saved again? Tell us.

No. 5, why do you not baptize a backslider when he is saved again? What is your idea of the plan of salvation for the one who has fallen away and comes back? Is it the same plan of salvation for the alien sinner to start with as it is the second time? Now we want you to clarify that, Mr. Howard. I have you on the witness stand tonight and I want you to prove that fact. Why not have the same plan of salvation for the man who comes back the second time as the man who is saved the first time? Do those sins that the child of God commits alienate him from God? Is he an alien sinner? If he is lost again, why is he not an alien sinner? If he is not an alien sinner, what kind is he? And if he is, why don't you baptize him like you do in the first plan of salvation? Now we want to know that. I want you to listen closely and see if my friend answers those questions. I believe he will, but notice how he answers them.

Now, I want to present some affirmative arguments to show that a child of God cannot so sin as to be finally lost in hell. My argument No. 1 is John 5:24: "He that heareth my word and believeth on him that sent me hath everlasting life, and shall not come into condemnation." Shall not come into condemnation, Mr. Howard. Now we want you to show where a child of God will come into condemnation. And when you do, you will be contradicting the words of our Lord Jesus Christ. Mr. Howard says he may come into condemnation, punishment in hell, but Jesus says he will not. Who are you going to believe, Mr. Howard or Jesus? I like my friend, V. E. Howard, but I will take the words of the Son of God. I will not take any man's word. I want a "thus saith the Lord."

Argument No. 2, is John 10:27-28. You never have answered this one. "My sheep hear my voice, and I know them, and they follow me: And I give unto them eternal life; and they shall never perish, neither shall any man,"—the American Standard Version says "no one shall snatch them out of

my hand." Jesus said His sheep follow him. Mr. Howard suggests that they may not follow him, they might go chasing off and follow the devil. Are you going to believe Mr. Howard or Jesus? Jesus said His sheep follow him. The goats do not follow Him, but the sheep do. Oh, the shepherd relation of Jesus and His children teaches the security of the believer! "I give unto them eternal life." Mr. Howard denies that that life is eternal. It may stop tomorrow or a week from now, or ten years from now or maybe a thousand years from now, but Jesus said that the life he gives them is eternal life. How long is eternal, Mr. Howard? Would you mind telling us? Furthermore, Jesus said, "They shall never perish," and He went on to say, "No one shall pluck them or snatch them out of my hand." Mr. Howard is afraid that some "boogerman" is going to snatch some of God's people out of His hand. I don't believe there is a man or woman, angel in hell or out of hell, devil, demon, all the little devils and the big whopper devil thrown in, none of them can pluck them out of the hands of my Savior! Now you listen and see if there is any proof against that.

Argument No. 3: In John 6:58, concerning Christ as the bread of life, He spoke to them saying, "He that eateth of this bread shall live forever." Mr. Howard suggests, by his teaching the possibility he may not live forever. Who are you going to believe?

Argument No. 4: John 11:26, "Whosoever liveth and believeth in me shall never die. Believeth thou this? Do you believe it, Mr. Howard? I do. Mr. Howard brought up some arguments about people dying last night and I agreed with him. God's children may die and He sometimes takes their lives. I'll prove that, but is that punishment in hell? No. That's the proposition, ladies and gentlemen. Can he go so far away that he will be punished in hell?

Argument No. 5: Romans 8:28, "For we know," no guesswork about it, "For we know that all things work together swer this question? How could it work for a person's good to fall from grace? Don't you have confidence in the Savior that he will make all things work out for your good, just like He said?

Argument No. 6: Psalms 37:23, "The steps of a good man are ordered by the Lord: and he delighteth in his way. Though he fall,..." I admitted to my friend that a child of God can fall, but how far? Give us a scripture that says he can fall so far as to be lost in hell. What will happen? ... "he shall not be utterly cast down: for the Lord upholdeth him with his hand." My little girl and I were walking to the store one day and we passed over a ditch. I said, "Judy, you'd better let me hold your hand." She said, "No, Daddy, I think I can walk by myself." She went down into the ditch and stumbled and sprawled right in the middle of it. A few days later we were crossing the same ditch. I said, "Judy, are you crossing by yourself?" She said, "No, Daddy, you'd better hold my hand." So I held her hand. We crossed the ditch. She did not fall. How could she have fallen with me holding her hand? The only way would have been for me to have fallen or to have deliberately turned loose. Do you think I would do it? Would you turn your children loose, Mr. Howard? No, you would not. Will God turn his children loose? No. And the doctrine of apostasy affirms that God does not love his children enough or is not powerful enough to hold them, but the Bible says, "He upholdeth them with his hand." Thank God for it! By the way, what is faith anyhow? You talk about believing in Christ. Who are you trusting to get to heaven? Yourself, to do your own holding? Or, are you trusting in Jesus? I am looking to Him to get me there.

Argument No. 7. I am numbering these carefully. I wish you would put down the numbers of the questions and see how he answers them. Psalm 37:28, "For the Lord loveth judgment, and forsaketh not his saints; they are preserved forever." I want you to answer it, Mr. Howard. In Psalm 89:29-33, concerning God's covenant with His son, He said, "If his children forsake my law, and walk not in my judgments; if they break my statutes, and keep not my commandments;"—what will happen? Mr. Howard says they will be lost in hell. What does the Bible say? It says "Then I will visit their transgression with the rod, and their iniquity with stripes. Nevertheless my loving kindness will I not utterly take from him,"—from who? From his Son, Jesus Christ. If

God should let one of His children go to hell, He would be breaking His covenant, His promise to His Son. He would be taking his loving kindness from His Son to let His children fall. If I tell you I will be kind to you, Mr. Howard, and then I kill one of your children, would I be breaking my covenant with you? You know I would.

Argument No. 9: Psalm 27:10, "When my father and my mother forsake me, then the Lord will take me up." How many of you mothers would forsake your children? There is not one of you in this congregation who would. Sometimes you hear about it, but God loves his children more than we love our children. "When my father and my mother forsake me, then the Lord will take me up."

Argument No. 10: 1st John 5:11-12, "This is the record, that God hath given to us eternal life, and this life is in his Son." Where is it? In His Son. "He that hath the Son hath life." What kind of life, Mr. Howard? You suggest by your arguments, that it is not eternal. "He that hath the son hath life; and he that hath not the Son of God hath not life." Would you say that life is physical life? Why, you know the children of God are living, so that must mean eternal life.

Argument No. 11: Romans 4:7-8, "Blessed is the man whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom God will not impute sin." This means that He will not charge it to his account.

My 12th argument is on 1st Peter 1:3-5, "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a living hope by the resurrection of Jesus Christ from the dead. To an inheritance incorruptable, and undefiled, and that fadeth not away, reserved in heaven for you." How much time do I have? (Moderator, "Two minutes.") Mr. Howard, I present to you that the inheritance of the man who is begotten, is reserved in heaven. I have a reserved seat here tonight. What if my moderator should take it away and give it to somebody else and I come in and say "Where's my seat?" He would not be keeping his word, would he? Will God keep what he has reserved for you? Don't you think God will keep His promise more than a theatre manager who reserves a

seat for you, more than a ball park manager who reserves something for you? Don't you expect Him to keep it?

My 13th and final argument is from 1st Corinthians 3:11-15: "For other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, . . ." What will happen, Paul? Mr. Howard says he'll go to hell. What will happen, Paul? "If any man's work be burned, he shall suffer loss: but he himself shall be saved: yet so as by fire." Oh, you talk about security, ladies and gentlemen, there it is!

May I call to your attention that I asked him those questions. We want him to answer them in this speech and I want you to know that I have sustained these facts that a child of God cannot stray so far away as to be lost. Now, when he brings up scriptures about falling and dying, watch how he proves what kind it is. Challenge him to prove that it is eternal damnation, that it is falling into hell. I have affirmed that the child of God is safe; now I challenge him to prove that he is not safe.

HOWARD'S FIRST NEGATIVE

Gentlemen Moderators, Honorable Opponent, Ladies and Gentlemen:

It is a great pleasure for me to have this privilege and opportunity of once again addressing you upon these great and important Bible questions. They pertain to the saving of our souls and it is indeed wonderful that we can meet in public assemble like this in a very friendly and congenial manner and engage in a profitable discussion of these great truths. I am glad to give my attention to the speech of my friend, Mr. Pope, and give some attention to some things that have been said, heretofore, regarding this very same subject. We're still discussing the same subject as of last evening.

First of all, I should like to answer the questions that were given to me last evening. Mr. Pope, I don't think that you think that I was really afraid to answer those questions. As a matter of fact, I think that you rather anticipated that I would answer them tonight. Here they are.

The first question was, will you accept this definition, saved means safe? The definition means safe, yes, one meaning of it. A man is safe and he may be saved. He may be saved from the past, safe, but yet he could be lost! He is saved, of course, as long as he continues to abide in the love of God and keep his commandments. "For this is the love of God, that we keep his commandments". "He that saith, I know him, and keepeth not his commandments is a liar and the truth is not in him". I Jno. 5:3 and I Jno. 2:4. In other words, Mr. Pope, a person might fall out of a boat, into a river, he might be rescued. Now he's saved, he is safe. But he might fall overboard again and he might drown! Because he is safe doesn't mean it's *impossible* for him to fall overboard again and be drowned.

How do you explain how a person who is safe is in danger? Well, a person, as I have suggested, might be very safe in a boat, he might fall overboard, he might be rescued and he might be safe, and he might fall overboard again and he

still might be rescued; he might fall overboard again and be drowned, even after he had been saved and was safe, Mr. Pope.

Question number three. How much must a child of God sin to be lost again? Mr. Pope, any sin that is unforgiven will be sufficient. Sins unforgiven will be sufficient to keep a man out of heaven and send him to hell. Unforgiven sins, Mr. Pope.

The fourth question, if a child of God becomes lost, what must he do again to be saved? Read the answer in the 8th chapter of Acts, verses 13 and 22 and 23, James the 5th chapter, verses 16, 19, and 20. We find that God gives the law of pardon to an erring child of God. He must repent of his sins, and if of such public nature they should be confessed publicly, and he should pray to God for forgiveness.

Number five, why do you not baptize a back-slider when he is saved again? Baptism, as I submitted to you in our first proposition, is in order to, or, for the remission of sins of the alien sinner. Baptism is for the remission of sins of one who has never become a child of God. But one who has become a child of God has already been born again, John 3:5, born of water and of the Spirit. He is not going to be born again the second time into his father's family. I think you understand, Mr. Pope. Incidentally, I might just ask this question in passing, if you turn a man out of the Baptist church, which I understand you do occasionally, why don't you baptize him again when you take him back in.

Now then, of course, he made considerable remarks about me not answering the questions. I assure you, Ladies and Gentlemen, that I understood what I was doing and I think Mr. Pope understood. He made some complaint last night about my questions. Well, as a matter of fact, I gave to him a list of 15, but even so, I only read nine of those. I don't know whether Mr. Pope was so confused that he didn't know which ones I read or didn't read. I'm not worried too much about it, Mr. Pope, if it didn't hurt you too badly!

Now then, I do want to notice the answers that he gave to my questions and then I shall take up his arguments. First of all, in answer to the question, I asked him last evening, can

a child of God call his brother a fool? "Yes," he said. "Yes," was his answer. In the gospel of Matthew, the 5th chapter, the 22nd verse, Jesus said that such a man should be in danger of hell-fire, Mr. Pope. In danger of hell-fire!

Question No. 2, can a child of God get drunk? He said, "Yes." I pressed the issue, thus the reason for referring to the article on the first page of a newspaper. I did so to bring him out on the issue and force Mr. Pope to take a position upon this question. You people, who were in this audience last night, heard Mr. Pope say, "*Yes, a child of God can die while drunk.*" And then he's got the audacity to get up here tonight and say, "The man that's drunk is not a drunkard." "Yes, yes, a child of God can get drunk," he said.

The next question I asked, "Can a child of God die while drunk?" He said, "Yes, a child of God can die while drunk." My friends, I want you to look at that. That is really Baptist doctrine just as it really is! Friends, a child of God drunk, die while he's drunk, and still go to heaven, according to my friend, Mr. Pope. What does the Bible say? 1st Corinthians, the 6th chapter, verses 9-10, the Apostle Paul declares that no drunkard shall enter into the kingdom of heaven! Mr. Pope, that would include a child of God, and he doesn't have to be a sot drunkard, all the time found in the gutter, in order for him to be a drunkard. When a man dies drunk, when are you going to sober him up? (Laughter from audience.)

Now, I want you, my friends, to give me your attention to these matters. Listen, look at it. "Know ye not that the unrighteous shall not inherit the Kingdom of God. Be not deceived." Friends, I beg you to listen to me. I'm trying to expose this false doctrine that is being presented to us because it is dangerous and it will endanger the very destiny of your soul. Notice, the apostle said, "Be not deceived: neither fornicators, nor idolators, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, *nor drunkards*, nor revilers, nor extortioners, shall inherit the Kingdom of God."

What does my friend, Mr. Pope, and the Baptist doctrine claim? Why, they say, "You're all wrong about it, Paul. They will be saved, all of them will be saved, drunkards, murderers,

adulterers and all the rest, if they are children of God,— even though he may die a drunkard," Mr. Pope, you said, "Yes a child of God can get drunk." You said, "Yes, he can die while drunk and still go to heaven." God says he'll go to hell, Mr. Pope. I advise you to take warning of that, Ladies and Gentlemen. Do not be misled or be deceived by such false doctrine as that.

Friends, believe it or not. Do you remember what Mr. Pope said further? Why he said, "Yes, a child of God can get drunk. Yes a child of God can get drunk, he can die while drunk." But then he said, "Mr. Howard, show me where a child of God, drunk, can go to hell." Imagine that. "Show me, Mr. Howard, where a child of God dying drunk can go to hell." Why, Mr. Pope, you said he could. You just said that a child of God could get drunk, you said he could die while drunk. Paul said drunkard's can't go to heaven! Now, are you going to claim that you'll have another chance to preach to him after he is dead? Do you plan to sober him up in the hadean world and restore him then? Is that the idea? That would be the only alternative, as far as I could understand. When is he dead? My friend, Mr. Pope said he is dead and he died drunk. If he dies in sin, he goes to hell as sure as you live, my friends.

Once again, I'm reading this statement which sets forth exactly, Baptist dictrine, as affirmed by my opponent. A statement that was made by a Baptist preacher, one that pictures exactly Mr. Pope's proposition. He said, and I quote: "We take the position that a Christian's sins do not damn his soul. The way a Christian lives, what he says, his character, his conduct, or his attitude toward other people have nothing to do with the salvation of his soul. All the prayers that a man may pray, all the Bibles he may read, all the churches he may belong to, all the services he may attend, all the sermons he may practice, all the debts he may pay, all the ordinances he may observe, all the laws he may keep, all the benevolent acts he may perform will not make his soul one bit safer, all the sins that he may commit from idolatry to murder will not make his soul any more dangerous. The way a man lives has nothing whatever to do with the salvation

of his soul." That was a statement of a Baptist preacher, Sam Morris.

What did my friend say about it? He didn't deny one word of it, Ladies and Gentlemen. Why? Because my friend, Mr. Pope, knows that is the very core and foundation of Baptist doctrine, although there are not many Baptist preachers, perhaps, who would have the nerve, or the audacity to make it so plain as that. There are many good people in the Baptist church who do not believe such a fallacious doctrine as that and perhaps they would give up such a thing if they knew their church did teach such a doctrine. Not many Baptist preachers would do that, I assure you. I admire even the spunk, if you please, of Mr. Sam Morris for doing it.

But again, let me remind you of this. I put here on the board, and he made some reference to it tonight just briefly, the catalog of sins the apostle gave in the Galatian letter. "Now these are the works of the flesh, fornication, lasciviousness, idolatry, sorcery, enmity, strife, jealousy, factions, wrath, envyings, drunkenness, revellings, and such like, I warn you as I warned you before that they who practice such things, or do such things, shall not inherit the Kingdom of God." He comes along and says, "Mr. Howard, which one of them would you pick out and say that will send him to hell?" Mr. Pope, for your information, any one of them that a child of God commits, lives in and dies in, with that sin unforgiven, will send him to hell. I challenged you last night to come over here and put on this side of the board just one of those sins and say he can do that and still go to heaven. You finally did when you answered the question that a child of God could die drunk, whether you knew it or not.

What has he done? Here's what he has done. (Pointing to blackboard). Over here on this side before a man becomes a child of God, he's alien sinner. If he's a drunkard, he'll go to hell. Let him become a child of God, he can still be a murderer, he can be a drunkard, he can be a fornicator, and die a drunkard and still go to heaven. God will let the alien sinner go to hell because he committed those sins, but he's going to take the child of God to heaven, even though he did

the same thing and lived and dies in the same sins as that of the other man. Believe it, who can?

Incidentally, I'd like to remind you again, Matthew, the 15th. chapter, verses 18-19, the Lord emphatically declares that these very sins, the lust of the flesh, are those which proceed from the heart, from the heart, *from the heart*, and they are those that defile the body, Mr. Pope.

The next question I presented was, can a man be saved away from the grace of God? He said, "No." Listen! Why, my friends, a man couldn't fall away from a boat unless he were on the boat or in the boat. A baby couldn't fall out of its mother's arms unless the baby were in the mother's arms. Certainly that's true. A man couldn't fall away from Christ unless he were in Christ. In the Galatian letter, the apostle Paul declared that "ye are fallen away from grace." How could they be fallen away from grace unless they were in grace? He said, "ye are severed from Christ." Mr. Pope, how could you sever anything if it were not attached? Look at my hand. You say that hand is severed from my body. It's cut off, it is *cut off*! It couldn't be cut off, it could not be severed if it were not attached. It's a matter of impossibility for a man to be severed from Christ, if he were not in Christ.

Yes, God will uphold his children with his hand. But it's not a question of God being strong enough to do it. The question is, will man let God hold his hand and lead him? You said your daughter wanted you to hold her hand to keep her from falling. Suppose she had pulled away and ran back into the ditch? I almost ran over a child one day, in my car, because the child pulled away from her mother's hand and ran out in front of the car.

My friends, last night, my opponent, even though he was in the negative, jumped over into the affirmative rather than answer my arguments which I presented. But, I'm going to answer everything he has offered in his speech, both tonight and last night, you may be sure of that!

Listen: He said, "How can a man be saved when it's impossible for him to be saved again?" According to Hebrews, the 6th chapter, which I gave as an affirmation of my proposition, it is possible for a child of God to so sin as to fin-

ally be lost. Mr. Pope, why do you insist upon twisting, or wresting the scriptures? Hebrews 6 does not say it's impossible for a child of God, who has fallen away, to be saved. The Bible says it's impossible to renew them again to repentance. The question is, Mr. Pope, will a child of God *who will not repent*, be lost or go to heaven? Jesus said in Luke 13:3 and 5, "Except ye repent, ye shall all likewise perish." My proposition was, it is possible that a child of God can so sin as to finally be lost. Your proposition tonight is, it is impossible. God's word emphatically declares that it is possible. Mr. Pope, in defense of Baptist doctrine said it's impossible.

He tried to cloud the issue again by saying "if", "if". Why, Mr. Pope, "if", yes, "if", "if"—they could *not* fall away and be lost, why the "if?" Why? "If" they could not fall away and be lost, why the "if"? "If", they crucified to themselves the Son of God afresh, will they still be saved, Mr. Pope? "If", they put Christ to an open shame, will they still be saved, Mr. Pope? Here is the teaching of the Scriptures: Man may sear his conscience to the extent that he will not repent. Those who do not repent, according to Christ, will be lost. God's children can go so far that they will not repent, therefore, the inevitable conclusion is, a child of God can go so far without repenting of his sins, that he will be ultimately and finally lost in a devil's hell.

Last night my opponent stated that a man does not love God before he becomes a child of God; I want you to look at his position, Ladies and Gentlemen. Imagine this doctrine as it is presented by him. Here it is. "You cannot love God before you become a child of God," he said. Here is a man praying to God to be saved but at the same time he says, "God, I don't love you. I hate you." Here is a man who is seeking salvation, according to Baptist doctrine. Supposed to repent, according to Mr. Pope, before he can even believe, but he is not saved until the instant he believes. Therefore, a man repenting before he even believes in God and at the same time repenting before he loves God. Supposed to be repenting and at the same time, saying, "God, I don't love you." What's he repenting for, Mr. Pope? Furthermore, La-

dies and Gentlemen, his doctrine claims that a man is saved the very moment he believes and could not possibly fall away and be lost; being saved at the point of faith without any further acts of obedience. Then, there would be no need, Mr. Pope, of any love for God, since you have no place for the love of God before he becomes a child of God and you have no place for the love of God after he becomes a child of God.

Did you hear my friend comment on 1st Corinthians 9:27, which I presented in my affirmative arguments? Imagine such a thing! Why, he said, "What Paul really said was that he had to be careful to bring his own body in subjection and keep it in good care, lest that after he had preached to other people, he might be cast away, or that is, laid on the shelf." Why, he said, "It's like an old wornout football player, just have to sit on the bench if you don't keep in good shape, physically." Ladies and Gentlemen, can you imagine a man taking a position like that, just to avoid the truth of God, and still be honest with himself and God? I ask you. Mr. Pope, I know that you do not believe any such thing as that. This audience knows that you don't believe any such thing like that. Why do you take a dodge like that, trying to evade the issue, rather than accept the truth upon the matter?

Listen, look at it! Why, look how ridiculous the position is. Here it is, according to Mr. Pope. Paul is preaching to the church at Corinth. What are you preaching, Paul? Why, I'm preaching that the people should be very good vegetarians. Why, I'm teaching a course in physical education; I'm teaching how to be good athletes and so on. Oh, I'm a preacher, Paul says, according to Mr. Pope's doctrine, and I must keep in good shape physically. I must keep my hair cut. I must keep my teeth clean. I must keep my shoes shined. I must dye my hair occasionally to keep it from getting grey because, after a while, I'm liable to be laid on the shelf and the brethren won't use me any more. Be ashamed, Mr. Pope, be ashamed of a thing like that. My friends, that's the defense of Baptist doctrine on this issue. Surely, surely, Ladies and Gentlemen, you can see the absurdity of such a false doctrine.

If you will read, however, in the 25th verse, Mr. Pope,

which evidently you have read, you will find that the apostle Paul refers to the *incorruptible crown*. You knew that was there, Mr. Pope. Evidently, you knew that was there. Why get up here before this audience and take a dodge like that to evade and to avoid the word of God.

He wants to know if Moses went to hell because he was an unbeliever. Mr. Pope, we do not teach that all unbelievers will go to hell, and you know that we do not. Don't you know that an unbeliever can become a believer again. The proposition is, it is possible for an unbeliever to sin as to finally be lost. Every child of God who becomes an unbeliever and dies an unbeliever certainly will go to hell. But every child of God who gets forgiveness for his sins of unbelief will be saved. Surely you understand that. It is not a question of can a child of God become an unbeliever. The question is, "Can a child of God become an unbeliever and die in his unbelief? If so, would he not be lost"?

Friends, if you want to see what further extremes a Baptist preacher will go, in trying to defend his doctrine, look at this. He referred to my argument of 1st Timothy, 4th chapter, "Now the Spirit saith expressly, that in the latter times some shall depart from the faith, (fall away from the faith), giving heed to seducing spirits, and doctrines of devils." What did my friend, Mr. Pope, say? Here's what he said, Why, he said, "They just fell away, or departed from the system of faith." Why, of course, that's correct, Mr. Pope. But, Mr. Pope, listen. What did they do when they fell away from the faith? They followed after the seducing spirits and doctrines of devils. Did you get it? Followed after the seducing spirits and doctrines of devils. They would follow the things the devils would teach. Actually, they will be following the devil. The devil, actually, according to Mr. Pope and Baptist doctrine would teach them, therefore, what to do in order to be saved. Is that right? Mr. Pope, suppose I were to follow you out of this building into the other building over there. I would be following you. Who would get into the other building first? Huh? Remember I'm following you. I follow you out of this building into the other building. Mr. Pope, if those people of 1st Timothy 4:1 depart from the

faith and follow after the devil, will not the devil be in the lead? In your case, you're going to have the devil get to heaven even before you get there.

He wants to know if I punish a child, will he still be my child? Why, yes, but surely you must know that a child of any parent might become so rebellious and disobedient that even the parent might disinherit the child. The child might lose his inheritance. He says, "Just whip him a little bit and he'll lose his reward." Mr. Pope, what is the reward you're looking for? Do you mean to tell me that you may lose the reward but get eternal life, just as a kind of consolation prize? Is that it?

Incidentally, Mr. Pope, have you decided yet which is to be whipped, the soul or the body? Last night, you said, "Either way you want it. Inside or outside, upside or down-side." Well, let me ask you this. Let us look at it this way. Suppose we take the inside out of the outside. We're going to take the inside out of the outside. There is your body with no soul in it. Now you're going to whip it. Mr. Pope, you can stick a pin in it on the top side or the bottom side, any side you want to. It's just a body. You think it does any good? You think he feels it? Why, he won't even cry. He wouldn't even promise not to do it again; wouldn't even move. What's he going to do. Nothing.

Mr. Pope, Hebrews 12:5-8 states that God chastens every son whom he loveth. If without chastening, the word of God says, then are ye bastards. What do you say tonight? Is it the body not the soul? If so, then the Holy Spirit says, and I'm quoting, "Then are ye bastards and not sons." Furthermore, if it is the body that sins and God whips the hell out of the body, as you said, then the soul is not punished, therefore, the Bible concludes, "then are ye bastards." If the body sins, does God whip the soul for what the body does? Is the soul responsible for the acts of the body, Mr. Pope? If so, does not the soul sin for not controlling the acts of the body?

Now, Ladies and Gentlemen, my friend, Mr. Pope, made a great play on the word "hell." "Show me where in hell..." I'm glad to accommodate you, Mr. Pope. I refer to my argument 1st Timothy 5:8, which he has refused to give any at-

tention. Listen, "He that denieth the faith is worse than an infidel." Look at it, Ladies and Gentlemen. Do you ask, "Where is an infidel going"? I'll tell you, listen. He is in for hell. Yes, an infidel is in for hell, you can be sure of that. Hear it, Revelation 21:8, "But the fearful, and unbelieving," there's your infidel, Mr. Pope, "and the abominable, and murderers, and whoremongers and sorcerers, and idolators, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death." Where's this? Where's the infidel going, Mr. Pope? What about the man who is *worse* than an infidel? The infidel will go into the lake which burneth with the fire. Mr. Pope, could you possibly believe that one who is *worse than an infidel* would go to heaven?

That, of course, is Baptist doctrine, Ladies and Gentlemen. But remember, my friends, Baptist doctrine declares that the murderers, fornicators, liars, drunkards, and the like will go to Heaven—if they are children of God. Rev. 21:8 indicates that "Heaven" on the contrary will be the lake that burneth with fire and brimstone—the second death." Mr. Pope, would you like to go back into the matter of what is life and what is death? "The soul that sinneth, it shall die"! Have you decided yet? Remember, just be a good boy and live forever, according to your doctrine. Not talking about spiritual death, not talking about the second death when the unbelievers, drunkards and the like will be cast into Hell. If you'll just be a good boy, you'll live forever, but if you're a bad boy, you're going to die. I thought they'd die anyway, Mr. Pope! The absurdity of such a thing! Physical death, he says. But the apostle says, "the lake burneth with fire and brimstone, *which is the second death.*" Is that enough Hell for you?

My friends, I want you to observe this. These are matters that concern the very destiny of our soul. My friend has spoken with reference to the security of the saints of God. Certainly we believe and preach it. My brethren, all over the country believe and teach the security of God's people. I want you to observe how my friend has misapplied these Scriptures concerning the security of the believer.

Rom. 8:12-13: "So then, brethren, we are debtors, not to the flesh, to live after the flesh. For if we live after the flesh, we must die." Mr. Pope, must a person not, by his spirit, put to death the deeds of the flesh? Surely that's right. Yes, that's right.

Listen to this, now. With regard to the security of the believer, "My sheep hear my voice and I know them and they follow me and I give unto them eternal life." No. 1, what is said about them? They hear. No. 2, they follow, and No. 3, I give unto them eternal life. Does eternal life come before one follows the Lord? Why of course not, my friend. A sheep may become lost when not following the shepherd as you will read in Luke 15:3-7.

Mr. Pope says the Christian is kept by the power of God. Certainly, we are kept by the power of God, 1st Peter 1:5. But notice, "We are kept through *our faith*." My faith keeps me in contact and covenant relationship with the power of God. 1st Peter 1:9 "Receiving the end of your faith, even the salvation of your souls." Salvation comes at the end!

Jno. 10:29—"No man is able to pluck them out of my father's hand." Mr. Pope concludes that man himself could never do anything to be lost! This false doctrine is a result of the idea that man could do nothing to be saved, therefore can do nothing to be lost.

But, my friends, listen to 1st Corinthians 10:13—"There hath no temptation taken you but such as a man can bear: but God is faithful, who will not suffer you to be tempted above that which ye are able to bear; but will with the temptation provide also the way of escape, that ye may be able to endure it." James 4:7—"Resist the devil and he will flee from you." Why, of course, the devil is not going to be like the wolf and come along and snatch them from God's hand! You had the power to say, "Yes," or "No," before you became a child of God. You have the same power after you become a child of God to say, "Yes," or to say, "No." Otherwise you are a mere machine. If that be so, who is responsible for all of those people who are lost? Is it not God's fault because he didn't get them and keep them saved?

"Able to keep you from falling," Jude, the 24th verse.

But my friend overlooked the 21st verse; "Keep yourselves." Mr. Pope. Surely God is going to keep us if we will let him! But the same writer said in verse 21, "*Keep yourselves in the love of God*, looking for the mercy of the Lord *unto eternal life.*" Surely that's true!

"The Lord will not forsake him," he said. (Psa. 27:10) "The Lord loveth judgment and forsaketh not his saints. They are preserved forever but the seed which shall be cut off." (Psa. 37:28) But ladies and gentlemen, it is not a question of God forsaking us. The question is, what happens if we forsake God? Listen to II Chron. 15:2, "Jehovah is with you, while ye be with him; if ye seek him, he will be found of you," hear it, Mr. Pope, *but if ye forsake him, he will forsake you.*" The question is, can a child of God forsake God? If you forsake God, the record reveals, God will forsake you. Certainly that's the truth. Thank you, Ladies and Gentlemen.

POPE'S SECOND AFFIRMATIVE

Brethren Moderators, Honorable Opponent, Ladies and Gentlemen:

Before I begin my speech, I want to say that I have enjoyed this discussion very much. This will be my last speech and I want to express my hearty appreciation for the good conduct on the part of my Honorable Opponent, his moderator, and their brethren and all of you friends. I appreciate the friendly hand clasps from the people of the Church of Christ who have come to me and said, "Even though I may disagree with you, we appreciate your spirit," I sincerely do. I believe that I have made friends here, regardless of what church you belong to. I know I have found some friends and I appreciate that very much. And I believe that we have proved to the people that controversy can be carried on in an honorable way, where people can search the scriptures.

Now, my opponent answers first the questions that I gave him. I thank him for attempting to answer them. I want you to notice this statement. He said that he answered all of my affirmatives and said, in regard to the believer having everlasting life, that he has hope, hope of everlasting life or promise of it. Now that isn't so, folks. We do not just hope we will have it. We do not just wish we had it. The Bible says we possess it. If you have something, do you hope to get it? It is assurance of eternal life that I affirm that we have. I have this watch in my hand. Do I hope I have it here?

Will you accept this definition, saved means to be safe? He says, "Yes," and then he qualifies it this way: "From past sins, as long as you keep the commandments." That's the substance of it. I told you the other night that my friend did not believe Mark 16:16! "He that believeth and is baptized shall be saved." He said, "From alien sins, past, alien sins." But Mr. Howard, the Bible language there, the "shall," is in the future. And you telling us that a child of God is saved from a monster that is behind and then he may catch up with him and overcome him again? Isn't that absurd? My friend does not teach you that you are saved. By his teaching, he denies

the meaning of the word "saved," which means to be safe. Safe from past sins. Your idea is that you have a bicycle religion; you have to keep going or you'll fall off! No assurance of the future. Saved now, not from anything in the future, not from the threat of the devil, not from hell, but he is just given an even chance with the devil. He must run a foot-race with the devil and beat him to heaven. If he beats the devil to the pearly gates, then he will get in there. My friends, I want to show you in this discussion that my friend is affirming a plan of salvation by works. He makes an illustration, it's kinda cute, all right, about being saved from a boat. You can be saved from the water, get in the boat, but you can fall out again. Well, that will throw your minds off if you notice how cute it is, but isn't that a mighty poor way to compare God's eternal salvation? Now we're not talking about boats tonight, Mr. Howard. Our proposition is not whether you can fall out of a boat or not, but can you fall out of the hands of God? I'd be ashamed to make such an argument as that!

How much must a child of God sin to be lost again? He answers, "One sin, unforgiven." One sin, which is unforgiven. I'm glad he answered that. We get down to the issue now. I want to ask Mr. Howard a question. When you were saved, were you saved with sin in you? I refer to 1st John, the 1st chapter, "If we say we have no sin,"—John, a child of God, talking to believers—"If we have no sin, we deceive ourselves." John says we have sin in us, and Mr. Howard said just one sin could send you to hell. Brother, you must admit that a child of God is saved with sin in him. And he is teaching a law of perfection (he is a perfectionist) that if you commit one sin and do not get forgiveness, you'll go to hell. You come out of the water saved, sins washed away, roaring down the creek, stump your toe on a root as you go out and curse. It's one sin and you are headed for hell if you don't repent. Now, ladies and gentlemen, there is his doctrine.

Now, if a child of God becomes lost again, what must he do to be saved again? He didn't make any argument on it except to give some references, Acts 8; James 2:19-20. The latter reference says, "Thou believeth there is one God; thou

doest well: the devils also believe, and tremble." Then he said, "Faith without works is dead." That's the next verse. In other words, it is the same old plan, that you have to do good works in order to go to heaven. Listen, friends, I have more faith in my Christ than the devils have in Him. The devils believe the diety of Christ. They believe He is God's son, but do they have saving faith? Certainly not.

Now in regard to this question: Why do you not baptize a backslider when he is saved again? He made some answer about that, but he never did get down to the heart of the thing and here it is, that the back-slider becomes alien. He did not say whether he did or not. Now what kind of sinner is that? What kind of man is it that falls out of his salvation? Is he an alien sinner? And if so, why don't you rebaptize like you did in the first place? And then he turns on me and says, "Why don't you rebaptize a man who is turned out of the Baptist church and he comes back?" It's the same old thing we had last night. Lambasting the Baptist Church, and may I remind you that we are not debating the Baptist Church or the Church of Christ. We are debating whether a man can go to hell or not who is a child of God. And when a man is turned out of the Baptist Church or any other church, does that mean he goes to hell? We do not turn them out to send them to hell. Our church is not a saving institution. If one is turned out, prove that he went to hell. Prove that he was saved when he came into the Baptist Church. Prove that he was lost when he went out. Besides, we are not debating on the Baptist Church. Let's stick to the issue.

Then he refers to these questions about calling your brother a fool. He asked me the question last night, can a child of God call his brother a fool? My answer was, "Yes." Then he comes back and intimates that I said those people were children of God. Mr. Howard, was Christ speaking to God's children when he said that? Did He say, "call his brother a fool?" Now, look at that again. Was He not speaking to some wicked Pharisees who were not saved? You have not shown anything there.

Then he had something to say about a man who dies drunk. And here, by friends, he has misrepresented me. Cer-

tainly he did not do it intentionally. But he insinuates that I said that a child of God can be a drunkard. I answered his question and said, "Yes, a child of God could get drunk." But he infers that I said he may be a drunkard. I did not say that a child of God would ever be a drunkard. Now, it's one thing to bring these things up and another to prove them. And Mr. Williams' translation of Gal. 5:18-24, that he read says, "But if you are guided by the Spirit, you are not subject to the law." Those were the works of the flesh he is talking about. "Now the practices of the lower nature are clear enough . . .," then he names those sins that you have on the board. *The practices*, then he says in conclusion, "And those who belong to Jesus Christ have crucified the lower nature with his passions and evil cravings. The old nature does not get the best of a child of God. He does not go back and become a practicer of those things, as Mr. Williams points out, and you dearly love Mr. Williams. Practices those things! Mr. Howard, I tried to get you to show last night that a child of God will practice being a drunkard. I do not say he cannot get drunk one time, but I say God will whip him until he quits that kind of thing. I know by experience, my friends. There is a voice down inside me that has warned me when I would go astray, and God whipped me until I quit practicing those things.

Now, it boils down to this. Show me where a child of God that gets drunk will go to hell. Mr. Howard insinuated that I said that a child of God could be a drunkard. I did not say that, but the question is, where in the Bible does it say that one will go to hell? It is not there. Show me one child of God who got drunk and went to hell and I will believe it! And then he brings up Sam Morris again. Poor old Sam. He is not here to defend himself, and you'd think Brother Howard is debating with Sam Morris instead of me! If he cannot answer my arguments, he goes to Sam Morris. Now, folks, you know that is not debating. We are not debating Sam Morris. We are not debating what other Baptist preachers have said. I have made no insinuations against your church, the Church of Christ, which you belong to. I do not intend to. We are not debating the church question.

From Galatians 5:4, he speaks of falling away and refers again to falling out of the boat. I remind you, Mr. Howard, that this does not say they fell out of grace. "Such of you as are justified by the law have fallen from grace." The American Standard version that you quoted said, "away from grace." Is there any difference in falling away from a boat and falling out of it? You walk along and see a rattlesnake. You fall away from it. You get back. Do you have to be in that snake before you can fall away from it. Now, isn't that debating! And Paul was talking to unsaved people, mind you, those that were trying to be saved by keeping the law, not children of God. Sunday School children can tell who he is talking to.

My opponent refers to Hebrews the 6th chapter. My friend, here is the graveyard for one who teaches apostasy. He said that it does not say you could be saved again but you could not repent again. Now isn't that good! Let's look at the scripture. Those who are once enlightened, . . . it is impossible for them to be renewed to repentance when they fall away. That's the substance of it. Mr. Howard reminds us that it does not say they cannot be saved again, but they cannot get repentance again. Notice this new plan of salvation he has introduced. A plan of salvation without repentance! Would you get up here and explain that a little better, Mr. Howard? You have a plan of salvation for the alien sinner, then you have another, it looks like, for the one who has lost his salvation. You don't have to baptize this man the second time to be saved and he doesn't even have to repent to be saved! Isn't that good? What debating! Let me remind you, ladies and gentlemen, that if, (I'm not admitting he can, neither does the writer admit he can) but if he shall fall away, it is impossible to renew him in repentance. Let me tell you, my friend, if you as a child of God should fall from grace, if it were possible, there is no need to try to repent, believe or do anything. It is too late, then, brother, you're a goner. Isn't that sad? I want to tell you, friends, there is not but one salvation. Jesus did not die but once and I predict in not many years to come, people are going to quit making these arguments on that scripture. They are going to quit

bringing people to the mourners' bench again, like Mr. Howard does. Simon the Sorcerer, saved and lost it, then he comes to the mourners' bench to get it again. You've got to quit preaching that doctrine. Contradicting Hebrews the 6th chapter.

He argues on 1st Timothy, the 4th chapter, about falling away from the faith and he had some mighty good speeches there about following the devil, following him into the building, but he never did tell us what falling away from the faith was. He never did show us that that meant falling out of salvation and going to hell, did he? Did you say that, Mr. Howard? You know whether he did or not, ladies and gentlemen. The faith, in that verse means the system of doctrine. There are a lot of people who are falling away from the system of doctrine, going away from the Bible. Are they saved people? He insinuates they are. Just anybody that falls away from the faith, anybody that denies the Bible, anybody that's an infidel, he has fallen from grace, according to my opponent's position.

In 1st Corinthians 9:27, about Paul being a castaway, he did not answer my challenge last night to show me where he fell away from grace and went to hell. Where does it say, Mr. Howard, that being a castaway is the same as going to hell? Now isn't that debating? All of the arguments he has made on it does not amount to a hill of beans because he has not shown me chapter and verse where it means he went to hell. That's the kind of debating the man does. He talks about whipping the soul again. We had lots of fun over that last night. Which do you whip, the soul or the body? He answered it, but inside, outside, just any position of a man, wherever it is, don't you think God can whip him? But to explain that so any child can understand it. He wants to know about taking the soul out of the body. You have to take it out to whip it. Now isn't that silly? What kind of debating is that? You think God cannot whip a man on the inside without performing a surgical operation, taking that heart out! You're talking like infidels talk, like an infidel who wants to know where is a man's soul. If God whips a man with sorrow, is that not on the inside? If he afflicts him with bodily injuries,

sickness, is that not on the outside, inside or out? If he puts a sore on his body, outside, that's whipping him on the outside, isn't it? If he puts a cancer on the inside, that's whipping him on the inside, isn't it? Well, I can play with him all he wants to if he wants to do that, but that's not debating, ladies and gentlemen. That's not answering these questions and don't let him sidetrack you. And then he winds up by saying you can forsake God and if you do, God will forsake you. But the Bible says in Psalm 37:28, "The Lord loveth judgment and forsaketh not his saints. They are preserved forever." Mr. Howard says God will forsake his saints, but the writer of the Psalms says He will not. Now who are you going to believe? Mr. Howard or the Bible? I'll take the Bible, ladies and gentlemen.

Now may I remind you that he attempted to answer just one of my thirteen questions. He ignored John 5:24, where the believer hath everlasting life and shall not come into condemnation. Mr. Howard, we're still waiting for the chapter and verse where it says he will go to hell. Jesus said, "He shall not come into condemnation." He did attempt to answer John 10:27-28 about Jesus' sheep following him. He wants to know if you have everlasting life before you follow, etc. He says, "My children follow me." That's in the present tense. They are in the business of following Jesus. That's what he meant. He did not say, "I give unto them eternal life if they follow me." Certainly, they must follow him a certain distance to get eternal life. They have to believe on Him, repent of their sins, but Mr. Howard insinuated that one must go all the way, do everything that Jesus did to get to heaven. Well, that's his doctrine, ladies and gentlemen, that you have to keep every commandment in the Bible that you can to get to heaven.

Now, as to the rest of my questions, what did he say about them? John 6:58, for example, Christ is the bread of life. "He that eateth of this bread shall live forever." What did he say about that? What did he say about John 11:26, "He that liveth and believeth in me shall never die." Jesus said it. What did he say about that? Nothing. What did he say about Romans 8:28, "All things work together for good

to them that love God." Mr. Howard, can you show us where it would work for a man's good to fall from grace and go to hell? Psalm 37:23, "Though he fall, he shall not be utterly cast down: for the Lord upholdeth him with his hand." Mr. Howard says, by his teaching, that God will not hold him up with His hand, that if he forsakes God, God will just turn him loose. Goodbye, there he goes. But the Bible says the Lord will hold him up with His hand. Again I ask you, where is your faith, in Christ or in yourself to keep yourself? Did he answer Psalm 89:29-33? "If his children forsake my law . . . I will visit their iniquity with stripes. Nevertheless my loving kindness will I not utterly take from him." Did he answer that? You be the judge. Did he answer 1st John 5:11-12? "God hath given to us eternal life." He has said and he may say again that we just have the promise of eternal life. Now where do we have it, Mr. Howard? You watch it now when he says that, and he probably will. Where is the chapter and verse that says we only have the promise. Multitudes of verses still say we have it. Did he answer 1st Peter 1:3-5, about our inheritance being reserved in heaven? Why certainly, he did not answer it. You know he did not. Mr. Howard, does God keep His promise as much as the manager at the theatre that might reserve a seat for someone? When you reserved this auditorium, did you expect them to keep it for you? Certainly you did. Oh, this doctrine of apostasy does not give God much self-respect as a common man of the world. Ladies and gentlemen, that's not the kind of God that I believe in. My Savior will not do me that way.

Did he answer 1st Corinthians 3:11-15? "If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire." No, he did not answer that. His teaching is that if his works are burned, he will go to hell. He might get back up here and remind you that I might have ignored some of his arguments. He might have given some that I didn't put down. Did you notice about a dozen of mine that he has not answered yet? I'm not obligated to answer one bit of new material that he has introduced if he has ignored mine. Ladies and gentlemen, that's a trick in debating, to ignore what I've said and then bring up something

else. Just remember whether he has answered them or not.

Now I'm going to give him a chance to redeem himself. Mr. Howard, here are some more affirmative arguments. See if you can answer these. In John 6:37, Jesus said, "Him that cometh to me, I will in no wise cast out." Mr. Howard says, by his teaching, he may be cast out, but Jesus says he will not cast him out. Colossians 3:3, "For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory." Do you believe we are going to appear with Christ in glory? He says we will. "For your life is hid with Christ in God." Ephesians 4:30, "Grieve not the Holy Spirit of God whereby ye are sealed unto the day of redemption." The Holy Spirit in the heart of the believer. We are sealed. How long, Mr. Howard? Until tomorrow night? Next year? Until you curse or get drunk? How long, Mr. Howard, are we sealed? I want him to tell you. The Bible says, unto the day of redemption.

Matthew 1:21, "Thou shalt call his name Jesus: for he shall save his people . . ." whose people, Mr. Howard? His people, His own, ". . . from their sins." The name, Jesus, means Savior. By your doctrine of apostasy, you would rob Jesus of his name which means Savior.

1st John 2:19: "They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us." There is my argument. God's children will continue with Him. Those who forsook him at Capernaum and other false disciples who forsook him, John says, of them "They were not of us." There is your hypocrite. There are your people departed from the faith, Mr. Howard. But a real child of God will continue. He said, "but they went out, that they might be manifest that they were not all of us." Oh, in God's testing, He brings out who is the true and who is the false.

Let me show you, ladies and gentlemen, the evils of the doctrine of apostasy. It denies that a person can be saved in this life. My friend denies it. You cannot have the assurance of salvation until you get inside the pearly gates. Has he refuted my argument? No, he has not. I told you he did not

believe Mark 16:16. This doctrine teaches that God does not have as much control over His children as we do. David said, "When my father and my mother forsake me, then the Lord will take me up." (Psalms 27:10). It reflects on the Savior's blood. Hebrews 10:14, "By one offering he hath perfected forever them that are sanctified." I'd like you to tear that down, Mr. Howard, if you can. The doctrine of apostasy disregards the power of the Holy Spirit. Listen, ladies and gentlemen, to the word of God. Listen prayerfully. Ephesians 1:13, "In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with the Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession." Here is God's whole plan of salvation, ladies and gentlemen. They heard the word, which is the gospel, they believed, trusted, but not baptized, and then they were sealed. How long, Mr. Howard? Until a man gets drunk or until he commits one sin and is not forgiven? The Bible says, until the redemption of the purchased possession. The word "earnest" means a down payment. And you love Charles B. Williams, so here is his translation of that. "You . . . have been stamped with the seal of the promised Holy Spirit, who is the first installment of our inheritance, so that we may finally come into full possession of redemption's prize." Thank God for that assurance. Mr. Howard does not believe that. He has a religion that says that Christ pays the first installment, then ye have to keep up the payments. But the Bible says the Holy Spirit is there, until—until when, Mr. Howard? Until when? Next week, next year? Until the day of redemption!

Last, but not least, the doctrine of apostasy reflects on the intercessor work of the Lord Jesus Christ. The doctrine of apostasy says that His prayer in the 17th chapter of John will not be answered. Jesus prayed, "Those that thou gavest me I have kept, and none of them is lost." (John 17:12). My opponent teaches that some may be lost. None are lost but Judas, none but the son of perdition, and he never was saved. I wish you had brought that up. It's too late now. I wish you had. I'd like to show you that he never was a child of God.

Jesus said, "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil." (John 17:15). I thank God for a Savior that can guide me through this low ground of sin and sorrow and keep the Devil from getting my soul. Listen, here is where he prayed for Julian. Verse 20, "Neither pray I for these alone, but for them also that shall believe." There is my name. My name is in the Book of Life! Bless the name of Jesus! I have believed on Christ and my Savior prayed for me. Mr. Howard, will the prayer of our Great Intercessor be answered? The doctrine of apostasy denies that He is able to save us. Hebrews 7:25, "He is able to save them to the uttermost that come unto God by Him." Mr. Howard teaches that He cannot save completely, not to the uttermost. 1st John 2:1, "My little children, these things write I unto you, that ye sin not. But if any man sin . . ." Mr. Howard says he will go to hell, for just one sin unforgiven. John said, "If any man sin, we have an advocate with the Father, Jesus Christ the righteous." Jesus Christ the righteous. Oh, friends, I present to you our great Savior, our lawyer who never lost a case! May God bless you.

HOWARD'S SECOND NEGATIVE

Ladies and Gentlemen, as we come to the concluding part of this series of discussions, first of all, I wish to compliment my opponent for the very gentlemanly manner in which he has conducted himself, which was just as expected. We have appreciated the audiences, including visitors from several states. The attendance has numbered from twelve to fifteen hundred people each night. We certainly appreciate the very fine spirit that you have manifested. I want to express my personal appreciation to Gussie Lambert, my moderator, to the Portland Avenue Church and to other brethren in Shreveport for doing so much to make arrangements for this building and for all that it has meant to the success of this discussion. Gussie Lambert labored untiringly, along with others with him, in making all of these arrangements possible.

I also wish to express my appreciation to those who have come and spoken to me during this series of discussions, including a number of different preachers from different denominations, I'm grateful for that. I do want to express to you, my preaching brethren in this audience, my appreciation for your moral support you have given in this discussion. As I have stood here from night to night, it has meant much to me, I tell you frankly, to look into the audience and see so many of you from several different places. It has been a gracious opportunity that I looked forward to, although it was doubtful at one time, while I was in the hospital about six weeks ago, that I would live for this long. Immediately after surgery I was thought to be dead for several minutes. I want you to know I have appreciated your prayers and your interest. I'm glad to have the opportunity now to speak to you again. This is the last speech of the debate.

Now, I want to give attention to the things my opponent had to say in his closing remarks and then discuss the other issues that pertain to the proposition under consideration. 1st Corinthians, the 11th chapter, the 29th verse, he says, "What is that damnation?" Why he said, "God's just going to kill them." If they eat the Lord's Supper unworthily, he's

going to take a gun or sledgehammer, or something, and kill them, knock them out! Mr. Pope, I wouldn't have thought a thing like that of you. And then he said, "Might have punishment in this life but no punishment in world to come." Is not eternal punishment for the unrighteous just as certain and just as long as eternal life is for the righteous! Mt. 25:46.

Another thing he mentions that I should like to refer to, and that is, he says heaven is going to be vacated, there are going to be some empty reservations in heaven. But, Mr. Pope, what's going to happen to the reservations in hell? Did you get some people out of hell into the Baptist Church? The Bible speaks of reservations in hell. Are there going to be empty seats down there? Turn the thing right around the other way and look at it. What about the vacancies and the reservations in hell that might not be filled because some were gathered out of and rescued from the kingdom of the devil and into the Kingdom of God's Son that they might ultimately be saved?

Another observation. Why he said that they went out from us because they were not of us. Mr. Pope, you read in that verse and I heard you read it and I'm inclined to believe that you understood what you read when it said, "they *all* are not of us." Incidentally, occasionally somebody leaves the Baptist Church. Why? Because he might learn differently. Mr. Pope, you read those words. "They all are not of us." You are trying to make it appear that they never were. The very fact it is stated that they went out is indicative of the fact that they were of them, but are no longer heart and soul with them.

Again he refers to Colossians, the 3rd chapter and 3rd verse, to which I wish to call your attention. Notice how he perverted the truth. "For ye died and your life is hid with Christ in God." Yes, but in the 1st verse, "If you are raised together with Christ, seek the things that are above," Mr. Pope. Why seek it in the first place if you couldn't possibly be lost? The 2nd verse, "Set your mind on things that are above." Why set your mind upon things that are above, Mr. Pope, if you couldn't be lost in the first place? "And not upon things upon the earth." Why worry about those things?

And then go on to the 5th verse, "Put to death therefore, the members of your body, or put to death your members which are upon the earth; fornication, uncleanness, passion, evil desires, covetousness . . ." and so on. To whom was he talking? You said, Mr. Pope, "A child of God." Sure, that's right! And he warned him to be careful, lest he fall. Unfortunate that you used that verse, it seems. Why put to death these deeds of the body, if you couldn't be lost anyway!

Why, he said, "You've got to follow a certain distance." He made that statement, "Oh, yes, I'll admit you've got to follow a certain distance." How far, Mr. Pope? What is the distance? "He that endureth to the end," if you please, "shall be saved." How far? Yes, he even said that you've got to travel a certain distance.

Again he referred to the "system of doctrine" in 1st Timothy 4:1. It so happened that the reason that they departed from the faith was because that they were followed after the doctrines of devils. They were following devils, Mr. Pope. Are the devils going to lead them to heaven? And if they're following devils, the doctrines of the devil, the devil has to get there before they do. You going to go into heaven behind the devil?

"Oh," he said, with reference to Galatians, the 5th chapter, "they were fallen away, but they were never safe in the first place." I've emphasized that already, but I wish to remind you again, Ladies and Gentlemen, that the first chapter of that very book, 1st chapter and the 6th verse, the apostle Paul declared that these people of Galatia were called into the grace of Christ. Were they in the grace of God? Paul said, yes! Not only that, but in the 3rd chapter and the 26th verse, the very verse that you read here the other night, the apostle Paul said, "For ye are all Sons of God, by faith, in Christ." Were they children of God, Mr. Pope? How could they be severed from Christ if they were not in Christ? I'll leave that. That's sufficient.

Mr. Pope tried to appeal to you, Ladies and Gentlemen, for your sympathy as though I were trying to make some attack upon Sam Morris. I'll tell you one thing. I admire a lot of things that Sam Morris said. I'll tell you another thing. The

reason that I read the statement of Sam Morris, and it's no attack upon Sam Morris, it's the doctrine that Sam Morris teaches and it's the doctrine that Mr. Pope teaches. I'm not concerned about that. I very much appreciate a gentleman like Mr. Pope, but the thing that Sam Morris says expresses so definitely the position of the Baptist Church upon these issues. There is nothing upon this earth that can cause a child of God to go to hell, Baptist doctrine says. He can commit murder, can die while drunk and still be saved! Mr. Pope, incidently, it is on record and it will be in the debate book that you said that a child of God can die while drunk. Don't try to evade the issue like you did up here.

Oh, he said, "It's like walking along and seeing a rattlesnake, but you fall back." Mr. Pope, if that rattlesnake happens to pop you, did he make contact? We aren't talking about rattlesnakes. Paul said, "Ye are severed from Christ—fallen away from grace."

Then he tried to make out like we didn't believe in repentance because I pointed out to you that the apostle said in Hebrews, the 6th chapter that it's impossible to renew them again to repentance. Certainly, we teach that man must repent, but in this case it alludes to one of whom it is impossible to repent. The Lord said, "If you don't repent, you'll surely perish." We plead with men to repent and not let their consciences become seared to the extent that they will not repent.

"Not lambast the Baptist Church," he said. Ladies and Gentlemen, I would prefer that Mr. Pope had not said that because I believe that you understand and you know that I have not in any way, shape, form or fashion made any kind of remark to cast any reflection upon the Baptist Church. Some of the dearest friends I have on earth are members of the Baptist Church, including my own flesh and blood and people who are very close to me. I said in the very beginning of this debate, Mr. Pope, we're discussing the issues. Yes, we're discussing them. Why get up here and talk about that?

He said I misrepresented him about the man being drunk. Why I didn't misrepresent any such thing, Mr. Pope. You're

the fellow that said that he could be drunk and not be a drunkard. You also said, Mr. Pope, that a child of God could get drunk; and, you *did* say, Mr. Pope, that a child of God *could die while drunk*. The record reveals it. And then you know what he said? Why he came along and said that God's just going to whip him, sober him up. Mr. Pope, if God is going to whip him and you said that he could die while he's drunk, what good do you think it will do to whip him then? You said, furthermore, that "God will whip him until he quits." Those are your words. How is he going to quit when you said that he could die while drunk, Mr. Pope? Those were exactly your words, Mr. Pope.

Why he said, "If we say we have no sin..." Why, Mr. Pope, I thought that you were trying to tell the people that you were saved at the very point of faith without any further acts of obedience and that a child of God could not sin as to finally be lost. The very reference that you read is indicative of the conclusion that a child of God can sin and be lost. If you'll read the further language of that apostle, he said, "If we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus his Son, cleanseth us from all sin." Yes, one sin unforgiven will send your soul to hell, but if we walk in the light as he is in the light, the blood of Jesus will cleanse us from our sins. Try to get up here and make a big show about one sin. Do you think a man is going to actually go to heaven if that one sin is drunkenness? You said a child of God could die while drunk. Will that one sin keep him out of heaven? Are you going to have the audacity to get up here and tell these people that that drunkard is going to go to heaven anyway, that a man may be guilty of adultery and die in adultery, yet he's going to go to heaven anyway. Is that one sin, Mr. Pope? That's the issue.

Now then, I want to observe other matters to which he has referred. First of all, he alluded that man is eternally saved at the point of faith, without works, or any other act of obedience. Listen, Mr. Pope, in Revelation, the 20th chapter and 13th verse, it is said that "death and hell gave up the dead that were in them and they were judged, every man

according to his works." My questions, I asked you the other night, what works, Mr. Pope, and when were those works performed, Mr. Pope? Why was a child of God to be judged? Revelation 20:13 very definitely says that *every man*, not one exception, *every man*, every man will be *judged by HIS works*. Yet, you say nothing can be done before one becomes a Christian and there is nothing he can do after becoming a Christian.

Then he referred to the saints being perfected forever, the 10th chapter of Hebrews and the 14th verse, which is an absolute perversion of that scripture and I'm inclined to believe that Mr. Pope knows it. Why there the apostle is making a comparison between the law of Moses and the law of Christ. The old law did not take away sins, there was an annual remembrance of those sins, year by year, but the one offering of Christ perfected forever. Then in verse 17, "their iniquities will I remember no more." Actually the blood of Christ atoned for all sins, both past, present, and future. Surely you know that, Mr. Pope.

Next, sealed until the day of redemption. Yes, beloved, in Ephesians the 4th chapter and 30th verse. But, Mr. Pope, your doctrine says they were first sealed by the devil. They were totally depraved. I want to ask you, that thing will work both ways, how did God get in sealed outfit to get the devil out in the first place? Turn it right around the other way, your doctrine states when he is born in this world, he is a child of the devil, he is totally depraved and actually sealed. Actually, why didn't the devil convert God while he was in the sealing business? Why, the Bible says in Ephesians, the 1st chapter and 13th verse that "ye are sealed with the Holy Spirit of promise." Notice, "Holy Spirit of *promise*." Certainly so, but if you'll read in Acts the 5th chapter and 32nd verse, the record reveals that God gives his spirit to them that obey him, Mr. Pope. Furthermore, verse 14 reveals that this Holy Spirit of promise is an earnest of our inheritance.

What is an earnest? Suppose I were to make a bargain with any one of you in this audience tonight to buy a piece of property out here. I say that I'm going to put up a hundred

dollars earnest. What's that? That's a guarantee that I'm going to carry through my contract. What's God's earnest? God's earnest is the Holy Spirit. God says, "I'll guarantee you, by giving of the Holy Spirit, that this contract will be filled." But, Mr. Pope, is it impossible for the other party to break the contract. You know that's so, Mr. Pope. That has happened a number of times. God will not break his part of the contract, but man may do so and does do so! God has broken covenants because man broke his part of the contract, Zech. 11:10.

Mr. Pope referred to 2nd Timothy 1:12, "For I know whom I have believed, and am persuaded that he is able to guard that which I have committed unto him against that day." Now, the question is, *not* God's ability to keep. We know God will keep. The question is will man keep himself in Christ and abide in the word of God? Listen, Jude 21st verse, "But ye beloved, build up yourselves in the most holy faith, praying in the spirit, keeping yourselves, . . ." who is to do the keeping? "*Keeping yourselves* in the love of God, looking for the mercy of the Lord Jesus Christ *unto eternal life.*" Yes, he is able to keep you from falling, Jude the 24th verse, but man must keep himself in the love of God, verse 21.

John the 10th chapter and 29th verse, "There isn't anyone that's able to snatch them out of my hand." Yes, let me remind you again. I referred to it already but to refresh your memory, 1st Corinthians 10:13, the Bible says that God will not allow a man to be tempted above that which he's able to withstand, but will provide a way of escape. Who is to do the escaping, Mr. Pope? The individual, himself, will have to do the escaping. Of course, that's so. You had power to make the choice, before you became a child of God, to say, "Yes," or to say, "No." You have the same power after you become a child of God. Certainly that's right.

Now, listen, he said, "He keepeth the saints forever." Keep one who does not know God? Is God going to keep one whom he does not know? The record is in I Jno. 2:3, 4 says, "He that saith I know him and keepeth not his commandments is a liar and the truth is not in him." Jude 21, the record reveals, I repeat, "*Keep yourselves,*" Mr. Pope, "Keep

yourselves in the love of God, looking for the mercy of the Lord Jesus Christ *unto eternal life.*"

Furthermore, John 6:37, "I will in no wise cast thee out." Why, of course, Christ invites all man to come and "I will give you rest." Matthew's gospel, the 11th chapter and 28th verse. Regardless of how far or how long one may have been away from Christ, certainly God will accept him. But I also remind you the word of God says that an unprofitable servant may be cast out, if you'll read in Matthew the 25th chapter and the 30th verse. Yes, he may be cast out.

"We know that to them that love God all things work together for good," Romans the 8th chapter and 28th verse. Yes, but does "all things" mean "all things," Mr. Pope? Include all things regardless? If so, we'd have to include sin, wouldn't we? Would it be good for a man to sin? 1st Corinthians 15:34, the apostle Paul said, "Awake to soberness and righteousness, and sin not." Ephesians 4:26, "Be angry and sin not." 1st John 2:1, "My little children, these things I write unto you that ye may not sin." Surely there is a limitation. Philippians 4:13, "I can do all things," (*all things?*) "I can do all things in him which strengtheneth me." But, there are some limitations. "All things" here could mean only, all things commended of God, which are pleasing to him. If you'll read the 8th chapter of Romans in its entirety, you'll see that even though the suffering and the affliction of this life will not keep a man from going on and serving the Lord and ultimately being saved. Certainly that's so. Nothing can separate us from the love of God. And all things work together for them that Love the Lord.

Romans the 8th chapter and the 35th and 39th verses, why, he said, "There's nothing that can separate up from the love of God therefore, a child of God cannot be lost." But in Isaiah the 59th chapter and the 1st verse, God said, "Behold the Lord's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear:" But, Mr. Pope, listen. Are you listening? "Your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear." Did you hear him? *Your sins and your iniquities have separated you from God!*

1st Corinthians the 3rd chapter, he said, "Why, a man's works are going to be burned up, but after all, he's going to be saved. The works are his own works of the flesh." Let's read it my friends. I'll not take the time to read the entire chapter, but I want you to notice this. First, in 1st Corinthians the 14th chapter and 15th verse, the apostle Paul says to those very same people, "I begat you through the gospel of Christ." Now then, the 9th chapter of that same letter and the 1st verse, Paul said that "ye are my work." You, Christians at Corinth, are my work, said Paul. Yet Mr. Pope gets up here before this audience and says, "Ladies and Gentlemen, the works that Paul was talking about was the works of the flesh. They're going to be burned up, but he, himself, is going to be saved." Mr. Pope, really, do you really mean that? Do you really mean that? You have said that a number of times in this debate. I want to know if you really mean that? You say the works to be burned, of 1st Corinthians 3:10-15, are the works of the flesh.

Ladies and Gentlemen, I want you to really see what this doctrine presents. First, I read your own Dr. Williams, a Baptist translation, a very fine one, indeed. Listen, in 1st Corinthians, the 6th chapter and the 18th verse, this is what he says. Pardon me, I have the wrong reference. (Pause) Just a moment. It's a coming, don't worry. (Laughter of audience). You, Mr. Pope, have said, that these works are merely the works of the body. They're going to be burned up. The apostle Paul said that those works were his works, the people whom he had taught the truth, the people whom he had baptized into Christ, the people who were members of the church at Corinth. Mr. Pope denies that. I want you to hear what Mr. Williams has to say, in his translation, about the works of the flesh. 1 Cor. 6:18-20, 'I quote: "Keep on running from sexual immorality, any other sin that a man may commit is one outside his body, but the man who commits the sexual sin is sinning against his own body, or are you not conscious that your body is the temple of the Holy Spirit that is in you, whom you have as a gift from God? Furthermore, you are not your own, for you have been bought and actually paid for. You must honor God with your bodies."

Mr. Pope, Paul said that the sin against the body is fornication. Dr. Williams in his translation said, "Keep on running from sexual immorality. Any other sin that man commits is one outside his body, but a man who commits the sexual sin is sinning against his own body," unquote.' The apostle Paul, said that the only sin against the body is the sin of fornication and your own translation, the Baptist translation, Mr. Williams' translation, says that it's a sin of sexual intercourse. Mr. Pope, do you still say that the sins a man commits are only against the body? I think that needs no further comment. I'll leave it where it is!

Psalms 89:29 and 33, I want you to observe the application he made to this passage, so obvious to those of us who were following him. Why, he tried to make it appear that God is going to keep his saints forever. "Nevertheless my loving kindness will I not take from him, nor suffer my faithfulness to fail." You will observe that the record reads—I want to emphasize that verse, "Nevertheless my loving kindness will I not take from *HIM*," Mr. Pope, not *THEM*. You got up here and tried to make this audience believe that God was saying he wasn't going to take his loving kindness away from them, his children, but that word, you know very well, is in the singular, "Him," and it refers to Christ, the prophet, if you please, the Son of God. Not "*them*," Mr. Pope!

John 11:26, "...believeth in me shall never die." Believeth is the progressive tense and it just simply means you must keep on believing. I would challenge anyone to deny it. Can a believer become an unbeliever? That's the question, Mr. Pope. John 3:36, the record reveals, "He that obeyeth not the Son shall not see life," or, "he that believeth not the Son shall not see life." Why, he says that the believer shall never be condemned. Notice: In one case the believer shall never be condemned, (John 11:26) but in John 3:36, it is said that the unbeliever shall not see life. Mr. Pope, notice this. I want you to see it, Ladies and Gentlemen: "*shall not*," is just as strong in one case as it is in the other. In the one case, the one who is a believer shall not see condemnation, the other case, an unbeliever shall not see life. Mr. Pope, if the believer shall not come into condemnation, then can

the unbeliever become a believer? The Bible says, "He shall not see life"? The same "shall not." "Shall not," in one case the unbeliever shall not see life. If that's what you mean then it's a matter of impossibility for an unbeliever to become a believer, according to John 3:36.

John 5:24 and all others, which he has given, saying that eternal life is given to the believer is accepted. We have taught and we still teach that the believer has eternal life. Certainly so, but if you please, it is conditional! Certainly it is, without any doubt, whatsoever.

Listen, Titus 3:7, "Being justified by his grace, we might be made heirs according to the *hope of eternal life.*" Have eternal life? Yes! Present tense? Certainly so! But if you'll read in Genesis 17:5, you will find that Abraham is referred to as the father of many nations, before Abraham was even a father. Yet, it's spoken of in the present tense. Yes, the believer has eternal life—"the *hope of eternal life,*" Paul said.

Eternal life is a *promise* that we have from God. 1st John 2:25, "And this is the promise, even eternal life." What is the promise? "This is the *promise, eternal life.*" I repeat Titus 3:7, "That we might be made heirs according to the *hope of eternal life.*" Romans 8:24-25, "In hope we are saved, but hope that is seen is not hope;—But if we hope for that which we see not then do we with *patience wait for it.*" Mark 10:29-30, which I have already given, "He shall receive in this time a hundredfold," but if you please, "in the *world to come, eternal life,*" Mr. Pope. Romans, the 6th chapter, verse 22, the record reveals, "Now being made free from sin and become servants of God, ye have your fruit unto sanctification, and the end eternal life. 1st Peter 1:9, "Receiving the end of your faith, even the salvation of your souls."

Mr. Pope has asked me to tell you why it is that a man should not be baptized again after he becomes a child of God. My, friends, and he has mentioned a number of times, "what are the steps, what are the steps?" My friends we have no steps. I have no steps. We are pleading today, churches of Christ throughout the world today, gospel preachers all over the world today are pleading for men and women, boys and girls to follow in the footsteps of the lowly Nazarene, Jesus

Christ, the Son of God. Believe him with all your heart for in John 8:24 the Lord said, "Except ye believe that I am he ye shall die in your sins." Certainly! Luke 13:3 and 5, Repent or perish! "Except ye repent, ye shall all likewise perish." The Lord tells man to confess his name before men, Matt. 10:32. Yes, Mr. Pope, we are told to be baptized unto the remission of our sins, Acts 2:38. Jesus commanded, "He that believeth and is baptized shall be saved." We teach and plead for men to live a faithful, consecrated Christian life for fear that their soul might be lost in a devil's hell. Yes, indeed! We preach purity of life, purity of doctrine and purity of church membership. There are more than 2,500 references in the Bible that warn man against the possibility of falling away from this great and precious promise that God has given to those who will endure to the end, being faithful unto God until this journey shall have been completed.

I have outlined to you from the Bible all these different arguments, which will be on record in the debate book, showing how that it is possible that a child of God may even deny the faith, how it is possible that a child of God may fall away, how it is possible that those who have heard and believed may let the devil take away the word of God, in time of temptation, and they fall away.

I have shown to you, from the Scriptures, that to live after the flesh is to die. The soul that sinneth shall die! The second death—lost in Hell! I have shown that God's people may be condemned; yes, may fall away from the grace of God. My friends, I have emphasized from the Scriptures that a child of God, who escaped the defilements of the world, may again become entangled in sin and be overcome, the last state being worse than the first.

We plead with people everywhere to submit their will to the divine authority of Jesus Christ in all things pertaining unto Godliness and eternal life, not only in the becoming a child of God, but in living a faithful, consecrated Christian life. Purity of life, purity of doctrine, a faithful, consecrated Christian life is the earnest plea of Churches of Christ. Let us guard against all of evil influences that will cause your

soul, Mr. Pope, my soul, or anybody's soul to go into a devil's hell.

We, therefore, place our faith implicitly upon the word of God. We predicate our faith upon God's truth and we shall not, if you please, be moved! I conclude with these two quotations. Frame them in your minds and keep them forever! John 8:32, "Ye shall know the truth and the truth shall make you free." And, "whosoever goeth onward and abideth not in the teaching of Christ, hath not God; he that abideth in the teaching, the same hath both the Father and the Son." (2 John 9).

May God bless you, friends!