

ELDER J. M. THOMPSON.

**BIOGRAPHICAL SKETCH
OF THE
LIFE AND LABORS OF JOHN M. THOMPSON.**

ELDER JOHN M. THOMPSON was born in Fayette County, Indiana, September 1, 1844, of an old and noted family of Irish, Scotch and English descent.

His parents, James and Elizabeth (McCarty) Thompson, were natives of Ohio and Indiana respectively.

His father, James Thompson, located with his family on the Indian Reserve, fifty miles north of Indianapolis, Indiana, when the country was almost an unbroken forest. The many hardships and privations, incident to a beginning in a heavily timbered country, had to be endured. The opportunity for receiving an education was limited indeed.

His devoted mother was removed by death, when he was a boy of thirteen years of age.

His father and mother were honored members of the Church of God, denominated Primitive Baptist. His noble father now eighty years of age is a worthy and highly esteemed member in said church.

The subject of this history lived with his father till he was twenty-two years of age, working on the farm. Being an apt scholar and having a desire for knowledge, (on leaving his father) he entered College at Hartsville, Indiana, where he continued at hard study until he was thoroughly qualified to teach, after which, he successfully taught seven terms of school. When about twenty years of age he was convicted of sin: His Armenian sky became clouded, until his self-righteousness was as filthy rags: Being without hope he wept and piteously begged for mercy, until his soul was graciously delivered by the gift of faith, bearing the sweet evidence of the forgiveness of his sins through the merits of the precious blood of Christ: About four months after which, he was baptized by Elder P. K. Parr, an exemplary man of God, whose praise is in the church.

Brother J. M. Thompson and Laura E. Frye were legally joined in matrimony September, 1873. (Miss Frye and her parents were devoted Primitive Baptists.)

As precious fruit of his marriage union, they have two bright, interesting, and lovely daughters, Grace Rena, and Stella Marie, aged respectively seventeen and twelve years. This is a devoted and loving family.

Brother Thompson was peculiarly and powerfully impressed in soul to preach the unsearchable riches of Christ. He began preaching in 1874, and on urgent solicitation of brethren has labored in ten different States, and in Oklahoma Territory preaching the doctrine of God our Savior, comforting and encouraging the trembling saints of God. His greatest ambition has been to enlighten the pure in heart, who have been deceived by false teachers. His labors have been abundantly blessed of the Lord, in evidence of which, he has been privileged to hear the testimony of many of the dear lambs of God, and has been permitted to lead them into the liquid grave in obedience to the command of their Lord and Master, and in imitation of his glorious example.

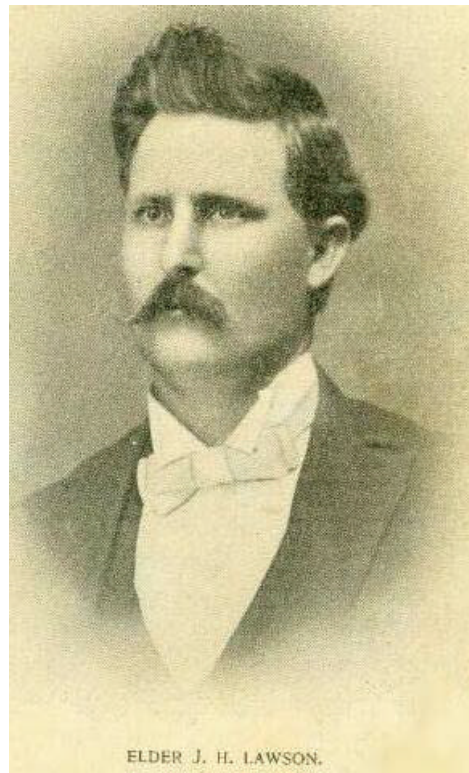
Elder Thompson has devoted twenty-two years in pastoral and evangelical work, preaching the Gospel without charge, condemning the greed for filthy lucre which actuates the ministers of anti-Christ, and yet faithfully advocating scriptural giving and receiving.

Brother Thompson has engaged in eight public debates in answer to challenges from Universalists, Adventists, Methodists and Campbellite. He esteems Dr. J. R. Lucas (Campbellite) as the most logical disputant he has met. Dr. Lucas engaged Elder D. B. Ray, of St. Louis, Mo., in five discussions.

Brother Thompson, having been challenged to a written discussion by Elder J. H. Lawson, and being advised by fellow laborers to accept the challenge, has done so, believing that a right discussion of the Scriptures would result in good. He submits his work to the investigation and considerate judgment of honest investigators.

Truly,
Indianapolis, Ind.

DR. GEORGE WRIGHT.



ELDER J. H. LAWSON.

BIOGRAPHICAL SKETCH
OF THE
LIFE AND LABORS OF J. H. LAWSON.

Brother LAWSON was born in the foot hills of the Ozark Mountains, Lawrence County, Arkansas, June 12, 1867.

His boyhood days were spent among those lofty hills and winding streams which are so attractive to the student of Physical geography.

He had a great fondness for study and was noted for his aptness in surmounting difficulties, so that in early age he was regarded by his associates as their leader. He began speaking in public when only twelve years old, and was considered one of the best speakers of his community. At the age of eighteen he began to make political speeches, and his services were ever in demand by his party, and, although not allowed to vote at that age, yet was many times called upon by his party to debate with able men of the opposing party. His force of speech, simplicity of presentation, and earnestness in delivery, won for him the admiration of every one. Brother Lawson has a disposition that makes him attractive, and wears a countenance expressive of gayety and mirth. His manner makes one feel perfectly "at home" when in his presence, and "to know him is to love him." Those who know him best love him most.

January 11, 1891, Brother Lawson was married to Miss Ocrie Blyeth who has proved herself an amiable and devoted companion. Five children have been born to them. Their names are; Belva, Maulsie, Lorine, Dale and Thelma. Brother Lawson was raised in the Methodist faith and at an early age "got religion" and joined the Methodist church. He was very prejudiced against the disciples, and thought they taught a dangerous doctrine. He began to read his Bible closely, to expose, as he thought, this heresy, but, after a careful examination found that they preached and practiced as the Bible directed.

He was baptized November 19, 1891, during a protracted meeting held at Strawberry by Brother E. N. George, and soon began preaching the word of God. His first sermon was crowned with success, for at the close an invitation was given to confess Christ, when a noble young man came forward and made the confession and afterward became a preacher of the Gospel.

During Brother Lawson's ministry of six years he has held twenty-five debates with leading men of the different denominations, and baptized over one thousand people.

Brother Lawson is a natural debater and, in my estimation, heads the list of debaters in the South. Yea, I doubt if there is a man in the United States who stands above him as a debater. He has his lesson well, and knows how to present it; he is quick, witty, forcible, and a natural orator. I have heard him in six debates with the following men: Kuykendall, Lawrence, Mansfield, Williams, (Missionary Baptists) Cayce, (Primitive Baptist) and Minnis, (Methodist.)

I have never seen him taken by surprise in debate or heard his opponent make an argument that he could not answer immediately. He is ever ready, not only in the Bible, but in church history as well, and, I believe, is able to meet any man on the polemic rostrum. He *is* kind and gentle, yet firm and steadfast.

Brother Lawson has spent most of his life *as* a preacher, in the field as an evangelist. He has received calls for meetings from many States in which he has never been, and has preached and debated in Arkansas, Missouri, Kansas, Texas and Indian Territory. He is a successful evangelist and one would not think from his preaching that he is in the habit of debating. Brother Lawson has never held a meeting without strong solicitations for his return for another, and has been called, and held seven protracted meetings with one church.

He has held four protracted meetings for the Houston Street Church, Sherman, Texas, also one debate of ten days' duration in the same church, and his services are more eagerly sought by them now than ever before. He "wears" well, and the oftener you hear him the oftener you want to hear him.

Brother Lawson is the author of several "tracts," and has written extensively for a number of the leading religious journals of the Church of Christ. He expects to spend his life preaching, writing and debating, and, backed by a strong and united brotherhood, is bound to succeed. He depends on the One Book for success.

I have written thus freely of Brother Lawson, and hundreds will testify that what I have said in his praise, is truthfully said.

May the blessings of God attend us all in our efforts to do good, and finally bring us to the crown of life,
is the prayer of a fellow-laborer in the kingdom of Christ.

Faithfully,

Orangeville, Texas.

W. N. CARTER.

CHURCH IDENTITY DISCUSSED

BY

ELD. J. M. THOMPSON,
INDIANAPOLIS, IND.,

AND

ELD. J. H. LAWSON,
WHITEWRIGHT, TEX.

INDIANAPOLIS:

The Smith-Iliff Stationery Co, Printers and Binders, 26 North Pennsylvania St.

A. D. 1898.

THOMPSON'S FIRST AFFIRMATIVE ADDRESS.

ELD. J. H. LAWSON: *Dear Sir* — I engage with you, an acknowledged champion of the cause you have espoused, and a Christian gentleman of true merit and ability, to discuss the momentous subjects involved in the propositions we have chosen.

I approach the investigation affirmatively, realizing the sacredness of the proposition which I affirm as treasured in the hearts of my people.

The absorbing question pertaining to the divine arrangement of God for the salvation of depraved sinners to enjoy eternal life, has engaged the penetrating minds of the noblest of earth, who, with profound solicitude, have searched the holy oracles of God for light and knowledge. These may be classed, as to belief, into two general divisions: those who believe that salvation from alienation to eternal life is wholly the work of Christ, as the one Mediator between God and men, and those who believe that the salvation of the alien sinner is conditional upon voluntary obedience to requirements of God, by the alien sinner.

This separation of children of God in belief and attendant practice I attribute to bias of mind, as a result of false teaching. In view of this and other important reasons, I engage with interest to pursue this investigation, as a faithful servant of God, and shall endeavor to manifest true charity toward all, of opposing views.

To all who are interested: Eld. Lawson and I have mutually agreed that we will discuss the pending propositions in a courteous, Christian spirit. We submit to your judgment as you peruse the following pages, as to whether each has complied with the solemn pledge, or has violated it.

The proposition: The church to which I, J. M. Thompson, belong as a member is scriptural in origin, doctrine, and practice.

1st. This church, scripturally designated by us, is culled "The Church of God." As there have been departures from the faith and practice of the church, to distinguish the church by name, from heretical bodies, it has been known in past centuries by a variety of names. Opprobrious names have been given in derision by enemies of the church.

2nd. This church is scriptural in origin, having Jesus Christ as founder, builder, and head, by whom it was set up and has been preserved.

3rd. It is scriptural in doctrine, because it faithfully promulgates the doctrine of God, our Savior.

4th. It is scriptural in practice, as the commands of Christ are enjoined upon each member, and violent, incorrigible violators are excluded. Also, in persistently resisting innovations by the introduction of false doctrines and practices.

I shall not attempt to give the exact date or place of the setting up of the church, or kingdom, for this is immaterial. To support my proposition it is important only that I clearly identify the church of which I am a member with the church, to which the three thousand souls were added on the day of Pentecost. Acts 2:47.

I shall not set up the claim of incorruptibility in doctrine and practice at all times and in all places. The apostles complained of irregularities in their day, and churches which were in Asia were reprov'd by Christ.

My first argument in support of my proposition is founded on the promise of Christ. Mat. 16:18.

"Upon this rock I will build my church, and the gates of hell shall not prevail against it."

This promise has been fulfilled in the perpetuity and continued preservation of the church.

The footprints of the flock are to be seen in the centuries which have intervened. Daniel prophesied that the kingdom which the God of heaven should set up should never be destroyed. Dan. 2:44.

The gates of hell have at no time prevailed against the church, or kingdom of Christ. Therefore the visibility of the true church may be traced in regular succession from its origin to A. D., 1898.

Historians agree that, mainly, the church continued as a chaste virgin for more than two hundred years. In the third century there was a marked division, in which Novatian and Cornelius were acknowledged leaders.

The editor of the Religious Encyclopedia remarks: "Novatians, a numerous body of Protestant dissenters from the church of Rome in the third century, who, notwithstanding the representations of their adversaries, have some just claims to be

regarded as the pure, uncorrupted and apostolic church of Christ."

Historians agree that many of the Novatians were driven by persecution from Italy to the valleys of Piedmont at different times, who were afterwards called Waldenses.—Baptist Succession, pp. 142, 143.

Theodore Beza, the successor of Calvin, says: "As for the Waldenses, I may be permitted to call them the very seed of the purer Christian church, since they are those that have been upheld, as is abundantly manifest, by the wonderful providence of God."—Jones' Church History, p. 263.

The German and Dutch Mennonites were Waldenses by name. "We have now seen that the Baptist, who were formerly called Anabaptists, and in latter times, Mennonites, were the original Waldenses, who have long in the history of the church received the honor of that origin. On this account, the Baptist may be considered as the only Christian community which has stood since the days of the apostles; and as a Christian society which has preserved pure the doctrines of the gospel through all ages."—Religious Encyclopedia, p. 796. Mosheim, also, concedes their descent from the Waldenses. Ch. His., p. 491.

Many of these Mennonites emigrated to England, and planted the standard of righteousness on the British Isles.

Crosby writes: "In the time of King Edward, the Second, about the year 1315, Walter Lollard, a German preacher, a man of great renown among the Waldenses, came into England; he spread their doctrines very much in these parts, so that afterward they went by the name of Lollards."—Cros. His., Vol. 2, p. 46.

Bishop Burnett testifies, that many German Anabaptist who were forced by revolution to leave their country, located in England. Cros. His., Vol. 1, p. 18.

I have proven an unbroken succession of the Baptist church, which maintained the identity of the Church of God, and unfurled its banner in England, where dauntless heralds of the cross proclaimed the gospel in defiance of cruel threats and vindictive persecution.

The first Baptist church in America was planted under the ministry of Eld. John Clark in Newport, Rhode Island, in 1638. This statement is confirmed by the inscription on his tombstone. Baptist Succession, p. 57. The epitaph says: "He was a native

of Bedfordshire, England." That he came to the Island in March, 1638, and shortly afterward gathered the church and became its pastor.

"Samuel Jones, of South Wales, with a number of other Baptist, emigrated to America in the year 1686, and settled on the banks of the Peunepok in Pennsylvania, and went into church organization at that place." Davis His. Welsh Baptist, p. 67.

The perpetuity and identity of this church, as the Church of Christ, is supported by many witnesses of whom I have introduced a sufficient number to establish the fact.

It was and is invincible, and can never be destroyed. Jesus promised to be with his church "alway, even unto the end of the world." Mat. 28:20.

In view of Daniel's prophecy, the promises of Christ, and the historical proofs given, I argue that the Primitive Baptist church is the Church of God, and that Jesus has been with her all the way, so that the gates of hell have not prevailed against her.

I base my second argument on the sovereignty, immutability, and foreknowledge of God.

We believe: That God sovereignly rules, performs, controls, and disposes, conformably with his will and purpose to the full and final consummation of all that it was his pleasure to do: That God has never been disappointed by failure. His arrangements have never been frustrated by men nor devils. He declares: "I am God, and there is none like me, declaring the end from the beginning, and from ancient times the things that are not yet done, saying, my counsel shall stand, and I will do all my pleasure." Isa. 46:9, 10. With infinite foreknowledge of all events he could declare the end with precision. For he saw in every minutia the fulfillment of his unfrustrable will. Our God, in whom we believe, is "the Father of lights, with whom there is no variableness, neither shadow of turning." Jas. 1:17. He says: "For I am the Lord, I change not; therefore ye sons of Jacob are not consumed." Mal. 3:6.

God had an eternal purpose in Christ to make known his manifold wisdom. Eph. 3:10, 11. He purposed to save and call his people with a holy calling, not according to their works, but according to his own purpose and grace given them in Christ before the world began. 2 Tim. 1:9. This purpose of God is expressed in covenant, will, or testament,

Jesus testifies: "This is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day." Jno. 6:38, 39. We see that God, the alwise, unchangeable sovereign over all created things, had given to his Son a people, and, that the Father's will was, that he should save them all. He gave his Son power over all flesh, that he should give eternal life to as many as he had given him. Jno. 17:2.

We read in the song of Moses: "The Lord's portion is his people: Jacob is the lot of his inheritance." Deut. 32:9. The portion or people that were given to the Son were called Jacob. Acts 11:26. They were "predestinated unto the adoption of children by Jesus Christ to himself." Eph. 1:5. This was the purpose of God before the foundation of the world. He chose all in Christ, who had been predestinated unto the adoption of children, "that they should be holy and without blame before him in love." Verse 4.

Those whom God foreknew as the portion given to Christ to be his people; the lot of his inheritance, he predestinated to be conformed to the image of his Son that he might be the firstborn among many brethren. Rom. 8:29. So, in the wise counsel of the great "I Am," he did elect a people whom he gave to his Son. This election was not based on any good or evil done by those who were elected, as Paul has clearly illustrated. "The children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth; it was said unto her, "The elder shall serve the younger." Rom. 9:11, 12.

This is given as a true, plain, and concise presentation of the doctrine of election. Paul affirms: "The children of the promise are counted for the seed: For this is the word of promise: At this time will I come, and Sarah shall have a son." Verses 8, 9.

Again? "Now we, brethren, as Isaac was, are the children of promise." Gal. 4:28. Isaac was promised to Abraham contrary to nature and human expectation before he had a being. As Isaac was promised to Abraham, so the elect were promised to Christ in the covenant, will, or testament of God. They were given to him in covenant. Election is the sovereign act of the alwise, unchangeable God, whose throne is in heaven.

We are to learn from the illustration given, that God elects and predestinates that one, or many of his creatures, as he sovereignly wills, shall inherit blessings that others shall not inherit, be they men or angels. It shows that the election antedated all sin and righteousness of the elect, and of the non-elect, and was in no way predicated upon the acts of either. The election of a people for Christ, as taught in the Scriptures, in no sense ever has, or ever will cause the reprobation of any man. It was not because of sin, neither did election necessitate sin.

The election of a part to heirship with Christ effects only those elected.

A church which does not hold to the scriptural truths, as here given of the sovereignty, immutability, foreknowledge, predestination, election, and eternal purpose of God, does not believe in God, and is unscriptural. To hold them sacred as the revelation of God is a mark of the true scriptural Church of Christ.

Some have an imaginary God who would save all, but cannot. Their rock is not our Rock. Respectfully,

J. M. THOMPSON.

LAWSON'S FIRST REPLY.

ELD. J. M. THOMPSON: *My Dear Sir*—It is, I trust, with becoming reverence, that I enter into the investigation of this great subject with you, as an acknowledged champion of the cause you represent, as shown in your endorsements by your leading men.

I ask God's richest blessings to rest upon this work, and pray that truth may be advanced, and error relegated to the background by this discussion.

I am sure that you are as able to represent the cause you have espoused as any man in the Baptist church, and that if you fail to establish your proposition, that it will be no fault of yours, but simply because the Bible will not sustain you.

I recognize the fact, that if you and the people with whom you stand identified are right, that I and the people with whom I stand identified are wrong and *vice versa*.

This is to be a search for truth as revealed in the Bible, and I ask all to read the entire book with unbiased minds and to accept every truth presented by Eld. Thompson and myself

for the sake of truth. Jesus said: "Ye shall know the truth and the truth shall make you free." Jno., 8:32.

Without further introduction, I will now proceed to the investigation of the subject before us, and will call your attention first to the reading of the proposition which is as follows:

"The church to which I, (J. M. Thompson) belong as a member, is scriptural in origin, doctrine and practice."

Please note this rule:

"The terms in which the question in debate is expressed, and the point at issue, should be so clearly defined that there could be no misunderstanding respecting them."

Hedges' Rules of Logic, Rule 1, p. 159.

Has Eld. Thompson "clearly defined" his proposition? I think not. He says, "I shall not attempt to give the exact date of the setting up of the church or kingdom which is immaterial." Why is it immaterial? Are you not affirming that "The church to which I (you) belong as a member is scriptural in origin"? When did it have its beginning? Can't you tell? If you don't know when it began, how do you know it is scriptural in origin? Why did you affirm that part of the proposition? Does the Bible speak of a Baptist church? If so, where? Jesus said, "I will build my church," but he failed to say one word about building a Baptist church. Without even making an attempt at "origin" he tries his hand on perpetuity. You say: "The footprints of the flock are to be seen in the intervening centuries," and "The visibility of the true church may be traced in regular succession from the Pentecostal Manifestation to A. D. 1898."

Then after giving a number of quotations from historians, says: "I have proven an unbroken succession of the Baptist church."

What do you mean by the word "Baptist church"? Do you mean such people as are now called Baptists? If so, there is not one word said of it prior to 1607.

Put your finger on the page of history that says anything about such Baptists as those with whom you stand identified, prior to 1607. I freely admit that there were people who rejected infant baptism and immersed believers only, but, my dear sir, there are many people on earth now who do the same, but are not known as Baptists, neither have they fellowship in the Baptist church.

You say a line of succession can be traced from the Apostles to A. D. 1898. Suppose you begin with your own congregation and undertake to "run the line." How far back can you go? *Try it.* If you undertake to begin at the other end of the chain, you will first have to find a Baptist church to begin with. You can't find one in the Bible. Not one that wore the Baptist name! Not one that used the Baptist creed!

The truth is, you had as well undertake to track a mosquito across a continent of fog, or overthrow the Rocky mountains with a broken corn stalk! It can't be done!

He tries to link the Novatianists with the Church of Christ and then the Waldenses with the Novatianists. The chain as presented would be as follows:

Churches of Christ, Novatianists, Waldenses, (but as yet no Baptists!) But were those Novatianists in "faith and practice," identical with the Baptists with which Eld. Thompson is identified? We will see about that. We invite your attention to "Cook's Story of the Baptist." He says:

"The Novatians next invite our attention. They derived their origin as well as their name from Novatian of Rome who lived about the middle of the third century, A. D. 250."—Cook's Story of the Baptists, p. 34.

On page 28, he speaks of clinic baptism (persons who had water poured on them while on sick beds) and says: "The Clinics were regarded as an exceptional class of Christians and their rights to the privileges of the church was often disputed. A notable instance is found in the case of Novatian at Rome, in the early part of the third century. He was elected to the office of Bishop but his ordination was opposed on the ground that he had received only clinic baptism, yet owing to his splendid endowments this objection was overruled and he was set apart to the ministry." On page 33 he speaks of the different bodies of Christians as follows: "In the next place consider the various bodies of Christians who arose between the days of the apostles and that of the reformation. Many of them, who, during those times, were stamped as heretics, were noble reformers who sought to resist the progress of apostasy, and tried to bring the church back to the simplicity and purity of the scriptures, or, failing in this they separated from the church, which had finally become hopelessly corrupt, and established churches of their own, after the gospel pattern." From these

plain historical statements the following facts are deduced: (1). In the beginning of the third century the apostasy began. (2). That Novatian was a member of the church that went into final apostasy. (3). That he had received only clinic baptism. (4). That he withdrew from the apostate church and established churches on New Testament principles. (5). That the churches thus established by him were afterward known as Novatianists. We also learn from "Buck's Theological Dictionary," page 411, that Novatian and the Novatianists believed that baptism was necessary to remit sins. They held that if one had sinned and had been cast out of the church that he could not be restored. The church "Had it not in its power to receive sinners into its communion as having no way of remitting sins but by baptism; which once received could not be repeated." Is there any Baptist doctrine in that? Are you "identical in faith and practice"? If the salvation of your soul depended on your proving "Baptist Succession," there certainly would be no hope for you! Where did you originate? Where is your boasted perpetuity?

Eld. Thompson says: "I argue that the Primitive Baptist church is the Church of God" (mistaken again Eld. Thompson. The Primitive Baptist church is the *Primitive Baptist church*. L.) "and that Jesus has been with her all the way so that the gates of hell have not prevailed against her."

If the Church of God ever became "identical in faith and practice" with the Primitive Baptist church, then the Church of God was destroyed, and the Primitive Baptist church superseded it. Which "horn" will you take? If the Church of God was superseded by the Primitive Baptist church then the Church of God was destroyed. If it was not superseded by the Primitive Baptist church, then away goes your proposition!

Eld. Thompson then proceeds to define some "doctrine" of the Primitive Baptist as follows: "I base my second argument on the sovereignty, immutability and foreknowledge of God," and then explains what he understands by these terms in the following: "We believe that God sovereignly rules, performs and controls and disposes conformably with his will and purpose, to the lull and final consummation of all that it was his good pleasure to do. That God has never been disappointed by failure. His arrangements have never been frustrated by men nor devils." These statements may mean much or little,

at the will of Eld. Thompson. While I believe that God is a sovereign, (Supreme Ruler) immutable (unchangeable) and foreknows (knows beforehand) yet I don't believe either, probably, in the sense that Eld. Thompson does. It has never been the will of God to rule or control men without use of means, or without consulting the will of those ruled, but if Eld. Thompson's statement is true that says God's arrangements (none of them) have never been frustrated by men or devils, then the devil in Eden did exactly what the Lord willed him to do. Man could not frustrate the will of God, so God had it so arranged that Adam *must* eat! Neither the devil or man was in any way responsible for the fall, according to that theory, for that would have frustrated the will of God! How does this sound by such statements as "God wills not the death of any," "Whosoever will let him come," "Come unto me all ye that labor and are heavy laden and I will give you rest."

But when he explains election and "predestination" he says: "Election is the sovereign act of the alwise unchangeable God. * * * That the election antedates all sin and righteousness of the elect and of the non-elect, and was in no way predicated upon the acts of either." This conclusion he draws from Rom., 9:11, 12, which says: "The children (Esau and Jacob) being not yet born neither having done any good or evil that the purpose of God according to election might stand, not of works but of him that calleth: It was said unto him: The elder shall serve the younger." To what were these children elected before they were born? To salvation? I deny it, and demand the proof! Paul's brethren in the flesh were "the elect," but many of them were unsaved, for Paul said: "Therefore I endure all things for the elect's sake, that they may also obtain the salvation which is in Christ Jesus with eternal glory." 2 Tim., 2:10.

He quotes quite a number of passages of scripture on election (some without any "election" in them) and tries to make it appear that those who were elected, were elected to salvation unconditionally. He assumes the very point he ought to try to prove! He next quotes "The Lord's portion is his people: Jacob is the lot of his inheritance" and then adds: "The portion or people that were given to the Son were called Jacob. Acts, 11:26." Please read Acts, 11:26 which is in part as follows: "And the disciples were called Christians first in Antioch." Not

Jacob, or Baptist, but *Christians*. He then proceeds in the following strain: "Those whom God foreknew as the portion given to his Son, to be his people, the lot of his inheritance, he predestinated to be conformed to the image of his Son that he might be the first-born among many brethren. Rom., 8:29." Paul, in Rom., 8:29, said no such things as you attribute to him. Those that Paul spoke of had been "glorified" when he wrote of them. Rom., 8:30. Have you been glorified? If so you ought to leave this world and if not you ought not to say that Rom., 8:29, 30 refers to you. In Eld. Thompson's concluding remarks he says: "Some have an imaginary God who would save all but can not. Their rock is not as our Rock."

It is not a question of God's power to save, but will he save a man who does not want to be saved? The God I worship is a God who can and will save those who obey him, but those who will not come to him have no promise, for God never did say that he would throw a rope around them and take them to heaven any way. You had better examine your "rock" for I am confident that you stand on a sand foundation, (human tradition) "Let him that thinketh he standeth take heed lest he fall." Faithfully,

J. H. LAWSON

THOMPSON'S SECOND ADDRESS.

Respected Opponent, Friendly Headers: I pursue with interest and pleasure the investigation of the Scriptures and historical facts, gathering testimony which is plain and conclusive in support of the proposition I affirm.

The proofs and arguments which I have presented have important bearings on the questions at issue. It will avail nothing, Elder, for you to say they are irrelevant. The intelligent reader will not be deceived by assertions. It is incumbent on you to show if you can that I have misapplied the Scriptures, and that my arguments are illogical.

The Elder charges that I did not clearly define my proposition, as I did not give the date of the origin of the church. He asks: "Why is it immaterial?" It is immaterial because it is not denied that the church to which believers were added on the day of Pentecost (Acts 2:47) was scriptural in origin.

Do you say it was not scriptural in origin?

Caviling is improper if we aim at fair discussion. You

ask: "Does the Bible speak of a Baptist church"? The name Baptist church is not found in the Bible. It appears in history that the name was derived from the act of baptism. Also, that it (Baptist) was applied to the Church of God. Our name, as carefully designated by us in writings, is "The Church of God called Primitive Baptist."

Why was John called "John the Baptist?"

You will not find in the Bible the names "Reform church," "Disciple church," nor "Christian church." So it is not to your advantage to enquire too closely after names.

Robinson says: "During the first three centuries Christian congregations all over the East subsisted in separate independent bodies, unsupported by government and consequently without any secular power over one another. All this time they were baptized (Baptist) churches." Rob's. Eccl. Res., p. 55. They were called "Baptist" churches.

On page 127 he says: "They tax Novatian with being parent of an innumerable multitude of congregations of Puritans all over the empire; and yet he had no other influence over any than what his good example gave him."

I now offer the testimony of Alexander Campbell on names, origin and perpetuity. You should accept him as good authority.

Campbell and Purcell Debate, p. 77: "Every sect and individual as I have said before is passive in receiving a name. Sectarian names are generally given in the way of reproach; thus the disciples were called Christians at Antioch most probably in derision; yet it was a very proper name. Call us what you please, however it does not change nature or race. The disciples of Christ are the same race, call them Christians, Novatians, Donatists, Waldenses, Albigenses, Protestants or what you please. A variety of designations affects not the facts which we allege. We can find an unbroken series of Protestants — a regular succession of those who protested against the corruptions of the Roman church and endeavored to hold fast the faith once delivered to the saints from the schism in the year 250 A. D. to the present day." Elder, do you believe this testimony?

Eld. Campbell honored the Baptist with the regular unbroken succession from the apostles to 1827.

He says the kingdom of God was found amongst them.— Millennial Harbinger, Vol. 7, pp. 57, 58.

Eld. O. A. Burgess says: "Brother Thompson has done a good thing for the history of the church by tracing out the way he has the history of this indomitable church of immersionists, that in all ages of the past, from the days of the apostles to the present hour, have preserved the truth of Christ in its purity among the mountains and valleys of Switzerland and Germany." Thompson and Burgess Debate, p. 303. This was the Baptist church. Here we have it from two of the greatest lights of the gentleman's church, that the Church of God called Baptist, have had an unbroken succession from the apostle's day to the present century; that they have been the witnesses for the truth; that they preserved the truth of Christ in its purity.

The summary of the testimony given by these learned men is as follows:—

1st. For three centuries Christian congregations subsisted as do the Baptist of today. 2nd. They were called baptized [Baptist] churches. 3rd. They have continued in regular unbroken succession from the apostle's day to the present century. 4th. They have preserved the truth of Christ in its purity. 5th. That Novatian was not the founder of the Novatian churches. 6th. The apostates at Rome abandoned the true principles of the church, and separated from those who persistently adhered to those pure principles. 7th. The numerous churches maintaining the principles of the apostolic church, stood with the strict party at Rome in opposition to heretical apostates. 8th. They remained in separate, independent bodies. 9th. That those who preserved the truth were called Baptist, Novatians, Waldenses, etc. I advise that you "relegate" "Cook's Story" to the background, and accept these facts. Corroberating testimony abounds in their support, but limited space will not admit it.

I am challenged to prove identity in doctrine and practice with the Novatians, who migrated to the valleys of Switzerland where they were called Waldenses. A Treatise written by the ancient Waldenses opposing the innovations of apostates, says that regeneration was attributed to baptism, thus confounding the work of the Holy Spirit in regeneration with the external rite of baptism; Jones' History, p. 328. On page 325 in their . third confession the Waldenses say: "In him [Christ] all the fulness of the God head dwells, and that *by him alone we know*

the Father." "We believe in the HOLY SPIRIT as the comfortor * * * *who creates us anew unto good works, and from whom we receive the knowledge of the truth.*" On page 323: "We hold in abhorrence all human inventions, as proceeding from anti-Christ." Look at these distinguishing features which ally the Primitive Baptist of today with those ancient worthies.

The Elder reasons that the devil in Eden did exactly what the Lord willed him to do, or the arrangements of God were frustrated. This is unscriptural reasoning. I have a more exalted opinion of the God I worship than to believe either statement. If his position were true the imps of Satan could sing God's defeat. When he shows that God arranged that Adam should not eat, his argument will have some logical force.

God said he would do all his pleasure and we believe his words. God gave man a law which pre-supposed the possibility of violation.

We believe that man is responsible for every sin committed by him.

If the devil defeated God once he may defeat him finally and hold those who sleep in Jesus in death's embrace eternally.

Elder, you quoted and misquoted scripture to disprove a position I had not taken. Neither did I say that Jacob and Esau were elected to salvation before they were born. I showed that Jacob was elected to a position to which Esau was not elected. I presented that election of Jacob as Paul did; as a true illustration of the doctrine of election. Do you deny that it is? I gave scriptural proofs that election pertaining to eternal life embraced only the portion given to Christ in covenant, that they were promised children as Isaac was promised to Abraham, which was prior to his personal existence. You did not try to disprove the correctness of my application, nor the logical soundness of my arguments.

Why did you throw aside those passages you say I quoted on election? The considerate reader must conclude that it was because you realized that you could not take them from me. I will give more testimony for your consideration. "A seed shall serve him. It shall be accounted to the Lord for a generation;" Psalm 22: 30. It is not: A seed may serve him, but "A seed shall serve him." Remember the children of the promise are counted for the seed; Romans 9:8. Also that they

are children of promise as Isaac was a child of promise; Galatians 4:28. They did not exist when the promise was made.

As Jacob was elected to a place independent of any consideration of the performance of conditions, so the promised seed were elected to be the Lord's portion as seen (I Peter 2:9) "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people, that ye should shew forth the praises of him who hath called you out of darkness into his marvelous light." Consider this fact: They were *chosen* that they *should shew forth the praises of the Lord*. They were predestinated unto the adoption of children; Ephesians 1:5. Those predestinated to be children by adoption were chosen in Christ before the foundation of the world that they should be holy. Verse 4. Again: "God hath from the beginning chosen you to salvation, through sanctification of the Spirit, and belief of the truth." The sanctification of the Spirit precedes the belief of the truth. It is in order to true belief as I will show at the proper time. We should keep in view that they were chosen to the salvation they were preciously realizing. They were called to the privileges and blessings of faith according to the "purpose and grace" of God, "given them in Christ before the world was," but not according to their works. (2 Timothy 1:9.) Therefore unconditionally!

The reference where the portion given to Christ is called Jacob is Romans 11:26. It teaches that Christ was to turn ungodliness from Jacob and that would save all of his people.

You say Paul's brethren in the flesh were the elect. They were an elect nation, and they were a type of an elect people. Does Ephesians 1:4, 5; 2 Thessalonians 2:13, and Romans 8:33 apply to Paul's brethren in the flesh?

I do not think that I attribute to Paul all that you charge to me. (Romans 8:29.) I believe the passage teaches a rule of action from which Paul draws a conclusion expressed in the interrogatives which follow: "If God be for, us who can be against us?" "He that spared not his own Sou, but delivered him up for us all, how shall he not with him freely give us all things?" "Who shall lay anything to the charge of God's elect?"

We believe that Jesus made atonement for his elect people. That the blood of the everlasting covenant was to atone for the elect covenant people. That his elect people alone are the

beneficiaries of his covenant blood. Jesus said, "This is my blood of the new testament, which was shed for many for remission of sins;" Matthew 26:28. It was the blood of the everlasting covenant.

As seen in types covenant blood satisfies only for covenant people. The blood sprinkled on the mercy seat by the high priest made atonement only for Israel, the covenant people of God. Paul testifies: "Christ loved the church and gave himself for it;" Ephesians 5:25.

The church is presented here as viewed in sin. It was reckoned as unholy and polluted, and consequently in need of redemption.

It was therefore the church in covenant. This condition of the elect covenant people of God made it necessary that Christ should give his life a ransom for many; Mark 10:45. The many embraced in the word church were Christ's, his portion, his people, the lot of his inheritance. It is written: "He shall save his people from their sins;" Matthew 1:21. Do you believe he will?

I have carefully examined the foundation on which I stand. I invite you to inspect in. Kindly,

J. M. THOMPSON.

LAWSON'S SECOND REPLY.

Respected Opponent, Dear Readers: I am, to some extent, surprised at the second address of Eld. Thompson.

I expected him to come to the front with something definite bearing on the proposition, but if he has introduced one iota of proof relative to the question in debate, then I must admit that I am a dull student. Remember that the question in debate is: "The church to which I (J. M. Thompson) belong as a member is scriptural in origin, doctrine and practice."

I insisted in my last article that the Elder tell us exactly when the Primitive Baptist church began, but he now says: "It is immaterial, because it is not denied that the church to which believers were added on the day of Pentecost (Acts, 2:47) was scriptural in origin. Do you say it was not scriptural in origin?"

I deny, Eld. Thompson, that you are a member of the church to which people were added, as spoken of in Acts, 2:47.

My reasons for the denial are as follows:

(1) That church was known as the Church of God or body of Christ. (1 Cor., 1:1: Col., 1:18.) The church to which you belong, is known as the Primitive Baptist church. In your indorsement by Eld. John R. Daily, he says: "This is to certify that Eld. John M. Thompson is recognized as a representative defender of the Primitive Baptist church of which he is a worthy member and Elder." (2) The church spoken of in Acts, 2:47, met upon the first day of the week to break bread, (Acts, 20:7,) and to give as the Lord had prospered. (1 Cor., 16:1,2.) Primitive Baptists meet about once every year to break bread! (3) The Lord added the people to the church spoken of in Acts, 2:47; but Primitive Baptists do their own adding by a vote of the church! (4) The faith of the members of the church of Acts, 2:47, had come by hearing the word of God (Acts, 2:14-36; Rom., 10:17;) but Primitive Baptist faith comes by dreams, imaginations, peculiar feelings, etc. (5) The members of the church of Acts, 2:47 had repented and been baptized in the name of Jesus Christ for the remission of sins (Acts, 2:38-41;) but Primitive Baptists claim to baptize only those, who, previous to their baptism, have received the remission of sins.

Where is your origin? Why did you affirm that part of the proposition unless you know something of your origin? He says, "caviling is improper if we aim at fair discussion." That is exactly what I think about it, hence my anxiety to have you tell us just when you had a beginning as a church.

You say: "The name Baptist church is not found in the Bible." Why, then, did you affirm that it is scriptural, seeing that you admit that the scriptures say nothing about it?

Can you prove a proposition by the Bible, when the Bible does not even mention it? "*Where are you at?*" "Why was John, called, John the Baptist?" Answer: To distinguish him from other John's, just as Simon was called Simon the tanner, or Luke. Luke the physician. But those baptized by John were not called Baptists, neither were churches in apostolic days called Baptist churches.

But again, he says: "You will not find in the Bible the names; Reform church, Disciples church nor Christian church. So it is not to your advantage to inquire too closely after names." Why not? Should we not inquire closely after everything? I think so: and if you fail to find it in the Bible, *quit*

it! He next quotes from Robinson as follows: "During the first three centuries, Christian congregations (not Baptist congregations. L) all over the East subsisted in separate independent bodies, unsupported by government, and consequently without any secular power over one another. All this time they were baptized [Baptist] churches."

He then exclaims: "They were called Baptist churches!" *They were not called any such thing!* Who added the word *Baptist found* in parenthesis? They were sometimes called baptized church by historians who wrote alter pouring and sprinkling had been introduced, but they are never called Baptist churches in the Bible, as you admit, or in history prior to 1607. He then quotes from Campbell as follows: "We can find an unbroken series of Protestants—a regular succession of those who protested against the corruptions of the Roman church, and endeavored to hold fast the faith once delivered to the Saints from the schism in the year 250 to the present day;" and then asks: "Elder, do you believe this?" Yes, I believe in all ages there were those who protested against Rome and her corruptions, but, my dear sir, that did not make them Baptists by any means. Martin Luther was a Protestant, but not a Baptist. He next says that Campbell claimed that the Kingdom was found among the Baptists. Campbell did not use the name as you used it, but referred to baptized people (immersed people) of all denominations. But if you could prove your proposition by Campbell, that would not establish it by any means. He then quotes from O. A. Burgess as follows: "Brother Thompson has done a good thing for the history of this indomitable church of immersionists that in all ages of the past, from the days of the apostles to the present hour, have preserved the truth of Christ in its purity among the mountains and valleys of Switzerland and Germany," and then adds: "This was the Baptist church. Here we have it from two of the greatest lights of the gentleman's church that the church of God called Baptist, has had an unbroken succession from the apostles day to the present century. That they have been the witnesses for the truth. That they have preserved the truth of Christ in its purity." Elder Thompson, *listen!* These men did not even intimate that the Baptists had a succession from the apostles; or that they have been witnesses for the truth; or that they were pure at any time! You had better be more

guarded in your statements, or the readers will think there is at least one Baptist who does not "witness for the truth."

He then says: "The summary of the testimony given by these learned men is as follows: For three centuries Christian congregations subsisted as do the Baptist of to-day." *I deny it*, and demand the proof. No congregation that wore the Baptist name. No congregation that used the Baptist creed. No congregation that took a vote on a man to see whether the Lord did a good job in converting him.

Where is the similarity? He also gives other "facts" in his summary which are as far from the truth, as the East is from the West. He asks me to "relegate Cook's story to the background;" but, my dear sir, I can't do it. It is in perfect harmony with all other historians. Must I also relegate Mosheim, Jones, Rutter and Armitage to the background? I expect you will want me to do so before the close of this discussion.

He then says: "I am challenged to prove identity in doctrine and practice with the Novatians, who migrated to the valleys of Switzerland, where they were called Waldenses." The Novatians were not called Waldenses, but were a sect, holding many things in common with them, but differing in many points. The Waldenses were founded by Peter Waldo. Waldenses and Novatians may be found during the same period, but were distinct sects. The government of the Waldenses was committed to bishops, presbyters and deacons, but Baptists govern by majority vote.

In Eld. Thompson's first article he said "The arrangements of God have never been frustrated by men nor devils," to which I replied that if that was true, the devil in Eden did exactly what God had arranged for him to do. But he says that when I show that God had arranged for Adam not to eat, then my arguments will have some force.

Do you affirm that God had arranged for Adam to eat? I deny it, and it devolves on you to bring the proof. Can you do it? I think not. If so, then the whole affair was only a pretence on the part of the Lord, that he might have, seemingly, an excuse to punish man. Who can believe it? If that position is true, then God had decreed that Adam should eat, but commanded him to eat not; thus giving a command, contrary to his decree!

If man should keep the decree of God, then he must violate his law; but if the law of God, then he must violate the decree!

But Eld. Thompson tries his hand once more on the doctrine of election, and, as usual, dodges around without making a point in favor of his doctrine of election. He says: "Neither did I say that Jacob and Esau were elected to salvation before they were born. I showed that Jacob was elected to a position to which Esau was not elected." Well, who denies that? David was elected to a position to which Jacob was not elected, but what has this to do with election unto salvation? Peter said: "Make your calling and election sure." (2 Pet. 1:10), but if they were elected by the Lord before they were born, and the "arrangements of God have never been frustrated by men nor devils," then it was already sure, and Peter had no right to give them any such instructions. But he asks, "Why did you throw aside those passages, you say I quoted on election? The considerate reader must conclude that it was because you realized, that you could not take them from me." I did not throw them aside, but showed that Jacob's election was not to salvation, and you agreed with me in your last article, and said you did not even claim that his election was unto salvation.

Why should I take them from you, when you confess that they do not prove your proposition? *Give us something definite, please.* But again he quotes and misapplies Ephesians, 1:4, 5. I deny that one of those Ephesians were saved before they were born, or before they believed the truth: for, as Eld. Thompson next quotes: "God hath from the beginning chosen you to salvation, through sanctification of the Spirit and belief of the truth." If God has selected this means of choosing, why should Eld. Thompson claim that God had chosen them unto salvation, independent of these conditions? But, he says, "The sanctification of the Spirit precedes the belief of the truth. It is in order to true belief, as I will show at the proper time."

If sanctification of the Spirit precedes the belief of the truth, then you have sanctification and damnation in the same man at the same time! (See Mark, 16:16.) But we will wait patiently for the Elder to prove his statement that sanctification precedes a belief of the truth. He then says: "We believe that Jesus made atonement for his elect people. That the blood of the everlasting covenant, was to atone tor the elect covenant people." Who denies that proposition Eld. Thompson? We

believe that Christ died for his elect people (the Jews) and also that he is the "propitiation for our sins: and not for ours only but also for the sins of the whole world." (1 Jno., 2:2.) Eld. Thompson: Do you believe that "the number of the elect is so fixed and certain that it can not be either increased or diminished?" "The many embraced in the word church were Christ's 'portion,' his people, 'the lot of his inheritance.'" If that statement is true, can a man be of Christ's portion without being in the church? Then why do you claim to be "his people" without being in the church? How can you have the blood applied outside of the church? *Please explain.*

Fraternally,

J. H. LAWSON

THOMPSON'S THIRD ADDRESS.

Respected Opponent, Friendly Readers: I anticipate disappointment for the careful, thoughtful investigator who will expect Elder Lawson to examine my proof texts and arguments. In view of the endorsements received I hoped for a close engagement, but evasion, assumption, denial and assertions, characterize his rejoinder. I believe it will be apparent that he regards my positions impregnable. So I shall depend upon the impartial judgment of intelligent investigators.

He denies that I am a member of the church to which believers were added; (Acts 2: 47.) This presents the issue. We both believe that body was the Church of God. That it was scriptural in origin, doctrine and practice. Jesus said the gates of hell should not prevail against it. Daniel prophesied that it should never be destroyed.

We also agree that, "Church of God" is the scriptural name. The church to which I belong as a member is the "Church of God" as I have proven. The name "PRIMITIVE BAPTIST" is to designate the true "Church" from heretical bodies.

Elder, is there a command for the church to assemble and break bread the first day of each successive week?

The Lord adds to our church. We only decide between those the Lord adds and imposters. We welcome all who give evidence that the Lord is adding them. Their faith is a fruit of the Spirit; Galatians 5: 22. Jesus is the author and finisher of their faith; Hebrews 12:2. They are given to believe on Christ; Philippians 1: 29. They believe according to the working of God's mighty power; Ephesians 1:19.

The mighty power of God gave some to see visions and others to dream dreams; Acts 2:17. Peculiar feelings are common to God's regenerated people, before and after faith come; Mat., 5: 3-6. If the Elder has never experienced the peculiar feelings described in these verses, he should not conclude that those who say they have are deceived or dishonest.

Believers were baptized because of the remission of their sins; Acts 2:38-41. We baptize those who have by faith received the atonement.

I did not affirm that the name Primitive Baptist is a scriptural name. I affirmed that the church to which I belong is scriptural.

The Elder says the name "BAPTIST" was not applied to churches prior to 1607. Hear Elder Campbell, the head and founder of Elder Lawson's church! "Thirteenth Century—In this century Jacob Meringus says that he had in his hand in the German tongue a confession of the faith of the Baptist called Waldenses," *Christian Baptism*, p. 362. On page 363 "Twisk says, in his *Chronology*, page 930 * * * the Waldenses who were BAPTIST were much spread in Hungary." On page 409, "Hence it is that the Baptist denomination in all ages and in all countries has been as a body the constant asserters * * * of liberty of conscience." Again Mr Campbell remarks: "From the apostolic age to the present time the sentiments of the Baptist * * * have had a continued chain of advocates," *Campbell and Maccalla Debate*, p. 378.

Elder, you only repeated a part of the quotation I gave from Elder Campbell's statement. I embraced the entire statement in the question as to whether you believed the Elder. Is your evasive answer fair?

You say that Elder Campbell does not use the name Baptist as I do. I give book and page where he uses the name as I do.

I maintain that the summary I gave of the statements of Robinson, Campbell, and Burgess is correct regardless of the denial and uncharitable insinuation of Elder Lawson. Elder Thompson traced the succession of the church called "BAPTIST" and Elder Burgess admitted that he was correct, as seen in the quotation.

"Who added the word 'BAPTIST' found in parenthesis?"

Answer: Encyclopedia Religious Knowledge, page 198, Mr. Robinson * * * says expressly, "All this time they were Baptist churches." I suppose Mr. Robinson put BAPTIST there.

You say Cook's story is in harmony with all other histories. Cook said the Novatians derived their origin from Novatian.

Robinson contradicts Cook's statement in Ecclesiastical Researches, page 127. Neither does Brown harmonize with Cook: "Novatians, a numerous body of Protestant dissenters from the church of Rome in the third century, who, notwithstanding the representations of their adversaries, have some just claims to be regarded as the pure, uncorrupted and apostolic Church of Christ," Religious Encyclopedia, p. 877. On page 1147 he remarks of the Waldenses: "The evidence is now ample that so far from being a new sect at that period (1170) they had existed under various names, as a distinct class of dissenters from the established churches of Greece and Rome, in the earliest ages." Here we have the Novatians and Waldenses connected as dissenters from the church of Rome.

You say: "The Waldenses were founded by Peter Waldo." But Mr. Jones says, "It is also proved by their books that they existed as Waldenses before the time of Peter Waldo," Jones History, p. 301. And on same page he presents evidence that the Waldenses flourished five hundred years before the time of Peter Waldo. You should investigate your histories before you deny facts and make wild assertions.

Dr. Allix in his history, page 192 remarks: "I say first that it is absolutely false that these churches were ever founded by Peter Waldo." Dr. Alexes Munston testifies: "The Vandois (Waldenses) of the Alps are in our view primitive Christians or inheritors of the primitive church. * * * It is not they who separated from Catholicism, but Catholicism which separated from them;" The Israel of the Alps, p. 1.

A summary of history: 1st. Novatian was not the founder of the churches who opposed the apostles at Rome. 2nd. They have just claims to be regarded as the pure, uncorrupted and apostolic Church of Christ. 3rd. The dissenters from the apostates at Rome were also called Waldenses. 4th. The Waldenses were the very seed of the purer Christian church. 5th. The Mennonites were the original Waldenses. and they planted the standard of truth in England. 6th. John Clark of Eng-

land organized the first Baptist church in America. 7th. The churches in this line of succession are known in history as BAPTIST. 8th. They have preserved the truth of Christ in its purity. 9th. The truth preserved is preached by the Primitive Baptist of to-day, as opposed to all armenianism. See confessions of Waldenses. Therefore the church called Primitive Baptist is the Church of God. Her origin is proven by an unbroken chain of testimony identifying her with the apostolic church.

Why did you treat with silence the quotations from the confession of the Waldenses which identity us with those ancient witnesses for the truth?

You make an assertion relative to the government of the Waldenses. Assertions unsupported by proof are of no force.

You ask: "Do you affirm that God arranged for Adam to eat?" No sir! Why did you deny it before I affirmed it? Why do you assume positions for me and violently deny them? Do you affirm that God arranged that Adam should not eat?

It appears that you are afraid to debate the doctrine of election. I showed, that the election of Jacob was illustrative of the Bible doctrine of election. That the people given to Christ were promised children before they had being, as Isaac was promised to Abraham. That they were predestinated unto the adoption of children, and chosen in Christ before the foundation of the world that they should be holy. That they are counted for the seed whom David said should serve the Lord, and be accounted unto him for a generation. That they are a chosen generation that they should shew forth the praise of God. That Jesus came to save his elect people who stood as the church in covenant with him. That he loved the church in covenant and gave himself for it. That they were chosen to salvation from the beginning. That they are saved according to the purpose and grace of God given them in Christ, but not according to their works.

You try to disprove this view by quoting: "Make your calling and election sure." You do not understand Peter. Peter addressed elect people. He admonished scattered saints to give proof of their election by adding to their faith virtue, etc. For so an abundant entrance would be administered into the kingdom or church here. They were chosen that they should shew forth the praise of the Lord.

Paul was sure the Thessalonian saints were elected, because the Gospel came unto them in power, in the Holy Ghost, and in much assurance; 1 Thessalonians 1: 4, 5.

This was evidence of their election, for they received the Gospel, which natural men do not receive; 1 Corinthians "2:14.

The reader will observe that you throw aside, evade and pass by proof texts, and arguments, and your denial is against you.

I did not confess that the illustration in the choice of Jacob was not in support of my position, and you know I did not.

Why deny that the Ephesian saints were saved before they were born. I did not say they were. I said they were predestinated unto the adoption of children, and chosen in Christ before the foundation of the world.

On the passage: "God hath from the beginning chosen you to salvation, through sanctification of the Spirit and belief of the truth," you ask: "If God has selected this means of choosing, why should Eld. Thompson claim that God had chosen them unto salvation independent of these conditions?" The language does not imply that God selected *means* of choosing them, but that God had chosen them unto salvation, and had predetermined the way by which they should be saved from pollution and error.

You miss my argument entirely on Ephesians 5:25. I presented in that passage the church in covenant, embracing all for whom the atonement was made. I admit that the Jews were an elect people, but they were also a type of the portion given to Christ, both of the Jews and of the Gentiles, Rom., 8:33. And you did not understand me to mean the Jews as a nation, where I said, "We believe that Jesus made atonement for his elect people." You understood me to argue that a definite number of Adam's race, including both Jews and Gentiles, were the children of the promise, chosen in covenant, and that the election or predestination of them unto the adoption of children, the gift of them to Jesus, and all that pertains to their eternal salvation is in no way conditional or dependent upon their obedience to any command of God.

Can you explain the following texts which I have presented and show that they do not support my proposition? Ephesians 3:10,11; 2d Timothy 1:9; John 3:38,39; Deuteronomy 32:9;

John 17:2; Romans 11:26; Ephesians 1:4, 5; Romans 8:31-33 and 9:11, 12; Romans 9:7-9; Galatians 4:28; Psalm 22:30; 1st Peter 2:9; Ephesians 5:25.

If you can show that these scriptures do not teach our view of election, (choice) and the gift to Christ of a definite portion of Adam's posterity as the exact number to be saved through the mediatorial work of Christ, I want you to make it clear and conclusive. We desire the closest investigation of our views. We hold that the atonement is specific, limited to the elect, definite.

Paul testifies of Christ: "Who was delivered for our offenses, and was raised again for our justification." The Emphatic Diaglott reads: "Who was delivered up on account of the offences of us, and was raised up on account of the justification of us." It is forcibly expressed here, that Jesus was raised because of the justification of his people. They were justified by his blood; Romans 5:9. The atonement was made, satisfaction rendered, and their justification secured by his blood prior to his resurrection.

All who were justified by his blood shall be saved from wrath through him. See last reference. Respectfully,

J. M. THOMPSON.

LAWSON'S THIRD REPLY.

Respected Opponent, Dear Headers: Eld. Thompson complains that I do not examine his proof texts.

I am not sensible of any failure to do so, but when he quotes scripture without making an application, he must excuse me from an examination. I have no reply to make until he makes an "address." *Talk about fearing an issue!* If Eld. Thompson will take a position, and try to examine it by presenting proof texts, I assure him that they shall be fairly examined. I am sure that I have answered every argument so far. It seems to me that Eld. Thompson has given up the "origin" part of his proposition. If you did not intend to discuss "origin," why did you not leave it out of your proposition? I shall treat it as a settled fact that Eld. Thompson knows not of the origin of the church to which he belongs as a member. If he does not know when it began, how does he know that it is scriptural in origin?

If he could trace the church of which he is a member step

by step through the dark ages, that would not prove that it is the Church of Christ. But this he can't do, as I have shown. When historians speak of Baptists, they mean no more than opposers to infant baptism, just as Pedo-Baptist means those who practice infant baptism, though they be Catholics, Episcopalians, Presbyterians, etc. He says: "The name 'Primitive Baptist' is to designate this true church from heretical bodies." Then the term "Primitive Baptist Church of God" would be to distinguish you from the Church of God, which is not Primitive. The Church of God needs nothing more, so far as name is concerned, to distinguish it from other bodies, for they are known as "Baptists," "Primitive Baptists," "Free Will Baptists," etc.

On adding to the church Eld. Thompson says: "The Lord adds to our church. We only decide between those the Lord adds and impostors." This was brought out by my charge, in reply to Eld. Thompson that he was not a member of the church spoken of in Acts, 2:47. I claimed that Primitive Baptists do their own "adding" by a vote of the church, while Eld. Thompson says the Lord adds and they only decide between those the Lord adds and impostors. Will Eld. Thompson please answer these questions? Does the Lord add a man to the church before or after baptism? Do you vote on the reception of a man before or after baptism? Eld. Thompson says: "Peculiar feelings are common to God's regenerated people, before and after faith comes."

Are we to understand by this that God has a regenerated people without faith? But those "peculiar feelings" he speaks of. He says: "If the Elder never experienced the peculiar feelings described in those verses, he should not conclude that those who say they have are deceived or dishonest." Eld. Thompson, will you tell us just how a man should feel who is regenerated but does not believe? and then how he feels after he believes? Are feelings an evidence of pardon? Will the Elder please give his "experience" and describe his feelings before, during, and after regeneration? But he says that believers are baptized because of the remission of sins, and refers to Acts, 2:38, where Peter said: "Repent and be baptized * * * for the remission of sins." There is no "because of" in it, my dear sir.

He then gives a number of quotations from Bro. Campbell

to try to support the name Baptist in all ages. But Bro. Campbell used the term "Baptist" in the sense of opposers to infant baptism, just as he used the term "Pedo-Baptist" to designate those who practiced infant baptism. He spoke of the religious world as divided into two classes, so far as infant baptism was concerned, and called the two classes "Baptists" and "Pedo-Baptist."

NOVATIANS.

Eld. Thompson says that Novatian was not the founder of the Novatian church; but has he given any evidence to support his assumption? I think not. I showed that the Novatians held to baptism for the remission of sins. Does he deny it? Can a body of people be true Primitive Baptists and hold the doctrine of remitting sins by baptism? But he also says that Peter Waldo was not the founder of the Waldenses. We will see about that. I call your attention to Mosheim's church history, p. 290. "Of all the sects that arose in this century, not one was more distinguished by the reputation it acquired, by the multitude of its votaries, and the testimony which its bitterest enemies bore to the probity and innocence of its members, than that of the Waldenses, so called from their parent and founder, Peter Waldo." On page 291 of the same history Mosheim says: "Certain writers give different accounts of the origin of the Waldenses, and suppose they were so called from the valleys in which they had resided for many ages before the birth of Peter Waldus."

"But these writers have no authority to support this assertion, and besides this, they are amply refuted by the best historians. I do not mean to deny that there were in the valleys of Piedmont long before this period, a set of men who differed widely from the opinion adopted and inculcated by the church of Rome, and whose doctrine resembled, in many respects, that of the Waldenses; all that I maintain is, that these inhabitants of the valleys above mentioned are to be carefully distinguished from the Waldenses, who, according to the unanimous voice of history, were original!}" inhabitants of Lyons, and derived their name from Peter Waldus, their founder and chief." Will Eld. Thompson receive this, or will he want me to relegate Mosheim to the background, as he suggested I should "Cook's story of the Baptists?" I am confident that many of the Waldenses were good men, and that the work of Peter Waldo was a grand

work, but his was a work of restoration, in which he restored to the people many things that had been covered up by the Catholic church. But the Waldenses, as a people, were far from being up to the Bible standard in work and worship.

I stated in my last article that the government of the Waldenses was committed to their elders, bishops and deacons, and Eld. Thompson called it in question. Mosheim's history, page 291, says: "The government of the church was committed, by the Waldenses, to bishops, presbyters and deacons, for they acknowledged that these three orders were instituted by Christ himself." Is this Baptist? I am sure it is not. He then gives a summary of historical statements with regard to these different bodies of religious people, and tries to connect them so as to form a chain from the Novatians to the Primitive Baptists. But in this he makes a total failure. There were Waldenses and Primitive Baptists in the eighteenth century. There are Waldenses and Primitive Baptists now. If the Waldenses were the Church of Christ in the twelfth, thirteenth and fourteenth centuries and apostasy impossible, why are they not Churches of Christ now? If the Waldenses were Churches of Christ, and apostasy impossible, then Eld. Thompson has lost his proposition. The Elder asks: "Why did you treat with silence, the quotations from the confession of the Waldenses, which identify us with those ancient witnesses for the truth?" I reply that the statements taken from the confession of the Waldenses does not apply to the Primitive Baptists, any more than to the Missionaries; Free Wills, Methodists, or any other sect of religionists.

They adhered to the "Apostles Creed." Is that your doctrine?

He says he does not affirm that God had arranged for Adam to eat of the tree of knowledge of good and evil, and wants me to affirm that he had arranged for him not to eat! He wants me to affirm a negative! Will you tell us, please, the arrangements of God with reference to Adam and the tree of knowledge of good and evil?

But he says: "It appears that you are afraid to debate the doctrine of election." No, my dear sir, I am not afraid to debate that question by any means. But I repeat the question I propounded to you in my last article, and I want you to answer it, please. Is the number of the elect so fixed and certain

that it can neither be increased or diminished? I believe in the doctrine of election, but I do not believe that any one is elected to salvation before believing in Christ. We believe in conditional election onto salvation; Eld. Thompson in unconditional election. Will he state his position clearly, and then try to prove it by the Bible?

But he asks me to examine a number of passages of scripture and show that they do not teach what he claims. He does not tell us clearly what he claims for them. Do you claim that they teach unconditional election unto salvation? I deny that they do and will examine them as to what they do teach. Eph., 3:10,11 teaches the wisdom of God and his making it known to the people by sending Christ to the world. 2 Tim., 1:9 shows that God purposed to save people in Christ and to call them with an holy calling. Jno., 6:38, 39 teaches that God willed those given to Christ should be saved, but their salvation is conditional as shown in the 40th verse. Deut., 32:9 teaches that Jacob was God's portion, or more properly, Israel, as a nation had been chosen of God. Jno., 17:2 teaches that God had given Christ power to give eternal life to those given him. But did Christ give them eternal life unconditionally? No! Rom , 11: 26 shows that Israel should be saved, but not a word about their salvation being unconditional. Eph., 1: 4, 5 shows that God had elected certain ones (the apostles) to teach the people and had made known to them the mystery of his will, that others might trust in Christ after hearing the word of truth. (Verse 13) Rom., 8: 31-33 shows that God delivered up Christ for the people and that nothing should be charged to God's elect. Rom. 9:11,12, speaks of election, but that election was not to salvation, as Eld. Thompson admitted in his second article. But why all this? I deny that any man in any age, has been elected to salvation unconditionally.

Will Eld. Thompson find the man?

But he says: "We hold that the atonement is specific, limited to the elect, definite."

I answer that Christ died for the sins of the whole world, making it possible for any man to be saved, but that the benefits of the atonement are conditional, and, therefore, man must comply with the conditions to receive the benefits. Eld. Thompson says that I do not understand Peter when he said "make your calling and election sure." He says: "Peter was addressing

elect people." In what sense were they elect? *Not* in the sense of eternal election, for he here refers to their final election in heaven, and says, "make it sure." Eld. Thompson says they were to give proof of their election that they might enter the kingdom or church here.

They were already in the kingdom or church here, Eld. Thompson, and Peter was admonishing them as saints to continue faithful to God, that their eternal election might be sure. Eld. Thompson says the Thessalonians had received the Gospel, which was an evidence that they had been elected as natural men could not receive it. He refers us to 1 Cor., 2: 14. Eld. Thompson: Will you please tell us who the natural man is as spoken of in 1 Cor., 2:14? Were you ever a natural man? Is it possible for a natural man to be saved? Faithfully, J. H. LAWSON

THOMPSON'S FOURTH ADDRESS.

Respected Opponent, Friendly Readers: Elder Lawson may not be sensible of his failure to examine all my proof texts and arguments, but I am persuaded that those who read will be sensible of his failure as a respondent.

Are you sure Elder, that you have replied to the argument on Romans 9:8, 9; Galatians 4:28; Psalms 22:30? Also on Ephesians 5:25?

Is it possible that you fail to comprehend my position, arguments and proofs, pertaining to the origin of the church of which I am a member?

I have established beyond successful contradiction, a complete succession of the Church of God of which I am a member from the first century to the nineteenth century of the Christian era. In showing the perpetuity of the church that the gates of hell were never to prevail against, and identifying the church to which I belong, as that church, I have established her origin.

You assume that Elder Campbell and historians don't mean "Baptist" when they say Baptist. How do you know they don't mean Baptist?

I have not used the term "Primitive Baptist Church of God." Please correctly quote; "The Church of God called Primitive Baptist." The last as Campbell says is only a designating name, which makes no change in race.

The Lord adds to the church through impressions of the Spirit to obedience, and all the believer does before and in the act of baptism, is in submission to the leadings of the Spirit. We vote on his reception before baptism.

We believe that many who are regenerated are not believers in Christ. We hold that belief in Christ follows regeneration, and is an evidence of that gracious work.

I will comply with your request relative to my experience, so far as I can. I was wholly in love with sin, i. e., free from righteousness before regeneration, but after regeneration I was dead to sin, mourned because of sin, and humbly implored God for mercy. When God by the working of his mighty power gave me to believe in Jesus., I rejoiced in hope. So I understand the Scriptures to teach, that the convicted child of God feels as the Publican did, who smote his breast and cried for mercy. He feels poor in spirit, mourns and hungers and thirsts after righteousness. When faith comes as the gift of God he realizes that Christ is his righteousness, and rejoices in hope of the glory of God. It is written: Blessed is the man to whom the Lord will not impute sin. Feelings are evidences of pardon when blessedly realized by a true believer.

The preposition "for" in Acts 2:38 signifies because of, as in Romans 4:25: "Who was delivered for (because of) our offenses."

I appreciate your admission that Elder Campbell used the name "Baptist" as a designating name. We use it just as Elder Campbell did.

I did not assume as you charge, that Novatian was not the founder of the church which bore his name. I gave quotations from some of the most reliable histories, which positively declare that he was not founder of the church that bore his name.

Do you carefully read all that I write? If you do it is strange that you make so many incorrect statements. Did you read the quotations from Robinson's History, p. 127, and from Brown's History, p. 877? These contradict your statement.

I deny that the Novatians held to baptism in order to the remission of sins. Mosheim says of the Novatians, p. 74: "What peculiarly distinguished them, was their refusing to admit to the communion of the church those, who after baptism had fallen into the commission of heinous crimes, though they did not pretend that even such were excluded from all possibility or hopes of salvation."

He further says: "They cannot be charged with having corrupted the doctrine of Christianity by their opinions." The Novatians said to those who had to be excluded for heinous crimes, "God forbid we should injure either your person, your property, or your character, or even judge of the truth of your repentance or your future state; but you can never be readmitted to our community without our giving up the last and only coercive guardian we have of the purity of our fellowship."

Buck's Theological Dictionary, p. 313, from which you quoted a passage, says: "The Novatians did not deny but that a person falling into any sin how grievous soever might obtain pardon by repentance." Brown says they recommended repentance in the strongest terms, believing that pardon might be obtained by the repentance of apostates. The Novatians declare that their refusal to readmit heinous offenders was to protect the purity of their fellowship. "This combined testimony proves your charge unjust.

I regret that limited space prevents the insertion of the full testimony of Robinson, Brown, Jones, Schaff, Buck, Mosheim, Hassell and others, bearing upon the perpetuity of the church. I find their testimony abounding in support of the positions I have taken. Enough has been presented to convince the unprejudiced mind that my claims are well founded. Why did you omit the most important testimony on page 291 of Mosheim's History, which should have been given in justice to the noble Waldenses? It attests that the Valdenses or Leonists of the valleys of Piedmont were called Waldenses, and that they had flourished some 500 years before Peter Waldo adopted their doctrine. Also, that Sacco speaks of the Leonists as synonymous with the Waldenses, and that he mentions authors of note who make their antiquity remount to the apostolic age. Then reference is given to ancient history in proof that the Waldenses inhabited the valleys of Piedmont. So the history from which you quote is against your position.

Concerning the church government of the Waldenses, Sylvinus in his history says, they insist: "That none in the church ought to be greater than their brethren." See Jones' History, p. 315.

On page 326, in the third confession of the Waldenses, they say, the duties of the ministers, "are to feed the flock of God, not for filthy lucre's sake, or as having dominion over God's

heritage, but as being examples to the flock," etc. This is Baptist, Elder. That there were and are now apostates who were and are called Waldenses, Mennonites and Baptist, I readily admit. Reference to such may be indulged in by Elder Lawson as subterfuges to blind the reader and obscure facts.

Elder, do you believe the statements of the Waldenses in "Third Confession" as quoted by me in my "Second Address?" I say that Armenian denominations do not accept those statements.

You ask if the "Apostles Creed" is my doctrine. As indorsed by the Waldenses I suppose it would be acceptable to us; but as corrupted according to Brown, p. 101, I suppose it would be objectionable.

You did argue in your first reply that God arranged that Adam should not eat, and that satan defeated God's arrangements. I challenge you to prove it. You can not escape so easily from your position.

I claim that my quotations on election teach unconditional election unto eternal salvation, so far as relates to any obedience performed by sinners in order to said salvation. This presents the number of the elect in Christ as so fixed, and certain, that the number can be neither increased or diminished by the acts of men.

Your pretense at an examination of some of the scriptural quotations on election, to which I called your attention, will be regarded a miserable failure.

Is the election and eternal salvation of unsaved sinners conditional upon their obedience? You say, *Yes!* I say, *No!*

Does this present the issue?

I have shown: That Christ gave himself for the church in covenant; (a definite number); Ephesians 5:25; That he came down from heaven to do the will of his Father, which was that he should save all he had given him, (a fixed number); John 6: 38, 39; That he was given power that he should give eternal life to as many as the Father had given him; John 17:2. (Not to give, to offer or to propose conditionally; but that he *should give eternal life* to the definite, fixed number, *i. e.*, "*as many as thou hast given him*"); that by once offering himself he obtained eternal redemption for the definite, elect number, and forever perfected them by the atoning blood of the everlasting covenant; Hebrews 9:12; 10:14; That covenant blood only atoned

for elect covenant people; That when we were enemies we were reconciled to God by the death of Christ; Romans 5:10; That atonement was made for those who were *predestinated unto the adoption* of children, (not to teach the people), *but that they should be children*; Ephesians 1:5. The passages cited, prove conclusively, unconditional salvation on the part of those who are saved by the atoning blood of Christ.

John 3:16, and 1 John 2:2, are quoted to disprove my position. Neither of those passages embrace the entire race of Adam.

I will cite passages in which the expressions, "the world" and "whole world" can not embrace all the race of Adam: 1 John 3:19; Revelations 12:9; 16:14; John 16:8; 17:9. They show that the terms used are limited to a class under consideration.

Propitiation: "The influence or effects of the death of Christ in appeasing the divine justice and conciliating the divine favor: That which propitiates; atonement or atoning sacrifice." (Webster.)

Propitiate: "To appease and render favorable; to make propitious; to conciliate." (Webster.) We learn from these definitions given of propitiation, and propitiate, that only those who were reconciled to God by the death of his Son (he having made reconciliation for their sins) are included in 1 John 2:2. Jesus had obtained eternal redemption for them. He put away their sins by the sacrifice of himself; Hebrews 9:26. Jesus is a propitiation only for the sins of those who will be glorified in heaven. The signification of the word "propitiation" will not admit of the opposite conclusion.

"God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life;" John 3:16. This language does not imply that none will enjoy everlasting life only those who believe in Christ in this natural lifetime. Do you believe it does? If it does not convey that meaning, then belief in Christ is not in order to everlasting life. If belief in Christ, in this life, is not in order to everlasting life, then the eternal salvation of sinners does not depend on belief in Christ. The gift of eternal life by Christ to the sinner is in order to a knowledge of Christ, which is necessary to true belief in Christ. This statement is scriptural and accords with the declaration of Jesus: "This

is life eternal that they might know thee the only true God and Jesus Christ whom thou hast sent;" John 17:3.

We are taught that eternal life is the gift of Christ, and the passage teaches that we must have eternal life in order to know Jesus Christ. Emphatic Diaglott: "And this is the *aionian* life that they may know thee the only true God and him whom thou didst send, Jesus Christ."

The *aionian* (eternal) *life is given that they MAY know Jesus*. The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord; Romans 6:23. "And we are in him that is true, even in his Son, Jesus Christ. This is the true God and eternal life;" 1 John 5:20. "And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life."

These scripture passages show that the first thing in the economy of grace, in bringing an alien sinner to Christ, is the gift of eternal life. We maintain that the gift of eternal life is not because of some virtue seen in the alien sinner. Also that the recipient of eternal life "shall never perish."

Respectfully,

J. M. THOMPSON.

LAWSON'S FOURTH REPLY.

Respected Opponent, Dear Readers: Eld. Thompson asserts that he has made arguments on certain passages of scripture, when, I am sure, the reader can see that he has only quoted or referred to them, without making an argument. He wants me to answer arguments he has never made! Eld. Thompson asks: "Is it possible you fail to comprehend my position, arguments and proofs pertaining to the origin of the church of which I am a member?" And then claims that he has proven its origin by tracing its succession.

He has utterly failed to prove a succession of Primitive Baptist churches prior to 1607. He finds Novatians, Paulicians, Waldenses, etc., but they were not identical with the Baptists by any means. I admit that these sects resembled, to some extent, the church to which Eld. Thompson belongs as a member, but in some of the most essential features, there is quite a difference. To illustrate: The Novatians rejected infant bap-

tism; the Primitive Baptists do the same. The Novatians believed in baptism for the remission of sins; the Primitive Baptists do not. So of all the other sects claimed by Eld. Thompson. His church succession claim is a farce—a hobgoblin—as I am sure the reader can easily see. But, Elder, were it possible for you to trace the perpetuity of your church back to John or the personal ministry of Christ, that would not prove that it was scriptural in origin. The Masonic lodge might do the same thing; but would that prove that it was scriptural in origin? Not by any means. I am sure that Eld. Thompson sees his defeat on origin, so tries to claim scriptural origin by perpetuity. If it were possible for him to prove "perpetuity," it would only establish the possibility of apostasy, for any one can easily see that the Primitive Baptist church is not, in "faith and practice," identical with the apostolic church.

Eld. Thompson says he has not used the term "Primitive Baptist Church of God," but, the "the Church of God, called Primitive Baptist." Where and by whom is the Church of God called Primitive Baptist? Who authorized you, or any one else, to call the Church of God Primitive Baptist? I charged that the Primitive Baptists do their own "adding" by a vote of the church, and he now says they vote on them before baptism. I claim that Primitive Baptists vote on those to be added to their churches, both before and after baptism. If a Primitive Baptist should move to the congregation of which Eld. Thompson is a member, and present a letter from a sister church, you would take a vote on him and add him to your church. Primitive Baptists add to their churches by a vote of their members; the Lord adds to his church through obedience to his word. Eld. Thompson then says: "We believe that many who are regenerated are not believers in Christ. We hold that belief in Christ follows regeneration, and is an evidence of that gracious work." "God is no respecter of persons." (Acts, 10:34.) If God regenerates one man in unbelief, then he will regenerate all men in unbelief, and universalism is true according to Eld. Thompson. If the Bible establishes any one proposition, it is that belief in Christ is necessary to the new birth.

Eld. Thompson next gives us a short sketch of his "experience," but proceeds very cautiously. He says: "I was wholly in love with sin, i. e. free from righteousness, before regenera-

tion, but after regeneration, I was 'dead to sin,' mourned because of sin and humbly implored God for mercy, and when God, by the working of his mighty power, gave me to believe on Christ Jesus, I rejoiced in hope." How did God give you to believe on Christ? Did your "faith come by hearing, and hearing by the word of God?" (Rom., 10:17.) But we will examine "experiences" more elaborately in our next.

Eld. Thompson claims that the preposition "for" in Acts, 2:38, signifies "because of," as in Rom., 4:25; but how does he know that it signifies "because of" in Rom., 4:25? Was not Jesus delivered in order to save us from our offenses? I think he was. The preposition "for" in Acts, 2:38, is from the Greek preposition *eis*, which always looks forward but never backward. The same expression is found in Mat., 26:28, "For this is my blood of the New Testament which is shed for many for the remission of sins." Here we have the same expression both in Greek and English. All agree that Jesus shed his blood, that the sins of the people might be remitted.

I give the following extract by a noted Presbyterian scholar, in support of my claim: "The beneficial end to which all this lead was the remission of sins. The first Greek noun (*aphesin*) derived from a verb (*aphimi*) which means to let go, is applied by Plutarch to divorce, Demosthenes to legal discharge from the obligation of a bond, by Plato to the emancipation of a slave, and to exemption from punishment, which last is its constant use in the New Testament. The whole phrase, to (or towards) remission of sins describes this as the end to which the question of the multitude had reference, and to which therefore must be contemplated also in the answer. Commentary on Acts, 2:38, Vol. 1, p. 85. Elder, can you give *one* author that claims that *eis* should be rendered "because of?" I am sure you cannot.

Yes, Elder, I read carefully those extracts from Robinson and Brown, but they do not contradict what Cook said about Novatian. Novatian drew out of the church that was fast going into apostasy and established churches on New Testament principles. Those churches were afterward known as Novatian churches, as all historians agree. But he says that my charge that they believed in baptism for the remission of sins is not correct. I say it is correct, and base my statement

on the positive statement of Buck. They did not deny that members of the church could be forgiven by repentance and prayer, but they had no way to remit sins but by baptism, which once received could not be repeated. Why did you not give the quotation, from Buck, in full? But Eld. Thompson, you ought to know that the Novatians were not alone in teaching baptism for the remission of sins.

All who believed in Christ held to baptism for the remission of sins to aliens; but the Novatians went further than others, and claim it to be for the remission of sins to those who had fallen into error. Barnabas, Paul's companion, held to the doctrine of baptism for the remission of sins. Hear him: "And there was a river flowing on the right, and from it arose beautiful trees; and whosoever shall eat of them shall live forever. This meaneth, that we indeed descend into the water full of sins and defilement, but come up, bearing fruit in our heart, having the fear (of God) and trust in Jesus in our spirits." *Epistle, Chap. 11. Ante-Nicene Fathers. Vol. 1, p. 144.*

Eld. Thompson intimates that I did not give Mosheim in full in regard to the Waldenses. I claim that I did, and ask him to give a quotation from him that contradicts the statement I gave.

Mosheim says that Peter Waldo was the head and founder of the Waldenses, and that the Waldenses are to be distinguished from the Vaudois inhabiting the valleys of Piedmont. He also says that the government of the Waldenses was committed to bishops, presbyters and deacons. (See p. 291.) Eld. Thompson, it is simply impossible for you to find your kind of Baptists prior to 1607. I believe that if any one could find them you could, but there are some things no man can do, and this is one of the "some things."

Eld. Thompson still insists that I said in my first reply that God arranged for Adam "not to eat," while I insist that I said no such thing, but believe that God left him free in the matter. Eld. Thompson is the man that says God does all this "arranging," even before we are born, and then claimed that God's arrangements had never been frustrated by men nor devils.

Here is what I said in my first reply: "If Eld. Thompson's statement is true which says that God's arrangements (none of them) have never been frustrated by men nor devils,

then the devil in Eden did exactly what the Lord willed him to do. Man could not frustrate the will of God, so God had it so arranged that Adam must eat! Neither the devil or man was, in any way, responsible for the fall according to that theory." So Eld. Thompson is duty-bound to either try to prove his assertions in regard to Adam partaking of the tree of knowledge of good and evil, or come up and confess that his theory will not allow him to do so. I am sure that he will be by this as he has been by many other propositions. He will claim that he *has*, when he has not even attempted!

Eld. Thompson says: "I claim that my quotations on election teach unconditional election unto eternal salvation as far as relates to any obedience performed by sinners in order to said salvation."

But, Elder, your *claim* falls far short of *proving* your proposition. You make many claims, but fail to establish them. If my examination of those passages on "election" was a "miserable failure," as you claim, why don't you show the "failure?" I am persuaded that you can not show any failure in the positions assumed by me. He asks: "Is the election of unsaved sinners conditional upon their obedience?" You say: Yes! I say: No! "Does this present the issue?" It would were I in the affirmative; but you are now in the affirmative and it devolves on you to prove your claim. My teaching is not on trial in this proposition.

Eld. Thompson: Do you believe in unconditional election to salvation? If so, will you try to prove it? Remember that you are in the affirmative at present. Do not simply refer us to where the scriptures can be found that you think teaches your doctrine, but quote the scriptures so the people will know what it is. You give a number of references in support of your proposition, but when I turn and read them they do not say what you claim for them. Please give quotations, and then we will examine them, provided you first base an argument on them.

Eld. Thompson says that the atonement is limited to the elect covenant people, and that it is for no others. I admit that no man will receive the *benefits* of the atoning blood without coming into covenant relationship with God, but denying that coming to that relationship is unconditional. Jesus Christ, through his death, made it *possible* for all men to be

saved; but all men will not be saved, because all will not obey Christ. But the failure is not in Christ, nor in the atonement, but in men and women. I call your attention to the following passages of scripture, which forever destroys Eld. Thompson's idea of the atonement.

"But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that he, by the grace of God, should taste death for every man." Heb., 2:9. Not taste death for a *Jew* men, but taste death for *every* man.

"Therefore, as by the offense of one judgment came upon all men to condemnation; even so by the righteousness of one, the free gift came upon all men unto justification of life." Rom., 5:18. Thus we see that the "free gift" came in order to life, but it must be accepted before its blessings can be enjoyed.

"And there is one God and one mediator between God and men, the man Christ Jesus, who gave himself a ransom for all to be testified in due time." 1 Tim., 2:5, 6.

"But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction." 2 Pet., 2:1. In this we learn that certain people had been bought, but by reason of their disobedience, they were to be destroyed.

If no one can be destroyed if bought with the blood of Christ, why did Peter say that they brought swift destruction upon themselves? But one says they were never saved. But, whether saved or not, Christ died for them. Eld. Thompson, were those people, spoken of by Peter, saved people? Were they covenant people?

You need not hunt for passages that speak of Christ's blood being for the elect, for we believe that, and they are in the number spoken of as *all men*.

Faithfully,

J. H. LAWSON

THOMPSON'S FIFTH ADDRESS.

Respected Opponent, Friendly Readers: It appears to be the opinion of Elder Lawson that the most successful way to escape the force of unanswerable arguments is to impress the readers, if possible, that I have failed to present arguments worthy of his attention. This I leave to the judgment of those who, with minds unbiased, are seeking to know the truth.

Elder, I have not tried to prove that my church under the name "Primitive Baptist" has a historical record from the apostolic day. As Elder Campbell and numerous historians testify, the Church of God has been designated by a variety of names —Anabaptist, Novatians, Waldenses, etc. I have proven that the church to which I belong as a member is the Church of God, by establishing an unbroken chain of succession and positive identity. The most eminent historians and some of the brightest lights of the Elder's church are my witnesses. They identify the Baptist church as the apostolic Church of Christ.

Again Elder Campbell testifies, "that as it was with the Jews in the times of the Messiah and his apostles, so it is now with the Baptist." "The nation, as such, continued to be the kingdom of God until they rejected the offered salvation;" Millennial Harbinger, Vol. 7, pp. 57, 58. Hear him further: "From the apostolic age to the present time the sentiments of Baptist and their practice of baptism have had a continued chain of advocates, and public monuments of their existence in every century can be produced;" Campbell and Maccalla Debate, p. 378. Elder, do you believe this witness? Elder Campbell boldly proclaims, that as the Jews as a nation was the kingdom of God until they rejected the offered salvation, so the Baptist were the kingdom of God until they rejected the call in the eighteenth century to *reformation*, as it pleased Campbell to name his heresy. That the sentiments of the Baptist, who were perpetually the kingdom of God to that time, had a continued chain of advocates from the apostolic age.

Elder Campbell says, "The communities collected and set in order by the apostles were called the congregations of Christ, and all these taken together are sometimes called the kingdom of God. * * * As these communities possess the oracles of God, are under the laws and institutions of the King, and therefore enjoy the blessings of the present salvation, they are in the

records of the kingdom regarded as the only constitutional citizens of the kingdom of heaven. * * * All these families or congregations thus organized constitute the present kingdom of God in the world;" Christian System, pp. 172, 173. Do you accept this definition of the kingdom or Church of God?

Elder, you say, "The Novatians believed in baptism for the remission of sins; the Primitive Baptist do not." But I say the Primitive Baptists do believe in baptism "*for*" the remission of sins, but not *in order to* the remission of sins.

The Novatians stated their reason for refusing to readmit idolatrous heretics to their communion. They could give the reason more correctly than Buck, or any other malignant enemy. Hear them! "You can never be readmitted to our community, without our giving up the last and only coercive guardian we have of the purity of our fellowship;" Jones, p. 181. Elder, read what the Novatians said, as recorded by Robinson, and reproduced by Jones on the page cited. Then if you can conscientiously charge the Novatians with the heresy "that they remitted sins by baptism," it will be marvelous.

You assert that the Primitive Baptist church is not in faith and practice identical with the apostolic church, but you fail to prove your assertion true, and you will finally fail.

I argued that Paul presented God's choice of Jacob, to possess the greater blessing, as a clear illustration of the doctrine of election; that election was not based on any good or evil done by those who were elected, as Paul illustrated; Romans 9:11, 12. That the elect were children of promise as Isaac was a child of promise; Galatians 4:28. That the promise was, "Sarah shall have a son," which promise was contrary to nature and human expectation, and was made before Isaac had a being; that the elect who were children of promise, as Isaac was promised, were accounted for the seed; Romans 9:8. That this seed, elected, chosen, promised, were the seed that should serve the Lord, and be accounted to him for a generation; Psalm 22:30. That they were a chosen generation, that they should shew forth the praise of the Lord; 1 Peter 2:9. That they stood as the church in covenant, and in need of redemption, and that Jesus loved the covenant church and gave himself for it; Ephesians 5:25. That his blood was covenant blood, and atoned for covenant, elect people only, as seen in the type when Aaron offered blood which atoned for the

sins of Israel. That Paul's illustration (given) shows that the election of a people for Christ antedated all sin and righteousness of either the elect or non-elect, and was in no way predicated upon the acts of either. I quoted the passages given in proof; gave chapter and verse, and made my arguments, and yet you say I did not. Do you suppose the reader will be deceived by your bare assertions?

"Where and by whom is the Church of God called Primitive Baptist?" It is called "Primitive Baptist" by Eld. J. II. Lawson.

We do not add a Primitive Baptist to the Church of God by a vote who presents a valid letter. He is a member of the Church of God, and we acknowledge the relationship, and welcome him into the local body.

Elder, you say, "If the Bible establishes any one proposition it is, that belief in Christ is necessary to the new birth.

I say, if the Bible establishes any one proposition it is, that a sinner must be born again (regenerated) in order to belief in Christ. I rest my proposition on this issue. If we are right in this position, we are right in our claim set forth in my proposition. If we are wrong in our belief, that regeneration antedates belief in Christ, we are wrong in our claims set forth in my proposition. Will you accept this issue as the deciding issue? Belief, according to your faith, is the first condition to be complied with by the alien sinner, in order to regeneration. Then when I show, that the Bible establishes the fact, that regeneration antedates belief in Christ, I prove that regeneration, on the part of the alien, is unconditional. If the sinner is born again before the first supposed condition is complied with, then predestination, election, and special atonement, as held by the Primitive Baptists, must be scriptural. Elder, will you tell us in your next reply, that you accept the plain proposition here proposed, as the deciding issue, and that you will rest your negative on the result of the investigation?

I believed on Christ, according to the working of God's mighty power, which enabled me to receive the gospel relating to Christ; Ephesians 1:19; Philippians 1:29.

Elder, I know that *"for,"* Romans 4:25, signifies *"because of,"* as the language will not admit of any other construction. The Emphatic Diaglott reads: "Who was delivered upon account of our offences."

You are mistaken when you say the Greek preposition "*eis*" always looks forward, but never looks backward. I offer the following in proof that you are wrong:

"He that receiveth a prophet in (*eis*) the name of a prophet shall receive a prophet's reward;" Matthew 10:41. The Emphatic Diaglott reads: "He who entertains a prophet because (*eis*) he is a prophet will obtain a prophet's reward." Here the preposition "*eis*" (from which "for" is derived, Acts 2:38) looks backward, and signifies because of. Do you accept Wilson as authority? This removes the cornerstone of the Gibraltar of Campbellism.

I did not word my denial of your charge against the Novatians as you represent in your quotation. Quote me correctly.

Buck says, "Novatians denied that the church had the power of remitting sins."

No people ever have believed in Christ who held that baptism was in order to the remission of sins. That was a Catholic heresy.

The Waldenses called the bogus Catholic party "*Anti-Christ*," and charged them with holding the heresy as follows: "He teaches to baptize children into the faith, and attributes to this the work of regeneration; thus confounding the work of the Holy Spirit in regeneration with the external rite of baptism;" Jones, p. 323. We continue in opposition to the unscriptural heresy.

Elder, do you verily believe that Barnabas wrote the "*Epistle*" attributed to him? Do you accept all the teachings of that "*Epistle*?" If you do not, why did you quote a part of it?

The contradiction found in Mosheim's History to the quotation you gave, immediately follows the charge that Peter Waldus was founder and chief of the Waldenses. Archibald Maclane, D.D., (translator) says, "We may venture to affirm the contrary with the learned Beza and other writers of note; for it seems evident from the best records, that Waldus derived his name from the Valdenses of Piedmont, whose doctrine he adopted." He says the terms Valdenses, and Waldenses, were used in the place of Vaudois.

As to the government of the church by bishops, deacons and presbyters, I reply that we have bishops, deacons and presbyters, who act in their official capacities, but they are amenable to the church.

Elder, you argued that the devil in Eden did what God willed him to do or God's arrangements were frustrated. The argument implies that God arranged that Adam should not eat, and that the devil frustrated the arrangements of God. Why did you make the statement you have quoted, if you did not mean it? What assertion do you refer to that you intimate that I made? You asked, "Do you affirm that God arranged for Adam to eat?" I answered, "No sir!"

You say, "Jesus Christ through his death made it possible for all men to be saved." How did he make it possible for all to be saved who have never had an opportunity to hear the Gospel?

"*Man*" is not found in your proof-text, Hebrews 2:9, in the Greek Testament. The context does not warrant the supply according to the Emphatic Diaglott.

In Romans 5:18,19, the connection shows that all upon whom the free gift came unto justification of life, shall be made righteous. "*All*" in the 18th verse is put for "*many*," as seen in the 19th verse.

The word "*all*" in 1 Timothy 2:6, embraces all that Jesus obtained eternal redemption for and no more. In Matthew 20:28, and Mark 10:45, it is stated, that Jesus came to give his life a ransom for many. Paul's statement to Timothy is in harmony with Christ's statement. Paul said his persecutors were contrary to all men. He certainly meant all good men, and not all wicked men. The adjective "*all*" is limited.

You ask if those spoken of (2 Peter 2:1) were saved people? I believe they were redeemed by the blood of Christ. I believe they were covenant people. I believe they had been in the right way, for they had "forsaken" the right way. They perished in their own corruption, when swift destruction came upon them, as it did upon David, Solomon, Peter and others. They followed the way of Balaam, who loved the wages of unrighteousness. He was greedy of filthy lucre. Heresy and covetousness are the principle charges alleged against them. These are not greater sins than are charged to Abraham, Noah, David, Solomon and Peter, whom we believe were children of God, and who are *now* blest in his presence.

Respectfully,

J. M. THOMPSON,

LAWSON'S FIFTH REPLY.

Respected Opponent, Dear Readers: Eld. Thompson presents about the same arguments in his fifth address that we find in his first. He seems to realize that his succession theory has been exploded, so he keeps on trying to patch it up. He quotes Campbell as follows: "From the apostolic age to the present time the sentiments of Baptists and their practice of baptism have had a continued chain of advocates and public monuments of their existence in every century can be produced." Campbell-Maccalla Debate, p. 378. He then asks: "Elder, do you believe this?" If you mean by the word "Baptist" those who opposed infant baptism and immersed believers, I would say yes." The people with whom I stand identified do that. But if you mean such people as are now called Baptists, I say *no*. They were not known prior to 1607.

Campbell, in his debate with Maccalla, tried to defend the Baptist idea of succession, but made a failure in that, but showed that in all ages immersion had been practiced, and infant baptism rejected, by different denominations. Campbell was affiliating with the Baptist denomination at that time, and had many erroneous ideas. Eld. Thompson next gives Bro. Campbell's definition of kingdom, and asks if I accept it. In part, I do; but I don't think he includes as much as is warranted by the Scriptures.

The kingdom of Christ consists of every Christian, whether meeting with other Christians or not. If a citizen of Christ's kingdom should move to where there are no other Christians, he would still be in the kingdom of Christ. Do you deny it? I think not. But that is not according to your theory, yet you can't deny it. I have carefully read Jones, page 181, as requested by Eld. Thompson, and there is not a statement on that page that contradicts one thing stated by Buck. But on page 180 we learn that Novatian was a member of the Catholic church, but when he saw no prospects of purity in that church, he withdrew from it, with a number of others, and established churches (congregations) on New Testament principles. Which was in the "succession line," Novatian or the Catholics? Novatian withdrew from the practice and communion of the Catholics and established churches on purely New Testament principles. Neither were the churches established by him

called Novatians or Puritans only by their enemies. They called themselves Christians, and had strong aversions to any other name. But in this they differed greatly from Primitive Baptists, for they call themselves Primitive Baptists and have strong aversions to the name Christian.

Eld. Thompson again runs his line of "election," without giving a quotation from the Bible. He can prove it, I suppose, more satisfactory to his mind by referring to the Scripture where he thinks it can be found, than by quoting it, and show that it says it. I deny that any passage referred to says one word about unconditional election to salvation. I deny that Paul gives the election of Jacob to illustrate our election in Christ. If such a thing is mentioned, Eld. Thompson ought to produce it, and that would end that matter. Eld. Thompson asks if I will base all on the proposition that "regeneration antedates belief in Christ." I am willing to base it all on that proposition, as far as regeneration is concerned, but there are other points I desire you to try to prove, such as "Hereditary total depravity," "Close communion," "Voting on men before baptism," "Experiences," etc. "*Regeneration antedates belief in Christ*," is the proposition I deny, and so far as your proposition is concerned, if you prove that, you prove unconditional election to salvation. Don't fail to give quotations in full.

Eld. Thompson says I am wrong in saying the Greek preposition *eis*, always looks forward but never backward. Has he given an authority? Certainly not. But he quotes Matt. 10:41, as follows: "He that receiveth a prophet in (*eis*) the name of a prophet shall receive a prophet's reward." He then quotes the Emphatic Diaglott which translates it as follows:

"He who entertains a prophet because (*eis*) *he* is a prophet, will obtain a prophet's reward." Does not the entertaining the prophet look to the future? Is he not speaking of future actions and future rewards? Certainly he is. You can't find an authority but that says the Greek preposition *eis* is prospective. *Ek* is opposed to *eis* and looks back, meaning motion *from*, but *eis* looks forward and means, to, toward, into, unto, etc. But we will examine more carefully when Eld. Thompson introduces some authorities on the use of the preposition *eis*.

The Elder again introduces Mosheim, and says: "The contradiction found in Mosheim's History to the quotation you

gave, immediately follows the charge, that Peter Waldus was founder and chief of the Waldenses."

Archibald Maclane, D. D., translator, says: Then follows a statement from the "D. D." to try to prove that Mosheim was wrong.

Eld. Thompson: Don't you know the difference between statements made by Mosheim and those made by Maclane? Who was Maclane that he should contradict Mosheim? There are no contradictions in Mosheim's statements, but he knocks out the Baptist idea of succession. You please come up in your next article and tell the people that Mosheim does not contradict himself, but that Maclane, who translated Mosheim, tried to set aside Mosheim's statement concerning the origin of the Waldenses, just as you have done, but you have both made a signal failure. As Mosheim states, the Vaudois and Waldenses were separate people, and the Vaudois decreased by going to the Waldenses, until finally there were no Vaudois, for they had gone to the Waldenses. But as to the government of the Waldenses, he now admits that it was by bishops, presbyters and deacons, but says that Primitive Baptists have bishops, presbyters and deacons. Elder, are Primitive Baptist churches governed by bishops, presbyters and deacons? or do you govern by a majority vote?

Do you not boast of being "Democratic" in your government? "An open confession is good for the soul." Eld. Thompson still insists that I argued that God arranged for Adam not to eat. *I did not do any such thing*. You are the one that believes in this "arranging before hand," so "stick to your bush." But, perhaps, he now sees his wrong. I trust he does and that he will now turn from it.

The Elder tries to show that "*all men*" "every man," and kindred expressions, does not include the entire human family. Elder, will you give us a sentence that includes the human family? He acknowledges that those spoken of in 2 Peter 2:1, had been in the right way, and had been saved by the blood of Christ. But of them Peter says: "Cursed children" (verse 14) "to whom the mist of darkness is reserved forever," (verse 17) thus showing that they had apostatized and would finally be lost. So away goes the Baptist idea of the impossibility of apostasy. Elder, that chapter places you in a dilemma from

which you can never extricate yourself. I will just leave you "bottled up" there on that proposition, for the present.

EXPERIENCES.

In Eld. Thompson's last article he failed to mention anything of their so-called "experiences." I believe that a Christian man can give a Christian's experience if he has lived the Christian life, but he can give no such experiences as those related by Baptists when seeking admission into a Baptist church.

Their so called experiences are imaginations of their own hearts, and contrary to Bible teaching. In most all those so-called "experiences" the following statements are usually found:

- (1) "I felt that I was the meanest person on earth."
- (2) " I felt that I could live no longer."
- (3) " I felt that every one had forsaken me."
- (4) " I felt that the Lord could not be just and pardon me."
- (5) " I felt that I was doomed to hell."

(6) "I felt that God for Christ's sake had forgiven me." In this the "experience" teller must confess that five of

the six statements are false. You might ask: "Were you the worst man on earth?" The answer would be "no, there are other men as mean as myself." Then your feelings deceived you. When those "experiences" are related, the Baptists measure them by their own, and if in harmony with theirs, they vote on them to admit them to baptism. They vote to see whether the Lord did a good job in converting the man! In this they are unscriptural, for Paul said: "For we dare not make ourselves of the number, or compare ourselves with some that commend themselves; but they, measuring themselves by themselves, and comparing themselves among themselves, are not wise." (2 Cor., 10:12.) When a man relates his "experience" to a Primitive Baptist church, they measure it by their own, but Paul said Christians did not do that way. The prophet Jeremiah describes a people who walked after their own hearts as Primitive Baptists do, and you ought to give heed to it for your "experiences" are exactly as the prophet declares, and he warns you against such. Hear him: "Thus saith the Lord of hosts, hearken not unto the words of the prophets that prophesy unto you; they make you vain; they

speaking a vision of their own heart, and not out of the mouth of the Lord. (Primitive Baptists speak the visions of their own hearts, L.) They say still unto them that despise me, the Lord hath said ye shall have peace; and they say unto every one that walketh after the imagination of his own heart, no evil shall come upon you. For who hath stood in the counsel of the Lord, and hath perceived and heard his word? Who hath marked his word and heard it? * * * I have heard what the prophets said that prophesy lies in my name, saying, I have dreamed, I have dreamed. How long shall this be in the heart of the prophets that prophesy lies? Yea, they are prophets of the deceit of their own hearts; which think to cause my people to forget my name by their dreams which they tell every man to his neighbor as their fathers have forgotten my name for Baal." (Jer. 23:16-27.) Could anything be described more accurately? But one says: "When the darkness of the night had gathered around me, I went to the grove by myself, and there the Lord spoke peace to my soul."

Listen to what Isaiah saith: "I have not spoken in secret, in a dark place of the earth." (Is. 45:19.) So it was only the imagination of the heart you heard, and not the voice of God.

Those who have the kind of religion described, are constantly in doubt of it. They know not whether it was the voice of God or some other voice. In their experience they express this doubt, and go on through life doubting. It is well for you to doubt for God is not in your conversion. If you *doubt*, and then read the Bible, you will soon learn that you were walking in the imagination of your own heart, and that God gives a system by which you can come to him and be saved. Read Acts of Apostles to see how the people were converted in apostolic days.

Faithfully,

J. H. LAWSON

THOMPSON'S SIXTH ADDRESS.

Respected Opponent, Friendly Readers: Eld. Lawson is very careful in his selection of quotations given by me. He quotes those he thinks can possibly be twisted and turned out of his way.

Why not give the quotation where Campbell says: "That as it was with the Jews in the times of the Messiah and the

apostles, so it is now with the Baptist. The nation as such continued to be the kingdom of God until they rejected the offered salvation." This was too plain in support of my proposition for Eld. Lawson. It can't be twisted!

Campbell said, the Baptist continued to be the kingdom of God *until the present call* upon them to reformation. He referred to the call made by himself and others in the nineteenth century. He wrote the statement after he and his followers had been excluded, and he meant the great organic body which had formally excluded them by declarations of non-fellowship. It was the Church of God—*now called Primitive Baptist*.

You can't show the origin of the Baptist in 1807, and your assertion that they were not known prior to that date is in opposition to historical facts.

Eld. Lawson hesitates to accept Campbell's definition of kingdom. Campbell and Webster agree in their definitions, but Eld. Lawson sees the bottle and faintly objects.

If a citizen of Christ's Kingdom moves to where there are no other Christians, he remains a member of the great organic body as defined by Campbell and Webster, and his standing remains in the local organization. Therefore you are mistaken, Elder.

The statement of the Novatians does contradict the statement of Buck. Buck says they refused to readmit apostates because they held the church had it not in its power to receive them, having no way of remitting sins but by baptism. The Novatians say they would not allow them to return as they would have no way to protect the purity of their discipline if they gave up that safe-guard. Buck, as a virulent enemy, contradicts the Novatians by a false statement, and he contradicts himself by acknowledging that the Novatians believed that apostates might obtain pardon without baptism.

The Novatians were in the succession line, and the Catholics were not, for even Eld. Lawson' admits that the Novatians were churches on New Testament principles. You want to get your eyes open, Elder, to what is meant by *identity*. As the Catholics apostatized they lost identity, and the churches which preserved the New Testament principles, maintained their identity as the Church of God. The Novatians, Waldenses, etc., in the line I have given, continued to be the identical

Church of God, which competent witnesses say preserved the truth in its purity, and is the pure apostolic Church of Christ.

Elder, I challenge you to prove your unwarranted assertion, that "Primitive Baptist have strong aversions to the name Christian." Every Primitive Baptist will join me in resenting this false representation.

We call the Novatians Christians, and only designate them by the name Novatians as Eld. Lawson has. We call the Baptist Christians, and the Church of God, and designate the church as Eld. Campbell did by the name "Baptist."

I have quoted the passages on election to which I referred in "Fifth Address," and made arguments on them that have not been answered, and the reader will not be deceived by a denial of the fact.

The election of Jacob was used to illustrate the election of a seed, or people, prior to obedience by them, or even an existence in the world, as seen in Rom. 9:8-11. Paul speaks of the children of God as the seed that was promised before they had an existence, as Isaac was promised to Abraham when God said; Sarah shall have a son. And also, as the elect of God, as Jacob was elected before he had done good. The promise to Abraham that he should have a son, and the election of Jacob before he had done good, are connected by Paul, and both are used as illustrations of the promise and election of a seed which *should serve the Lord*, as in Ps. 22:30: "A seed shall serve him; it shall be accounted to the Lord for a generation." Then Peter testifies of the promised seed, the elect people of God: "Ye are a chosen generation * * * that ye should shew forth the praises of him who hath called you out of darkness," etc. They were chosen prior to obedience.

Eld. Lawson says if I prove that regeneration antedates belief in Christ, I will prove unconditional election to salvation. We agree that the expressions "born again," "born of God" and regeneration are synonymous, and are used interchangeably. All that are born of God are regenerated.

Cornelius and his house (a family of Gentiles) were born of God before they believed in Christ. They feared God; Acts 10:2. Alien sinners do not fear God; Rom. 3:18. Aliens do not work righteousness; verse 12. Peter perceived that Cornelius did work righteousness, Acts 10:34, 35, and was accepted

with God. Elder do you deny that Cornelius worked righteousness before he believed in Christ? His prayers and alms were a memorial before God.

Aliens are by nature the children of wrath, dead in sins. Eph. 2:3, 5. They possess the nature of their father, and Jesus said to aliens; "Ye are of your father the devil." Jno. 8:44. "By one man sin entered into the world, and death by sin; and so death passed upon all men [all the race of Adam,] for that all have sinned. Rom. 5:12.

To be dead in sin is to be wholly separated from righteousness, which is entire depravity. "By one man's disobedience many were made sinners." Verse 19. As by the disobedience of one man, death passed upon all men, so all men are entirely depraved. As Levi paid tithes in Abraham while yet in the loins of his father, Heb. 7:9,10, so Adam's progeny sinned in him, when he sinned, as the passages given teach.

RESTRICTED COMMUNION.

There is no warrant in God's word for a church to extend the communion privileges to any person, who has not as a believer in Christ received scriptural baptism. Elder, do you deny this?

The Bible is the best authority in proof that Eld. Lawson is wrong relative to the preposition *eis*. "He who entertains a prophet because *"eis,"* he is a prophet, etc. Mat. 10:41. "*Eis*" looks to the fact that he is already a prophet when he is entertained. "Entertains" is in the present tense, and all that is spoken of as future is the reward. Elder, you certainly do not want to risk the reputation of your scholarship on your rendering, do you? You had better examine the passage carefully.

Maclane was not alone in opposing Mosheim's statement, but refers to the learned Beza and others of note, who held that the Vaudois, Valdenses and Waldenses were the same people.

I believe that Bishops, Presbyters and Deacons in the Baptist church, govern now as they did among the Waldenses.

Reader, I am willing that you shall decide whether Eld. Lawson did, or did not, argue that God arranged for Adam not to eat of the forbidden fruit. He says he did not. I say he did so argue, whether he intended it that way or not.

I did not intimate that God arranged either that Adam should or should not eat.

Yes. Elder, those were cursed children who engaged in covetous practices. 2 Peter 2:14. But they were *children*, as David, Solomon and Peter were, when they were cursed for disobedience. You know the expression, "forever," in the seventeenth verse, is not allowed by Wilson in the Emphatic Diaglott, if you have examined it as you should have done. "Forever" is from the Vatican manuscript, and is given as an interpolation of popery. The Emphatic Diaglott reads: "For whom the gloom of darkness is reserved." Do you now think that I am "*bottled up* there on that proposition"?

Eld. Lawson dwells at length in a misrepresentation, principally of experiences related by Baptist. He says, "Baptist experiences are contrary to the Bible," and charges that five statements made by them, which he has given are false statements. Friend Lawson does not mean what he says. He is not as careful as he should be. He meant that Baptist are deceived by their feelings, as he states farther on. And we say they were mistaken as to the five impressions referred to. We do not hold that the Spirit taught them that they were the "meanest persons on earth; that they could live no longer," etc., but that such thoughts are the natural deductions of the mind, of the soul under conviction; that they are incorrect conclusions as they afterward realize.

Paul says: "This is a faithful saying and worthy of all acceptation, that Christ Jesus came into the world to save sinners, of whom I am chief." 1 Tim. 1:15. You don't believe that Paul was the chief of sinners, do you? He felt to be and obtained mercy. Jesus said; "Blessed are the poor in Spirit: for their's is the kingdom of heaven." They do not realize that they are blessed while convicted, but when faith comes as a gift, and life and immortality are brought to light through the gospel, they view their joint heirship with Christ, which was a fact before it was revealed. Observe that life and immortality are *brought to light* through the gospel. 2 Tim. 1:10. Only *brought to light* where there is life and immortality in the soul.

No! The Baptists do not "vote to see if the Lord did a good job in conversion." That was only a little ungenerous fling at the persecuted Baptist, by Eld. Lawson, from whom we had reason to expect better things.

We do not commend ourselves as Eld. Lawson insinuates. We commend Christ. Neither do we measure ourselves by ourselves. The Bible is our standard of measurement for experiences, doctrine and practice.

Jeremiah 23:16, 27 is quoted to illustrate experiences related by Primitive Baptist. The Lord was condemning those who had lied, saying they had dreamed, when they had not dreamed. Eld. Lawson, do you charge the Primitive Baptists with wilfully lying, as those people did? Answer. Why did you not quote the 28th verse? It reads: "The prophet that hath a dream, let him tell a dream; and he that hath my word, let him speak my word faithfully. What is the chaff to the wheat? saith the Lord." Seethe unfairness of Eld. Lawson. Elder, do you speak the word of the Lord faithfully? You said you wanted a fair discussion, that truth might be advanced and error relegated to the background.

You quote Is. 45:19 and misapply it. Read the account given Genesis 30:11-16 where Jacob dreamed, and God did speak to him in the night. Elihu saith: "For God speaketh once, yea twice, *yet man* perceiveth it not. In a dream, in a vision of the night, when deep sleep falleth upon men, in slumbering upon the bed; then he openeth the ears of men, and sealeth their instruction, that he may withdraw man *from his* purpose, and hide pride from him." Job. 33:14-17. So Baptist experiences are not unscriptural.

Respectfully,

J. M. THOMPSON.

LAWSON'S SIXTH REPLY.

Respected Opponent, Dear Readers: Eld. Thompson says that I only use such quotations of his, as I think can be twisted to support my proposition.

I don't have to twist any of them, but only refer to them to show they don't teach what Eld. Thompson claims for them.

He asks why I don't notice Campbell's statement which is as follows; "That as it was with the Jews in the time of the Messiah and his apostles, so it is now with the Baptist. The nation as such, continued to be the kingdom of God, until they rejected the offered salvation."

The Elder says that was too plain in support of his propo-

sition for me to notice. I can't see why he should claim it in support of his proposition, for if Campbell was right in that statement the Baptists are left out, and only those who accepted the call to a complete return to apostolic practice were in the kingdom, for you say; "The churches which preserved the New Testament principles maintained their identity as the Church of God." The congregations established by Campbell did that, therefore they were Churches of Christ.

Eld. Thompson still insists that the Novatians were in the "succession line," and that they remained the pure apostolic Church of Christ. But suppose all that he claims for them is true; that does not help him in the least; in fact it is against him.

Novatian was baptized by the party that apostatized, and received only clinic baptism. He called for a return to New Testament Christianity, just as Campbell did.

Those who desired to return to apostolic Christianity left the apostate church and established churches upon New Testament principles. They believed in baptism for the remission of sins; rejected all human names, and met upon the first day of the week to break bread. Were they Baptists such as Eld. Thompson and his associates? Not by any means; yet they immersed believers only. The Elder asks me to prove that Primitive Baptists have strong aversions to the name Christian.

There are some things too plain to need proof, and when a church or people reject the name Christian and take some other name the proof is certainly abundant. Primitive Baptists reject the name Christian, by calling themselves Primitive Baptists. But, Elder, I will put you to the test on the name, and see whether or not you have strong aversions to the name Christian. If you will reject the name Baptist and accept the name Christian I will withdraw the charge made against you. Is not this a fair proposition? Now, Elder, either come up like a man and accept the name of Christ and reject the human name Baptist, or never ask me to prove that you have strong aversions to the name Christian, when you prove" it yourself. The Elder again comes to the subject of election, but, as usual, claims to have made arguments which he did not make, and only refers us to quotations instead of quoting them.

God elected Isaac before his birth, as the one through whom Christ should come. But God did not elect Isaac to sal-

vation before he was born. The same with Jacob. God elected Jacob as the seed through whom Christ should come; but Jacob's election to salvation depended on his obedience. Jacob's name was changed to Israel, so that Israel was the "elect," but Israel was the elect only as the one nation through which Christ should come, and their salvation depended on their obedience. Paul said: "My heart's desire and prayer to God for Israel is, that they might be saved." (Rom., 10:1.) And again Paul said: "Therefore I endure all things for the elects' sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory." (2 Tim. 2:10.)

But we now call your attention to an election to salvation, as given by the apostle Paul. He says: "But we are bound to give thanks always to God for you, brethren, beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth" (2 These., 2:13.) If the Lord elected them to salvation as Paul said he did, then they were not elected to salvation before they were born. Find where God elected one man to salvation before he was born, and I will give up this proposition. You can find an elect people before they were horn, but not to salvation.

You say those spoken of by Peter as a chosen generation, were chosen prior to obedience. Elder, you assume the point to be proven. The Elder then takes up the proposition that regeneration precedes faith in Christ, and calls our attention to the conversion of Cornelius and his household. But the Elder certainly does not understand his own proposition. Cornelius was an unsaved man when the angel of God appeared to him. The angel said: "Send men to Joppa and call fur Simon whose surname is Peter; who shall tell thee words, whereby thou and all thy house shall be saved." (Acts, 11:13, 14.) Cornelius was a good, upright, moral man, but had not been born again; therefore was not a Christian until after Peter preached to him. You will have to try some other conversion, for that one is against you.

The Elder asks if I deny that Cornelius worked righteousness before he believed in Christ. Cornelius did right so far as he knew, while unsaved, which made it possible for him to be saved. Fearing God and working righteousness (doing right) are conditions of acceptance with God.

TOTAL DEPRAVITY.

The Elder contends that all men are entirely depraved. In other words, he holds to the doctrine of "Hereditary Total Depravity." He says aliens are by nature the children of wrath, dead in sins. Eph., 2:2, 3. The third verse shows the reason they were children of wrath, and that by nature, was, they walked according to the course of this world. They were not children of wrath because they had been born, but because they walked according to the course of this world. No inherent depravity there, friend Thompson.

"You are of your father, the devil." Jno., 8:44. Are we to understand by this that the devil had begotten children that were brought forth by woman? I am sure that even Elder Thompson dare not take such a position. Then what do we learn from this statement? That on account of their lies and other wickedness they had become very corrupt. Their wickedness was not hereditary, but practice had made them the devil's children. "By one man sin entered into the world and death by sin; and so death passed upon all men for that all have sinned." (Rom., 5:12.) By the transgression of Adam we are deprived of the tree of life, and the death of the body is the result. But death was the result of Adam violating a known law, and being driven from the tree of life. As we are born away from the tree of life, we are subject to death. We suffer as a result of Adam's transgression, but we are not in the least guilty of it. Will Elder Thompson please answer the following questions?

(1) Since like begets like (Gen. 1:25) and God is the father of our spirits, (Heb. 12:9; Jas. 3:9; Num. 16:22; Job 12:10; Eccl. 12:7; Is. 42:5) if our spirits are totally depraved is not God totally depraved? If not, why not?

(2) Since like begets like, and we are the offspring of God, (Acts 17:28) if we are totally depraved is not God totally depraved? If not, why not?

(3) If our nature is totally depraved and Christ took on him our nature, (Heb. 2:14,16) is not Christ totally depraved? If not, why not?

(4) Since you teach that all are born totally depraved how do you explain Paul's statement that some are holy? (1 Cor. 7:14.)

(5) If we inherit sin from Adam, as you claim, why do we not inherit righteousness from Noah, seeing we are all his descendants? (Gen. 6:9.)

(6) If we inherit Adam's sins, why do we not inherit all the sins of our wicked ancestors?

(7) Does not the doctrine of hereditary total depravity make regeneration impossible?

(8) If we inherit depravity why did Ezekiel say: "The son shall not hear the iniquity of the father?" (Ezek. 18:20.)

COMMUNION.

The Elder asks if any should partake of the communion without they have been scripturally baptized. I answer, *No!* for the simple reason that the communion is for saved people and Jesus made baptism a condition of salvation. (Mark 16:16.) *But the communion is for every child 'of God and for no others.* The Primitive Baptists are wrong on the communion for they refuse it to those they admit to be Christians.

The Elder again refers to the preposition *eis*, and repeats the quotation from Mat. 10:41.

Why should he claim that *eis* in Mat. 10:41, looks *back* instead of *forward* when all authorities say it looks forward or is prospective?

The feeding or entertaining the prophet was prospective and the preposition *eis*, looks forward to that time.

In regard to Adam eating of the forbidden fruit, I ask you to turn back and read the Elder's statement in his first and second addresses. I don't blame him for dodging for he is in the "bottle" to be sure. The Elder says the expression "Forever," as found in 2 Pet. 2:17, is not in the original, but should be rendered "For whom the gloom of darkness is reserved." Admit that rendering to be correct, and it still leaves you "bottled up." "The mist of darkness" is not reserved for faithful Christians, but for unbelievers and fallen Christians. The difference between those spoken of in 2 Peter; and David, Solomon and Peter is, the first class became worse than it they had not made a beginning; (verse 20) while David, Solomon and Peter repented. But the Elder tries, in a mild way, to defend Primitive Baptist "experiences," and says that the impressions made that I charged, are not made by the Spirit, but only deductions of the mind under conviction. I agree with

him that they are only deductions of the mind, and false ones at that; for that reason they should be rejected.

The last one is only a deduction of the mind just like the others, and for that reason they are all false. You must depend upon the word of God, and not upon the deductions of your own heart. He asks me if I believe that Paul was the chief of sinners. I believe Paul's statement, and he says he was. I don't see how he could have been much worse than he was without being "totally depraved." He bound Christians and threw them into prison. He consented to the murder of Stephen, and persecuted Christ in every way possible. He was certainly a chief among sinners.

The Elder says that life and immortality are brought to light only when they are already in the soul. He refers us to 2 Tim., 1:10, which shows that through Christ's resurrection, life and immortality was brought to light. It was brought to light and declared to all mankind, and is not a special revelation in the soul of the one regenerated.

But the Elder says I "make a fling" at the "persecuted Baptists." I am making no "fling," but trying to show them that their supposed conversions are only the imaginations of their own hearts, and condemned by the Lord. Talk about "persecuted Baptists." The Baptists of this day do more persecuting than any sect known to me.

But, Elder, you need not try to get around that "experience" part by crying persecution. You must come up and defend it or acknowledge that you are unscriptural in it.

The Lord compared the dreams to the "chaff" and intimated that if you had nothing better than a dream, tell it, but it's only "chaff."

But he says that God did speak to some in dreams. I admit that he did. But it was not to convert the one spoken to, but to reveal, through him, a message for the world. I make this charge against the Primitive Baptists, and ask Eld. Thompson to show the fallacy if not true.

Primitive Baptists test a man's orthodoxy by the administrator of his baptism. A preacher in their church baptizes you but afterwards turns out to be a hypocrite, and they continue to fellowship you, which they should.

But let one of an other denomination baptize you whom

they admit to be a Christian, and they will not fellowship you. Hence they had rather have a hypocrite to do the baptizing, if he does it in the name of a Primitive Baptist than to have one that they admit to be a Christian if he does it in some other name; and yet they claim there is nothing in a name.

Faithfully,

J. H. LAWSON

THOMPSON'S SEVENTH ADDRESS.

Respected Opponent, Friendly Readers: Eld. Lawson, under pressure, has made a gigantic failure in an effort to reply to some things he has judiciously avoided.

He has almost admitted all that I claim pertaining to identity by succession. The Elder and the readers understand that I was proving by Campbell that the Baptists were the kingdom of God from its commencement until Campbell introduced his adopted Catholic heresy of baptismal regeneration. He knows that I was not trying to prove by Campbell as to whether he was right or wrong in his heresy. Campbell's testimony, relative to the identity of the Church of God, called Baptists, was based upon history with which he was conversant.

His call to reformation (so called) was based upon a Catholic dogma. This strategic move of yours, Elder, is the most apparent twist and flounder you have made. It is like Cervera's effort to escape. For you admit that the churches which preserved the New Testament principles in 1827, maintained their identity as the Church of God. You say the congregations established by Campbell did that; but I say they did not. Campbell taught that through teaching, believing, repentance and obedience, souls were saved from hell. *Unscriptural!*

The Baptists had maintained their identity as the church, as proven, by preserving the New Testament principles. They made no departure in Campbell's day, and therefore, continued to maintain their identity as the Church of God.

You say that if all I claim for the Novatians is true it does not help me in the least.

I have claimed that the Novatians were the apostolic Church of Christ; that they located in Switzerland and were called Waldenses; that the Mennonites, English Baptists, and Primitive Baptists of America are descendants from the Novatians, who were of scriptural origin and all in the same un-

broken succession line. All this I have claimed and proven, but Eld. Lawson says it will not help me in the least. Marvelous statement!

Abraham said some would not be persuaded though one rose from the dead.

Elder, you don't know that Novatian received only clinic baptism. You don't know that his call was just as Campbell's call. You don't know that Novatians rejected all designating names. I deny your assertions and demand proof.

Baptist believe as the Novatians did, that baptism is for (because of) the remission of sins. They meet upon the first day of the week to break bread.

Did the Novatians meet upon the first day of each week to break bread?

Your insinuation, Elder, that the Baptists have rejected the name "Christian" is false, and their writings will sustain me in the charge.

Have the followers of Campbell rejected the name "*Christian*," by calling themselves Reformers, Disciples and Campbellite?

I am pleased to bear both, the name Christian and Baptist. I have no disposition to reject either. John, the Messenger of Christ, bore the name Baptist. He baptized Jesus. So we are in good company.

Another miserable failure on election!

Elder, you must feel miserable over it. But "Cervera like" you must do something. Yet, you did not attempt to disprove my position that Isaac represented a people who were promised to Christ before they had an existence; that they were children of promise as Isaac was a child of promise when God said: "Sarah shall have a son." This is virtually an admission that my position is impregnable.

As to Jacob, he was chosen *i. e.* elected; and when blessed of the Lord, he was called Israel.

He is not a Jew (Israelite T.) who is one outwardly; neither is that circumcision which is outward in the flesh. But he is a Jew (Israelite T.) which is one inwardly; and circumcision is that of the heart in the spirit, * * * whose praise is not of men but of God. Rom. 2:28,29. So circumcision of the heart in the spirit, makes an elect person, who is called Jacob an Israelite; a Jew inwardly. Paul testifies: "So all

Israel shall be saved," How? "As it is written; There *shall* come out of Sion the Deliverer and *shall* turn away ungodliness from Jacob." Rom. 11:26.

Elder, did Christ, who is spoken of as the Deliverer, save all national Israel by turning ungodliness away from Jacob, the son of Isaac? Does not the word "*Jacob*" in the passage apply to a people of whom Jacob, the son of Isaac, was a type? This must be the true application.

Paul's desire and prayer, that Israel might be saved (Rom. 10:1,) did not embrace all of national Israel; for he said in the preceding chapter, sixth verse: "They are not all Israel which are of Israel." His desire and prayer was for Israelites who were Jews inwardly, but were ignorant of God's righteousness, and he desired that they should be saved from error. They had a zeal of God, but were deficient in knowledge as many of the followers of Campbell are. My heart's desire is that every Israelite who has imbibed Campbell's heresies may be saved from those unscriptural dogmas. Like Paul, I am willing to endure the reproaches of opposers for the "*elect's sake*," that they may obtain, by faith (believe in) the salvation which is in Christ; 2 Tim 2:10. The salvation is in Christ with eternal glory, and by faith we receive the fact, and thus obtain it in our hearts.

Paul did not say that sanctification of the Spirit and belief of the truth elected the Thessalonians; 2 These. 2:13: It reads: "God hath from the beginning chosen you to (*eis*) salvation (or in order to salvation—T.) through sanctification of the Spirit and belief of the truth." Their salvation was through the sanctification of the Spirit and belief of the truth, but their election was not. Elder, does not "*eis*" signify "*in order to*" in the passage? Sanctification of the Spirit saved them from alienation, and belief of the truth saved them from conviction.

Elder, do you see the bottle?

You say that you will give up the proposition if I will find one man whom God elected to salvation before he was born. I will put *you* to the test. "He hath chosen [elected] us in him [Christ] before the foundation of the world that we should be holy and without blame, etc.; Eph. 1:4. Paul was one of the "*us*." He was elected before he was born. He was elected to be holy, and unblamable. This was the election of one man

and more, to salvation before the foundation of the world. The passage does not teach that they were chosen to be apostles or to preach (teach.) Honor bright, Elder, give up the proposition.

Peter says the elect were chosen *that they should shew forth God's praise*; 1 Pet. 2:9. Therefore, they were chosen prior to obedience. They were not elected through what they did.

I understand my proposition, Elder; Cornelius was born of God when he sent for Peter to tell him words whereby he and his house should be saved from unbelief. You admit that Cornelius did right before he believed in Christ. John says: "If ye know that he [Christ] is righteous, ye know that every one that doeth righteousness is born of him."

SYLLOGISM.

Cornelius did righteousness before he believed in Christ.

"Every one that doeth righteousness is born of him," (Christ or God.)

Therefore, Cornelius was born of God before he believed in Christ.

Again; "They that are in the flesh can not please God." Rom. 8:8.

Cornelius did right and pleased God.

Therefore, Cornelius was not in the flesh but in the Spirit. The Spirit of God dwelt in him:—verse 9. He was born of God before he believed in Christ.

The Ephesians were children of wrath *by nature* before regeneration, and being the children of wrath by nature, they walked in sin.

Elder, you quote Rom. 5:12, and say that we are deprived of the tree of life by Adam's sin, and suffer and die as a result of it, but that we are not in the least guilty of it. The quotation from Rom. 5:12 says, that "death passed upon all men for that all have sinned." You contradict Paul.

REPLY TO QUESTIONS.

(1) Heb. 12:9 is the only passage referred to which says God is the Father of our spirits. It relates to regenerated spirits.

(2) I might as reasonably ask; If God created man and man is a sinner, is not God a sinner?

(3) Heb. 2:14-16, don't say that Christ took on him our natures.

(4) It don't mean holy in nature.

Elder, if both father and mother are unbelievers, are their children depraved? Paul say's they would be unclean.

(5) Adam was a representative head. Rom. 5:15-19. Noah was not

(6) Same.

(7) No!

(8) The fathers in Ezekiel's day did not bear the relation to their sons that Adam did to all his posterity, as a representative head.

"COMMUNION."

The Primitive Baptists invite all to communion who have been scripturally baptized and are in order. They shun hypocrisy.

I claim that *eis*, in Matthew 10:41, looks backward, as Wilson correctly renders *eis* "*because*;" and it signifies that the prophet was entertained because he was a prophet before he was entertained. Entertains is in the present tense, and *eis* must look backward here.

Suppose we change it, Elder, to suit your construction. He that receiveth a prophet *in order to* the name of a prophet. Do you see the fallacy of your rendering? Sir, I tell you the Gibraltar of Campbellism is gone.

Reader, please look, also, at what Elder Lawson says in his first reply about Adam eating.

The mist of darkness was reserved for God's children who disobeyed, as did David, Solomon and those of whom Peter writes (Pet. 2:17), and they realized it. Peter does not say they became worse than if they had not made a beginning. Elder, that is your addition.

I challenge you to show that the impression is "false" when Baptist say: "I felt that God for Christ's sake had forgiven me." Believers have this impression. Paul believed he was serving God when he persecuted. Elder, don't you think that the hypocrite who persecuted Christians was worse than Paul?

Paul don't say (2 Tim. 1:10) that life and immortality were brought to light through Christ's resurrection, but that life and immortality were brought to light through the Gospel. This is another twist in the bottle by you.

The Lord compared the lies of false prophets, who said

they had dreamed, to chaff. He commanded the dreams of true prophets, to be told, and he compared them to wheat; Jeremiah 23:25-28. In your allegation, Elder, you not only slander Baptist by charging them with wilful lying, but you misapply God's word. You may have done it ignorantly, as did Paul when he persecuted Christians. I pity you, and can pray for you.

God did speak to men in dreams to convert them; Job 33:14-29. Read.

The Primitive Baptist would not rather have a hypocrite do baptizing at all. Elder, your charge is false. I don't say it is wilfully false. We claim that there is something in authority relative to the administration of baptism.

We do not claim that there is nothing in a name, as you assert, Elder. We believe the name "JESUS" (Mat. 1:21) signifies much more than Campbellism will allow.

I promised to show that sanctification of the Spirit precedes the belief of the truth, as seen in Thessalonians, 2:13.

"*Sanctification*" signifies setting apart. Priests were sanctified (set apart) to a holy service. Jesus gave himself for the Church that he might sanctify it; Ephesians 5:25, 26. This sanctifying process is as follows:

"Be not deceived; neither fornicators * * * nor extortioners shall inherit the kingdom of God. And such were some of you; but ye are washed, but ye are sanctified * * * in the name of the Lord Jesus and by the Spirit of our God."

This teaches that alien sinners were washed by the Spirit of God, that they were sanctified, that they were changed from their alienated state and set apart to a holy service. Washing by the Spirit cleansed, sanctified them, causing their hearts to be honest and good, proper receptacles for the word of God. The parable, Mat. 13:3-23, Luke 8:15, teaches that the heart must be honest and good, comparable to good ground, or there will be no fruit to the glory of God.

The preparation of the heart in man is from the Lord; Prov. 16:1. The washing spoken of is the washing of regeneration, which saves from the death in sins: "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration," etc.; Titus 3:5. Even works of righteous on the part of the saved are excluded

from any consideration as a condition in order to their salvation: For the reason that regeneration antedated all their good works. They were the workmanship of God; Eph. 2:10. "He that is not of God heareth not us;" 1 John 4:6. They were of God by regeneration which was wholly of his mercy.

Respectfully,

J. M. THOMPSON.

LAWSON'S SEVENTH REPLY.

Respected Opponent, Dear Readers: The Elder has quite a time trying to establish identity by succession. That he has made a signal failure is certainly apparent to every thoughtful reader. He can't fix it to suit himself, so he just continues to "talk around" to keep up appearances. Eld. Thompson says that he has claimed and proved that the Novatians were the apostolic church, that they moved to Switzerland, and were called Waldenses. * * * That the Primitive Baptists are descendants from them. But these are only assertions of Eld. Thompson's, and surely he don't expect us to believe his statements, especially since I have proved that Peter Waldus was the head and founder of the Waldenses. (See Mosheim, p. 291.) Eld. Thompson says that I don't know that Novatian received only clinic baptism, that his call was just as Campbell's, nor that he rejected designating names.

He says: "I deny your assertions and demand the proof." All right, Elder; it affords me pleasure to enlighten you on these weighty matters.

We quote from Cook's Story of the Baptists as follows: "The clinics were regarded as an exceptional class of Christians, and their rights to the privileges of the church were often disputed. A notable instance is found in the case of Novatian at Rome, in the early part of the third century. He was elected to the office of bishop, but his ordination was opposed on the ground that he had received only clinic baptism; yet, owing to his splendid endowments, this objection was overruled, and he was set apart to the ministry."

"In the next place, consider the various bodies of Christians who arose between the age of the apostles and that of the Reformation. Many of them who, during those times, were stamped as heretics, were noble reformers who sought to resist the progress of apostasy and tried to bring the church

back to the simplicity of the Scriptures, or failing in this, they separated from that church which had finally become hopelessly corrupt and established churches (congregations, L.) of their own, after the Gospel pattern." (Cook's Story of the Baptists, p. 33.) Orchard, p. 78 (I quote from memory), says that for seven hundred years the disciples called themselves Christians, and had strong aversions to any other name.

The Elder says that Primitive Baptists meet upon the first day of the week to break bread, and then asks: "Did the Novatians meet upon the first day of each week to break bread?" I answer that if the Novatians met upon the first day of the week to break bread, they met every time there was a first day of the week. That *WAS* the only way they could meet upon *THE* first day of the week. When the Lord commanded the Israelites to keep the Sabbath day, did he not mean that they were to keep every Sabbath day? Certainly he did. And when the disciples met upon *THE* first day of the week, as recorded in Acts 20:7, was it not upon every first day of the week?

The Elder says that I have made another miserable failure on election. The Elder is not to be the judge in this case, if so, we would give up the proposition at once. I showed *how* and to *what* people in different ages had been elected, and denied that any one had been elected to salvation without obeying the truth. He claims that Paul and others had been and cites us to Ephesians, 1:1-6 as proof. But his proof-text disproves his statement, for Paul, in the second verse, says: "Who hath blessed us with all spiritual blessings in heavenly places in Christ." Where were the blessings? Answer. *IN CHRIST*. How do you get into Christ? "For as many of you as have been baptized into Christ have put on Christ." (Gal. 3:27.) So, Elder, instead of teaching unconditional election it proves conditional election. The Elder tries to make it appear that all who Paul prayed for were Israelites indeed, and that he only desired their salvation from error. The Elder assumes positions he ought to try to prove. I deny that any one was ever unconditionally circumcised in heart, and demand the proof of Elder Thompson. No Jew was ever circumcised in heart until he heard the Gospel, and was, by it, "Cut to the heart," (Acts 2:37) and made to ask the conditions of salvation. Paul was praying for those who were going about to establish their own right-

eousness, and had not submitted to the righteousness of God. Elder, can a man be a child of God, and not submit to God's righteousness? If yes, is he a child of God by God's righteousness?

In your sixth address you argued that men are saved by the righteousness of God. If one man is saved by the righteousness of God without submitting to that righteousness, then all men will be saved. (Acts 10:34.) Here is a dilemma for the Elder and either horn gores his theory to death. If God's righteousness must be submitted to in order to salvation, then salvation is conditional; if not to be submitted to, then it is universal.

The Elder's position can not be true.

The Elder asks if Christ, the deliverer, turned away ungodliness from Jacob and thereby saved all national Israel? I answer that Jacob and Israel are used to denote the same people, and that Christ saved only those who turned away, or accepted the conditions of salvation. Christ saved all of Israel who heard, believed and obeyed, but no others.

"So all Israel shall be saved." That is, all true Israel— those who heard, believed, were pierced to the heart and obeyed the Lord.

Eld. Thompson tries to make a play on 2 These., 2:13, to show that the Thessalonians were first elected and afterward sanctified. But Paul says that the Lord had chosen them to salvation "through sanctification of the Spirit and belief of the truth." He asks if "to (*eis*) salvation" is not "in order to salvation," to which I answer that the idea is the same, but the election depended upon the sanctification of the Spirit and belief of the truth. He then goes to Cornelius to try to find a child of God in unbelief. He says that Cornelius did right before he believed, therefore he was a child of God: yet Jesus said "He that believeth not shall be damned;" (Mark 16:16.) Cornelius was unsaved; (Acts 11:14) yet Eld. Thompson says he was a child of God!

The Elder gives us a syllogism, which, certainly, is silly enough to say the least of it. Morally, Cornelius did righteous (right) before Peter preached to him, which shows that he was not totally depraved; but there is more than morality in the religion of Christ. A man may be moral and not be a Christian, but he can't be a Christian without being moral. Here, I

think, is the great trouble with most Calvinists. Cornelius was a moral man; yet an unsaved man—therefore not a child of God—but when he believed and obeyed the Gospel, he was brought into the kingdom of God's dear Son, where he received the forgiveness of sins.

The Elder gets himself into trouble in the answer of my questions, and contradicts facts. He says that Heb. 12:9 refers to God as the Father of regenerated Spirits. Paul did not say that God is the Father *of our Spirits*, (meaning only Christians) but that God is the Father *of Spirits*, (all Spirits.) He evades my second question by asking: "I might as reasonably ask: "If God created man and man is a sinner, is not God a sinner?" My argument was that like begets like, (Gen. 1:25) and we are the offspring of God; that if we are born totally depraved that God is totally depraved. If God created man a sinner, and if we are all sinners by birth and yet the offspring of God, then certainly it would make God a sinner.

For that reason we reject your doctrine of inherent depravity. I ask the reader to examine closely the other answers of the Elder to my questions. They "bottle" him.

The Elder says that Primitive Baptists invite all to communion who have been scripturally baptized and are in order. Elder, who shall be the judge as to whether or not a man has been scripturally baptized? Do you say "Let a man examine himself and so let him eat?"

The Elder is getting quite liberal on the subject of communion. The Elder is not yet satisfied on the meaning of *eis*. Bullion's Greek Grammar says that it means "from without to within—opposed to *ek*." This is the primary meaning. Elder, you claim that *eis* looks backward, and I deny that it ever does such a thing. Will you produce one standard Lexicon that so defines it? Will you find one standard Greek grammar that so defines it? Then why will you continue to make assertions that you cannot prove?

The Elder seems to realize his defeat concerning those spoken of by Peter, in 2 Pet. 2:21.

He says the mist of darkness is reserved for God's children, and yet says that all of God's children will be slaved. His argument reminds me of an incident I once heard of a drunk man. One of the drunk man's friends got badly cut and the drunk

man thought he would die. The thought came to his mind that he ought to get some preacher to pray for his friend. The first preacher he approached refused to pray for the drunk man's friend, but soon he found one who agreed to pray, so they knelt and the prayer began. The drunk man exhorted him "to pray like 'ell," and the preacher prayed: "O, Lord, save him and save him now," and the drunk man said: "Yes, Lord, save him; if you can't save him in heaven, save him in hell: don't let him be lost."

Elder Thompson will save them, but will have to save some of them in hell!

The Elder wants to know if I don't think that the hypocrites who persecuted Christians were worse than Paul. Paul said he was chief (leader) of sinners, and we must believe him. But if your doctrine of "hereditary total depravity" is true, then it would be impossible for one to be worse than another. But that doctrine is not true, I am glad to say. The Elder will not attempt to defend Primitive Baptist experiences, but insinuates that I misrepresent them. I do not misrepresent them, but show that their supposed conversions are imaginations of their own hearts. If any one of you will read Acts of Apostles and compare the conversions therein recorded to your supposed conversions, I am sure that you will see your error.

The Elder makes a slight attempt to prove "sanctification before belief," but the quotations given show the reverse.

Paul says: "But ye are washed, (' bodies washed in pure water," Heb. 10:22) but ye are sanctified in the name of the Lord Jesus and by the Spirit of our God."

They had been baptized in the name of the Lord Jesus (Acts 2:38; 10:48) and brought into Christ (Gal. 3:27), where they were sanctified (1 Cor. 1:1-2).

As faith comes before baptism (Mark 16:16), and baptism before sanctification, then they were not sanctified before they believed.

Faithfully,

J. H. LAWSON.

THOMPSON'S EIGHTH ADDRESS.

Respected Opponent, Friendly Readers: I am positively sure that our origin is established by valid proof of the succession of the Church of God, preserving her identity, though vari-

ously designated, as witnesseth Campbell,

The retentive mind, which has on memory's tablet the historical facts which I have given, will condemn the charge that I have only made assertions.

Brown affirms: "The evidence is now ample that so far from being a new sect at that period (1170) they (Waldenses) had existed under various names as a distinct class of dissenters from the established churches of Greece and Rome in the earliest ages. He names witnesses who also contradict Mosheim as follows: Crantz, Robinson, Jones, Grilles, Perin, Leger, Morland, Saccho, and the learned Dr. Allix.

He further avers that the Waldenses were of apostolic origin, and were built on the foundation of the apostles and prophets, Christ being the chief cornerstone, and that the gates of hell have not been able to prevail against this indomitable church; Encyclopedia Religious Knowledge, pp. 1147,1148.

Yet in the light of luminous facts, Elder Lawson says that I have proven nothing. He depends upon Cook and Back principally to disprove, whose testimony has been proven to be false.

Cook's testimony that Novatian had only received clinic baptism to a date anterior to the division, if true, does not prove that he was not afterward immersed.

The language, "*Upon the first day of the week, when the disciples came together to break bread,*" does not imply that they broke bread the first day of each succeeding week.

Remember, Elder, that you said you would give up the proposition if I showed one man who was elected to salvation before he was born. Your ruse on Ephesians, 1:3, 4, will not save you from defeat. How plain the declaration: "He hath chosen us in him before the foundation of the world that we should be holy and without blame," etc. According to that choice they were blessed with spiritual blessings. The fact that Paul was elected to salvation before he was born is so plainly and forcibly presented in the passage that there is no possible escape for Elder Lawson.

Surely any intellectual school-boy who reads will understand that the passage teaches that Paul was chosen to salvation before he was born, and that spiritual blessings were enjoyed according to that choice.

The verse following reads: "Having predestinated us unto (*eis*) the adoption of children," etc. How plain and conclusive! Who can conscientiously deny my position? My proposition is established, Elder, according to your concession.

You ask: "How do sinners get into Christ?"

Friend Lawson, sinners do not get into Christ. "We are his workmanship, created in Christ Jesus unto good works." Ephesians, 2:10. "Created in righteousness and true holiness;" chapter 4:24. "Renewed in knowledge after the image of him that created him (new man); Colossians 3:10. The Lord is the Creator, and the inner man is created in his image, and is a new creature in Christ. "By one spirit are we all baptized into one body, to-wit, Christ;" 1 Corinthians 12:13. Those Galatians who had been previously baptized into Christ by the Spirit afterward put on Christ professionally. Aliens are *brought* into Christ by the regenerating, recreating power of God, and are washed by the Spirit, whereby they are purified and saved; Titus 3:5; 1 Corinthians 6:11.

Elder, who is a Jew? "He is not a Jew which is one outwardly, * * * but he is a Jew which is one inwardly;" Romans 2:28. Circumcision of the heart in the Spirit constitutes an alien a true Jew or Israelite. All are not true Israelites who are of Israel; Romans 9:6.

Your question, to be fair, should read: "Can a man be a child of God without submitting to God's righteousness in order to become God's child?" Yes. God's righteousness is imputed independent of works. "David also describeth the blessedness of the man unto whom God imputeth righteousness without works;" Romans 4.6.

There is no dilemma for me, Elder, in Acts 10:34. God had respect to Abel (Gen.), and also to Cornelius, as both feared him and worked righteousness. God did not respect a descendant of Abraham as such, and disrespect a Gentile as such, but all of either class who feared him and worked righteousness were respected. Those whom he regenerates do fear him and work righteousness, as Cornelius did. Therefore salvation from alienation is neither universal nor conditional.

Elder, if I had dictated an answer I could not be better pleased than I am with yours relative to "*Jacob*" and "*Israel*;" Romans 11:26. You say: "I answer that *Jacob* and *Israel* are

used to denote the same people." Read the words carefully: "*All Israel shall be saved.*" How? "There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob. The Deliverer (Christ) turns ungodliness away from the people denoted by "*Jacob*" and saves them all. Do you dare say that some of them will not be saved, when Paul says they *all shall be saved*? Why were they called Jacob, and not Abraham or David? Consider, further, that some of them were blind unbelievers (verse 25), and concerning the Gospel they were enemies, but as touching the election they were beloved (verse 28); and though enemies in blind unbelief, Paul said they all should be saved. Who dare deny it? Paul prayed for those blind, unbelieving Israelites; Romans 10:1. He prayed, believing that God would save them.

Elder, do you believe that God will save all that you pray for. Whatsoever is not of faith is sin.

Elder, I showed that God chose that the Thessalonians should be saved through sanctification of the Spirit from alienation and from error through the belief of the truth. God had from the beginning (before they were born) chosen (elected) that they should be saved in that way. This is the true sense of the passage. Election was before they were born, and not therefore dependent on belief.

Cornelius was unsaved as relates to belief in Christ before he heard Peter, but he believed in God and prayed acceptably, and feared God and worked righteousness which pleased God, and he was accepted with him. "He that doeth righteousness is righteous;" 1 John 3:7. Then Cornelius was a righteous man before he believed in Christ. Is an alien dead in sins a righteous man scripturally considered? Every enlightened mind will answer, "No"! Again; "Every one that doeth righteousness is born of him;" 1 John 2:29. You admit that Cornelius did righteousness before he believed in Christ. Therefore he was born of God and was thus a righteous man before he believed in Christ, according to the apostle John and Elder Lawson. From this logical conclusion there is no escape, and according to Eld. Lawson, unconditional election is established beyond peradventure. Natural morality from a human standpoint is not admissible, Elder.

Elder you get yourself into trouble in your comment on Hebrews 12:9, when you say that "God is the Father of all

Spirits." Your unqualified expression includes demon spirits cast out of the people by Christ, also, the Devil, and all the wicked spirits in hell. Does this make you think of Cervera? "As many as are led by the Spirit of God, they are the sons of God;" Romans 8:14. They are born of God, so he is their Father, but not the Father of aliens, devils or spirits in hell.

You know that I did not say that God created man a sinner. Why your unfair insinuation? The intelligent reader will understand why. You are troubled because I answered your questions properly.

COMMUNION.

Paul admonished the Church at Corinth to not eat with certain disorderly persons; 1 Corinthians 5:11. Therefore it is unscriptural to allow any and every person to commune. In this the church is to judge. The members in the church who have liberty to eat are to examine themselves as to whether they "be in the faith," discerning the Lord's body, lest they eat and drink unworthily.

" EIS."

I am perfectly satisfied as to the meaning of "eis," Elder. I have the best authorities on "eis" to be found on earth or in heaven — Christ; Matthew 10:41, No more is necessary. The prophet was received because "eis" he was a prophet. "Because" *eis* looks back to the fact that he was a prophet before he was received. So your Gibraltar is surely gone, Elder.

I happily realize your defeat, Elder, concerning those spoken of in 2 Peter, 2:17. For there is not even an intimation in the passage that they were to be eternally damned. "*Forever*" is not in the Greek text.

I will make no effort to meet unbecoming anecdotes. The subject under discussion forbids such irreverence.

I will not save any of the redeemed in hell as you assert I will, for Jesus gives them eternal life and says: "They shall never perish;" John 10:28; 17:2.

Elder, I am confident that you don't believe that Paul was the worst sinner that ever lived. Paul said it was a faithful *saying*. He quotes it as a faithful saying by those who felt to be chief of sinners, and yet you condemn us for such faithfulness in our confessions. We each felt to be chief of sinners, when pierced with conviction, and it is faithful to say so. This explanation proves your effort futile in trying to disprove depravity by Paul. When Paul was arrested by conviction he

was astonished and troubled and fell to the earth and did neither see or eat for three days. He testifies: "When the commandment came sin revived and I died." Then doubtless he felt to be the chief of sinners. So I find conversions in "Acts," in the essentials, in accord with experiences related by Primitive Baptist.

Paul does not teach what you attribute to him relative to the Corinthians being washed. He does not say their bodies were washed in pure water. He says: "But ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus." Then he tells how they were washed, sanctified and justified. He says: "And by the Spirit of our God." 1 Corinthians, 6:11. It would be as reasonable to say they were not sanctified by the Spirit according to the language, as to say they were not washed by the Spirit. Elder, does the passage teach that they were washed in the name of the Lord Jesus? Answer honestly and fearlessly. "This is an investigation for truth's sake."

You say baptism is before sanctification. Peter says: "Through sanctification of the Spirit unto *"eis" i. e.,* in order to, obedience;" 1 Peter, 1:2. This teaches that sanctification was first and was in order to obedience in baptism, etc.

In answer to the question. "Who then can be saved?" Jesus replied: "With men this is impossible;" Matt. 19:25,26. Eld. Lawson says men can be saved by complying with conditions. We say they cannot, as witnesseth Christ. Remember that eternal salvation is under consideration. Again, Jesus declares, "No man can come to me except the Father * * * draw him: and I will raise him up at the last day;" John 6:44.

All sinners are not drawn, for Jesus says he will raise up all that the Father draws. Therefore not one that the Father draws by grace will finally perish. So it is possible for God to give sinners eternal lite through Christ; (Rom. 6:23; John 17:2) and quicken them even when dead in sins; (Ephesians 2:5) and shed abroad his love in the hearts by the Holy Ghost; (Romans 5:5) and to work in them by the gracious influence of his impressive love to will and to do; (Philippians 2:13.) When he begins the good work in the sinner he will perform it until the day of Jesus Christ; (Chapter 1:7.) All this is affirmed as you may see in the references. Therefore we are scriptural in doctrine.

Respectfully,

J. M. THOMPSON.

LAWSON'S EIGHTH REPLY.

Respected Opponent, Dear Readers: The Elder still contends that he has established his proposition by "succession," when I am sure the readers will see that he has made a failure.

Admitting that the Waldenses were the same in faith and practice with the apostolic church (which, however, is not true in all respects), how could it help Eld. Thompson? They continue until this day. If they were the Church of Christ then, why are they not the Church of Christ now? Oh, says Eld. Thompson, they have departed from the faith, and therefore cease to be the Church of Christ.

Is that true? If they were ever in "the faith" it is true, for they are not in the Gospel faith now. When did the Waldenses cease to be the Church of Christ and the Primitive Baptists become the Church of Christ? Will the Elder please give the date? Every reader of ecclesiastical history knows that during the dark ages, in many countries, pious men and women would leave the church of their childhood and go back to the apostles and begin building upon the foundation—Christ—and the religious movements thus inaugurated would be designated by the one leading the reformation.

In this way we have Novatians and Waldenses. The doctrines of the Novatians and Waldenses were similar in many respects, but in many things they differed. The Elder says that I rely on Cook and Buck for proof. Certainly I do, but I also rely on Mosheim, from whose work I have frequently quoted. He says that Brown names witnesses who contradict Mosheim. Who is Brown? Answer: A BAPTIST! Where does Jones contradict Mosheim? Where does Perin contradict Mosheim? Give quotation, please, and then I will examine it. Assertions are cheap, Elder, and can be made by most any one, but the proof is sometimes hard to produce. The Elder says that Novatian might have been immersed after leaving the established church; but then he must acknowledge that there is no proof in support of that theory, and that no historian says anything about his ever being immersed.

Elder, you must see your failure in regard to meeting upon the first day of the week. In regard to first-day meetings, I quote from Mosheim, page 48, as follows: "The first Chris-

tians (not Baptists, L.) assembled for the purpose of divine worship in private houses, in caves and in vaults, where the dead were buried. Their meetings were on the first day of the week * * *. During these sacred meetings prayers were repeated, the Holy Scriptures were publicly read; short discourses upon the duties of Christians were addressed to the people, hymns were sung, and a portion of the oblation presented by the faithful was employed in the celebration of the Lord's supper and feast of charity." Thus we have proven, both by the Bible and history, that Primitive Baptists are wrong in their meetings. The Elder still claims that certain ones had been elected to salvation, and saved before they were born. His proof texts prove nothing of the kind. Salvation is in Christ, as the Elder must admit, and Paul says we are baptized into Christ (Gal. 3:27). He also said: "Salute Andronicus and Junia, my kinsmen, and my fellow-prisoners who are of note among the apostles, who also were in Christ before me" (Rom. 16:7.) The Elder forces an interpretation on Paul's language which makes him contradict these plain, simple statements of the apostle. But he says that Paul had been predestinated (also the Ephesians) unto the adoption of children. Yes, God predestinated that men and women should be children of God in Christ (Gal. 3:26), and then told how they were to get into Christ (Gal. 3:27).

The Elder says that men and women are created in Christ. Who doubts that, Elder? But are they unconditionally created? No! The Pentecostians were created in Christ by hearing, believing and obeying the Gospel of Christ (Acts 2:36-41).

The Elder tells us that the Galatians had been previously baptized into Christ by the Spirit, but afterwards put on Christ professionally. Elder, it don't read that way! The Elder says that "Aliens are brought into Christ by the regenerating, recreating power of God, and are washed by the Spirit, whereby they are purified and saved" (Titus 3:5). Elder, is the Spirit the administrator and the element also? Is the Spirit of God an element or fluid that washes the inner man? Certainly not. Water is the element (Heb. 10:22), and the Spirit of God, in the apostles, told believers to "repent and be baptized in the name of Jesus Christ for the remission of sins" (Acts 2:38), which they did (Acts 2:41). In this way they were washed by the Spirit in water and came to the remission of sins in Christ Jesus.

Instead of the Elder answering my question on righteousness, he makes one of his own, and tries to answer it. Elder, why don't you answer my question? Is a man accepted of God before he fears God and works righteousness? Peter says those who fear God and work righteousness are accepted of him. What say you, Elder? The Elder thinks he has a point on "all Israel shall he saved," but I am sure he has not. The "*all Israel*" that should be saved was the true Israel, or those of the Israelites who were true to God, those who accepted Christ and obeyed him, but no others. Their salvation was conditional, the same as all others. Paul did not say that those Jews in unbelief should be saved, but when Christ gave the commission he said: "He that believeth not shall be damned."

Elder Thompson says that Paul prayed for those blind, unbelieving Jews, believing that God would save them. Paul knew that God would not save them in unbelief or in unrighteousness; if so, why should he pray? If God would save one man in unbelief, then he would save all men in unbelief, and universalism would be true. The Elder asks if I believe that God will save all I pray for. I never pray for God to save a man unconditionally; if so, my prayer would not be answered, but God will save all who comply with the conditions of salvation. The Elder still contends that Cornelius was saved before Peter went to him, and yet the angel said: "He will tell thee words whereby thee and all thy house shall be saved." I leave that to the intelligent readers, for I am sure they will understand Peter's mission better than Elder Thompson.

The Elder quotes John as follows: "Every one that doeth righteousness is born of him," and then adds that as Cornelius did righteousness, he was therefore born of God.

As far as morality was concerned, Cornelius did right, but concerning the Gospel of Jesus Christ he knew nothing, and Paul said: "I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation to every one that believeth." When Cornelius heard, believed and obeyed the Gospel, he; came to the promise of salvation and was saved by the Gospel, Paul, in Heb. 12:9, was talking of human spirits, as every intelligent reader can see, and not about wicked spirits in hell, or demon spirits. "The Lord made man upright, but he has sought out many inventions." The Lord made him all right,

and when born into the world they are all right, but when they violate God's law and fall, then they go astray and become wicked spirits. They make their spirits wicked; the Lord does not.

COMMUNION.

The Elder says that the church is to judge as to who shall eat bread and drink wine in the communion, and refers us to 1 Cor. 5:11, which speaks of keeping company with certain kinds of people, and says: "No, not to eat" with them. Paul was not talking about eating the Lord's supper, but a common meal, as the connection clearly shows.

The Elder still contends that he has authority on *eis*, but has not presented it. *He can not, but he can assert!*

The Elder says he will not save any in hell, as I assert, and thinks it irreverent in me to speak of it in that way. But, Elder, if you save all those spoken of in 2 Peter, 2d chapter, you will have to save them in hell, for Peter said the "mist of darkness" was reserved for them. Elder Thompson asks: "Elder, does the passage teach (1 Cor. 6:11) that they were washed in the name of the Lord Jesus?" I think so. Peter, on Pentecost, commanded the believers to "repent and be baptized * * * in the name of Jesus Christ" (Acts 2:38), and at the house of Cornelius "he commanded them to be baptized in the name of the Lord Jesus." Is it not plain? Especially since Paul said: "Having your hearts sprinkled from an evil conscience and your bodies washed with pure water" (Heb. 10:22). The Elder has failed to examine my arguments on the order of "sanctification and baptism," so I presume that he surrenders that part of his argument. "Who, then, can be saved? With men this is impossible, but with God all things are possible."

1' The Elder would then try to make us believe that the salvation is unconditional, as it is possible with God. But when Jesus began to talk of the salvation that had been made possible by the Lord, he said: "He that believeth and is baptized shall be saved." (Mark 16:16). So we learn that God made the salvation conditional, Elder Thompson to the contrary notwithstanding. He then quotes as follows: "No man can come to me except the Father which hath sent me draw him." But, Elder, how does the Father draw men? "Every man, therefore, that hath heard and learned of the Father comes to me" (John 6:45). Who comes to the Father? He that hears and

learns. Therefore salvation depends on hearing, learning and coming, and is not unconditional. The Elder then gives us a number of references, but as they say nothing of unconditional election, we need not notice them. The Primitive Baptists are unscriptural in telling men that they are so depraved as to be inactive, and teaching them to wait until they experience some sensational feeling before they try to hear, and learn, and come to the Father. They ought to "go into all the world and preach the Gospel to every creature," and tell believers to "repent and be baptized in the name of Jesus Christ for the remission of sins," instead of telling them that they can't do Anything. Its the "will nots" that can not be saved. Teach men the way of salvation and get them willing to be saved, and then you will do the work that God would have you do.

Faithfully,

J. H. LAWSON

THOMPSON'S NINTH ADDRESS.

Respected Opponent, Friendly Readers: I have no fears relative to the verdict of intelligent, enlightened, unprejudiced readers, and I hope to even convince many who have been blinded by errors and prejudiced through misrepresentations.

Elder Lawson critically interrogates relative to the Waldenses. He then answers his interrogatives. Thank you, Elder. He claims that the Waldenses built upon Christ as the apostles did. This contradicts his statement that there was not "a congregation from the fifth to the nineteenth century that practiced as the early Christians did." Verily, the legs of the lame are unequal. He also asserts that the Waldenses are not now in Gospel faith. This may be true of some who are called Waldenses, as it is of some who are called *Christians*. If he will accept historical facts and come another step, he will agree with his church-father that the Baptist were the kingdom of God from the first to the nineteenth century.

Elder, explain how the Novatians and Waldenses both built on Christ, and yet differed doctrinally? You are confused, or you would not make such paradoxical statements.

Jones remarks (p. 299): "The learned Mosheim contends * * * that they [Waldenses] derived their name from Peter Waldo, an opulent merchant of Lyons * * *," but in this he is contradicted by his learned translator, and, I be-

lieve I may truly add, by most writers of authority since his time. Also, that "Waldo supported many to teach the doctrines believed in the valleys about the Alps, and they were all called Waldenses, which name signified inhabitants of valleys;" that "this view is supported by the authority of Gilles, Peere, Perin, Leger, Morland and Dr. Allix." On page 343: "The Waldenses, time out of mind, have opposed the abuses of Rome, Beza. He also denominates the Waldenses "The Primitive Christian Church," on same page. Sacho, a Catholic inquisitor, who lived about the time of Waldo, admitted that the Waldenses flourished five hundred years before Waldo preached; Jones, p. 301. Do you want more proof refuting the incorrect statement of Mosheim? It is abundant, according to Jones. Leger declares that "the Waldenses. never needed any reformation;" Jones.

Elder, you promised to give up the proposition if I would show that one man was elected to salvation before he was born. I showed that Paul was elected to salvation before he was born. I did not say he was saved before he was born. You are honor bound to give up the proposition, and not try to wiggle out by misrepresenting. Paul was chosen before creation that he should be holy, which teaches that he was elected before he was born, that he should be saved from the unholy condition he was in when a vile persecutor; Ephesians 1:4. He was predestinated unto "*Eis.*" i. e., in order to the adoption; verse 5. He was predestinated to be adopted, and was afterward adopted according to the predestination of God. The adoption was to the praise of the glory of God's grace, wherein he made Paul accepted in the beloved; verse 6. Therefore not conditionally saved.

You say the Pentecostans were created in Christ by hearing, believing and obeying. If so, they created themselves in Christ. Your position is ridiculously absurd and unscriptural. All that are in Christ are the workmanship of God created in Christ unto good works; Ephesians, 2:10. Of God saints are in Christ; 1 Corinthians, 1:30. Extreme pressure drove you to the intenable, suicidal position that aliens created themselves in Christ, when inspiration teaches that, "They that are in the flesh can not please God." "There is none that doeth good." "He that is not of God heareth not us." "Ye believe not because ye are not of my sheep." "The natural man receiveth not the things of the Spirit."

It is not a literal fluid, as water, that washes the inner man, but the Spirit, as Paul teaches. I accept inspiration without sophistical criticism. The inner man is saved and made a new creature in Christ by the washing of regeneration—recreation. The Lord taught Peter that he had cleansed Cornelius. Preparatory to his mission to Cornelius, the Lord said: "What God hath cleansed call not thou common." God had cleansed Cornelius and family by the washing of regeneration, by the Spirit of God. Inner men were regenerated by washing, not bodies which were subsequently washed with pure water. Corrupt bodies are not regenerated when washed with water.

I do not believe that a man is accepted with God, as Cornelius was, until he fears God and works righteousness. He will not fear God and work righteousness until he is born of God; Romans 3:18, 8:8; 1 John 2:29. John teaches that all who doeth righteousness are born of God. Do you believe it? By what authority do you teach that Peter and John used the word "*righteousness*" with difference of meaning?

Paul did not say that the people called Jacob (Romans 11:26) should be saved conditionally. He said the "Deliverer *shall* turn away *ungodliness* from Jacob." I claimed that Paul presented Jacob (the chosen) as the representative of an elect people (Romans 9:11-13), and you have admitted that *Jacob* denotes a *people* in this passage. As denoted by Jacob, they were unsaved. They were to be saved, not by conditionally turning from ungodliness, but by *Christ turning ungodliness away from them*. Notice verses 27, 28. "For this is my covenant unto them when I shall take away their sins." "Concerning the Gospel, they are enemies; * * * touching the election, they are beloved." They were beloved as the elect, while enemies in unbelief. Paul did say that those blind unbelievers should be saved. They were the people under consideration. It is most unreasonable to deny it. Paul prayed for them because he knew that God could and would save them.

You have not escaped from the unscriptural expression: "God is the Father of all spirits.' There are spirits of men in hell. Is God the Father of them?"

COMMUNION.

Must we commune with persons so corrupt that we are forbidden to eat a common meal with them, as you interpret

Paul's teaching? Paul taught that saints should not commune with one who was called a brother if a fornicate, etc. Will you refuse to eat a common meal with a disreputable person and then commune with him? Inconsistency!

"Eis."

Christ is the best authority on "*Eis*" Elder, on earth or in heaven; Matthew 10:41.

I am not trying to save those for whom Peter said the mist of darkness was reserved. The Lord bought them and saved them, and gave them eternal life, and says such shall never perish, that he will in *no wise* cast them out. He obtained eternal redemption for them, as I have shown. Paul said nothing should separate them from the love of God. They were of the seed that David says "shall endure forever." God visits their transgressions with the rod, but will not suffer his faithfulness to fail. God has promised, has confirmed it with an oath, and will not lie; Psalm 89:27-36.

If the passage (1 Corinthians 6:11) teaches that they were washed in the name of Jesus, as you admit it does, then it must teach that they were washed by the Spirit, which you deny. Does the passage teach that the Spirit is the administrator? The same Spirit that sanctified them washed them.

I have not surrendered a position or argument. Present an argument that I have failed to examine.

Jesus said eternal salvation was impossible with men. He did not afterward teach that he made it possible for men to save themselves by complying with conditions, as you teach. Were men saved conditionally or unconditionally before Christ made it possible for them to save themselves by complying with conditions, as you teach?

You argue that every man who hears and learns of the Father is drawn to Jesus. Is every man who hears and learns of you drawn to Jesus? Who are those who hear and learn of the Father? Answer, "All thy children shall be taught of the Lord;" Isaiah 54:13. Children by adoption, born of God, are those who hear and learn, and come, as drawn by God's "love shed abroad in their hearts by the Holy Ghost."

Why don't you charge Paul with being unscriptural? He said: "They that are in the flesh can not please God." We teach the same. He said: "The natural man receiveth not

the things of the Spirit of God, for they are foolishness unto him." We teach the same. Why don't you charge that Christ was unscriptural? He said to persons, "Why do ye not understand my speech? Because ye can not hear my word." "Because I tall you the truth, ye believe me not." "He that is of God heareth God's words; ye therefore hear them not, because ye are not of God;" John 8:43-45-47. We teach the same.

We do not tell men to wait for sensational feelings before they try to hear and learn.

We have been in all the world telling believers to repent and be baptized for the remission of sins; Romans 10:18; Colossians 1:6-23. You misrepresent us.

The Elder intimates that he don't need to notice a passage to which I refer, if it says nothing about unconditional election. That turn from unanswerable arguments and proofs, pertaining to the salvation of aliens, is sufficient evidence of a realization of incompetency to meet the argument.

I do contend that Cornelius was saved by regeneration in Spirit from a natural, corrupt state before Peter went to him. The Lord had cleansed him as he taught Peter; Acts 10:15, "What God hath cleansed call not thou common." He was not yet saved in the sense that the believing child is saved in obedience, who takes the yoke of Jesus, and in obedience "finds rest unto his soul." Through Peter's preaching Cornelius was saved from unbelief pertaining to Christ, and was instructed relative to obedience, and *received the Spirit before he was baptized*. "The intelligent reader" will understand that a man who feared God and worked righteousness, as Cornelius did, and pleased God, and was accepted with God, was born of God, as the following testimony witnesseth: "If ye know that he [Christ] is righteous, ye know that every one that doeth righteousness is born of him." Peter and John were speaking of true righteousness, which pleased God. Cornelius was not (scripturally speaking) in the flesh, or he could not have pleased God; Romans 8:8. He was not an alien, for he feared God. There is no fear of God before the eyes of aliens: chapter 3:18. He was not a natural man, for he received and understood the things of the Spirit. Paul says the natural man does not and can not receive and know the things of the Spirit.

Cornelius was of God, for *he heard* the Gospel. Christ and John testify that they who are not of God *hear not* the Gospel.

Elder, you quote Romans 1:16 to refute my argument. The passage reads: "I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation to every one that believeth," etc. The 17th verse explains how the Gospel saves, and who it saved, and ruins your whole theory: "For therein is the righteousness of God revealed from faith to faith." Observe carefully that the Gospel reveals God's righteousness, from *faith* to *faith*. Cornelius had faith and believed in God, and prayed acceptably, but was "ignorant of God's righteousness," and was not, therefore, a believer in Christ. The Gospel as preached by Peter revealed God's righteousness to the faith that was in Cornelius, as a gift of God, a fruit of the Spirit. Thus God's righteousness, which is imputed without works, is revealed in the Gospel to people who are of God, and saves them from unbelief.

Elder, are you afraid to examine John 8:47, Romans 8:8, and 1 John 4:6?

Respectfully,

J. M. THOMPSON.

LAWSON'S NINTH REPLY.

Respected Opponent, Dear Readers: The Elder says that I contradict my former statements in regard to the Waldenses, but I am sure that I do no such thing.

The Elder surely has "wheels" in his head. The principles of the Waldenses (or of Waldo in particular) was a return to New Testament Christianity. As individuals, some of them built upon Christ and the apostles, and were therefore in the Church of Christ; but as congregations, they were unscriptural in their practices. Therefore there was not a congregation on earth from the fifth to the nineteenth century that practiced as the early Christians did. That statement is true without doubt, and cannot be refuted. As individuals, some of them (*not all* of them) had heard, believed and obeyed the Gospel of Christ; and by this faith and obedience, were brought into God's family or church, but instead of continuing as Christians only, they went into denominationalism, and in so doing departed from the practice of the early Christians. The same with the Novatians.

The Baptists were never the kingdom of Christ in any century. Such a denomination was unknown until the year 1607. No ancient history speaks of them, and when they ap-

peared upon the arena, they appeared as a branch of the Anna-Baptists from which they came.

The Elder still contends that Mosheim was mistaken when he said that Peter Waldus was the head and founder of the Waldenses, and says other historians contradict his statements. Those in the valleys of Piedmont were called Vaudois when Waldus began his ministry, and after Waldus had built up a sect, the two began to flow together, and the Vaudois took the name "Waldenses." Peter Waldo was the head and founder of the Waldenses, but not of the Vaudois; and while the two sects differed greatly in some things, yet in many things they believed and taught alike.

But it matters not about the Waldenses, so far as you and your people are concerned.

You are not Waldenses, and never were. You do not have the same form of government as the Waldenses did, or the same articles of faith. You differ in name, form of government and creed. Why should you speak of them?

The Elder now says that he did not claim that Paul was saved before he was born. Then why talk about his election to salvation before his birth? Paul was no more elected to salvation before his birth than *all* the human family. The Elder says that extreme pressure drove me to the conclusion that men create themselves in Christ.

I have never contended that man creates himself in Christ independently of God, Christ or the Holy Spirit, but that creation in Christ is by a process in which man has a part to perform. The Elder then repeats his quotations, such as "They that are in the flesh cannot please God," "There is none that doeth good," "The natural man receiveth not the things of the Spirit." I will examine these passages once more, so that all can see plainly that they do not support the Elder's theory. "They that are in the flesh can not please God." That is, those who follow the flesh by practicing sin displease God.

Paul was speaking of those who had been "born again" and would have them to understand that if the Spirit dwelt in them they were not in the flesh, that is, they had no right to follow the things of the flesh, but the things of the Spirit. Paul knew of the dangers of apostasy and wanted them to be steadfast. "The natural man receiveth not the things of the Spirit." The Elder says that the natural man there spoken of,

is the unconverted man; and then in the next breath claims that conversion is a thing of the Spirit. Paul is contrasting the inspired man with the uninspired man. These spiritual mysteries could only be understood by inspired men, and others knew nothing of them, only as they learned from the revelations of the inspired men. Paul was not talking of conversion but of inspiration. "There is none that doeth good." This is a quotation from the Psalmist when "all had gone astray," and "none sought after God," and does not refer to the unconverted of our day or of Paul's day, for many did seek after God in Paul's day. "Ye believe not because ye are not of my sheep." This was spoken by the Lord during his personal ministry when the "good news" was preached only "to the lost sheep of the house of Israel." Luke 24:4, says: "That repentance and remission of sins should be preached in his (Christ's) name among all nations beginning at Jerusalem." Then *all* could hear who *would* hear. Elder, you had as well surrender the case of Cornelius for, as I have shown, it is squarely against you. Peter made "fearing God" and "working righteousness" conditions of acceptance with God. He was sent to Cornelius to "Tell thee words whereby thee and all thy house shall be saved." Those born of God continue in righteousness as taught in 1 John, 2:29; Rom., 8:8, for they are born of God, and in order to final acceptance, must obey him as laborers in his vineyard.

I deny that Paul ever intimated that those unbelievers of Romans, 11 chapter, should be saved in unbelief. They were of "the elect," but unsaved people, and they had to be saved just like other people. Peter said: "God put no difference between them and us, purifying their hearts by faith." In this we learn that the Jews' (elect) hearts had to be purified by faith, and those spoken of by Paul were unbelievers, as Paul states. God is the father of all Spirits, (human Spirits) as taught in Hebrews, and they were pure until they transgressed God's law, and went out from him.

COMMUNION.

The Elder wants to know if we are to commune with one who is so corrupt that we are not allowed to eat a common meal with him. I answer that Paul was speaking of one who is called a brother, but is a fornicate, and would teach us to have

no fellowship with him as such, by even eating with him. If we should keep company with him, then he would feel that we approve his acts. Of course such a man has no right to the Lord's table, and should be so taught, but we are not to fail in our duty of partaking because there is a Judas present. Judas partook of the Lord's supper when it was first instituted, but it did not do him any good; neither did it harm those who partook at the same time. So, Elder, you are unscriptural in the communion. You reject those from the table you prepare, and at the same time say that many of them are God's children. Here is your inconsistency. We teach that no one has a right to partake but Christians, and that no one will be benefitted by partaking but those who are living in duty. But we also teach that all Christians should partake, as it is for God's people, for his children. The Elder says that he is not trying to save any one in hell, but that God will save those spoken of by Peter, in heaven. He says that God's faithfulness will never fail, and refers us to Psalms, 89:27-36. I am sure that God's faithfulness did not fail as there promised, for he tells us that though all the seed of David should fall away, yet he would send Christ as promised. But the faithfulness of those spoken of by Peter had failed, and the Lord reserved the mist of darkness for them. They were lost on account of their own failure. The Elder says that I misrepresent his people when I charge that they do not go into all the world and preach the Gospel to every creature, and tell believers to "repent and be baptized in the name of Jesus Christ for the remission of sins," for they do so. I am glad to hear that statement from the Elder, for if he will carry it into practice in all his preaching he will be "near the kingdom." But I have had quite a "time" in "showing him the way of salvation," but I hope that he will not only walk in it himself, but teach others to do the same, and thereby help to extend Christ's kingdom into all the earth. The Elder still thinks I ought to notice passages to which he refers, whether or not they bear on the subject. I am under no obligations to answer arguments the Elder has not made. The Elder has quite a time in trying to save Cornelius before Peter preached to him, when Peter's mission was to tell him words whereby he and all his house should be saved. He now tries to make it appear that there were two salvations, and that Cornelius had received one of them before Peter preached to him.

But the Elder has assumed a position that can not be proven, for, while Cornelius was a good, moral man, yet he had not obeyed the Gospel of Christ, and was to hear words from Peter by which he should be saved. The Elder says that Romans 1:17 spoils my theory. Paul said: "For I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation to every one that believeth * * *. For therein is the righteousness of God revealed from faith to faith." From this we learn that the Gospel is God's power to save men, and that his righteousness is therein revealed. The Psalmist David said: "All thy commandments are righteousness." The Gospel of Christ is the power of God unto salvation, so Peter preached to Cornelius, thus revealing God's righteousness to him; and Cornelius submitted to the righteousness thus revealed.

I will now review some of the arguments made, which have not been noticed by Elder Thompson, and also introduce some new arguments.

I have shown that the Primitive Baptists are unscriptural in origin, and the Elder has not even attempted to prove their origin. The first term of the proposition says "Scriptural in origin." But the Elder said he would not say when the church began, yet that was one part of the proposition. I showed also that baptism was the foundation of the Baptists, and that the Baptists had built upon Baptism instead of on Christ. I have shown that the early Christians met upon the first day of the week to break bread, while Primitive Baptists meet about once a year to break bread. I have also shown that they are unscriptural in name. They take the name of an ordinance of Christ instead of taking his name by which to be known.

I have shown that their "experiences" are unscriptural, and have urged the Elder to try to defend them, but he has managed to dodge the issue almost altogether.

Elder will you please answer the following questions?

(1). If you were riding along with a man, instructing him concerning Christ, and come to water and he should say: "See, here is water, what doth hinder me to be baptized," would you take his confession, like Philip did the Eunuch, and baptize him as Philip did?

(2"). If you were preaching Christ, as Peter was on Pentecost, and men should ask you to know what to do, would you give them the same answer that Peter did? (Acts, 2:38). Would you tell them to "Repent and be baptized in the name of Jesus Christ for the remission of sins and you shall receive the gift of the Holy Ghost?" Would you then tell them to "Save yourselves from this untoward generation?"

Faithfully,

J. H. LAWSON

THOMPSON'S TENTH ADDRESS.

Respected Opponent, Friendly Headers: It is not wheels in my head that discomfits Elder Lawson, but historical facts and scriptural truths, which have established my proposition; also, exposure of sophistry, misrepresentations, contradictions and inconsistencies.

I will examine the Elder's "ninth reply" in course of my recapitulation, in which I design to refresh the reader's mind with the facts proven.

ORIGIN.

Dr. Ypeij and J. J. Dermont, learned Pedo-Baptist, in their history published 1819, remark: "We have now seen that the Baptist who were formerly called Anabaptist, and in latter times Mennonites, were the original Waldenses; and who have long in the history of the church received the honor of that origin. On this account the Baptist may be considered as the only Christian community which has stood since the days of the apostles, and as a Christian society which has preserved pure the doctrines of the Gospel through all ages;" Religious Encyclopedia, p. 796.

So, Elder, your bare assertion that the Baptist are a *branch* of the Anabaptist is proven incorrect, and that there was not a Christian congregation from the fifth to the nineteenth century is also proven to be a false assertion.

Your unsupported assertion that there was not a congregation from the fifth to the nineteenth century that practiced as the early Christians did is without foundation, and opposed to the testimony of many learned witnesses, of whom I have presented a sufficient number. Yet you say your assertions can't be refuted. Presumption!

Must bare assertions be accepted? No!

Your renowned head (Alexander Campbell) affirmed that the Baptist to whom he offered reformation [so-called] was the kingdom of God, having had a regular succession from the first schism, A. D. 250, call them Christians, * * Novatians, * * Waldenses, * * or what you please. Their practice must have been as the practice of the early Christians to preserve their identity as the kingdom of God.

The principles of faith enunciated by the Waldenses in) three confessions, recorded in Jones' history., pp. 323-326, are substantially the same as the doctrinal principles promulgated by the Church of God called Primitive Baptist.

I wish that every reader could examine the confessions to which I allude. They contain the following expressions: "We believe in the Holy Spirit, * * * who creates us anew unto good works, and from whom we receive a knowledge of the truth." "*By Him [Christ] alone we know the Father.*"

The Primitive Baptist hold and advocate the doctrinal principles expressed in these quotations, by which they are distinguished from all other churches of our day. As proof that we are scriptural in holding these distinctive doctrinal tenets, I refer the reader to Ephesians 2:10; John 17:2, 3; Corinthians 2:10; Matthew 11:27.

The historical facts presented here are corroborated by other historians, whose testimony I have given. Their combined testimony establishes the fact that the church to which I belong, as a member, is scriptural in origin regardless of Elder Lawson's unsupported assertions. The Church of God in the apostles' day was scriptural in origin, and I have proven the perpetuity of that church in an unbroken chain of succession through the centuries which have intervened, and have established her identity continuously, embracing the Novatians, Waldenses, Mennonites, English Baptist and the *Primitive Baptist*.

ELECTION.

Elder, I talk about Paul's election to salvation before his birth, because Paul said that he was chosen in Christ before creation, that he should be holy. That was the election of Paul to salvation before his birth. On this positive proof, that Paul was elected to salvation before he was born, you are pledged to give up this proposition.

I also have proven that all who shall be glorified through

Christ were chosen to salvation before they were born. Your admission that the name "JACOB" denoted a people whom Paul said *should be saved* by Christ the Deliverer, is virtually an acknowledgment of election to salvation before birth. The prophesy embraced many who were not born when the prophesy was made that the "Deliverer shall turn away ungodliness from Jacob." As Jacob was elected to greater blessing than Esau, so the elect people whom he represented were elected to greater blessing than others, and for this reason they were as God's elect designated by the name Jacob. They were children of promise before they had any being, as Isaac was when God said: "Sarah shall have a son;" Romans 9:7-13.

The children of promise (God's elect) were counted for the seed that David said "shall serve the Lord; it shall be accounted to the Lord for a generation." Peter said to people of this generation of the Lord that they were chosen that they should shew forth the praises of Christ, who called them out of darkness into his marvelous light. This is one of many arguments that are unanswered.

ATONEMENT.

Christ loved his elect people whom his Father had given him, and he came down from heaven to save them. They stood as his church in covenant with him, and he gave himself for his covenant church; Ephesians 5:25. Atonement was made only for his covenant people, according to the law of atonement, as seen in the typical atonements made *only* for Israel. Christ obtained eternal redemption for his elect, covenant people, by atonement, and afterwards by his own blood he entered into the holy place. He was cut off out of the land of the living; for the transgressions of his people he was stricken. He then made an end of their sins, in that, he made reconciliation for iniquities. The iniquity of his covenant people were laid on him. So he bear the iniquities of many, and made reconciliation for the sins of the people; Isaiah 53; Daniel 9; Hebrews 2:18.

DEPRAVITY.

Elder, you say that Paul spoke of those who had been born again when he said: "They that are in the flesh can not please God." It is a bold, transparent perversion to charge Paul with

saying that regenerated people can not please God. Those were in the flesh that could not please God. The Spirit of God dwells in regenerated people. They are not in the flesh, as Paul teaches (Romans 8:9), but they are in the Spirit. They can please God.

You say natural men received the things of the Spirit from inspired men. Paul said: "We speak * * * comparing spiritual things with spiritual. But the natural man receiveth not the things of the Spirit of God; they are foolishness to him; neither can he know them." The things of the Spirit when spoken by inspired men were foolishness to the natural (unregenerated) man. Your exposition of the passage is another glaring perversion, a denial of Paul's statement. Likewise your rendering of the declaration of Jesus: "Ye believe not, because ye are not of my sheep." Jesus was speaking to unregenerated Jews, They were not his sheep. Jesus says, in the verse following: "My sheep hear my voice * * * and they follow me." They must be his sheep to be able to hear the truth as he preached it. Jesus said to unregenerate Jews: "Because I tell you the truth, ye believe not." Also: "Ye can not hear my word." Again: "He that is of God heareth God's words; ye therefore hear them not, because ye are not of God."

Paul said of vile sinners: "They are all under sin." *This was not David's language.* Paul then quotes in proof of his own statement relative to unregenerated sinners: "There is none righteous." "There is none that understandeth," etc.

Cornelius understood Peter. He had worked righteousness pleasing to God. So he was not in the flesh. The Spirit of God dwelt in him. He was born of God. God put no difference between him and the regenerated Jews. He purified his heart of error by giving him to believe in Christ, as he had given the apostles to believe in his precious Lamb who had taken away their sins.

Friend Lawson, unconditional election is established.

REGENERATION.

I have proven: That sinners are "saved by the washing of regeneration," but not according to their works; Titus 3:5; that salvation" by regeneration does not depend on the doings of sinners who can not please God nor understand the truth;

that those redeemed by the precious blood of Christ are quickened even when dead in sin; that they are created in the image of Jesus, created in righteousness and true holiness, created in Christ unto good works, and are new creatures in him, the workmanship of God's hand; Ephesians 2:10; Colossians 8:10; that the inner man is created in Christ, and is a new creature.

EXPERIENCES.

Reader, carefully examine Job 33:14-30; Matthew 5:3, 4, 6; and Paul's experience and you will see that the features of Christian experiences are scriptural, which have been denied, derided and shamefully criticised by some who have not learned in the school of Christ. So mourners may take courage. If the Lord has spoken to you in a dream, you should tell it, but lying is expressly forbidden.

COMMUNION.

Paul said to not eat (commune) with a railer, extortioner, or a drunkard. The church was not to allow disorderly persons to commune with them. Elder Lawson's interpretation requires Christians to leave a common meal, if a railer, extortioner, or drunkard should commence to partake with them, but they must commune with drunkards, fornicators and villains vile. Elder, your error will be apparent to the reader. You have not proven that Judas communed while eating the passover before instituting the communion, Christ gave Judas the sop, and said, "What thou doest do quickly, and Judas went immediately out; John 13:26-30.

PRESERVATION.

"Whosoever is born of God doth not commit sin: for his seed remaineth in him; and he can not sin because he is horn of God;" 1 John 3:9. The Spirit (which is the inner man) is born of God, or the Spirit. "That which is born of the Spirit is spirit;" John 3:6. The Spirit or inner man is preserved by the good seed (Christ) which remaineth in the man born, so that he can not sin; therefore can not apostatize and finally perish.

Psalms 89:27-36 will not apply to the Psalmist David. Christ was God's "*first born*," (begotten) and was before all things; Colossians 1:15-17. He is called David; Jeremiah

30:9: "They shall serve * * * David their King, whom I will raise up unto them." This prophesy was 409 years after the Psalmist was deceased. It was Christ (called David in the Psalm) whom God promised, that his seed should endure forever, and then swore by his holiness that he would not lie unto him. It is the seed which Jesus saw, and was satisfied, when his soul was offered for sin; promised children who were counted for the seed; the seed which David said should serve the Lord. They belong to King Jesus by gift, as his portion, his people, Jacob the lot of his inheritance.

GOSPEL SALVATION.

Romans 1:17 did spoil your theory Elder, and you failed to mend it. For Paul says the righteousness of God is revealed *from faith to faith*. Observe that God's Righteousness is revealed to "*faith*." Therefore Cornelius, the Pentecostans, and all to whom God's righteousness has been revealed, had faith as a gift from God, prior to the revelation being made to them. "All men have not faith." Only those who have the Spirit have faith, for faith is a fruit of the Spirit; Galatians 5:22. Elder, notice that God's righteousness is *revealed*, to

FAITH.

Answers to questions: I would receive the confession as Phillip did, and baptize the man. I would instruct them as Peter did, and baptize them. I would tell them to save themselves from the untoward generation, but I would not tell them to save themselves from hell. Would you? Neither would I tell them to save souls from endless perdition. I would point them to God's meek, suffering Lamb, as the first *Baptist* did. He gave knowledge of salvation to the Lord's people; Luke 1:77.

Verily, verily, the Church of God, designated Primitive Baptist, is proven to be scriptural in origin, doctrine and practice.

I humbly pray to God to bless, that the facts presented in these addresses may prove a blessing to many weary, burdened souls.

Respectfully submitted,

J. M. THOMPSON.

LAW SON'S TENTH REPLY.

Respected Opponent, Dear Readers: We now come to examine Elder Thompson's tenth and last address, which we will do with fairness and candor. He again tries to present a succession line to the apostles, or somewhere in that direction; but, as usual, finds Baptists for a few years only, then Mennonites, Waldenses, Anabaptists, etc.

I have already shown that it takes more than immersion to make Primitive Baptists. Immersion was the practice among all denominations for eleven centuries, and most all of them practice it yet. Sprinkling and pouring was the exception, not the rule. But, Elder, I have called on you time and again to point me out one Baptist church prior to 1607, and as yet you have not done so.

I told you in my first reply that I did not deny that from the apostles to the present time there had been people who rejected infant baptism and immersed believers, but that proves no more for the Baptists than it does for the Christians, for we do the same things.

The Elder claimed the Novatians in his succession line, but I showed from Cook that Novatian was the founder of the Novatians, and that he had received only clinic baptism. That he was formerly a member of the Catholic party, but left them on account of their corruption, and "established churches on New Testament principles." From a Baptist standpoint his work was all out of order, and would not be received by a Baptist church of America. Then why claim Novatian and the Novatians? But after a time the Novatians departed from the principles of the reformers and became so corrupt that another reformation was necessary. But what of the Waldenses? They immersed believers only, and many of them were pure minded men and women, but they were not Primitive Baptists by any means, for, as I have shown in former articles, Peter Waldus was the head and founder of the Waldenses, and their government was by bishops, presbyters and deacons. Their creed differed in many respects from the Baptists of to-day, hence are not the same people by any means. The Elder has utterly failed on "Origin," as I am sure the reader can see.

ELECTION.

The Elder continue! to try to prove that certain people

were elected to salvation prior to their birth, but as yet he has not found the one, or many, so elected. In every case of "election" presented by him the word salvation is lacking in the proof text, as I have repeatedly shown.

But the Elder undertook to prove "unconditional election," but if he proved anything it was either *universal salvation* or *universal damnation*, as I showed that "God is no respecter of persons."

The Elder "mixes" quotations quite freely in regard to Isaac being a "child of promise" before he had a being, as an illustration of our being "children of promise" before we have a being, and quotes Peter as follows: "Who called you out of darkness into his marvelous light?" That quotation entirely destroyed the Elder's arguments, for you can not call an "unborn" something "out of darkness into light." They certainly had a being, or they could not have been called.

ATONEMENT.

The Elder tries his hand once more on the atonement, but will neither quote nor notice my quotation, which said: "And he is the propitiation for our sins; and not for ours only, but also for the sins of the whole world" (I Jno. 2:2). And again: "That he (Christ) by the grace of God should taste death for every man" (Heb. 2:9). I have shown that while the offering was for *all*, yet its benefits were enjoyed only by those who accepted it through faith and obedience.

DEPRAVITY.

The Elder misapplies my exposition of Romans, 8:8, where I said that Paul referred to regenerated people. Paul, as I showed, was talking to regenerate people, and told them not to "walk after the flesh, but after the Spirit," and "they that are in the flesh (walk after the flesh) can not please God." Neither regenerated people or any other kind of people can please God when they "walk in the flesh." Hence my exposition is true, and overthrows the Elder's "total depravity" theory.

REGENERATION.

The Elder says that he has proved that "sinners are saved by the washing of regeneration, but not according to their works." Elder, I think the reader can easily see that your main effort has been to show that sinners are saved unconditionally, even before they are rom. But now the Elder ad-

mits that the washing of regeneration is necessary. This is in harmony with Paul's statement, in Heb. 10:22, where he said: "Let us draw nigh unto God in full assurance of faith, having our hearts sprinkled from an evil conscience and our bodies washed with pure water." But, as I have shown, this is a condition to be performed by man, and makes regeneration conditional.

EXPERIENCES.

I tried to get the Elder to defend the so-called experiences of Primitive Baptist, but he would not. I urged this upon him, knowing that here was a vital point between Baptists and Christians, but he would not even try to defend them. He now says they have been "derided and shamefully criticised," etc. Elder, I have criticised your supposed experiences, for they are contrary to the Gospel of Christ, and teach men to rely upon the imaginations of their own hearts instead of the word of God. Why did you not defend them? I gave you a fair trial, but you failed. *Your cause is doomed.*

COMMUNION.

The Elder says that I would prohibit a brother from eating a common meal with a drunkard, but would have him partake of the communion with one. I have never even intimated such a thing. I said that Paul, to the Corinthians, was talking about Christians not keeping company with a man who is called a brother, and is a drunkard, "and with such a one no not to eat." That is, don't associate with him, thus seemingly approving his course. I have said and maintained that every child of God had a right to the Lord's table, *but no others have the right.* The Elder says that I failed to prove that Judas partook of the communion when Christ established it. Please read Luke, 22:19-21. Verse 19 says: "And he took bread and gave thanks, and brake it, and gave unto them." * * * Verse 20: "Likewise, also, the cup after supper, saying, 'This cup is the new testament in my blood which is shed for you.'" Verse 21: "But, behold, the hand of him that betrayeth me is with me on the table." Could anything be plainer? But, you see, it forever destroys the Elder's "close communion" theory.

PRESERVATION.

The Elder had said but little about "preservation" until this, his closing address, and then says but little to the point.

He quotes John, as follows: "Whosoever is born of God doth not commit sin, for his seed remaineth in him, and he can not sin, because he is born of God." The word "commit" is used in the sense of practice, hence a child of God, as *such*, can not practice sin, for he is a child of God, and children of God practice righteousness. John would teach that children of God should be careful in their practice and forbear wrong doing.

The Elder says that Psalms, 89.27-36, does not apply to David, but to Christ. I contend that it refers to David, to David's posterity and to Christ. God made a promise to David to raise up one to sit on his throne, and then said that if all David's posterity should fall away, yet he would send Christ, according to his promise made to David. Instead of proving preservation, it proves the possibility of apostasy.

GOSPEL SALVATION.

The Elder contends that Romans, 1:17, spoils my theory, and that I failed to mend it. It needs no mending, Elder, for Paul said; "The Gospel is the power of God unto salvation, * * * for therein is the righteousness of God revealed from faith to faith." I am willing to accept it that way, and am in harmony with Paul when he said; "So, then, faith cometh by hearing, and hearing by the word of God." As the word of God is inspired by the Spirit of God, and our faith comes by hearing it, then we can say that faith is a fruit (production) of the Spirit. I am glad that Elder Thompson has the boldness to take a confession and baptize a man, as Philip did the Eunuch; and to learn that he will give inquirers the same answer that Peter did on Pentecost. *Now thou art converted, convert thy brethren.* This, of course, is a departure from "Baptist usage," but when men of ability quit "Baptist usage" and take the Bible as their guide, we may expect Christ's kingdom to be extended to many who sit in heathen darkness.

If the Elder will now *preach* what he says he will *practice*, he will show sinners "the way of salvation" and "turn them from darkness to light, and from the power of satan unto God." I note especially the following admission of Eld. Thompson, and hope the reader will keep it in mind: "The name Baptist church is not found in the Bible." This admission is found in the Elder's second address, and forever destroyed all hope of his proving that the Baptist church is scriptural in origin. I

called on him time and again to tell us when and where the Baptist church originated, but he would only say: "I shall not attempt to give the exact date, nor place, of the setting up of the church or kingdom, which is immaterial." (First address.) I pressed him to tell us the *time* and *place* of its establishment, and insisted that he should do so, from the fact that he had affirmed that it was scriptural in origin.

He then tried to trace a succession of churches from the apostles to the present, but failed to find a Baptist church to begin with. This was important, as I showed him in the beginning. He began with "Churches of Christ," Novatians, etc., and came down to the seventeenth century before finding a Baptist church. He then gave us his "chain," but I showed that none of the "links" resembled, to any great extent, the one of which Elder Thompson is a member. I showed that Novatian was the founder of the Novatians that he was a reformer; that the Novatians taught baptism for the remission of sins; that they met upon the first day of the week to break bread, and many other things that Baptists repudiate. I think, with all the facts I have presented, that every unbiased reader will say; "Surely the Primitive Baptist church is a human institution, built upon the doctrines and commandments of men." And now, dear reader, I ask you to weigh carefully the arguments presented by Elder Thompson and myself; weigh them carefully by the word of the Lord, and then make your own decision. You can not afford to be wrong. You ought to be right. Head, meditate, and search the Scriptures daily. May the blessings of God rest upon you in your search for the truth, and may "God's will be done," is the sincere wish and prayer of your humble servant.

Faithfully yours,

J. H. LAWSON



LAWSON'S FIRST ADDRESS.

ELD. J. M. THOMPSON: *Dear Sir*—Having examined the claims of the Primitive Baptist church as to origin, doctrine and practice, we come now to consider the same proposition in regard to the church to which I belong as a member. I affirm as follows:

"The church to which I (J. H. Lawson) belong as a member, is scriptural in origin, doctrine and practice."

The rules governing this discussion demand that "The terms in which the question in debate is expressed, and the point at issue, should be so clearly defined that there could be no misunderstanding respecting them." If Eld. Thompson calls in question any definition, it is expected that he will give his authority for so doing.

I define the terms of my proposition as follows:

(1) "The church to which I (J. H. Lawson) belong as a member." I belong, as a member, to the Church, of God, or which is the same, the Church of Christ. The primary meaning of the word *ekklesia*, (from which we have the word church) as given in Robinson's New Testament Lexicon, is "To call out, to summon," or second, "an assembly, convocation or congregation." But the word *ekklesia* (church) does not express the purpose of the "called out," and in the first sense, it may apply to anyone, or many, that has been called out in any manner, or for any purpose.

The manner and purpose of the call must determine the kind of *ekklesia*, or church. The *ekklesia* spoken of in Acts, 19:32, was a church; but not the Church of Christ, for it was "called out" in the wrong manner, and for the wrong purpose; but in 1 Cor., 1:2 we find a people "called out" in the right manner and for the right purpose and designated "The Church of God." But we notice that the term "church"—"*ekklesia*," is sometimes limited to certain people in a city, town, or country, as: The church in Jerusalem; (Acts, 8:1) in Antioch; (Acts, 11:26) of Asia; (1 Cor., 16:19; of Galatia; (Gal., 1:2), but may be extended to all the people of one faith, as "Upon this rock I will build my church;" (Mat., 16:18) "Gave him to be head over all things to the church,' which is his body;" (Eph., 1:22, 23). "To the general assembly and church of the first born;" (Heb., 12:23). The "one body" is sometimes

spoken of as a kingdom, as found in Mat., 16:18; Col., 1:13; Rev., 1:9; Rom., 14:17. The word kingdom signifies the government of the Lord's people, while the word church (ekklesia) signifies that they have been called out from other people. But hundreds of men and women have been "called out," who are not in the Church of Christ. Why? Because they have not been "called out" from the world by the Lord's appointed means.

The Lord's means of calling out a people for his name, is found in the Bible *and nowhere else*. But in order to be one of the "called out" in God's appointed way in the Christian dispensation, you must believe that God hath raised Christ from the dead, (1 Cor., 15:1-4; Acts, 2:86), and "Repent and be baptized * * * in the name of Jesus Christ for the remission of sins, (Acts, 2:38) and through this faith and obedience, the Lord adds you to his church." (Acts, 2:47).

I heard the Gospel; believed the Gospel; and obeyed the Gospel; thus fulfilling its requirements to citizenship in the kingdom of Christ, and as a loyal citizen of that kingdom, I meet with the disciples of Christ "upon the first day of the week (Acts, 20:7) to continue steadfastly in the apostles' doctrine and fellowship, and in breaking of bread and in prayers," (Acts, 2:42). Origin—That is, established, fixed firmly. Doctrine—Fundamental principles. Practice—Working together, to advance the cause of Christ, as the Christians did in apostolic days. We attach considerable importance to the time of the establishment of the church, for it is necessary to begin right. Any church beginning at the wrong time can not be the Church of Christ, hence, this is an important point to consider. The Church of Christ was completed in its establishment on the first Pentecost after the resurrection of Christ. In support of this statement, I call your attention to the following:

(1) The church, or kingdom, was in promise in Abraham's day (Gen. 12:1-3; 22:15-18; Gal. 3:15, 16), in prophesy in the days of Daniel and Isaiah (Dan. 2:44, Is. 2:2-4), and in preparation during the personal ministry of Christ on earth (Mat. 10:7, Luke 10:9) John preached that "The kingdom of heaven is at hand" (Mat. 3:2), but John was not in the kingdom, for Jesus said: "The least in the kingdom of heaven is greater than he" (Mat. 11:11). The apostles preached "the kingdom at hand" (Mat. 10:7) but they were not in the kingdom,

for Jesus afterward said to them, "Verily I say unto you, except ye be converted and become as little children, ye can not enter into the kingdom of heaven" (Mat. 18:3).

Jesus commissioned the seventy to preach that "the kingdom of God is come nigh unto you" (Luke 10:9), but only a few days before his crucifixion, while nearing the city of Jerusalem. Christ "added and spake a parable, * * * because they thought that the kingdom of God should immediately appear" (Luke 9:11), thus showing that it had not yet appeared; and while Christ was on the cross one of his disciples, Joseph of Arimathaea, "who also waited for the kingdom of God," came and begged his body (Mark 15:43, Luke 24:51). After Christ's resurrection, and just before his ascension, his disciples asked him: "Lord, wilt thou at this time restore again the kingdom unto Israel?"¹ (Acts 2:6).

This clearly proves that the kingdom of Christ had not yet been established, and that the disciples did not yet understand the nature of it. I will now introduce some negative arguments, showing conclusively that the kingdom of Christ was not established previous to the death of Christ.

THE FOUNDATION.

"According to the grace of God which is given unto me as a wise master builder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon. For other foundation can no man lay than that is laid, which is Jesus Christ" (1 Cor. 3:10, 11). Paul here declares that Christ is the foundation, and that he (.Paul) had lain that foundation at Corinth. But what did Paul do in laying the foundation? How did he lay it? *Hear him*; "Moreover, brethren, I declare unto you the Gospel which I preached unto you, which also ye have received, wherein ye stand; by which, also, 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, according to the Scriptures" (1 Cor. 15:1-4). Again Paul said: "Declared to be the Son of God, with power, according to the Spirit of holiness, by the resurrection from the dead" (.Rom. 1:4). This accords with the prophecy of Isaiah concerning Christ as the

foundation stone, when he said: "Wherefore hear the word of the Lord, ye scornful men that rule this people which is in Jerusalem. Because ye have said, 'We have made a covenant with death, and with hell are we at agreement; when the overflowing scourge shall pass through, it shall not come unto us, for we have made lies our refuge, and under falsehood have we hid ourselves.' Therefore, thus saith the Lord God, behold I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation; he that believeth shall not make haste. Judgment also will I lay to the line, and righteousness to the plummet; and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place. And your covenant with death shall be disannulled, and your agreement with hell shall not stand. When the overflowing scourge shall pass through, then ye shall be trodden down by it" (Is, 28:14-18). They tried Christ before Pilate, but that was not the great trial; but when they put him to death and shut up his body in the tomb, placed the seal thereon, and stationed the soldiers to make it sure, then the great trial began.

Death and hell are at an agreement. Will that agreement stand? No! The third morning the stone rolled away and Jesus came forth a conqueror over death, hell and the grave.

He has proven all he claimed, and is "Declared to be the Son of God with power," (Rom. 1:4) but he forbade the disciples to preach to the world until they were endued with power from on high, (Luke 24:49) which they received on Pentecost. (Acts 2:114.) Then the apostles laid the foundation of the house of God, by preaching the death, burial and resurrection of Christ: And when the people believed these facts and were thereby pierced in their hearts and asked what to do, Peter told them to "Repent and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and you shall receive the gift of the Holy Ghost." (Acts 2:38.) "Then they that gladly received his word were baptized: And the same day there was added *unto them* about three thousand souls." (Acts 2:41.) The words *unto them* is not in the original, neither are they found in the Emphatic Diaglott. Leaving that expression out it would then read: "There was added (brought together in one) about three thousand souls." Thus we learn that the foundation was laid in Zion on the first Pentecost alter Christ's resurrection.

THE HEAD.

"Christ is the head of the body of the church, (Col. 1:18); but was not made head until after he ascended to the Father. (Eph. 1:22,23.)

PRIESTHOOD.

David, looking down the stream of time with a prophetic eye, said of Christ, "Thou art a priest forever after the order of Melchisedec, (Ps. 110:4.) Zechariah said that he should be a priest on his throne, (Zech. 6:13); and David said, "The Lord's throne is in heaven," (Ps. 11:4.) Paul said: "If he were on earth, he should not be a priest, seeing there are priests that offer gifts according to law. (Heb. 8:4.) "And they truly were many priests, because they were not suffered to continue by reason of death." (Heb. 7:23.) And again he saith: "For the law maketh men high priests which have infirmity, but the word of the oath which was since the law, maketh the Son, who is consecrated forevermore." (Heb. 7:28.) From these quotations we deduce the following facts: (1) Christ is the high priest of the Church of Christ. (2) He was not a priest on earth. (3) He was made a priest on his throne, in heaven, since the law.

MEDIATOR.

Jesus is the mediator of the new covenant; (Heb., 12:22-24) but was not the mediator until after he offered himself without spot to God (Heb., 8:14-16).

THE SPIRIT.

The Church of Christ was to be a spiritual house; (1 Pet., 2:5) but John said, some two years before the death of Christ, that "The Spirit was not yet given; because that Jesus was not yet glorified" (Jno., 7:39). Christ said: "And, behold, I send the promise of my father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high" (Luke, 24:49.) (See also John, 16:7, 13, 14; Acts, 2:1-4.) If the church was established (fixed firmly) before the death of Christ, it was without a foundation, a head, an high priest, a mediator or the Holy Spirit. Will Elder Thompson please examine these arguments? But more on the same subject in my next article.

Faithfully,

J. H. LAWSON

THOMPSON'S FIRST NEGATIVE ADDRESS.

ELDER J. H. LAWSON: *Dear Sir*—I verily believe there are many souls in the denomination to which you belong as a member, who have been redeemed by the blood of Jesus, and have been saved by the grace of adoption. In all that I shall say in opposing your proposition, I have no purpose to injure them, neither do I desire to wound the hearts of any, but I shall earnestly and faithfully labor to convince them that they have imbibed delusive errors.

My greatest aspiration in this discussion is to convert many of the Lord's children from the gross errors of Armenianism, that they may glory in the Lord. It is written, "Let him that glorieth glory in the Lord."

You have consumed time and space in a labored effort to prove that "the Church of Christ was completed in its establishment on the first Pentecost after the resurrection of Christ." This I have not denied and I shall not deny it in this discussion. It is unimportant, so far as it relates to your proposition, whether the organization of the Church of Christ was consummated at that time, or sooner; for it is acknowledged by all concerned that the church referred to was the Church of Christ, or Church of God, which we agree is the same church.

I do emphatically say, that the church to which you belong as a member is not the Church of Christ. Your church has no kinship with the church to which believers were added by the Lord. People are added to your church by the unscriptural efforts of men. They excite sinners with the fear of hell, who are vile and depraved in heart, and influence them to make a public profession of faith in Christ. Then your church has not had an existence for one century. The Church of Christ has had an existence for more than 1800 hundred years. The Scriptures and histories witness to this fact. The gates of hell have at no time prevailed against the Church of Christ. The Lord has perpetuated her existence continually by his own infinite power. She has weathered the storms and billows of adversity regardless of sword, rack and fire. The bloody hand of persecution, wielding the multiplied missiles of death, invented for her overthrow and destruction, has signally failed. When her ranks were measurably depleted by the inhuman torture of demons, new recruits were added by the Captain of our salvation.

If you can establish identity between the church to which you belong, and the Church of Christ, by satisfactory evidence of an unbroken chain of succession, from the Pentecostal manifestation to the present century, you will sustain your proposition. If you do not accomplish this *impossible* feat you will utterly fail. If you accept the statement of your renowned head, founder and leader, (Alexander Campbell) you will argue that the kingdom of God was found amongst the "BAPTIST," until they rejected Elder Campbell's call upon them for reformation; Millennial Harbinger, Vol. 7. pp. 57, 58.

Friendly Readers: I am invited to examine what Eld. Lawson is pleased to present as evidence to prove that his proposition is true. Also to clearly demonstrate if I can, that the church to which he belongs as a member is unscriptural in origin, doctrine and practice. I do therefore call in question the affirmation in his first definition, which reads as follows; "I belong as a member to the Church of God, or which is the same, the Church of Christ."

I positively deny Eld. Lawson's claim, and will give abundant "authority tor so doing." I will show that the church to which Eld. Lawson belongs had no existence in fact prior to 1827.

Alexander Campbell, the principal worker in founding the church to which Eld. Lawson belongs, says: "Here is the Presbyterian church with its eighty ministers, its eight thousand and less members, after the labors of more than a half century. In one-third of that time the cause we plead, notwithstanding our feebleness, and all the errors and accidents incident to a new commencement, and without colleges and schools of learning, without the aids of hoary veterans in policy, prudence and sage experience, by the force of this simple story of God's Messiah and his love depicted in this mighty Pentecostal) Gospel, and under the star of Jacob, led, guided, aided and blessed from nothing, have in less than twenty years outnumbered this old, learned and well-disciplined host, some five to one." Campbell and Rice Debate, p. 473. So Eld. Lawson's church had a *new* commencement less than twenty years before Campbell's debate with Rice, which was held in 1843. Eld. Campbell says, that from nothing, in less than twenty years they outnumbered the Presbyterian church.

Schaff in his Encyclopedia, Vol. 1, p. 377, introduces Elder Campbell as follows:

"Campbell, Alexander, founder of the Disciples of Christ." On same page he says, that Elder Campbell and others were baptized by Elder Loos, a Baptist minister, on June 12, 1812. But in 1827, they were formally excluded. On page 644 Schaff remarks: "This religious people, sometimes called Campbellite or Campbellite Baptist, wish to be known only by the names applied to followers of Christ in the inspired word. As a distinct body of believers they date from the early part of the present century."

As a distinct body of believers, the Church of God dates from the early part of the first century of the Christian era. But the church to which Eld. Lawson belongs only dates from the early part of the nineteenth century. Therefore, the church to which Eld. Lawson belongs is not the Church of God.

Eld. Lawson says: "Any church beginning at the wrong time, can not be the Church of Christ. The beginning of Eld. Lawson's church was in 1827, the wrong time. Therefore, Eld. Lawson's church is not the Church of Christ.

J. Newton Brown informs us, that in 1827, the "Baptist" began to declare non-fellowship with the brethren of the reformation. He further says: "Thus by constraint, not of choice, they were obliged to form societies out of those communities that split upon the ground of adherence to the apostles' doctrine;" Religious Encyclopedia, p. 463. It is a historical fact, in proof of which more testimony can be adduced, to prove that the Elder's church in its inception, was organized by the formation of societies principally out of heretics excluded from the Baptist church. Those who read will please bear in mind that Elder Lawson and I agree that the church which was in manifestation on the first Pentecost after the resurrection of Christ, was, and is, scriptural in origin, doctrine and practice. I am denying that, that church and the church to which Eld. Lawson belongs, is the same church. You will never be able Elder, to establish identity between your church, which had a *new commencement* in 1827, and the Church of God. The Church of God never went to nothing. The gates of hell have never prevailed against it.

Elder Campbell estimates that your church, was nothing;

i. e., not a thing in 1827, before the new commencement. Those who gave it a beginning then, were principally excluded from the Baptist church according to histories.

I shall not take exceptions to the definitions given of the words "church" and "kingdom."

How will this do, Elder, as the statement of one who has gained fellowship in the Church of God? I heard the Gospel; believed the Gospel; loved the Gospel; loved the Lord; loved his people; loved his commands; and being actuated by love I obeyed his commands and thereby obtained membership in his church. Will you accept this statement?

What authority have you for saying, "There was added (*brought together in one*) about three thousand souls?" The Emphatic Diaglott reads; "Then those who received his words were immersed; and on that day about three thousand souls were added." Webster's definition of "added" does not warrant your construction ("brought together in one.")

Your second and third deductions from the quotations relating to the priesthood of Christ are violations of the teachings of the Scriptures, and not "facts." Paul did not say Christ never was a high priest on earth. Zechariah did not say, "He was made a priest on his throne in heaven." The quotations do not teach that Christ was made a priest on his throne in heaven. The deductions you have made are improper inferences;

Head carefully Heb., 9:11, 12; "But Christ, being come a high priest of good things to come, * * * by his own blood he entered in once into the holy place, having obtained eternal redemption."

The syntax of these verses justifies the following construction: Christ, being come a high priest, and having obtained eternal redemption, entered in once into the holy place. For the connection teaches that Christ had come a high priest, and had obtained eternal redemption, and then entered into the holy place.

I offer as additional proof Heb., 7:15-28. Vr. 15, "*There ariseth another priest.*" Vr. 21, "He was made a priest by an oath." Vr. 22, "By so much was Jesus made a surety of a better covenant." Vr. 26, "For such an high priest became us." Vr. 27, "Who needeth not daily, * * * to offer up sacrifices, * * *" for the people's sins, "for this he did once, when he offered up himself."

We learn by this that Jesus was made priest by an oath, and was thus made a surety of the better covenant. That as priest he offered up himself for the sins of his people. That such a high priest became us who put away sin by the sacrifice of himself, and obtained eternal redemption for us. Vr. 28: "The word of the oath, which was since the law," 5. e., since the giving of the law, "maketh the Son" (high priest).

You assert that Jesus was not mediator of the new covenant until after he offered himself without spot to God. As a reference you give Heb. 8:14-16. There are only thirteen verses in the eighth chapter of the Epistle to the Hebrews. I suppose you intended to give Heb. 9:14-16. I seek no advantage because of a mistake in giving a reference, or otherwise. Troth does not require undue advantage in order to prevail.

Heb. 9 14:16 teaches that the blood of Christ purges the conscience from dead works to serve the living God. That in order to the purging of the conscience he was the mediator of the New Testament, that by means of death, for the redemption of the transgressions under the first testament, they which are called might receive the promise of eternal inheritance. That as mediator he died for the redemption of the transgressions. That he gave himself for sinners that he might redeem them from all iniquity and purify them unto himself, a peculiar people, zealous of good works; Titus 2:14. That as a merciful and faithful high priest ("such as became us") he made reconciliation for the sins of his people; Heb. 2:18. There was a testament, i. e., covenant, and of necessity there must be the death of the testator, so Jesus as mediator of the New Testament gave his life a ransom for many; Mark 10:45.

"Mediator—One who interposes between parties at variance for the purpose of reconciling them."—Webster.

Jesus was the *one* mediator between God and men, who gave himself a ransom for all to be testified in due time; 1 Tim. 2:15. As mediator he gave himself a ransom. While his covenant people were enemies, they were reconciled to God by the death of his Son; Rom. 5:10. The reconciliation was effected while they were enemies. In this reconciliation they were justified by his blood; vr. 9. They were justified by his blood when he died for them, while they were yet sinners; vr. 8. Therefore Jesus was mediator when he, as high priest, made reconciliation for the sins of all his covenant people.

It will be observed that Elder Lawson has assumed the very thing he is required to prove, i. e., that the church to which believers were added (Acts 2:47) is the church to which he belongs as a member. It is incumbent on him to prove that his church is that identical church. Where was your church, Elder, from the first century until 1827? Were the people you are identified with called Donatists, Novatianists, Waldenses and Baptist, or Catholics? Please inform us relative to your church during the dark ages of Catholic persecution?

Remember the gates of hell *never* prevailed against the Church of Christ.

Respectfully submitted,

J. M. THOMPSON.

LAWSON'S SECOND ADDRESS.

Respected Opponent, Dear Readers: Eld. Thompson says he will not deny that the Church of Christ began on the first Pentecost after the resurrection of Christ, but denies that I am a member of it. He utterly failed to notice the arguments given in proof of the fact that I am a member of the Church of Christ, but says if I can prove a succession from *now* back to the apostles, then I will have proven my proposition. How could that prove it? Can not the Catholics give such a line? If I should give such a line, and link on to the apostolic church, that would not prove my proposition by any means. The word church, as I showed in my last article, means, first, the called out, and when applied to the Church of Christ means the called out by the Gospel of Christ. In this sense the term is applicable to the redeemed in the aggregate (all the redeemed), so that if I am one of the redeemed, I am a member of the body of Christ.

Eld. Thompson has consumed considerable space to prove that I am a member of a church originated by Alexander Campbell. If Alexander Campbell founded a church it was just as human as the Baptist church, or any other institution founded by man; but if he called together Christian people in any community, and "set in order the things wanting," as directed in the word of God, then he did the same work that was done in the days of the apostles; and if it was right in apostolic days it was right in Campbell's day.

If not, why not?

When Paul wrote to the Corinthians he exhorted them to be "perfectly joined together in the same mind and in the same judgment," and then said: "For it hath been declared unto me of you, my brethren, * * * that there are contentions among you. Now this I say, that every one of you saith I am of Paul, and I of Apollos, and I of Cephas, and I of Christ" (1 Cor. 1:11, 12). He then propounds a number of questions, as follows: Is Christ divided? Was Paul crucified for you, or were you baptized in the name of Paul? (verse 13.) From this reasoning we conclude that unless Christ was divided, Paul crucified for the Christians, and they baptized into his name, they could not be Paulites. We might substitute the name of Campbell, and instruct Eld. Thompson in the way of the Lord more perfectly. The body of Christ is not divided; Campbell was not crucified for me; neither was I baptized into his name. Therefore I am not a Campbellite.

The body of Christ is not divided. Christ was crucified for me; I was baptized into his name; therefore I am a Christian, a follower of Christ, and not a Campbellite. If not, why not? In apostolic days, when men believed with all their hearts that Jesus Christ was the Son of God (Acts 2:36), they were commanded to "repent and be baptized in the name of Jesus Christ for the remission of sins" (Acts 2:38. "And the Lord added to the church daily such as should be saved" (*Acts* 2:47). Before baptism I believed with all my heart— without one lingering doubt—that Jesus, the son of Mary, was the Son of God. I then repented and was baptized in the name of the Father, and of the Son, and of the Holy Spirit, and arose to walk in newness of life. I contend that that faith and obedience brought me into the family or Church of God, and I refuse to become anything in addition to being a Christian. If Campbell established a church in the sense of being the founder of it, then I am not a member of it: neither would I advise anyone else to be; but if he established churches (congregations) by "setting in order the things wanting," I answer that I do the same work. If congregations established by Campbell were Campbellite churches, then congregations established by Paul were Paulite churches; those by Philip, Philipites, and those by Lawson, Lawsonites. But the truth is, Paul "set in order" churches (congregations) of Christ, and Campbell followed the divine pattern in establishing congregations just as

Paul did. Hence, if the churches "set in order" by Paul were Churches of Christ, then those "set in order" by Campbell were Churches of Christ.

Perpetuity does not belong to congregations, but to the redeemed in the aggregate. Eld. Thompson says: "As a distinct body of believers, the Church of God dates from the early part of the Christian era. But the church to which Eld. Lawson belongs only dates from the early part of the nineteenth century. Therefore the church to which Eld. Lawson belongs is not the Church of God." I answer that if Eld. Thompson means the local congregation to which I belong as a member, that it is only about twenty years old; but if he means "the called out by the Gospel," then it began in the early part of the Christian era. How old is the congregation to which you belong as a member? Does it date from the beginning of the Christian era? But as Eld. Thompson failed to notice the arguments given in support of my proposition, I need not dwell longer on this part.

I will examine the arguments advanced by him to show that Christ was a priest before his death. But I call your attention to the following quotations: "And he (Christ, the branch) shall be a priest upon his throne" (Zech. 6:13). "The Lord's throne is in heaven" (Ps. 11:4). "For if he were on earth he should not be a priest" (Heb. 8:4.) Jesus was a victim on earth, but a priest in heaven. With his own blood he entered into the holy place, and then offered the blood for the sins of the people.

MEDIATOR.

Eld. Thompson would have us believe that Jesus was the mediator before his death. If Jesus was not mediator until after his death, the Elder can possibly see that he is wrong on "reconciliation." But Paul gives the reason why Christ is the mediator, as follows: "And for this cause he is the mediator of the New Testament" (Heb. 9:15). What cause? "Offered himself without spot to God" (Heb. 9:14). If offering himself, as Paul says, was the *cause* of his being the mediator, was he mediator before there was a cause for it? I think not. He asks: "Where was your church, Elder, from the first century until 1827? Were the people you are identified with called Donatists, Novatianists, Waldenses, Baptists, or Catholics? Please inform us relative to your church during the dark ages

of Catholic persecution." In the first place, Elder, I have no church. I am a member of the church we read of in the New Testament, and Christ is the possessor of it. It is Christ's church (see Mat. 16:18).

During the dark ages, Christ's church was in the wilderness where she was fed of God. (Rev. 12:6.) During that period there were no congregations worshiping God as in apostolic days, but the true worship was greatly hindered by the persecuting powers. If there were Christians during the days of the great persecution (and you admit there were) they were in the Church of Christ, and the Church of Christ was wherever there were Christians. Jones' Church History informs us that the only question asked a martyr, was, are you a Christian? and if he confessed he was he was immediately put to death; (p. 130.) He gives instances of men being asked if they were Christians and their confession to the fact that they were, and then adds: "Hence it is sufficiently manifest that it was the mere name of Christian that was still made a capital offence;" (Jones, p. 130.) This is in harmony with Peter's exhortation when he said: "If a man suffer as a Christian, let him not be ashamed; but let him glorify God in this name;" (1 Peter 4:16, K. V.) Go to the history of the martyrs of any century, and you will find them suffering as Christians. But these persecutions led many people away from the ancient manner of worship, and without doubt in my mind, many of the Christians went into the sectarian institutions of their times. But in this they did wrong, and in so doing they went into the wilderness.

When Campbell began to search for the truth, he found that there were no congregations worshiping God as in apostolic days. He began to call upon Christians everywhere to leave the human organizations, and meet upon the Lord's Day and worship God as in days of old. He exhorted them to take the Bible and the Bible only as their creed, and wear the name of Christ as the early Christians did. Thus once more the people began to meet and worship God as they did before the apostasy. Neither the Baptists, Novatians, or Waldenses were the Church of Christ, and if there were Christians among them they were such in spite of their being Waldenses or Novatians, and their being Waldenses or Novatians did not make them Christians.

Having established these facts, we proceed to the investigation of some of the teachings of the church to which I belong as a member.

Eld. Thompson says: "People are added to your church by the unscriptural efforts of man."

You are mistaken about that, Eld. Thompson. People are added to the Church of Christ by the scriptural efforts of men. *Unscriptural efforts* will not add people to the Church of Christ. But we believe that God uses human agency in adding people to his church. Will Eld. Thompson deny that he does? But we will examine the subject in a limited way at present. Just before the ascension of Christ, he commissioned his apostles as follows: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost;" (Matt. 28:19.) "Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned;" (Mark 16:15,16.)

How is that for unscriptural efforts of men? They were commanded to "Tarry in Jerusalem until ye be indued with power from on high;" (Luke 24:49.) We next invite your attention to the second chapter of Acts, where the apostles began their work as directed by the Spirit of God. On that day there was "added about three thousand souls."

Was there any human agency employed on that occasion? All who have read that chapter will at once answer *there was*.

Is there a case of conversion, or an addition to the apostolic church, without human agency? There is not. You may search the New Testament from the beginning of Matthew to the amen of Revelations, and you will not find one man converted or added to the church without human agency.

Faithfully,

J. H. LAWSON

THOMPSON'S SECOND REPLY.

Respected Opponent, Friendly Readers: Eld. Lawson says that I failed to notice his arguments in proof that he is a member of the Church of Christ. I answer: For the obvious reason that I failed to comprehend an argument in his address with that bearing. His labor was to prove where, when and how the Church of Christ was called out and established. I believe

the Church of Christ was scriptural in origin. He does not have to prove that it was. Let him demonstrate that the church established by Eld. Campbell in 1827 was the identical church established by Jesus Christ in the first century.

Elder, why did you misquote me relative to what I said was necessary for you to do in order to establish your proposition? I kindly request you, on the honor of your profession, to correct the misquotation in your next address. You understood what I meant relative to the necessity of establishing identity. You know that the Catholic church can give no such line, as I suggested was necessary for you to give to sustain your proposition. If you can give that line of succession, it will establish your proposition.

I deny that your church was called out by the Gospel. I maintain that the ministry of your church, from Campbell to the present time, have perverted the Gospel of Christ. They have persistently taught that Christ made possible the salvation of all men, and that he is offering to save vile, impenitent sinners, if they will perform certain good acts; that their eternal salvation depends upon voluntary belief, repentance, baptism and a future life of obedience. The prophets, Christ and the apostles taught that eternal salvation was wholly the work of Christ, the one mediator between God and men. So you are unscriptural in doctrine, and you can not identify your church as the Church of Christ. You can not prove a general atonement and a general offer of salvation to alien sinners.

Will you explain how these *people* that Campbell called together became "Christian people?" You teach that there was no organized Church of Christ from the apostasy in the third century until 1827. Did those sectarians you speak of call out and scripturally baptize a people for the Lord? Eld. Campbell contends that baptism is not valid unless it is administered with the design that it is in order to the remission of past sins; that "any other baptism is a human invention and of no value." *Christian System*, pp. 253, 257.

Elder Campbell and his company were excluded from the Baptist church, as I have shown. The Baptist did not hold that the design of baptism was in order to the remission of past sins, but because of the remission of sins. Therefore, according to Campbell (*the head of your church*, Elder), the baptism of

those who made the new commencement in 1827 was invalid. Then did your church denominationally start right and at the right time? Remember Campbell says you commenced from nothing.

I ask for proof that Elder Campbell "set in order the things wanting."

You misinterpret 1 Corinthians 1:11,12. Paul rebuked the Corinthians, who said "I am of Paul," because they attributed their salvation to Paul. They erred in crediting their salvation to Paul as a teacher and administrator, just as the followers of Alexander Campbell do err. They teach that men by their efforts are saving souls from an endless hell. So you *may* prove that you are a Campbellite. We will see.

How do you know that Christ was crucified for you? And how do you know that you were baptized into his name? Assertions are not of force until proven, in this debate.

Can a man be baptized into Christ's name who does not believe in him? I kindly say that I have to regard you as an unbeliever, and your baptism, therefore, as invalid. You say that you believed with all your heart, and was baptized. Then you further remark: "I contend that faith and obedience brought me into the family or Church of God." This, in connection with your teaching, evidences that you do not believe in Christ. As you believe that it was through what you did that you were brought into the family of God, you ignore Jesus as the Savior.

The Church of God was in existence at Corinth before Paul set in order the things of which he spoke.

Paul did not instruct Titus to organize churches, but to ordain Elders; Titus 1:5.

Perpetuity belongs to the church that Christ said he would build on the rock, and that the gates of hell should not prevail against it.

Please explain Matthew 16:18, and Daniel 2:44. Don't these passages refer to the church as organized in the first century? What is meant by the "God of Heaven will *set up* a kingdom?"

I challenge you to prove that "Campbell followed the divine pattern in establishing congregations just as Paul did."

The denominational organization which you call "The Christian Church" is what I meant when I said that the church

to which you belong dates from the early part of the nineteenth century. Did you mean a little local body in Texas, in your proposition, or the denominational organization of which Elder Campbell was a member? Come! Stand up manly! Don't quibble.

I answer: The denominational organization to which I belong dates from the first century.

I believe that Christ is a priest on his throne in heaven. Just as Aaron, the high priest, was to go into the holy place, so Jesus as priest was to enter heaven. As certainly as Aaron, the typical priest, was a priest before he entered the holy place, even so Jesus was priest before he entered heaven.

You said: "I will examine the arguments adduced by him to show that Christ was a priest before his death." But you did not examine an argument that I made in that line. Were you frustrated, or did you reconsider and conclude it would not be good policy to examine them?

You say: "*With his own blood he entered into the holy place and there offered the blood for the sins of the people.*" But Paul said: *By his own blood he entered in once into the holy place, having obtained eternal redemption.* Do you believe that Jesus obtained eternal redemption before he entered into the holy place? Those who read will expect you to answer.

You misconstrue the teaching of Paul, Hebrews 9:14, 15, which reads: "And for this cause he is the mediator of the New Testament, that by means of death for the redemption of the transgressions * * * they which are called, might receive the promise of eternal inheritance." The cause for his mediatorship was the necessity for the redemption of the transgressions by means of his death. Therefore he was mediator when he offered himself. There was a cause why he should be mediator. The cause was the transgressions of his people. It required a mediating priest to make the offering, as seen in type. So he was not mediator before there was a cause for it. I affirm that the cause for a mediator is the existing condition of those who are to be beneficiaries of the mediation. I am confident that you must admit my affirmation, if you will candidly answer according to your convictions.

You say you have no church. Paul said to the saints at Corinth: "For all things are yours;" whether Paul * * * or things present, etc. I believe the Church of God was a

present thing, then. It was Christ's church, and it was their church.

You say that those who were Christians during the dark ages were in the Church of Christ. Also, that you do not doubt that many Christians went into the sectarian institutions of their times, and that in this they did wrong. You reason that persons may be Christians and not be followers of Christ. Your claim will not allow that there were any followers of Christ from the apostasy, A. D., 250 to 1827. Will you say that one is following Christ while affiliating with anti-Christ? You say they did wrong, and went into the wilderness. Is this your view? "And the woman (Church of God) fled into the wilderness (sectarian institutions), where she hath a place (sectarian institutions) prepared of God, that they (sectarians) should feed her (the Church of God), there (in sectarian institutions) a thousand two hundred and threescore days." You admit that the denomination to which you belong had no existence during that period. You say, "When Campbell began to search for the truth he found that there were no congregations worshiping God as in apostolic days." How could persons become or be Christians where there were no true worshipers? The order you give, as necessary to become a Christian, is to hear the Gospel, believe the Gospel and obey the Gospel. Did persons hear the Gospel, believe the Gospel and obey the Gospel where there were only sectarian institutions and no true worshipers of God? Preposterous! Yet you claim that Campbell began to call upon Christians everywhere to leave the human organizations. Marvelous inconsistency of Campbellism!

You claim that there were Christians everywhere in human organizations, and that they were all in the Church of Christ. Who preached the Gospel that called them out? Was it the ministers of anti-Christ? Had they all been immersed in order to remission of past sins? Were any Pedobaptist, Christians, in your estimation?

You say, "Neither Baptist, Novatians or Waldenses were the Church of Christ." I now quote from your first negative reply: "That he (Novatian) withdrew from the apostate church and established churches on New Testament principles." "That the churches thus established were afterward known as Novatianists." And you say, that churches which were established on New Testament principles, were not the Church of

God? Confusion! Did Campbell do more than you say Novatian had done? You say, "being Waldenses or Novatians did not make them Christians." They heard Novatian and Waldensian preachers, and believed what they preached, and was baptized by them, and thus became Novatians and Waldenses. How did they become Christians? Elder, will you tell us?

I believe that regenerated people are converted by the Gospel, and are added to the Church of God (denominationally considered) by Christ, as their hearts are warmed by the love of God, and impressed by the blessed influences of the Gospel, and scriptural exhortation. But you do not preach the Gospel, Elder, and your exhortations can not be scriptural. Therefore, your preaching and exhorting has no force in adding any one to the Church of Christ.

The preaching of the apostles was not unscriptural efforts of men. They did not try to frighten the people to induce them to make a profession and be baptized in order to escape endless misery. You do not preach as the apostles did. You preach a conditional chance system of salvation for all who cross an imaginary line of accountability.

I do not say there ever was one person added to the Church of God (as builded by Christ) independent of any act of man. I believe men do act in preaching, exhorting, confessing, etc. It is not a question between us, as to whether one man can convert another man from error. Elder the question is, is any act of any preacher, or teacher of earth, or of the alien sinner in order to the regeneration of any alien sinner? Do men act in order that a sinner be born again? I answer, *No!* But you teach that alien sinners hear the Gospel, believe the Gospel, and obey the Gospel, and thus become children of God. John says, "He that is not of God heareth not us." Paul says, "But the natural man [alien sinner] receiveth not the things of the Spirit of God: for they are foolishness unto him; neither can he know them because they are spiritually discerned;" 1 Corinthians 2:14. Also, "Now we have received * * * the Spirit which is of God; that we might know the things that are freely given us of God," verse 12. Again: "But ye are not in the flesh but in the Spirit, if so be that the Spirit of God dwell in you. Now, if any man have not the Spirit of Christ he is none of his;" Romans 8:9. These passages teach; That the alien sinner is in the flesh; That he is only a natural man; That he is not of

God; That he does not hear the Gospel; That it is foolishness to him. Therefore the Gospel is heard, believed and obeyed, only by persons previously regenerated by the Spirit, and consequently of God.

Respectfully,

J. M. THOMPSON.

LAWSON'S THIRD ADDRESS.

Respected Opponent, Dear Headers: Elder Thompson says I misquoted him relative to the proof necessary to prove my proposition, and then adds: "I kindly request you, on the honor of your profession, to correct the misquotation in your next address. You know the Catholics can give no such line, as I suggested was necessary for you to give, to sustain your proposition." I *did not* misquote Eld. Thompson. It seems that when he gets "bottled up," Cervera like, he "plunges" like a mad man. Here is what Eld. Thompson said, and I have not misrepresented him in the least: "If you can establish identity between the church to which you belong and the Church of Christ by satisfactory evidence of an unbroken chain of succession from the Pentecostal manifestation to the present century, you will sustain your proposition;" to which I replied that the Catholics could give such a "chain," but that it did not prove that they were scriptural by any means. They apostatized, became corrupt, and though in the "succession line," are not Churches of Christ. Eld. Thompson says that he denies that my church was called out by the Gospel. I have told him repeatedly that the church to which I belong as a member is not "my church," but Christ's; but he still persists in calling it "your church." His denial is not strange at all, for the Elder usually says "I deny," when he can't answer arguments to his satisfaction.

Eld. Thompson *will not*, nor can not, deny my definition of the word church (ekklesia), but just "plays around" so as to keep up an appearance. I want him now to "stand to the rack" and notice these arguments: (1) The word church (ekklesia), as found in the New Testament, means (a) *the called out*. In this sense it applies to the redeemed in the aggregate (all the redeemed). (6) An assembly, a congregation. In this sense it refers to the Christians who meet in any locality to worship God. Perpetuity does not belong to the church in the sense of an assembly, but to the church in the sense of the

redeemed or called out. I deny that there was a congregation on earth from the fifth to the nineteenth century that practiced as the early Christians did. If you know of one, will you please tell us where it met, and who were the elders and deacons? He asks me to explain how those people called together by Campbell became Christian people. I don't see anything difficult about that. They heard, believed and obeyed the Gospel, thus coming to the promise of Christ (Mat. 28:19; Mark 16:15, 16; Luke 24:47). With that class of people Campbell began to "set in order" the things wanting, and those among them who were not willing to throw off human tradition and grow in grace and the knowledge of the truth began to stir up a row and cry "heresy," and separate themselves from Campbell and those who took only the Bible. Eld. Thompson says that Campbell was excluded from the Baptists. This I positively deny, and demand the proof. The church (congregation) to which Bro. Campbell belonged was not up to the divine pattern when he became a member of it, so by mutual agreement they left off all their practices for which they had no scriptural authority, and began to practice only the things taught in the New Testament. I deny that Eld. Campbell was ever excluded from that church, and if Eld. Thompson insists that he was, he must bring the proof. But he says that Campbell claimed that they began from nothing. Eld. Thompson says they began from the Baptists. So, if Thompson and Campbell were right, the Baptists were in a bad fix—down to zero—in 1827!

The Elder thinks I misinterpreted 1 Cor. 1:11, 12, but I am sure I did not. Those Corinthians knew that God had saved them, but they wanted to follow the *instrument* instead of the Savior. Eld. Thompson wants me to tell how I know that Christ was crucified for me, and how I know that I was baptized into his name. Paul said to the Hebrews: "But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that he, by the grace of God, should taste death for every man" (Heb. 2:9). If Jesus tasted death for *every man*, and Paul says he did, then he died for me. I know I was baptized in his name, for Jesus commanded believers to be baptized (Mat. 28:19; Mark 16:15, 16), and I was a believer before baptism. But Eld. Thompson says I was not a believer, but of this he knows not. I am sure

that he is somewhat premature in his allegation. Eld. Thompson, in answer to my question on perpetuity, says: "Perpetuity belongs to the church Christ said he would build on the rock." Eld. Thompson, you must answer my question fairly. Does perpetuity belong to a congregation, as the "Church of God at Corinth?" I deny that it does. Neither does Mat. 16:18, Dan. 2:44, refer to a local congregation.

Eld. Thompson says that when he spoke of the denomination to which I belong dating from the early part of the nineteenth century, he meant "the denominational organization which you call the Christian church," and "Did you mean a little local body in Texas in your proposition?" I do not belong to a denomination known as the Christian church, but to the church we read of in the New Testament known as the body of Christ. It is not a denomination, but it is composed of the redeemed in the aggregate, and every Christian is a member of it by virtue of his being a Christian. I am a member of the congregation that meets in Whitewright, Texas.

If Eld. Thompson will study his New Testament closely, he will find that his idea of a church is not found in it, but that the Church of Christ consists of and includes all Christians. In this I mean the body or kingdom of Christ. Locally, it refers to the Christians of any community who meet and worship God as taught in the New Testament. Eld. Thompson seems to think that Paul was mistaken when he gave the reason why Christ was mediator. Paul says: "And for this cause he [Christ] is the mediator of the New Testament." What cause? "Offered himself without spot to God" (Heb. 9:14, 15). Eld. Thompson then surmises as follows: "You say that those who were Christians during the dark ages were in the Church of Christ. Also, that you do not doubt that many Christians went into the sectarian institutions of their times, and that in this they did wrong. You reason, then, that a person may be a Christian and not be a follower of Christ. Your reasoning will not allow that there were any followers of Christ from the apostasy, A. D. 250 to 1827. Will you say that one is following Christ while affiliating with anti-Christ?" Eld. Thompson's reasoning would indicate that he believes that Christians are perfect—infallible—but Paul addressed the Church of God at Corinth, and reproved the members for their ungodly walk. Were they Christians? Were they doing right

in all things? Some of them wanted to be sectarians, and Paul reproved them, but they were Christians. A man must be a follower of Christ to be a Christian, but while following Christ in some things, he may err in other things. We are not perfect here on this earth, and the very best Christian sometimes does wrong. But in doing wrong he does not follow Christ; but does he cease being a Christian? I think not. But he charged that, according to my reasoning, God prepared the sectarian institutions for the Church of God, and prepared sectarians to feed her there. Your reasoning is faulty. God did not prepare the place for her, but *prepared a place to feed her there*. Neither did God prepare for sectarians to feed her, but she was to feed upon the food prepared by the Lord (the sincere milk of the word) until the 1260 years passed. Your visions, dreams and imaginations of your own hearts would never keep alive the Church of God. It would soon become as poor as "Job's turkey." But what about those Novatians? If they were Christians, they were such before they withdrew from the apostate church, and congregations established by them were Christian congregations, if established as directed in God's word. But the Novatians, as *such*, did not make the one body or Church of Christ, but they were members of the church which consisted of all Christians.

There were other bodies of Christians besides the Novatians. Were not their churches, Churches of Christ? But all parties were wrong in some things, for the apostasy had begun to manifest itself. Elder Thompson says he does not deny that man has something to do in conversion, but says no act of man is necessary to regeneration. He believes that regeneration precedes conversion, but he ought to be satisfied with his effort in his affirmative, but it seems that he is not. We believe that God uses instruments in regeneration. This we can easily establish, and if Eld. Thompson will deny it, and is not satisfied with his affirmative effort, we will establish it in our next. But he quotes passages of scripture that he thinks forever destroys the idea of a man doing anything until after he is regenerated. He quotes Paul as follows: "But the natural man (i. e. alien sinner) receiveth not the things of the Spirit of God." This passage has been quoted by him a number of times to prove the impossibility of man doing anything until after regeneration. Will you please answer these questions? (1) Is

regeneration a thing of the Spirit? (2) Can an alien sinner be regenerated? If so, how? If your reasoning is correct, and men are regenerated, the Spirit has nothing to do with it. But we will now introduce the second part of the proposition to be discussed.

DOCTRINE.

I have affirmed that the church to which I belong as a member, is scriptural in *doctrine*.

Doctrine means, fundamental or underlying principle— foundation. Every church has its foundation, and when you destroy the foundation, you destroy the church. To illustrate: Baptism is the foundation of the Baptist church, and to remove that, you would have no Baptist church. The presbytery is the foundation of Presbyterianism; Christ the foundation of the Church of Christ. Paul said: "Other foundation can no man lay than that is laid which is Jesus Christ (1 Cor., 3:11). He is the foundation—the support—of the church built on him. He is the creed—the "I believe," of the church to which I belong as a member. We build on no other foundation. That foundation will stand, and there is room on it for every child of God. We believe that in regeneration the Holy Spirit operates through the truth. That man has power to resist the truth. That only those who obey the truth, can claim forgiveness of sins. We believe that Christ made the way possible for all men, and that he invited all men; that the only reason all are not saved is, they will not believe and obey him. Peter said: "The Lord is not slack concerning his promises, as some men count slackness; but is long suffering to us-ward, not willing that any should perish, but that all should come to repentance (2 Pet., 3:9).

The Lord, through his prophet, Ezekiel, said: "But if the wicked will 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. All his transgressions that he hath committed, they shall not be mentioned unto him: in his righteousness that he hath done he shall live. Have I any pleasure at all that the wicked should die? saith the Lord God: and not that he should turn from his ways and live? * * * For I have no pleasure in the death of him that dieth, saith the Lord God: wherefore turn yourselves, and live ye." [Ezek., 18:21-23, 32.]

Faithfully,

J. H. LAWSON

THOMPSON'S THIRD REPLY.

Respected Opponent, Friendly Readers: Elder Lawson must know that to quote a part of a statement for the whole, so as to limit or change the meaning, is a misquotation. This you did, Elder, in the quotation referred to, for it is plain that the word "*identity*" and the connection were necessary to express what I meant. The Catholics can not establish identity between the Catholic church and the Church of God. You say they apostatized. There could be no identity between the apostate church and the true church. They were antipodes. The chain was broken as relates to the apostates. And so it was with Elder Campbell and his followers when they adopted the Catholic heresy of baptismal regeneration and were excluded from the Church of God.

The Elder intimates that he is a Sampson, and has me "bottled up," but he don't think so. Elder, tell us how apostates can establish identity with the Church of God? You will have to do better on origin than you have, or we can not recognize you as a Sampson.

Elder, I will give you a definition of the word "church" (ekklesia): "A body of Christian believers observing the same rites and acknowledging the same ecclesiastical authority."— Webster. Elder Campbell agrees with Webster, as follows: "The communities collected and set in order by the apostles were called the congregation of Christ, and all these taken together are sometimes called the Kingdom of God. * * * All these families or congregations thus organized constitute the present Kingdom of Heaven;" Christian System, pp. 172, 173. Do you deny this definition? I gave full proof of the perpetuity of the Church of God in my affirmative, as defined here, tracing the footprints of the marching host in an unbroken chain down through the centuries from the records of most noted historians. And two of the greatest lights of the gentleman's church corroborated the facts with their testimony.

The Elder affirms that the people called together by Campbell heard and obeyed the Gospel. Elder, how had those obeyed the Gospel whom you say were Christians before Campbell made his call? You say they were in sectarian organizations which did not practice as the apostles did. Was the baptism of human organizations scriptural baptism? Campbell Bays baptism administered by Pedobaptist and Baptist is not

"Christian baptism;" *Christian Baptism*, p. 272. According to Campbell, they had not received Christian baptism, and were not Christians. Not a CHRISTIAN, according to Campbellism, from the fifth to the nineteenth century! Preposterous! You can never reconcile the contradictions and inconsistencies of Campbellism.

The Elder positively denies that Campbell was excluded from the Baptist church. I quote from my first reply, as follows: "Campbell and others were baptized by Elder Loose, a Baptist minister, on June 12, 1812. But in 1827 they were formally excluded;" *Schaff's Encyclopedia*, Vol. 1, p. 377. There is the proof, Elder, and please don't forget it.

I did not say that Campbell and his followers began with the Baptist. I said they were excluded from the Baptist. As excluded they were nothing denominationally, and in that sense, as viewed by Campbell, they had a new commencement in 1827. It was not the Baptist who were down to zero, but it was Campbell and his followers, excluded apostates, who commenced at zero in 1827. That was the origin of your church, Elder.

To sustain your proposition according to your idea of origin (which idea is erroneous), it devolves on you to prove that you preach the Gospel of the Son of God and practice as the early Christians did, which you can never do.

I am not surprised at your interpretation which presents the preacher as an instrument in the salvation of alien sinners, for you are blinded with the same error that some of those Corinthians were who said, "*I am of Paul.*" The Pope has made no more unscriptural claim. Either dogma puts a middle man between the alien and Christ. If the Pope or the preacher fails to mediate, sinners are eternally damned that Jesus came to save, according to either heresy. Many preachers are greedy of filthy lucre, and won't go without extra pay, and the people are covetous and won't give, and heathens are going to hell who are as helpless as infants, and yet Christ died for them, and wants to save them, all according to Campbellism.

Paul did not say that Jesus tasted death for every *man* (Heb. 2:9), as you will discover by examining the original text in the *Emphatic Diaglott*. The passage does not prove that Jesus died for you, unless you were chosen in the covenant before the foundation of the world.

I will prove that you are not a believer in Christ, and therefore could not have been baptized into his name. Paul said, in opposition to some who were going about to establish their own righteousness: "Christ is the end of the law for righteousness to every one that believeth." Believers are not going about to establish their own righteousness, but Elder Lawson is; therefore he is not a believer in Christ. Christ is the righteousness of his people; Jeremiah 23:6. "Their righteousness is of me, saith the Lord;" Isaiah 54:17. "By the obedience of one many shall be made righteous;" .Romans 5:19. It does not require the aid of Pope or preacher to make all alien sinner righteous. The obedience of the one mediator between God and man, the man Christ Jesus alone makes sinners righteous.

Perpetuity did belong to the Church of God at Corinth, not as a local body, but as an organic body, consisting of many local bodies. The same Church of God was at Ephesus and other places. The Presbyterian church, as an organic body, illustrates the idea. It consists of many local bodies, but the discontinuance of one local organization does not destroy the great organic body.

Does Matthew 16:18 and Daniel 2:44 refer to the redeemed in the aggregate? What is meant by "The God of Heaven 'will *set up a kingdom,*" and "On this rock I will *build my church?*" Elder, will you "*stand to the rack*" now?

I asked if you (in your proposition) meant a local organization in Texas. If so, you failed to properly define your proposition.

I do not seem to think Paul was mistaken. But I know that you are wrong, Elder. Paul does not teach that Christ offering himself caused him to be mediator, but that the cause of his mediatorship was that he, by means of his death, as mediator might redeem his people. A mediator is "one who interposes between parties at variance for the purpose of reconciling them;" Webster. "We were reconciled to God by the death of his Son;" Romans, 5:10. Then Jesus was mediator when he made reconciliation by his death.

I do not believe that Christians are infallible. I charged to your church the legitimate consequences of her belief. You teach that a Christian by doing wrong ceases to be a Christian.

But you now say that you do not think that a Christian ceases to be a Christian by doing wrong. Then tell us how they cease to be Christians V You are in a dilemma, Elder, and I think you realize your unpleasant condition. You have it: That a man must be a follower of Christ to be a Christian; that all who professed and were baptized from the fifth to the nineteenth century went into sectarian organizations; that there was not a congregation on earth from the fifth to the nineteenth century that practiced as the apostles did; that those who went into those congregations did wrong in going into them. They did not follow Christ if they did wrong. They went to those organizations for baptism, and to do all they did as professors. If it was wrong for them to go to those congregations, they did not follow Christ in baptism, according to Campbellism. So your positions and arguments are confused and contradictory, and your quibbling may confuse the reader if he fails to see the sophism used to cover defeat.

Please tell us what *place* God prepared for the church where she should be fed 1260 years, and who "fed her there?"

The Elder is not satisfied with his great failure to find something derogatory to genuine Christian experiences, as related by Primitive Baptist, so he indulges in little, ungenerous thrusts, probably to please deluded brethren. I pity the blind, and will kindly cast the mantle of charity over this weakness. We should take no offense, but attribute it to delusion of the head, and not to enmity of the heart.

Elder Lawson said the Novatian churches were established on New Testament principles, and afterward denied that they were churches of Christ. But now he says that they were Christian congregations *if* they were established as directed in God's word. He is certainly confused, and don't know what to say about those noble defenders of the truth after reading the wonderful testimony of most accurate historians and of the great lights of his church identifying the Novatians as the true apostolic Church of Christ.

The Elder insinuates that I am not satisfied with my affirmative on regeneration. I am not through with my affirmative. I have only written five addresses affirmatively, and have five to write. But, Eider, I purpose to test your unscriptural views of regeneration. You say that you can easily establish that God uses instruments in regeneration. I deny your posi-

tion that God uses preachers and the Bible as instruments in regeneration, and I insist that you fulfill your promise if you can.

Why don't you reply to my argument on the quotation, "But the natural man receiveth not the things of the Spirit of God," etc. The precious Gospel truths are things of the Spirit which the "*natural man receiveth not.*" "He that is not of God heareth not us;" 1 John 4:6. This establishes the fact that any person or persons must be of God (*i. e.* born of God) before they hear the Gospel message. To be of God is to be born of God, (*i. e.* regenerated by the Spirit of God.) In verse five, John says false teachers "*speak of the world and the world heareth them.*" They say of the world that there are conditions with which aliens can comply that will save them from an eternal hell, and the world believes it. This is your doctrine, Elder. The world believes your unconditional system. Therefore it is unscriptural. But the Elder prefers to ask questions rather than to reply to proof texts and arguments that he don't know what to do with.

I willingly answer questions. The Spirit of God regenerates the inner man. So God can and does regenerate alien sinners by his Spirit. I offer proof as follows: "Not by works of righteousness which we have done, but according to his mercy he saved us by the washing of regeneration," etc.; Titus 3:5. "Thieves nor covetous * * * shall inherit the kingdom of God. And such were some of you, but ye are washed * * * by the Spirit of our God;" Corinthians 6:10, 11.

You miss the mark, Elder, in your allegation. Baptism is not the foundation of the Baptist church, but baptism, in order to eternal salvation, is the foundation of your church. You have built since 1827 on that deceptive, unscriptural dogma.

To believe in Christ is to believe the Gospel. To believe the Gospel is to believe that Jesus came from heaven to save his people (all the Father had given him) from their sins and that he will lose none of them, but will raise them all up at the last day. So you do not believe in Christ. Neither do you build on Christ. I deny your declarations of belief: 1st. "That the Holy Spirit operates through the truth in regeneration." 2d. "That Christ made the way possible for all men, and that he invited all men." 3d. "That the reason all are not saved is they will not believe and obey him." According to your belief, the unenlightened heathens could not be regen-

erated. They are not invited, and I challenge you to show that they are. They cannot obey Christ, of whom they never heard. Your bark is stranded, and will never reach the shore.

To whom had God made promise (2 Peter 2:9)? To the "us," and was not willing that any of the "us" should perish.

Respectfully,

J. M. THOMPSON.

LAWSON'S FOURTH ADDRESS.

Respected Opponent, Dear Readers: I suppose that Elder Thompson thinks that he has answered my third address, but I am sure that you who have read carefully my effort know that he has failed to do so. But if he has answered it to his own satisfaction, that is all that could be expected. I will notice his negative replies, and will then continue my affirmative.

Elder Thompson still insists that I misquoted him in regard to "identity" by "succession." He said I could establish my proposition if I could prove succession from the apostles, to which I replied that the Catholics could do that. He now says I must prove succession by identity. If I can prove "identity" I do not need to prove succession, for if the church to which I belong believes and practices just as they did in apostolic days then it's the same church. But he says the chain was broken when Campbell adopted the Catholic heresy of baptismal regeneration.

My dear sir, Campbell did not adopt the Catholic theory of baptismal regeneration, but the apostolic theory of baptism for the remission of past or alien sins. Will Elder Thompson deny that baptism to a penitent believer is for the remission of past or alien sins? This was the *great* question in Campbell's day.

But we differ greatly from the Catholics on the baptismal question, for, as I understand them, they teach baptism for the remission of sins, whether or not the one baptized believes or repents. *We do not so believe.*

But he says that I intimate that I am a Sampson, and have him "bottled up." I am sure that the reader can see that I have him "bottled" all right, and I think he is driving in the "stopper" himself, and if he ever attempts to "force a passage," I shall act the part of Scaley and destroy his "fleet." I am sure the Elder is running low on "supplies," and will have to make an "attempt" of some kind soon.

The Elder gives us a definition of "church," as given by Webster. Elder, did Webster give definitions as used anciently, or as generally used at the time he wrote? You must know that he gave the meaning of words as now used.

I quoted from Robertson's Greek-English Lexicon in defining "church" (ekkllesia), and his definition is in harmony with the Scriptures and all Greek Lexicons known to me. I cannot accept in full Campbell's definition of church or kingdom.

I believe that a man could be in the church or kingdom of Christ if there was no congregation in one hundred miles of him. What say you, Elder? If a member of Christ's kingdom should move to where there were no other Christians, would he then be out of Christ's kingdom?

The Elder asks if the baptism of human organizations was scriptural baptism. I answer that the validity of baptism does not depend on the administrator, but on the one baptized. If the one baptized is a fit subject (Mat., 28:19; Mark, 16:16; Acts, 2:38), his baptism is valid, whether or not the one doing the baptizing is a Christian. If the validity of baptism depended on the administrator, the one immersed would not know whether he had been scripturally baptized or not. It depends altogether on the subject, and not on the administrator.

The Elder still insists that Campbell was excluded from the Baptist church, and quotes from Schaff's Encyclopedia. I challenge the witness for the following reasons:

1. Baptist churches were independent bodies.
2. The Baptist church to which Elder Campbell belonged did not even prefer charges against him.

I deny that any church to which Eld. Campbell ever belonged preferred charges against him or excluded him. Will you please tell us what Baptist church excluded Campbell?

The Elder says that he is not surprised at my interpretation which makes the preacher an instrument in the salvation of alien sinners, "The Pope of Rome has made no more unscriptural claim." "Either dogma puts a middle-man between the alien and Christ." Here is one of the great differences between Eld. Thompson and myself. I believe that God uses human instrumentality in saving people, while Elder Thompson does not. Paul, in 2 Cor., 5:17-20 says:

"Therefore if any man be in Christ he is a new creature: old things are passed away; behold, all things are become new.

And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation: To-wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead be ye reconciled to God."

"How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? (Rom., 10:14.") From this we learn that God selected human instrumentality to save the people. Find one man converted to God without human agency, and then you will have a point.

But the Elder informs us that Paul, in Heb., 2:9 did not say that Christ tasted death for every man, and asks us to examine the original as found in the Emphatic Diaglott. The Diaglott says "*Every one*" instead of "every man;" so the sense is exactly the same. If Christ tasted death for "every one," then he tasted death for "every man," so that if any one is lost, it is not the fault of Christ or of his death. The Elder says that he will prove that I am not a believer in Christ and then quotes Paul as follows: "Christ is the end of the law for righteousness to every one that believeth," and then adds: "Believers are not going about to establish their own righteousness; but Eld. Lawson is, therefore he is not a believer in Christ."

Elder Thompson is sadly mistaken when he says I go about to establish my own righteousness. I only submit to the righteousness of God. Paul, speaking of certain men, said: "For they being ignorant of God's righteousness, and going about to establish their own righteousness have not submitted themselves unto the perfect righteousness of God." From this we learn that God's righteousness is something to which people must submit.

The Psalmist said: "My tongue shall speak of thy word, for all thy commandments are righteousness" (Ps. 119:172). We teach men to submit to God's righteousness or commands, and not depend on their own righteousness, such as "seeing lights," "hearing sounds," "dreaming dreams," "feeling bad," etc. "Thou art the man," Eider Thompson. Jesus said:

"Preach the Gospel to every creature," and we submit to it. He also said: "He that believeth and is baptized shall be saved," and we dare not substitute our own righteousness and say that men are saved without believing and being baptized. In fact we preach and practice exactly what the Lord says, and have no righteousness of our own. There is no way out for the Elder, only to leave Primitive Baptist churches put.

He asks: "Does Mat. 16:18, Dan. 2:24, refer to the redeemed in the aggregate, Elder?" To which I answer, YES! *Jesus Christ is the King of all the redeemed.* He again asks about a "local body in Texas," and wants to know if I meant a "local body" in my proposition. I think, surely, I made that plain enough for most readers, in my first address. The word church (ekklesia), as used in the New Testament, means, first, "the called out," and as applied to the followers of Christ, means the redeemed in the aggregate.

Second, a local body—congregation—as the Church of God at Corinth, at Ephesus, etc., or the Church of God at Sherman, at Whitewright, etc. I belong, as a member, to that part of the family of God that meets at Whitewright, Texas. The Elder seems to think he has a point from my statement that Christians are not infallible, and therefore do not cease to be Christians when they do wrong. I reply that when Christians do wrong they pray to God to be forgiven, if they desire to remain Christians. If they should continue wilfully in the wrong, then they would not be accepted of the Father. But, Elder, I did not say that a man could be wrong in *all things* and still continue to be a Christian, but in "*some things.*" Just how far a man can depart and still be called a Christian, I do not say. Their baptism was commanded by Christ himself, so that its validity did not depend on the administrator, so that there was no wrong in their being baptized by a sectarian, if the one baptized was a proper subject. The church went into the wilderness, but God fed her there until she came out in Campbell's day; since then God has fed her in the local assemblies. We see the great type in the carrying away of the Jews to Babylon and the destruction of their temple worship. When the Jews could not meet at Jerusalem, God accepted their worship individually in Babylon until the city and temple were restored. So, when congregational worship was destroyed, God accepted the worship of his people individually, without their meeting in local bodies.

I did not say that Novatian churches were not churches (congregations) of Christ, but I did say they were Churches of Christ if built upon New Testament principles.

The Elder asks: "Why don't you reply to my argument, 'But the natural man receiveth not the things of the Spirit of God?'" to which I answer that I noticed it. and asked you to tell us if regeneration was a thing of the Spirit. You say the natural man spoken of by Paul is the unconverted man. If you are right in that, and regeneration is a thing of the Spirit, then a natural man can not be regenerated.

Will you please answer these questions: Is regeneration a thing of the Spirit? Can a natural man be regenerated? In your answer to my question in the last article you say: "The Spirit of God regenerates the inner man." But, Elder, that is not the question. The question is: Does the Spirit of God regenerate the *natural man*? The Elder says that he denies my statement that "the Spirit operates through the truth in regeneration.

We will now consider that proposition, and I hope the Elder will notice proof texts, and show, if possible, that they do not mean what I claim for them. We now invite your attention to the regeneration of the people on the first Pentecost after Christ's resurrection. Were the three thousand regenerated before the Spirit came to the apostles? *No!* They were the murderers of Jesus, and did not believe that he was the Christ. Peter preached to them as directed by the Spirit, and when they heard this, they were pricked in their heart, and said unto Peter and the rest of the apostles, "Men and brethren, what shall we do?" (Acts, 2:37.) Peter commanded them to "Repent and be baptized * * * for the remission of sins, and you shall receive the gift of the Holy Ghost (Acts, 2:38). So we see that these people were converted by the Spirit, operating through the truth, and not independently of it.

But, Elder, if your doctrine of "hereditary total depravity" is true, there is no use of you talking about regeneration, either by the Spirit direct or any other way. There can be no regeneration until there is first a degeneration, but if they were born totally depraved, then they are just as bad as the devil himself, and cannot degenerate. How can a man be regenerated who has never degenerated?

Faithfully,

J. H. LAWSON

THOMPSON'S FOURTH REPLY.

Respected Opponent, Friendly Readers: I submit to the judgment of the intelligent reader to decide as to the appropriateness of my replies.

Elder, I insist that you have misrepresented what I said pertaining to establishing identity. You know the Catholics can not establish identity between their church and the Church of Christ. You now say: "If I can prove identity I do not need to prove succession." So you understand the significance of "*identity*" and why have you tried to evade the force of my argument?

You say, further, "If the church to which I belong believes and practices just as they did in the apostolic days, then it is the same church." As you have failed to establish the origin of your church until 1827, you now propose to establish identity with the Church of Christ and prove scriptural origin by what you believe and practice. I forewarn you that you will fail.

Isaiah said of Christ: "He *shall* see his seed; * * * the pleasure of the Lord *shall* prosper in his hand;" Isa. 53:10. The Lord said, "My counsel *shall* stand, and I will do all my pleasure;" Isa. 46:10. But your church teaches that the Lord is trying to save *millions* who will never be saved. *Unscriptural!*

The Scriptures teach that when Jesus was made an offering for sin he *should* see his seed. That his seed are promised children who *shall* serve the Lord and *shall* be accounted to the Lord for a generation. That they are a chosen generation, that they should shew forth his praise; Isa. 53:10, Rom. 9:8, Ps. 22:30, 1 Peter 2:9. Your teaching is the antipode of this. *Unscriptural!*

Prophetical: "The Gentiles shall come to thy light." "The forces of the Gentiles SHALL COME *unto thee*;" Isa. 60:3-5. You teach that Gentiles may come, or they may not come, to Christ. UNSCRIPTURAL!

Christ said: "He that heareth my word and believeth on him that sent me *hath everlasting life*, and *shall not come into condemnation*;" John 5:24. You say that believers will forever perish if they are not immersed. UNSCRIPTURAL!

Paul says that believers are the workmanship of God, created in Christ unto good works; Eph. 2:10. You teach that a child of Satan, baptized by a child of Satan, inducts him into

Christ. UNSCRIPTURAL! Children of the devil do not become children of God through immersion. They are created in Christ; are made new creatures before the righteous work of baptism.

Jesus said: "If ye love me, keep my commandments;" John 14:15. You exhort aliens who do not love Jesus to keep his commandments. UNSCRIPTURAL!

The Scriptures say: "Whosoever will." "He worketh in you to will." "His people *shall* be willing;" Rev. 22:17, Phil. 2:13, Ps. 110:3. But you frighten aliens who are not willing into slavish servitude. UNSCRIPTURAL!

The apostles never invited aliens to church communion. You, by general invitation, invite those whom you recognize as children of the devil to commune with you. UNSCRIPTURAL! Who is "bottled?"

Listen: "I have him bottled all right." "I shall act the part of Scaley and destroy his fleet." If bombastic braggadocio is proof, I am vanquished, for I shall not try to excel in that line.

Smith, Campbell and Webster .agree in their definition of church—ekklesia. Hear Smith: "At this time—day of Pentecost—the church was * * * actually one congregation. Soon, however, its members grew so considerably that it was a physical impossibility that all its members should come together in one spot. It became, therefore, an aggregate of congregations, though without losing its essential unity. Elder, you have not given a definition of "church" which is opposed to this definition given by Webster, Campbell and Smith. If there may be two definitions, there may be three, or more definitions. A member of the organic body—Church of Christ—remains a member, regardless of distance, until severed by exclusion or death.

You say that the validity of baptism "depends altogether on the subject." You believe, then, that the vilest wretch may step from the darkest den of infamy, with hands dripping with innocent blood, and administer valid baptism.

Who are proper subjects for baptism? Must they hear and believe the Gospel, love the Gospel, love the Lord and his commands, and believe that baptism is in order to the remission of past sins? Please answer without any evasion. I contend that a proper administrator is invested with authority by the kingdom for which he officiates.

You challenge my witness, Schaff, who says Campbell was excluded by the Baptist. I was not proving by him that a Baptist church excluded Campbell, but that *the* Baptist excluded him by declaration of nonfellowship, as witnesseth J. Newton Brown.

You say: "I believe that God uses human instruments in saving people." You believe that God uses preachers as instruments in the eternal salvation of alien sinners. This I deny. Preaching is a means in saving regenerated people from errors, but not a means in saving aliens from hell.

You failed to explain 2 Corinthians 5:17-20. I will explain the quotation: "God was in Christ [not in preachers], reconciling the world unto himself, *not imputing their trespasses unto them.*" God reconciled aliens to himself. But Paul said to disobedient saints at Corinth, "We pray you, in Christ's stead, be ye reconciled to God." The apostles were ambassadors to regenerated people—not to aliens—to beseech them to be reconciled to God.

You cite Rom. 10:14 to show that aliens hear the Gospel. Scripture: "He that is of God heareth God's words;" John 8:47. "He that is not of God heareth not us;" 1 John 4:6. They must *be of God* before they hear, in order to hear.

I cite Cornelius, Elder, as "one man" who was born of God before he believed in Christ. Peter perceived that Cornelius feared God and worked righteousness, and was accepted *with* him; Acts 10. This was before he believed in Christ. Elder, do aliens fear God and work righteousness? I say, *No!*

The sense of the expression "every one," Heb. 2:9, is seen in verse ten, to which it is connected by "*for*" which shows the relation. The signification is "that he, by the grace of God, tasted death for every" SON; i. e., covenant son. Elder, does "every man," i. e., "every one," (Emphatic Diaglott) in Luke 16:16, mean all the race?

I agree that if any one is lost, it is not the fault of Christ. It is the sinners' fault. You teach that it is the sinners' fault, because they do not believe in Christ. But millions of heathens never heard of Christ. Tell us how it is their fault?

I repeat my allegation that Elder Lawson is not a believer in Christ. He rejects Christ as "the end of the law for righteousness" by holding that aliens become righteous by obedience. Paul taught that by the obedience of *one* (Christ) many

should be made righteous; Rom. 5:19. Sinners must be made righteous in heart before they will act righteously. That obedience to God is a manifestation of existing righteousness is an axiom which can not be set aside. Their righteousness is of me, saith the Lord; Isa. 54:17.

THE RIGHTEOUSNESS OF GOD.

"The righteousness of God without the law is manifested, being witnessed by the law and the prophets. Even the righteousness of God, which is by faith of Jesus Christ unto all and upon all them that believe;" Rom. 3:21, 22. "David also describeth the righteousness of the man unto whom God imputeth righteousness without works." If they which are of the works of the law be heirs, faith is made void and the promise made of none effect." "Therefore it is of faith that it might be by grace, to the end the promise might be sure to all the seed;" Rom. 4:6, 14-16. The righteousness of God is imputed righteousness which is received by faith. Therefore the promise is sure to all the seed. If it depended on them, it would not be sure. Reader, if you desire to know what *seed* it is the promise is sure to, *you* investigate Isa. 53:10, Ps. 22:30, Rom. 9:8, 9, Gal. 4:28, etc. You will find the promise is sure to all the seed through Christ, but not through their obedience. Elder Lawson does not believe the testimony given, and is therefore an unbeliever. Many of God's children are unbelievers. We submit to God's righteousness by faith, and we submit to the authority of God by obeying his commandments.

Elder, Paul saw a light; Daniel dreamed dreams, and the convicted Publican felt bad, and such are blessed, so we are in good company. Elder Lawson ridicules such, and is therefore unscriptural.

Mat. 16:18 can't refer to the redeemed in the aggregate. Christ builds believers only on the rock. Believers only, constitute the great organic body that Daniel said should be *set up*. But the redeemed in the aggregate includes all who die in infancy, in idiocy, and many heathens.

Do you deny it?

Elder, tell us what things those persons were doing that were right whom you say were Christians in sectarian organizations from the first century to 1827? How do you know they were doing some things right, or that they were proper

subjects for baptism? Did they believe and practice as you do? The Jews were carried by force into Babylon, and were unwillingly subjected to bondage. They were not a type of any who went willingly into sectarian organizations.

You deny saying that Novatian churches were not churches of Christ. I quote from your "SECOND ADDRESS:" "Neither the Baptist, Novatians or Waldenses were the Church of Christ." I attribute the contradiction to confusion of mind. Who is "bottled?"

The natural man, spoken of by Paul, is an unregenerated man. Regeneration is by the Spirit. The Spirit of God regenerates the natural man.

I will show that the quotations you offer as proof that the Spirit operates through the truth in regeneration were misapplied by you. Those who were pricked in their hearts (Acts 2:37) had honest and good hearts, as seen in the parable; Mat. 13:3-23; Luke 8:15. Their hearts were honest and good before they received the word of God. They were of God by regeneration. "He that is not of God heareth not us;" 1 John 4:6. "The preparation of the heart in man is from the Lord;" Prov. 16:1. The Lord prepares the heart, making it good before the word is understood. Paul says of alien sinners, "There is none that understandeth;" Rom. 3:11. Then those were not aliens who were pricked in their hearts, for they understood Peter.

It appears that you do not understand the word "*regenerate*." Regenerate means to recreate. See Young's Bible Concordance. Adam was created, *i. e.* generated, and was only a natural man. "That was not first which is spiritual, but that which is natural," (to-wit, Adam—T.); 1 Corinthians 15:46. So Adam and his posterity are only natural, unless regenerated. Regeneration makes the natural spiritual, that they should be lively stones built up a spiritual house. Infants are only natural unless regenerated, *i. e.* recreated. We believe that all who die while infants are regenerated by the same power and in the same way that Paul was regenerated.

Campbellites disbelieve the doctrine herein set forth, and are therefore unscriptural, and all of them who see their errors should renounce Campbellism.

In Ezekiel 18:21, 23, 32, the house of Israel, which was under a conditional covenant, was promised forgiveness and a

prolongation of natural life if they would keep the Lord's statutes. It was not the pleasure of the Lord that they should die corporally, but that they turn and live.

There is no promise of eternal life, or threatenings of eternal death, in the quotation.

Respectfully,

J. M. THOMPSON.

LAWSON'S FIFTH ADDRESS.

Respected Opponent, Dear Readers: The Elder still claims that I misrepresented him in regard to Catholics establishing identity. I am sure that I did not. Elder Thompson said if I could prove succession back to the apostles, I would, by that, prove identity. I said the Catholics could prove identity in that way, and I still insist that they can. But they are not Churches of Christ, for they have apostatized.

But if "succession" would establish identity, they would certainly be all right. The Elder now wants it to appear that I have failed to show the origin of the church to which I belong as a member prior to 1827. I showed that the Church of Christ was established on the first Pentecost after Christ's resurrection, and that I am a member of it. The Elder said in his second address that he would not deny that the church began at the time indicated by me.

Eld. Thompson presents objections to the teaching of Christ and his apostles by trying to show that the people "*shall*" serve the Lord, whether they want to or not. The idea presented by him in his objections is that those selected by the Lord have no will as to whether or not they *shall* serve him.

The Elder will not examine the arguments presented, but tries to bring up something else. He is not satisfied with his effort in his affirmative, but tries to bring it into my affirmation.

But the Elder wants to know if one's baptism would be valid if administered by one with "hands dripping with innocent blood." Have you ever known a case of that kind? I dare say that you have not, and the only purpose you could have in supposing a case of that kind is to stir up the prejudice of your brethren. Who baptized Peter Waldus? Was he not baptized by the Catholic party? Was not his baptism valid? Were not the hands of Catholics "dripping with blood?" The baptism of Peter Waldus was not valid, according to your theory, neither was the baptism of those baptized by him.

The Elder asks, "Who are proper subjects for baptism?" to which I answer that believers are proper subjects. Christ said, "He that believeth and is baptized shall be saved."

The Elder now admits that a Baptist church did not exclude Campbell, but says that he was excluded by *the* Baptists by declaration of nonfellowship.

Baptists boast of their church independency and democracy, but if Campbell was not excluded by the church of which he was a member, how was he excluded at all? Will Elder Thompson please answer? *No!* He is "bottled up" again. Campbell never was excluded by any Baptist church, and I am sure that Eld. Thompson knows it. Could a church exclude him unless he was a member of it? The Elder has a great deal to say about righteousness, and from the tone of his address one would think that he is in the affirmative. Why don't you examine my arguments?

I will say, in regard to righteousness, that if any one is saved, it will be by the righteousness of God. But the righteousness of God will not save a soul unless that soul submits to God's righteousness. Hear Paul: "Brethren, my heart's desire and prayer to God for Israel is that they might be saved. For I bear them record that they have a zeal of God, but not according to knowledge. For they, being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God" (Rom. 10:1-3).

From this we learn that God's righteousness is something to which man submits, and to which he must submit or be lost. Christ was the end of the law for righteousness, for by the cross he took away the handwriting of ordinances, or the law of Moses, so that we are not under that law (Col. 2:14), but we are under the law of the Spirit of life (Rom. 8:2). You must submit to the righteousness of God, as found in the New Testament, or be lost. So, instead of proving unconditional salvation, it proves to the contrary.

The Elder says that I denied saying that Novatian churches were Churches of Christ. *I did not say it!* I did say that neither the Baptist *Novatians* nor Waldenses were THE CHURCH of Christ, but I did not say that the Novatian churches were not Churches of Christ, for I said if the congregations estab-

lished by him were established according to the New Testament pattern, they were Churches of Christ. But there were congregations established by others beside Novatian; and, if established according to the New Testament pattern, they were also Churches of Christ. Can't you see a difference between *a* Church of Christ and *the* Church of Christ? You had better examine more closely before you charge me with contradictions.

The Elder tries to prove that the people on Pentecost were regenerated before Peter addressed them. He says they had good hearts. I will admit that they had honest hearts, but they were the betrayers and murderers of Jesus, and their hearts were sinful.

Elder Thompson has less regard for the sense of a quotation than any man I have ever yet known. To illustrate what I mean, I call your attention to the following: "Paul says to alien sinners, 'There is none that understandeth' (Rom. 3:11.) Then those were not aliens who were pricked in their hearts, for they understood Peter."—Thompson. Such reasoning by a man of Elder Thompson's intelligence is ridiculous. Paul quotes from David, and spoke of a time when *all* had gone astray, when *none* sought after God. Were any seeking after God on Pentecost? Yes! Were any doing good on Pentecost? Yes! Then Paul was neither talking about that people nor that time. Had the Spirit of God entered the hearts of the people (sinners) on Pentecost before Peter preached to them? Why did he command them to "Repent and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins, and you shall receive the gift of the Holy Spirit" if they had already received the Holy Spirit? You say that regeneration is brought about by a direct operation of the Spirit. Were they "of God" while murderers, unbelievers and impenitent?

Elder Thompson says that regeneration makes the natural spiritual, that they maybe lively stones; built up a spiritual house, and then teaches that infants are regenerated.

Elder, do you believe in infant church membership? When the Savior was talking to Nicodemus he said: "Except a man be born of water and of the Spirit he can not enter the kingdom of God" (John 3:5). If infants must be regenerated., why do you not baptize them? All an infant needs is a resurrection from the dead, and we are assured that Christ will resurrect them.

The Elder then shows his "depraved" spirit by talking about "Campbellite and Campbellism." When a poor, deluded fellow gets "bottled up" he usually shows the cloven foot by crying "*Campbellite*" or "*Campbellism*."

COMMUNION.

The Elder says that we are unscriptural in communion; that we give a general invitation, and thereby invite the children of the devil to commune with us. *The charge is false*. We do not invite any one, either children of God or children of the devil. We tell the people that the communion is for God's people, and for no others. That it is for all God's people; that the Lord said, "Do this in remembrance of me." We meet upon the first day of the week to break bread (Acts 20:7), and tell all Christians that its the Lord's table, spread for his children, and for them to examine themselves, and so let them eat. Is this unscriptural? We neither invite nor reject.

We believe and teach that baptism, to a penitent believer, is for (in order to) the remission of past or alien sins. Will Elder Thompson deny, or will he try to bring in something not bearing on the subject? We will give him a trial, and see if he has the heart to come up and examine the proof texts and show that they don't prove what I claim for them.

Baptism would be worthless unless preceded by faith and repentance; hence, when I speak of baptism for the remission of sins, I speak of it as a condition of salvation from sin. Baptism is one of the conditions to be performed by man in coming to remission of sins. We call your attention, first, to John's baptism, as his was preparatory. Mark said: "John did baptize in the wilderness and preach the baptism of repentance for the remission of sins" (Mark 1:4). Luke, 7:29, 30, says: "And all the people that heard him, and the Publicans, justified God, being baptized with the baptism of John. But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him." If the people rejected God's counsel in not being baptized by John, could men be saved and reject the baptism commanded by Christ? Surely not. Paul, writing to the Romans, said: "Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death?" (Rom. 6:3). From this we learn that by baptism we come to the benefits of Christ's death. Christ died for

all, but the blessings of his death are received only by those who are baptized into his death.

The Revised Version makes it plain. *Listen!* "We were buried, therefore, with him through baptism into death," thus showing that through baptism we come to the benefits of Christ's death. In the 17th and 18th verses of this Roman letter Paul said of the Romans: "But ye have obeyed from the heart that form of doctrine which was delivered you. Being then (at the time you obeyed) made free from sin, ye became the servants of righteousness."

The doctrine was the burial and resurrection of Christ, and in being baptized they obeyed a form of it. When they obeyed that form they were made free from sin, for it brought them to the blood of Christ—the cleansing power—through which they were cleansed. Paul said: "If any man be in Christ he is a new creature; old things are passed away. Behold, all things are become new" (2 Cor. 5:17). Again he says: "Ye are all the children of God by faith in Christ Jesus" (Gal. 3:26). From these quotations we learn that men and women are children of God, and new creatures *in Christ*. They are neither children of God nor new creatures out of Christ, as all must concede. But how can men and women enter into Christ? Let Paul explain it: "For as many of you as have been baptized into Christ have put on Christ" (Gal. 3:27). How many have put on Christ? Just as many as have been baptized into him. You are children of God *in Christ*. New creatures *in Christ*. Baptized *into Christ*. Could any proposition be clearer? When Christ gave the "great commission" he said: "Go ye into all the world and preach the Gospel to every creature. He that believeth and is baptized shall be saved, and he that believeth not shall be damned" (Mark 16:15, 16). The order, as given by Christ himself, is belief, baptism, salvation.

But primitive Baptists make a change in the order given by Christ. To suit their theory, it ought to read, salvation, faith, baptism. Christ did not say, "He that is saved shall believe and be baptized," or "He that believes and is saved shall be baptized; but "He that believeth and is baptized shall be saved." Will Elder Thompson please show a fallacy in these arguments? I am sure he will not, for they are in harmony with all the teachings of the Word of God. When the apostles began to carry out the commission of Jesus, they preached,

first, that Jesus is the Christ, and exhorted the people to "know assuredly" (believe confidently) that God hath made that same Jesus whom ye crucified, "both Lord and Christ." "Now, when they heard this, they were pricked in their hearts, and said unto Peter and to the rest of the apostles, 'Men and brethren, what shall we do?' Then Peter said unto them, 'Repent and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost' (Acts 2:36-38).

What was repentance and baptism for? Answer—Remission of sins. You can't say that repentance was for the remission of sins and baptism, because of, for both were commanded for the same purpose. We believe the statements made by the apostles, and teach men to obey God as in apostolic days. In so doing we carry out the will of the Father, and are scriptural in teaching.

Hedge's Rules of Logic says that argument should be examined with fairness and candor, and I invite Eld. Thompson to an examination of these arguments for truth's sake.

Faithfully,

J. H. LAWSON.

THOMPSON'S FIFTH REPLY.

Respected Opponent, Friendly Readers: I am pleased with the argumentative part of Eld. Lawson's "Fifth Address." I feel solicitous that he present the most forcible arguments possible pertaining to their creed.

When the Catholics apostatized they were not successors in church identity, but were anti-Christ, as all apostates are.

Elder, you claim to have proven that you are a member of THE Church of Christ, organized at Jerusalem. Again you say that you are a member of A church organized at Whitewright, Texas. Is "A church," at Whitewright "THE church" that was at Jerusalem? No! No!! Where do you read in the Bible of "A Church of Christ?" You are a member of "A church," Elder, but not a member of "THE Church of Christ."

I did not claim that people shall serve the Lord whether they want to or not, but that God works in his chosen people to will, and being graciously impressed with God's love "shed abroad in their hearts," they willingly obey him. The unregenerate are not willing.

Please state the arguments you say I did not examine, and sustain your charge.

You challenge me to show where baptism, was administered with hands dripping with innocent blood. Then you claim that Waldus was baptized with Catholic hands dripping with blood. You hold that such baptism was valid. We say it was not, as witnesseth the blood of many noble martyrs.

You failed to show that the Baptist received Waldus on Catholic baptism, Elder.

Yes; the Baptist church excluded Campbell.

A local organization, as a component part of the great organic body—church—does not possess an independency that will shield her from exclusion by the Church of God, called Primitive Baptist. Her independency consists in business transactions pertaining to her welfare locally.

Eld. Lawson is displeased with my scriptural presentation of God's righteousness, which was unanswerable. I can hardly hope to please him.

Paul's prayer that Israel might be saved from error (Rom. 10:1-3) related only to spiritual Israel. See ninth chapter, sixth verse: "They are not all Israel which are of Israel;" *i. e.* All of national Israel are not spiritual Israel. Paul prayed for the *true* Israelites who had a zeal that was of God. They were "Jews inwardly," having received inward circumcision of the heart which constituted them true Israelites. Yet they lacked knowledge of God's righteousness (Christ) and they sought righteousness by performing supposed conditions, as followers of Campbell do. Their conditional system became a "snare, trap and stumbling block;" Romans 11:9. But they were all to be saved finally, as it is written, (verse 26) "There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob." God's chosen people are here called Jacob. "Concerning the Gospel," those blind Israelites (for whom Paul prayed) "were enemies, but as touching the election they were beloved," (verse 28.) They were not alien sinners, Elder.

Saints are not under the "law of the Spirit of life in Christ." It is not a law of commandments, or of bondage, but of freedom. "If the Son therefore shall make you free, ye shall be free indeed;" John 8:36. And by faith we accept the fact and thus submit to God's righteousness.

Eld. Lawson admits that the people Peter exhorted to be baptized (Acts 2:38) had honest hearts, but says: "They were the betrayers and murderers of Jesus, and their hearts were sinful." How confused! Elder, their hearts had been sinful, but God had prepared their hearts (Proverbs 16:1) so they were comparable to good ground.

Elder, the reader will decide as to which of us has the least regard for the sense of scriptural quotations.

Paul was speaking of alien sinners in his day when he said, "There is none that understandeth." Also 1 Corinthians 2:14: "The natural man receiveth not the things of the Spirit of God." Christ enunciated the same truth, John 8:47: "He that is of God heareth God's words: ye, therefore, hear them not, because ye are not of God." It was because they were not of God that they did not hear (understand) the Gospel. The Pentecostian converts understood the Gospel which evidenced that they were of God. This is not "ridiculous reasoning," but it is scriptural and logical. Some were of God and were seeking after God, but aliens were not. Peter exhorted seekers to repent (turn) and be baptized, promising them the *gift* of the Spirit. He did not say they should receive the Holy Spirit, but the *gift* of the Spirit. The Spirit is given prior to the bestowment of its gifts.

Do I "believe in infant church membership?" *No!* Believers only are to be baptized, and if you become fully converted, Elder, it would afford me real pleasure to baptize you.

Do you believe that Christ tasted death for all who die while infants? Was he a propitiation for them? *Don't be afraid to answer.*

Followers of Campbell call themselves Campbellite. Why condemn me so harshly for using the appellation? I mean no offense.

You say you don't invite anyone to commune with you. You might tell that in China, but we can't accept it in America. Do you deny that you pass the emblems to persons whom you know have never been immersed? You hold that the unimmersed adults are children of the devil. When you offer them the emblems don't you invite them to commune with you? Yes, you do.

You say men can't be saved who reject baptism commanded by Christ, but you fail to prove your assertion. If you

mean eternal salvation you can't prove it. You offer Romans 6:3 as proof, but you misconstrue the passage. It is by one Spirit that people are baptized into Christ and are saved; 1 Corinthians 12:13. Paul reasons: As the natural body has many members, "So also is Christ;" "For by one Spirit are we all baptized into one body" (Christ). This is the sense of Romans 6:3. They were baptized into Christ by one Spirit. The inner man is baptized into Christ and is then a new creature. The body is immersed in water and is not yet a new creature. "If any man be in Christ he is a new creature;" 2 Corinthians 5:17. The body, immersed in water is not the man spoken of as being a new creature in Christ. Immersion of the body in water is a figure (likeness) of the burial and resurrection of Christ's body as the first fruit of the final glorious resurrection. Peter, writing concerning the eight souls saved in the ark from drowning, says: "The like figure whereunto baptism doth * * * save us * * * by the resurrection of Jesus Christ." So baptism as a figure, points to Christ, the only Savior of sinners. It is written; "I * * * am the Lord; and beside me there is no Savior; Isa. 43:11. By the washing of regeneration (Titus 3:5) sinners are saved. Thus the inner man is made free from sin by grace. And the blessed recipients of grace become servants of righteousness; Romans 6:18.

Your reasoning on Romans 6:18, Elder, presents the following medley of contradiction: They were servants of righteousness, that they might be made free from sin, and become servants of righteousness. But Paul reasons (verses 20-22) that they were free from righteousness, and were the servants of sin until they were made free from sin, and then they became servants to God. Obeying did not make them free from sin, but being made free from sin, they obeyed the form of doctrine. "They that are in the flesh can not please God;" Rom. 8:8. So they were not in the flesh when they obeyed.

The Galatians, by personal realization, were the children of God by faith. That is, they received the fact of their relationship to God by faith.

You try to answer your question as to how people enter into Christ by a misapplication of Galatians 3:27. It reads: "*As many* of you as have been baptized into Christ have put on Christ." "*As many*" implies that some who were immersed in

water might not have been baptized into Christ. But those who had been baptized into Christ by the Spirit had subsequently put on Christ professionally by the immersion of their bodies in water.

The fact is clearly apparent in the quotation (Mark 16 15, 16) that hearing and believing are prerequisites to water baptism. "He that is of God heareth God's words; ye therefore hear them not, because ye are not of God;" John 8:47. "He that is not of God heareth not us:" 1 John 4:6. Elder, these passages show the fallacy of your reasoning. Present the harmony between your arguments and 1 John 4:6, John 8:47, Romans 8:8, and 1 Corinthians 2:14. I don't believe you will make the effort.

We do not reverse the order given by Christ pertaining to his regenerate children, which is belief, baptism, salvation. They are of God when they hear. Peter said to believing saints, "Repent [turn] and be baptized * * * for [because of] the remission of sins;" Acts 2:38. They were to turn from Jewish service and be baptized because of the remission of their sins. Their sins being remitted as believers, they were proper subjects for baptism.

Elder, your position imposes baptism as a condition in order to eternal salvation upon millions of unenlightened heathens. Your false logic says that they will be endlessly damned for not complying with a conditional requirement of which they are absolutely ignorant. This heresy (*a product of the mother of harlots*) was adopted by Campbell, and is a part of the unscriptural creed of your church. Think of the seven-tenths of mankind who have died in the gloom of heathenism since the death of Christ, suffering the torments of hell for not being baptized! *It is preposterous!* YEA, IT IS UNSCRIPTURAL! They never heard of Christ, nor of his command to believers to be baptized.

Dear readers, do you believe that the millions who have died without any knowledge of Christ will suffer endless punishment for not believing in Christ and obeying? May the intelligent millions answer, No! It is too unreasonable and unscriptural to be believed. Therefore the whole basic theory of Armenianism is false which claims that sinners are saved from hell through teaching.

The reader will observe that Elder Lawson is shy of the heathen problem. If the people were correctly informed relative to the salvation of heathens, a great system of robbery, which is popular now (working under the false claim, "Gospel Missions,") would have to cease its operations. Many are ignorantly engaged in this system of robbery, while others are religious cormorants, preying upon the people. The gauze of this Armenian system should be torn away, and its corruptions should be exposed by the search-light of truth. Many false teachers live in opulence and enjoy the luxuries of life, while they exhort the poor to give liberally, with the false promise that they will save souls from hell by preaching the Gospel to them, when they themselves are ignorant of the Gospel of Christ.

Elder, I repeat the interrogative: "Must the alien sinner hear and believe the Gospel, love the Gospel, love the Lord and his commands, and believe that baptism is in order to the remission of past sins, in order that he be a proper subject for baptism?" You will answer, if you are not afraid of fair investigation.

I also request that you state plainly your belief pertaining the foreknowledge of God.

Respectfully,

J. M. THOMPSON.

LAWSON'S SIXTH ADDRESS.

Respected Opponent, Dear Readers: The Elder can't see how I could be a member of *the* church that began at Jerusalem and a member of a church at Whitewright, Texas. This clearly demonstrates that Eld. Thompson knows not of the church of the New Testament.

The word church, (ekklesia) means, first, "the called out," and when applied to the people of God without a qualifying term, means all the redeemed. But all the redeemed could not meet at the same place, hence the Church of God at Corinth, Ephesus, etc., meaning local assemblies of saints.

The people were, for the first time, called out by the Gospel by which we are saved, (1 Cor. 15:1-4) on the first Pentecost after Christ's resurrection, in the city of Jerusalem. (Acts, 2d chapter.) But there were "Jews, devout men, from every nation under heaven" at Jerusalem; who heard, believed and obeyed the Gospel, and were thereby added about three thousand souls.

But the disciples could not all remain in Jerusalem, hence could not all be members of the same congregation, although members of the same body. I am a member of the body that began on Pentecost in Jerusalem, but it did not stop in Jerusalem, but has extended to Whitewright, Texas, where, as a member, I meet with the disciples of the Lord.

The Elder now says that he did not mean that people *shall* serve the Lord whether or not they want to do so, but says the Lord works in them "to will and to do." Certainly he does. But he does not work in them in some mysterious way, but by his word.

"The Gospel is the power of God unto salvation" says the apostle Paul.

The Lord, by his word, works in men "to will and to do," and men "work out their own salvation" with fear and trembling.

Eld. Thompson says: "You failed to show that the Baptist received Waldus on Catholic baptism, Elder." Yes, Elder, I failed to show it for the simple reason there were no Baptists to receive him.

Peter Waldus left the Catholic church, but instead of going to the Baptists, he organized churches and become "head and founder" of the Waldenses.

The Elder still insists that Campbell was excluded by the Baptist church.

I still deny it, and ask the name of the Baptist church that excluded him.

When Campbell asked the church to which he belonged as a member, to throw oft' everything unscriptural, they did so; and when the association tried to exclude him, they failed to get a majority vote, so failed in that undertaking. I now positively deny that any church or association of which Bro. Campbell was ever a member, excluded him.

The Elder says that I am displeased with his scriptural presentation of God's righteousness.

Elder, you did not give a scriptural presentation of God's righteousness by any means, and you failed to answer my arguments on that subject.

Will you please answer this question fairly?

Will God's righteousness save men who will not submit to it?

Please answer *yes* or *no*.

The Elder says that the Lord prepared the hearts of the people on Pentecost. The only preparation on that occasion was the preparation made by preaching the Gospel of Christ.

The Lord had already given them ears to hear and hearts to believe.

The Elder still insists that Paul was writing of alien sinners when he said "There is none that understandeth," but the truth is, he was making a quotation from David showing that there had been a time when none understood the things spoken concerning Christ. They had all "gone out of the way" (turned aside) hence not spoken of aliens, but of erring ones.

The Elder, in one breath says that the unconverted man receiveth not the things of the Spirit, and, in the next, tells us that the unconverted man must receive regeneration, which is a thing of the Spirit. The Elder is badly confused.

The Elder says that he does not believe in infant church membership, as only believers are to be baptized, but, that if I become fully converted it would afford him real pleasure to baptize me.

If your doctrine is true, Elder, I would prefer to stay out of the water. No use to go into the water if I could be saved as well without it. Your procedure would be wholly unnecessary. But, Elder, I am anxious about you. I believe you are sincere in what you believe; but, like Paul before his conversion, you have a zeal for God, but not according to knowledge. You have gone about to establish your "visions, dreams and imaginations of your own heart," instead of taking the word of God and "hearing and learning of the Father." Do you believe with all your heart that Jesus Christ is the Son of God? (Acts 8:37.) If yes, "Repent and be baptized in the name of Jesus Christ for the remission of sins, and you shall receive the gift of the Holy Spirit." (Acts 2:38.) If the Elder would thus submit himself to God's righteousness, it would afford me pleasure to go with him into the water. Otherwise it would not be worth anything to him.

The Elder asks if I believe that Christ tasted death for all who die in infancy, and if he was a propitiation for them?

I answer that all an infant needs is a resurrection from the dead, and Christ guarantees that to all of Adam's race.

Infants are not sinners either by birth or practice, hence

have no sins to be forgiven. They are not lost, but in a saved state, and will go to heaven after death.

The Elder says that followers of Campbell call themselves Campbellite, and that he means no offense by it. Let me inform you, my dear sir, that I am not a follower of Campbell, neither do I call myself a Campbellite, hence you can not appropriately apply that name to me. If you know of a people calling themselves Campbellite, apply that name to them, but otherwise you should not.

But the Elder insists that we offer the bread and wine to those whom we know are vile sinners. I tell you plainly, Elder, that you misrepresent us in this charge, *for we do not*. That sinners have partaken of it, we doubt not; but we always tell all that the communion is for the Lord's people; and for them to examine themselves and so eat. Judas Iscariot partook of it when it was first instituted, and the Lord allowed him to do so, but his partaking did not benefit him, because he did not partake of it for the right purpose. But his partaking injured no one. The Elder examined a few of my quotations which I quoted to prove that baptism, to a penitent believer, is for (in order to) the remission of past or alien sins.

I have run him from Rom., 6:3, 4, and made him take the Methodist position, that it is Spirit baptism. I don't think his brethren will be very well pleased with his position on that passage, but it is certainly clear that the baptism there spoken of is necessary to salvation. But, Elder, do you believe that men are baptized *now* with the Spirit of God? The Spirit of God, in the apostles, showed men and women the way of salvation, and told them to "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins." (Acts, 2:38.)

By one Spirit (as directed by the Spirit in the apostles) they "gladly received the word and were baptized;" (Acts, 2:41); but water was the element in which they were baptized; (Acts, 8:36-38. This baptism brought them into the death of Christ (Rom., 6:3, 4) and to the blood of Christ that cleansed from sin. Hence, Ananias could say to Saul: "Arise and be baptized and wash away thy sins, calling on the name of the Lord." (Acts, 22:16.) Baptism brought him to the blood of Christ, which cleansed him from sin. His sins were not washed away

before baptism, but through baptism (Rom., 6:3, 4, R. V.) The Elder says that we are saved, by baptism, in a figure. Elder, you can have all the figurative salvation you want, but as for myself I want the *real*. Figurative salvation is about all that Baptists have, anyway, but it will not avail you anything in the judgment.

Peter says that "baptism doth also now save us," but does not say that it saves in a figure.

Noah's salvation from the antediluvians was by water. The water separated him from the wickedness of the antediluvian world. His salvation, by water, was a figure of our salvation by baptism. Baptism, then, is not a figure, but the thing figured! Baptism saves, in the sense that it is a command of God to believers, and brings them into Christ (Gal., 3:27), where they obtain all spiritual blessings.

Jesus said, "He that believeth and is baptized shall be saved." (Mark, 16:16.)

The Elder says that "obeying (Rom., 6:17) did not free them from sin." But Paul says it did, Elder, hence you will have to settle your difficulty with him.

He says, "Ye have obeyed from the heart, * * * being then (at that time, L.) made free from sin, ye became servants of righteousness."

"As many of you as have been baptized into Christ have put on Christ." (Gal., 3:27.)

The Elder says that the words "as *many*" indicated that some had been immersed in water who had not been baptized into Christ. But, Elder, it is evident that no one had put on Christ, who had not been baptized into him.

The Elder argues two baptisms for the Galatians, but Paul, when writing to the Ephesians, told them there was but one. (Eph. 4:1-4.) The baptism of the Spirit was a thing of the past when Paul wrote the Galatians, hence he was not talking of them receiving two baptisms, one in water, the other in Spirit.

The Elder next takes hydrophobia, and, dashing over to heathen lands, has fits (comparatively speaking) by the hundreds. He tries to stir up prejudice, and make his brethren believe that all who are engaged in sending the Gospel "into all the world," as commanded by Christ, are nothing but money grabbers and doing all in their power to hoard up the money of those who toil hard to make it. The Lord will do right with

the heathens, Elder, and we are not talking about baptism for the remission of sins to either infants or heathens, but to those who hear the Gospel of Jesus Christ. The Lord commanded the Gospel to be preached to every creature, and promised salvation to "he that believeth and is baptized," but it's his desire to save the others he will do so without you taking hydrophobia about it. I had rather answer all questions in Bible language, when possible, so I answer your questions in the language of Jesus; "He that believeth (the Gospel, L.) and is baptized shall be saved. (Mark 16:16.) Do you know of some other way by which men of intelligence can be saved? If so, how?"

The Elder wants me to state plainly my belief in regard to the foreknowledge of God.

I believe every scriptural statement about it, but nothing more. "*Do you hear?*"
Faithfully,

J. H. LAWSON

THOMPSON'S SIXTH REPLY.

Respected Opponent, Friendly Readers: I am confident that Elder Lawson is not ignorant of the fact that the Church of God at Jerusalem was an organic body. Also, that there were "Christians in the aggregate" prior to the setting up of that church or kingdom. Elder, do you question either?

When the church was set up it was an organic union of Christians, an executive body. When Jesus said, "If he shall neglect to hear them, tell it unto the church" (Matthew 18:17), he meant that executive body which the gates of hell shall not prevail against. How can you be a member of that organic body that was at Jerusalem, if it did not exist from the filth to the nineteenth century? When Paul said, "*The Church of God at Corinth,*", he meant the same Church of God that was at Jerusalem and Ephesus, the organic, executive body or kingdom, for there has been no other executive body by divine authority. It has stood against all opposition of edicts, the cruel rack, fire and all inhuman persecution. But you are not a member of it, Elder, as your testimony witnessed). It was not and is not "a" church (one of many), but "*the church*" limited to one. You find the expression, "*a church,*" in the New Testament, will you?

I said that I did *not* claim that people shall serve the Lord, whether they want to or not. You misrepresented me, and have misquoted my reply. Do you think it will aid your cause to be thus unfair? I showed that God purifies the heart by his Spirit, and sheds abroad his love in the heart, which causes persons to be willing. So Christ said, "If ye love me, keep my commandments." If we love him we will willingly obey him, according to knowledge and ability.

Elder, do you deny that the Baptist, as a denomination, declared nonfellowship for Campbell, as my witnesses testify?

You say that I did not give a scriptural presentation of God's righteousness. Why did you not try to show that I did not? God's righteousness imputed to men saves them without works; Romans 4:6. When enlightened they are "submissive" (Emphatic Diaglott) to God's righteousness (Christ), and by faith they blessedly rest in him; Hebrews 4:3. The righteousness of God saved the penitent on the cross. He did not dwell with Jesus in paradise without righteousness, and he had none of his own to plead. He was presented faultless, having the righteousness of God through Christ by imputation.

Elder, the truth is Paul stated that both *Jews* and Gentiles by nature were under sin, and proved by the prophet what their condition was in his (Paul's) day. He says, "They *are* [present time] as it is written. * * * There is none that understandeth;" Romans 3:9-11. It was true in Paul's day. Aliens have gone out of the way and are erring ones, are they not?

Did I say the unconverted man must receive regeneration? Quote correctly, please. It was Paul who said, "The natural man receiveth not the things of the Spirit." Also, that they were foolishness to him; that they were spiritually discerned; 1 Corinthians 2:14.

It seems, Elder, that you prefer to stay out of the water, if baptism will not save you from hell. I pity people who try to obey Christ through fear of hell, and otherwise would disregard his command to be baptized. I baptize people who want to obey him because they love him. Is baptism valid unless the person baptized loves Jesus before he is baptized? Don't answer, if you are afraid. You omit answering many important questions, which omissions evidence cowardice.

Would you obey Christ at all, unless you thought your obedience would save you from hell?

You quoted 1 John 2:2 to prove that Christ was a propitiation for the sins of all mankind. But you say infants are sinless. So you admit that "*whole world*" in the passage does not include all mankind.

You claim that it would not be worth anything to me for you to baptize me unless I believed that baptism is in order to the remission of sins. You hold that only those who have been scripturally baptized are the Lord's people. You contend that you only invite the Lord's people to commune with you. Your invitation, then, rejects me and all others from communion with you 'who have not been immersed, believing as you do relative to baptism. Why do you condemn others for holding restricted communion? Inconsistency, *thou* art NOT a jewel!

Paul admonished the Corinthians to not eat with certain disorderly persons. The church was to judge.

You can't prove that Judas communed.

The name "Campbellite" seems offensive, and as you disown your church progenitor, I will drop the appellation. History says Campbell was head and founder of a sect. You claim to be in line with Campbell. So you belong to that sect and you should not disown your father.

I did not take the Methodist position on Romans 6:3,4; neither have you driven me from the passage. Verse three teaches baptism into Christ by the Spirit, as in 1 Corinthians 12:13. Verse four teaches, that because of baptism into Christ their bodies were subsequently buried in water. I believe that men are now baptized into Christ by the Spirit of God.

It is unscriptural for you to jumble passages as follows: "By one Spirit (as directed by the Spirit in the apostles) they gladly received the word and were baptized." The passages bear no such relation. Souls are made to drink into one Spirit, by being baptized by one Spirit into Christ; 1 Corinthians 12:13. For by the Spirit they are washed, which cleanses from fornication, theft, etc; chapter 6:9-11.

Does the quotation: "*Arise and be baptized and wash away thy sins,*" teach that Paul could literally wash away his sins? You say the blood of Christ cleansed Paul from sin. And you say that baptism brings sinners to the blood. Then if their sins are literally washed away in the act, which brings them to the blood, the blood does not cleanse them. You are in a dilemma. "The blood of Christ cleanseth from all sin." Therefore sins are not literally washed away by baptism.

Baptism saves the believer from distress consequent to disobedience. Peter says, "*The like figure*" which signifies that the ark and baptism are both figures. The eight souls in the ark were carried safely through the water, (Emphatic Diaglott). So, all in Christ, the antetype, are safe. Even so, *bodies* scripturally baptized are sure of resurrection unto life.

Elder, does "*saved*" (Mark 16:16) mean eternal salvation? I say it means present salvation from errors, disobedience, and attendant distresses. There is a time salvation, as a result of obedience.

Paul does not say that obeying (Romans 6:17) freed them from sin. "But being then, or *having been freed* [Emphatic Diaglott] from sin, ye became servants of righteousness." Were they servants of God in the act of baptism? If you answer correctly your defeat is certain. Dare any one say they were not serving God in baptism?

You are right in saying, "It is evident that not one of those Galatians had put on Christ who had not been baptized into him;" Galatians 3:27. For they had no Christ to put on, until they were baptized into him.

The baptism spoken of by Christ (Mark 16:38) was not a thing of the past, when Paul wrote to the Ephesians. Neither was baptism by the Spirit. You misconstrue the passage referred to.

Friend Lawson, I never had hydrophobia. I have obeyed Paul's admonition; "beware of dogs."

You say that I try to make my brethren believe that all who are engaged in sending the Gospel into all the world * * * are nothing but money grabbers, and doing all in their power to hoard up the money of those who toil, etc. Here is what I said: "*Many* are *ignorantly* engaged in this system of robbery, while others are religious cormorants, preying upon the people." Did you misrepresent me wilfully? Whether you did or not you should retract.

I have understood you to hold that heathens dying in unbelief and unbaptized would be endlessly damned. I now understand you to claim that it is only those who hear the Gospel of Christ and remain in unbelief, or believing refuse to obey that will be finally lost, as you say that "we are not talking about baptism for the remission of sins to heathens." Do I understand you? I do not want to misrepresent you, I have

no desire to class you with religious cormorants who misrepresent the condition of the heathens.

I know the way men are saved, and as you ask "*how?*" I will tell you. They must "be born again;" John 3:3. They must "be born, not of blood, nor of the will of the flesh, nor of the will of man, but of God;" chapter 1:13. They must be born of the incorruptible seed, (1 Peter 1:23) which seed remains in the man which is born again, so that he can not sin, (I John 3:9) and can not therefore apostatize and be lost. This is not the doctrine of your church. You are unscriptural!

I hear you, Elder, relative to the foreknowledge of God. I suspected that you would be afraid to state what you understand the Scriptures to teach on the subject. Do you believe that God possessed infinite foreknowledge before creation?

I predicted that you would not try to show that your arguments relative to the salvation of sinners were in harmony with 1 John 4:6; John 8:47; Romans 8:8; and 1 Corinthians 2:14. Your silence evinces, that you realize, that your arguments are not in harmony with those passages.

You say that those who heard, believed and obeyed the Gospel on the first Pentecost after Christ's resurrection were devout men. Yes, they were devout men before they heard Peter's preaching. Webster defines "*devout*" as follows: "Exercising the feelings of reverence and worship; given up to religious feelings and duties; absorbed in religious exercises; pious; reverent * * * sincere, earnest." You concede that their hearts were honest. It would be impossible to give a more accurate description of Christian character relating to purity of heart and desire, than is attributed to those devout men before they believed in Christ. That they were born of God was evidenced in that they understood Peter when he preached Christ to them. Paul affirms that the preaching of the cross is to them that perish foolishness; that it is a stumbling block; that the natural man can't receive it; 1 Corinthians 1:18-23; 2:14.

Those devout men received the things of the Spirit. The things of the Spirit are foolishness to the natural man; he can't receive them. Therefore those devout men were not natural, but spiritual. They had been regenerated. They had received the Spirit which is of God, that they might know the things that are graciously given by God; 1 Corinthians 2:12. The

same was true of those who received the preaching of John the Baptist. They were already prepared for the Lord; Luke 1:17. John's preaching was to give knowledge of salvation to the Lord's people; verse 77. They had been regenerated; were spiritual and had spiritual discernment, so they received the things of the Spirit. The same was true of the Ethiopian; the jailor and his house; Cornelius and his house; and all who have understandingly heard the Gospel. They were all of God, for John says, "He that is not of God heareth not us;" 1 John 4:6. This presentation is scriptural. Elder, your church opposes it. You are unscriptural.

Respectfully,

J. M. THOMPSON.

LAWSON'S SEVENTH ADDRESS.

Respected Opponent, Dear Readers: The Elder tries his hand again on *the church* as an executive body, and asks how I could be a member of the church which was at Jerusalem, if it did not exist from the fifth to the nineteenth century. The church as an executive body is a church "*come together*," as found in Acts 20:7; but when the church was "scattered abroad" it was not then an executive body, but it was the church (ekklesia— "*called out*") just the same. According to Elder Thompson's idea of *a church* or *the church*, there is no such thing, only when the members meet together as an executive body.

But I have already shown that the first meaning is the "called out by the Gospel of Christ," as "Upon this rock I will build my church;" "Gave him to be head over all things to the church, which is his body;" "And he is the head of the body, the church;" "To the general assembly and church of the first born." In this sense every Christian is a member of the church, for the conditions of church membership and the conditions of the remission of sins are the same.

What saves a man puts him in the Church of the New Testament, and *vice versa*. When I use the term "save," "saved," or "salvation," I always mean salvation from sin, or justification, unless I expressly state otherwise. *Keep this in mind*.

But there is another use of the "*church*," as found in 1 Corinthians 1:2, where Paul speaks of the "Church of God at Corinth." This is in a local sense, and refers to the Christians of a community who meet to worship God. "Church of Christ salute you," meaning that the congregations of Christians of different communities send salutations.

A man could be a member of the Church of God without being a member of the Church of God at Corinth. But every member of God's family ought to meet with Christians of his community to worship God, as they did in apostolic days.

I am a member of the Church of God, but I am not a member of the Church of God at Corinth, but at Whitewright, Texas. But the Elder asks me to find *a* church in the Bible. Paul said: "The Churches of Asia salute you" (1 Cor. 16:19), and John wrote to the "seven churches in Asia." To speak of one of them would be to speak of a church, but it would be a church in the sense of a local assembly.

The Elder says that he did not claim that people "shall serve the Lord," whether or not they want to do so. So away goes every argument that can be made for "Calvinism," for if men must "will and do," and God works in them "to will and to do," then "to will and do" are conditions of salvation, and therefore salvation is conditional. God works in men by his word, and men must hear, believe and come, in order to be saved by Christ. The Baptist church to which Campbell belonged threw off the name Baptist, laid aside their human creed, and, as an assembly, began to meet upon the first day of the week to break bread, read the Scriptures, pray, and exhort one another to a Godly life. It did not exclude Campbell. The churches of the association to which he belonged did the same thing. Where was there an authoritative body to exclude him? Will you please tell us, Elder Thompson? No doubt you have told your people many times that Bro. Campbell was excluded from the Baptist church. Will you please tell us what Baptist church excluded him? I am sure you will not, for no church excluded him.

No, Elder, you did not give a scriptural presentation of God's righteousness, and I did show that you did not.

The Elder gets badly "mixed" when speaking of the "thief on the cross." The thief said: "Lord, when thou comest into thy kingdom, remember me;" so his salvation was conditional. But this was before Christ's testament was of force, for Paul said: "A testament is of force after men are dead; otherwise, it is of no strength at all while the testator liveth" (Heb. 8:17). While Jesus lived he could say to the woman, "Thy sins be forgiven thee," or to the thief, "To-day shalt

thou be with me in paradise," and they were saved by the word of Christ. But just before his ascension into heaven he gave a law or made a will to "all the world," and promised in his will "salvation;" but he made it conditional by saying, "He that believeth and is baptized shall be saved" (Mark 16:16). That will went into force on Pentecost, and from that time men and women have submitted to God's righteousness through Christ, to obtain salvation from sin.

Elder, will you please answer this question: Can a man be saved without submitting to God's righteousness? The Elder would like to deny that he said that unconverted men could be regenerated. Elder, I will put it to you plainly, as I have before done:

- (1) Can unconverted men be regenerated?
- (2) Is regeneration a thing of the Spirit?

I care not how you answer, but I demand that you give an answer of some kind, so all will know your true position. I think, Elder, you will be forced to the "two seed" doctrine, if you are not very careful.

The Elder says that it seems that I would stay out of the water if baptism would not save me from hell. If baptism was a "nonessential," it would not be a command of Christ, and I would not submit to it; but Christ deals in no "nonessentials," but all his commands are righteous. Baptism is for the *now*, and for the remission of sins; that is, the baptism commanded by Christ, is essential to salvation from sin. When men are saved from sin, then they are to "work out your own salvation with fear and trembling" (eternal salvation). Elder, can men be saved in heaven unless first saved on earth?

We are scriptural in the communion, for we give the language of Paul, and tell all plainly that the Lord's table is for the Lord's people and for no others, and that all of God's people should partake of it; while Elder Thompson says that it is for only a part of God's people. In other words, only a part of the family are allowed at the Father's table, according to Elder Thompson. The Elder says that I have not run him from Rom. 6:3, 4, neither have I made him take the Methodist position. I leave that to the readers.

The Elder makes two baptisms of Rom. 6:3, 4, when there is only one. Baptism brings us into Christ and to the benefits

of his death. The Elder says that as the name Campbellite is offensive to me, he will not use it; but he still persists in saying that Campbell is my father. Were I to wear a human name, I would as soon wear the name of Campbell as of any one known to me; but we try to get all men to drop human names and wear the name of Christ; disown all ecclesiastical "fathers," and have only God as Father.

The early Christians were forbidden to be of Paul or of Apollos, and we ought to be as near like them in all good works as possible. The Elder asks if Paul could literally wash away his sins. I answer that he could do exactly what Ananias commanded him to do, and I am sure that Ananias commanded him to do just what all others must do. Ananias said: "Arise," "be baptized," "wash away thy sins." To the Romans, Paul said: "We were buried with him through baptism into death" (Rom. 6:4, R. V.) Through baptism we come to the death of Christ, or to the place where our sins are washed away in the blood of Christ. But baptism stood between Paul and the washing away of his sins, as I am sure all can see. But the Elder says that baptism is a figure. I deny it. The flood was the figure, or type, while baptism is the antitype. (See Diaglott.) The Elder says that baptism "saves the believer from distress consequent to disobedience." But, Elder, if your doctrine is true in regard to salvation unconditionally, and the impossibility of apostasy, I don't see where the distress would come in. But in this the Elder admits, virtually, my arguments on baptism for the remission of sins. If baptism "saves a believer from distress consequent to disobedience," then a man is in distress until baptized; and Paul, speaking of justification by faith, says: "Therefore, being justified by faith, we have peace with God" (Rom. 5:1). The faith there spoken of was the faith that had carried the Romans under the water and given them peace of soul. Elder, you had as well give up that point, for you have certainly "bottled" yourself up.

He asks: "Elder, does *"saved"* (Mark' 16:16) mean eternal salvation?" *No!* Peter says that "Baptism doth also *now* save us." It refers to salvation from sin or pardon from alien sins.

The Elder says he has never had hydrophobia, but has obeyed Paul's admonition "Beware of dogs." The meaning of "hydrophobia" is "fear of water" and all animals that come

into the world with eyes closed are liable to take it without being bitten "by a dog."

I do not compare the Elder to an animal, but according to his doctrine of hereditary total depravity, he came into the world with his eyes closed, and of course, is liable to take "hydrophobia" at any time. At least he seems to be afraid of water.

I have nothing to retract in regard to what you said concerning those who believe in sending the Gospel into all the world. I only ask the reader to turn back and read your fifth reply. What the Lord will do with the heathens, as *heathens*, and those who die in that state is a question that will be rightly settled by a just God, and it's none of our business how he settles it. It is our business to "Go into all the world and preach the Gospel to every creature." But, Friend Thompson, we are not heathens, neither is this Bible land a heathen land, and if you are saved, you must be saved by the Gospel.

The Elder tells us how men are saved by saying they "must be born again;" John 3:3. John 3:5 says they must be "born of water and of the Spirit." But, I opine, that the Elder would like to leave out the water, but he says they are "born not of blood, nor of the will of the flesh, nor of the will of man, but of God." Certainly, Elder, and that is why we reject your system of "feelings," "do nothing," etc., as evidence of pardon, for it is of man and not of God. God willed that men should be "born of water and of the Spirit;" that they should "repent and be baptized," and we are born "by the will of God." I believe, Elder, every statement made in the Bible in regard to God's foreknowledge, and if the Bible says that God possessed "infinite foreknowledge before creation," then I believe it just that way. But I have not found such a passage in the Bible. Have you? If so, where? But the Elder says that as those Pentecostians were devout before they heard, they were Christians. But that is not true. To be devout, means to be devoted, earnest, sincere.

The Mohammedans are devoted, but they are not Christians. The Pentecostians were devoted to the Jews religion, but they knew nothing of Christ. So of Paul before his conversion.

Paul was honest, earnest, pious and devoted, but not a Christian until he heard, believed and obeyed Christ.

In my next I will present the doctrine of the possibility of apostasy.

Faithfully,

J. H. LAWSON

THOMPSON'S SEVENTH REPLY.

Respected Opponent, Friendly Readers: The scriptural idea of the Church of Christ which I have is that it is a kingdom set up by God. Elder Lawson accepted this fact, and used "*church*" and "*kingdom*" interchangeably, but he seems disinclined now to consider the *church* as a *kingdom*, because it makes more apparent his blind sophistry. The kingdom set up by God was an organic, executive body, which has been perpetuated as such, whether the members were continually in executive session or not. Daniel said, "It shall stand forever." Elder, did the kingdom of Christ, an organic, executive body *set up* at Jerusalem, fail to stand from the filth to the nineteenth century, or did it stand, regardless of the vindictive, persecuting flood-gates of hell? Daniel prophesied: "It shall stand." Do you believe it has?

Christ's kingdom has never been scattered so that it ceased to be an executive body. It was the same organic kingdom while in the wilderness, where the Lord fed his church. So your church of mushroom growth is near 1,800 years too young to be the kingdom of Christ.

You say "away goes every argument for Calvinism," because I claim that people only serve God willingly as he works in them by his Spirit to will. I am not arguing Calvinism, but the teaching of inspiration. God worked in regenerated people the will to please him. To will and do are not conditions in order to eternal salvation, but fruits of salvation by regeneration, which salvation is eternal. By God's *power* working in saints (which was sufficient to resurrect Christ's body) they are given to believe the Gospel. The great manner of God's love bestowed upon them (1 John 3:1), as shed abroad in their hearts (Romans 5:5), prompts them to willing obedience. Without God's love actuating, there is no acceptable service, for Jesus said, "If ye love me, keep my commandments."

Elder, you hold that sinners who have no love for God, for

Jesus, or for his holy commands, can perform acceptable service which will obligate God to give them his Spirit. They have not charity [love], and their works profit nothing [1 Corinthians 13:3], and God is not obligated to them.

The kingdom of God, an organic, executive body, by scriptural authority nonfellowshipped Campbell and other apostates, excluding them by declarations of nonfellowship, as Campbell's testimony witnesseth in an article prepared by him for Brown's Encyclopedia, according to foot note. Referring to the separation in 1827, he says the Baptist began "to declare nonfellowship with the brethren of the reformation," and remarks: "Thus, by constraint, not of choice, they were obliged to form societies out of the communities that split," etc. Considering the name Campbellite, he writes: "As is usual in similar cases, the brethren who unite under the name of Disciples of Christ, or Christians, are nicknamed after those who have been prominent in gathering them together." In his debate with Rice he said they had a new commencement less than twenty years before that time, and from *nothing* they had outnumbered the Presbyterians.

A summary: Campbell was prominent in gathering together those excluded from the Baptist by declarations of non-fellowship.

They were obliged to form societies out of those who were nonfellowshipped—excluded.

It was a new commencement from nothing.

Therefore Campbell *was* founder and head of the church designated Campbellite. Elder, you should not deny your church father.

I showed that God's righteousness was imputed without works. Elder, you have not replied to the argument. God's righteousness imputed without works is revealed in the Gospel from *faith to faith*; Romans 1:17. We submit to it by faith when we accept the fact that God is in Christ reconciling sinners unto himself, not imputing their trespasses unto them; 2 Corinthians 5:19.

What conditions were complied with by the penitent on the cross, and the woman, whose sins were all forgiven, which were in order to their salvation? You say Christ saved them by his word. Please explain the conditions. You say Christ made a will to all the world, in which he

promised all the world salvation, but that he made it conditional. You include all heathens in your statement. If Christ made salvation conditional to all the world, as you claim he did when he said "He that believeth and is baptized shall be saved," then it is sheer nonsense to say that heathens may be saved without belief and baptism. You further declare that belief and baptism are essential to salvation from sin, and fully commit yourself to the unscriptural dogma, that millions who die in entire ignorance of Christ and the ordinance of baptism sink into endless misery for not believing in Christ and submitting to baptism. According to this error of your church, what conditions are necessary? Answer: Preachers must be sent. They must preach the Gospel. Heathens must hear it, believe it, and be baptized, or forever perish. According to this, if preachers are not sent, benighted heathens must endlessly suffer who would be endlessly happy if preachers were sent. It takes big money to send the preachers. Many professors are covetous, illiberal, and give stingily, or not at all. According to this unscriptural theory of your church, Elder, unenlightened heathens will fail to enjoy the bliss of heaven, and will forever agonize in the torments of hell because stingy professors refuse to furnish the money to send the preachers. So *money* is the first and main condition in your system. Without it all the other conditions must fail. But the statement, "He that believeth and is baptized shall be saved," does not present conditions, but it is a declaration of the fact that they shall be saved.

Answers to questions: (1) A child of God in error, as Cornelius was, must submit (yield) as he did, by faith, to God's righteousness, and then be baptized to be saved from *error* and *distress* consequent to disobedience. Cornelius was of God before he submitted, and therefore saved for eternity, for he heard. "He that is not of God heareth not us." Will you contradict this quotation? (2) It is unconverted men that are regenerated by the Spirit. I do not want to deny this scriptural truth. (3) Men must be saved on earth in order to be finally happy in heaven.

You are not scriptural in the communion, for you will eat with, one who is called a brother who is a fornicator or a drunkard. Paul says, "With such a one know not to eat."

When Elder Lawson can't sustain a charge or a position, he kindly leaves it to the readers. You had better leave it to the readers, Elder, whether Romans 6:3 and 1 Corinthians 12:13 teach baptism by the Spirit. They would never get the idea you advance from the Scriptures.

You argue that Paul literally washed away his sins in baptism. Again you say, "Through baptism we come to the death of Christ, or to the place where our sins are washed away in the blood of Christ." Don't you see the contradiction? If Paul's sins were literally washed away in baptism, which only brought him to the place where the blood of Christ was, the blood could not wash his sins away. If baptism washed his sins away, by the time he reached the place where the blood was, there were no sins left for the blood to wash away. Who is bottled up?

The following is opposed to your position: "By his own blood he entered once into the holy place, having obtained eternal redemption for us;" Hebrews 9:12. "Seventy weeks are determined * * * to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness;" Daniel 9:24. When the Messiah (Jesus) was cut oft [verse 26] he made an end of sins—atoned for sins—and made reconciliation for iniquity. For whom? Answer: "He [Jesus] was cut oft' out of the land of the living; for the transgressions of my people was he stricken;" Isaiah 53:8. It was tor the Lord's portion; his people, denoted by "*Jacob*," the elect; the lot of Christ's inheritance; the people he came down from heaven to save. So Paul's sins were washed away, in fact, on Calvary, then afterwards, figuratively, in baptism.

The fact that believers, who are deterred from obeying from a sense of unworthiness are distressed, is no virtual admission of your argument. It is not fear of hell that distresses them. They don't believe the Catholic heresy of baptismal salvation. By faith in Jesus they have peace with God, trusting in his everlasting righteousness brought in by the Messiah and imputed to them. When they take Jesus' yoke they "*find rest*" as obedient children who have been disobedient. Elder, don't you see yourself in a mirror and think it is some one else bottled up?

I once was blind and believed the doctrine you preach and was liable to take hydrophobia, but now I see by faith God's

salvation, as did Simeon, and rejoice in hope which is "sure and steadfast."

Retract or not as you please in regard to your misrepresentation of what I said concerning those who ignorantly aid designing teachers in their unholy system of robbery, under the false plea that money will aid in saving heathens from endless burning. I believe many regenerated persons, with no evil intent, having a zeal of God, but deficient in knowledge, are unequally yoked with unprincipled money grabbers in their nefarious work.

Jesus said, "Except a man be born again [once more T.] he can not see the kingdom of God." Nicodemus marveled. Jesus explains, "Except a man be born of water," kai [even] "Spirit, he can not enter the kingdom of God." The same Greek words used here translated, water and Spirit, are found . in the Greek text, John 7:38,39, which reads: "Out of him shall flow rivers of living water. But this spake he of the Spirit," etc.; see Diaglott. Jesus told Nicodemus that he must be born *again* [once more, not twice more] of the Spirit which he called water. As sinners are "washed by the Spirit "and thus cleansed, it was explanatory of the Spirit's cleansing virtue to call it water.

Baptism is presented as a figure; Romans 6:5. "If we be planted together in the likeness [figure] of his death," etc. The passage; 1 Peter 3:21, as translated word for word in the Diaglott, does not contradict *my* position that baptism is a figure. If a man is born of the flesh, then of water and again of the Spirit, how many times is he born? Elder, explain, please.

GOD'S INFINITE FOREKNOWLEDGE.

"Great is our Lord and of great power; his understanding is infinite;" Psalm 147:5. "I am God and there is none like me; Declaring the end from the beginning, and from ancient times the things that are not yet done saying, "My counsel shall stand and I will do all my pleasure;" Isaiah 46:9,10. "All things are naked and opened unto the eyes of him with whom we have to do;" Hebrews 4:13. The Scriptures account of things, past, present and to come. These passages teach that God with infinite foreknowledge comprehended all things that have or will come to pass. Elder, do you believed he did?

God possessing infinite foreknowledge inspired holy men

to declare events that should take place. Isaiah being inspired declared: "The Gentiles shall come to thy light." "The forces of the Gentiles shall come unto thee;" Isaiah 60:3-5. Again, "Thus saith the Lord, behold, I will extend peace like a river, and the glory of the Gentiles like a flowing stream;" chapter 66:12. Thus Cornelius and all the Gentiles that ever have or shall come to Christ were promised children, even as Isaac was promised to Abraham. Your conditional doctrine is opposed to the passages quoted and is therefore unscriptural. Those devout Pentecostians were born of God before they heard, for John said: "He that is not of God heareth not us;" 1 John 4:6. Elder, this short sentence stops the bottle for you. There is no escape.

Respectfully,

J. M. THOMPSON.

LAWSON'S EIGHTH ADDRESS.

Respected Opponent, Dear Readers: Eld. Thompson says that in the beginning of the discussion I used "kingdom" and "church" interchangeably, but that I now seem to decline from the position. Elder, you are mistaken when you think I decline from any position relative to the kingdom or church assumed by me. The word "kingdom," when applied to the people of God, signifies the redeemed in the aggregate, (all the redeemed) but is never applied to a congregation, while the word "church," (ekklesia) signifies that the people have been called out, and is frequently applied to local congregations of Christiana. If the Elder will re-read my first address, he will find the subject fully discussed.

The Elder makes another effort to prove unconditional salvation and says: "By God's power working in saints (which was sufficient to resurrect Christ's body) they are given to believe the Gospel." This makes believing the Gospel a miracle, as much so as the resurrection of the body, and contradicts Paul's statement which says: "So then faith cometh by hearing and hearing by the word of God;" (Rom. 10:17). And also John's, which says: "But these are written that ye might believe that Jesus Christ is the Son of God;" (John 20:31).

If the Elder's positions are true, then it makes God a respecter of persons, which is not true according to Peter's statement (Acts 10:34).

Elder, you had as well give up that theory and practice as you said you would in your ninth address. Just tell sinners to "Repent and be baptized in the name of Jesus Christ for the remission of sins and ye shall receive the gift of the Holy Ghost" (Acts 2:38).

Elder, you say that Campbell was excluded from the Baptists, and you have frequently made that charge; and I have denied it, and called on you time and again to tell us what Baptist church excluded him; but instead of telling us, you still *assert*. After Campbell, and the church to which he belonged, threw off the name Baptist and took Christ's name; discarded all human creeds and took the Bible alone as the guide book; then a number of Baptist churches and associations declared "nonfellowship" (no partnership) in his work. But they did not exclude him by any means. Baptist churches still "nonfellowship" those who accept the Bible only and refuse to wear human names, but they do not exclude them.

The Elder says that he showed that God's righteousness was imputed without works, and that I have not replied to it. What kind of works, Elder? Believing in Christ is a work, but it is a work God commands to be done, and when we do that work, it is not our own work, but the Lord's. He does not impute righteousness to unbelievers, but to those who submit to his righteousness (Rom. 10:1-8).

But the Elder thinks that my position would forever destroy all hope of the heathen being saved. Let that be as it may, the statement of Christ remains steadfast, and can not be contradicted. When the Elder gets "bottled" he starts for heathen countries. Well, I am sure that his system is better adapted to heathens than to enlightened people. We are duty bound to "Go into all the world and preach the Gospel to every creature" and can promise salvation to "He that believeth and is baptized," and if it is right for the heathens, who do not hear the Gospel, to be saved, God will save them, and I am willing to allow it to rest there. But, Elder, you can not dodge the issue by such dodges as that. You ought to examine my arguments on "Baptism for the remission of sins," instead of trying to prejudice your brethren.

The Elder says that I argued that Saul literally washed away his sins in baptism. *I did not do it!* Do you HEAR? I

said the washing away of sins was literal, (real) and came after baptism. That the order was, (1) baptism; (2) washing away sins—arise, baptize—wash away sins—calling on the name of the Lord (Acts 22:16). Through baptism we come to the benefits of Christ's death as found in Romans 6:3,4, Revised New Testament.

The Elder gets things badly mixed on John 3:3-5, and claims that "*and*" (*kai*) means even. Elder, I am astonished that a man of your intelligence would take such a position. Do you know of a translation that sustains you? Do you know of one Greek-English Lexicon that sustains you? I am sure you do not. You remind me very much of a preacher of which I once heard. He labored hard for some time to prove that "water don't mean water," and then finally said with a whine, "If water means water the Campbellite are right, and how on earth can I stand it?" Suppose we try your use of the word "*and*" (*kai*) in a few instances. "He that believeth (*kai*) even is baptized shall be saved." "Repent (*kai*) even be baptized * * * for the remission of sins." How does that "fit" you Elder? Surely you are not serious in your position, for there is not an authority on your side of the question. Water and Spirit are the two elements spoken of by Jesus, but there is but the one birth. "Ye must be born again" (one birth) born of water and Spirit (two elements).

The Elder quotes a number of passages of Scripture on God's foreknowledge and asks if I believe them. Certainly I do, Elder, but they don't contradict a position assumed by me, neither do they teach the doctrine advocated by the Baptists.

APOSTASY.

We believe that a child of God may apostatize so as to be finally lost. We do not believe that they *must* apostatize, but that it is possible for them to do so. I will introduce the Scriptures that I believe so teaches, and I insist that the Elder examines the arguments with fairness and candor.

My first argument is based upon Ezekiel 18:26, which is as follows: "When a righteous man turneth away from his righteousness, and committeth iniquity, and dieth in them, for his iniquity that he hath done shall he die." This shows that it is possible for a righteous man to turn away, and Paul said: "Behold therefore the goodness and severity of God; on them

which fell severity; but toward thee goodness, if thou continue in his goodness; Otherwise thou also shalt be cut off" (Rom. 11:12).

This has ever been the Lord's way of dealing with those who will not continue in his service We next direct your attention to John 15:1-6. Jesus said, " I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away, and every branch that beareth fruit he purgeth it, that it may bring forth more fruit. Now ye are clean through the words which I have spoken unto you. Abide in me, and I in you. As the branch can not bear fruit of itself, except it abide in the vine, no more can ye, except ye abide in me. I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned." This clearly proves that a man may enter into Christ and abide for a time, but fail to bring forth fruit, and as a result of his failure he will be cast forth, as a branch is cast forth, and finally gathered and burned. So a man can so apostatize as to be finally lost.

Paul, to Timothy, said: "Now the Spirit speaketh expressly that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils, speaking lies in hypocrisy" (1 Tim. 4:1, 2). Paul here declares that some "shall depart from the faith," "speaking lies." John declares that no liar shall enter the New Jerusalem. If Paul was right when he said they should depart and speak lies, and John was right when he said no liar could enter the kingdom of heaven, then here are some folks who had been in the faith, who failed to enter heaven. They apostatized and were lost.

We next invite your attention to Matthew 25:14-30. Here Jesus likens the kingdom to a man going into a far country, who called unto him *his own* servants and delivered to each of them his part, and then took his journey. After a time the lord of those servants returned and reckoned with them. To one servant he said: "Well done, thou good and faithful servant, * * * enter into the joys of thy lord." The second one had also been faithful, and the lord of that servant said: "Enter into the joys of thy lord." When he came to the third servant he began to make excuse for not doing" (no work), when the lord of that servant said: "And cast ye the unprofit-

able servant into outer darkness; there shall be weeping and gnashing of teeth." These three were *servants*. Two of them increased their talents (did their duty), while the third seemed to be "Calvinistic" in doctrine and practice, and the lord of that servant said "cast him out." According to these plain statements, a servant can so apostatize as to be finally lost.

When writing to the Hebrews, Paul, by way of admonition, said: "For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God and the powers of the world to come, if they shall fall away, to renew them again unto repentance. * * * But that which beareth thorns and briars is rejected, and is nigh unto cursing, whose end is to be burned" (Heb. 6:4, 6, 8).

From this we learn that men may not only apostatize, but so apostatize as to make it impossible to renew them to repentance. Paul, to the Galatians, said: "Whosoever of you are justified by the law, ye are fallen from grace" (Gal. 5:4). If saved, it is by grace (Eph. 2:8); but if fallen from grace, they could not be saved by it, hence so apostatized as to be finally lost. Unto the church at Ephesus the Lord said: "Remember, therefore, from whence thou art fallen, and repent and do the first works, or else I will come unto thee quickly, and remove thy candlestick out of his place, except thou repent" (Rev. 2:5). From this we learn that there was danger for the whole church, and that the Lord would remove it, if it failed to repent. Paul to Timothy, said of certain ones: "Having damnation because they have cast off their first faith" (1 Tim. 5:12), Thus we learn that they had cast off' their first faith, and as a result had damnation.

Thus they had so apostatized as to be lost. What is possible with one son of God is possible with any other (Acts 10:33, 34). Adam was a son of God, and fell (Luke 3:38). Therefore any sou of God may fall. Are children of God on earth more secure than angels in heaven? If yes, it is better to be men on earth than to be angels in heaven. If no, then it proves the possibility of apostasy, for God cast the angels down to hell that sinned (2 Pet. 2:4). If the doctrine of the final preservation be true, upon what is it based? If not upon the Christian's faithful continuance in well doing, how can we be judged according to the things we do? (2 Cor. 5:10).

Respectfully submitted.

J. H. Lawson.

THOMPSON'S EIGHTH REPLY.

Respected Opponent, Friendly Readers: Eld. Lawson assumes [minus proof] that "*Kingdom of God*" [Daniel 2:44] signifies redeemed in the aggregate—all the redeemed. In his "*First Address*" he argued that the kingdom referred to in the passage was not established [set up] until Pentecost after Christ's resurrection; that the apostles were not in the kingdom when they preached that the kingdom was at hand. His unscriptural assumption and arguments teach that the apostles were not redeemed until Pentecost; Acts 2:1. Every reader may see the fallacy of the unscriptural positions. The prophets, John, and the apostles had been redeemed prior to that eventful epoch. Therefore my position that the "*Kingdom set up*" was an organic executive body must be correct, and his view that it was the redeemed in the aggregate must be incorrect. But Eld. Lawson's church, which commenced from nothing in 1827, [according to Campbell] is not that kingdom. Elder, what does "*set up a kingdom*" [Daniel 2:44] signify? I am riot willing to attribute to you ignorance of the fact that it signifies an organic executive body.

I have proven by Campbell's testimony that he and others were excluded by the Baptist and had a new commencement from NOTHING. It is useless to deny it. Campbell says, "by constraint they were obliged to form societies out of the communities that split." Elder, Campbell knew, and your denial amounts to nothing.

Campbell and his followers have been as creed-bound as any people. They interpret the Scriptures for Pedobaptist. They hold that Pedobaptist will finally perish if they are not immersed; that all unimmersed adults are children of the devil.

Elder, your charge that Primitive Baptists nonfellowship those who accept the Bible only, is false.

The Scriptures teach that God imputes righteousness to men without works. Why ask, "What kind of works?" If righteousness is imputed without works, it is without any kind of works.

Elder, prove that believing in Christ is a work. Jesus said, "This is the work of God that ye believe," etc. He does not say that believing is God's work. "*We believe* according to the working of God's mighty power," saith Paul. God works in penitents and thus they are given to believe.

You say that God don't impute righteousness to unbelievers. If God saves unbelieving heathens [and you intimate that he may] does he impute righteousness to them, or does he take them to heaven without righteousness?

You now say that Paul washed away his sins after baptism. What did Paul do after baptism that washed his sins away? What do you tell believers to do after baptism that will wash their sins away? Please be explicit.

The Bible [the very best authority] sustains the rendering of "*kai*"—*even*, as follows; Blessed be God even ["*kai*"]. the Father; 2 Corinthians 1:3. Also in 1 Thessalonians 2:14, and 4:14, "*kai*" is translated *even*. *Kai* may be translated *and* or *even*. Your blustering effort to ridicule my position is as harmless as a tornado which never reaches the earth.

Your anecdote relative to water being water did not answer my argument. Jesus called the Spirit water; John 7:38. The same word translated water in that passage is translated water in chapter 3:5. Therefore, born of water *even* the Spirit is correct; water and Spirit being synonymous.

You say you believe the passages I quoted which teach that God's foreknowledge was infinite. How is it possible for those to be saved whom God foreknew would not be saved? Upon what principle of justice was Christ required to die to save men whom God knew would not be saved?

We believe that belief in Christ comes by hearing the Gospel; Romans 10:17. This does not contradict Ephesians 1:19, 20; Philippians 1:29, which teach that by God's power they were given to believe. Those who are not of God do not hear; John 4:6. God's miracle working power changes the inner man from natural to spiritual, in order to spiritual discernment. If you can prove that aliens can hear [understand the Gospel] so as to believe in Christ while they are alien sinners, I shall concede to you the victory on this principal and vital issue.

I base an argument on John 8:43-45-47, and 1 John 4:6, in opposition to your position that alien sinners can hear the Gospel. Christ said they could not hear his word—the Gospel. He said they heard not because they were not of God. John said, "He that is not of God heareth not us." But he says false teachers "speak of the world, and the world heareth them." This is the world that he says "*lieth in wickedness*" while he

and his brethren were of God; 1 John 5:19. You have thus far failed to examine these passages, which I rely upon as positive, plain and unanswerable proofs that your position is not true; that you are unscriptural in doctrine. The reader will note that if you could have given a reply satisfactory to yourself you would have replied ere this, as I have quoted the passages often, and have called special attention to them.

While Catholics, Methodists, Modern Mission Baptists, the followers of Campbell and other Armenian sects hold the unscriptural dogma that aliens are saved through the Gospel, the Primitive Baptists stand alone advocating, as did John, Paul and Christ, that persons must be of God before they hear, i. e., understand, the Gospel.

God is no respecter of persons in the sense of Peter's declaration; but he did have respect to Able and not to Cain. He has respect to all his children, like Cornelius and his household, who fear him and work righteousness, but not to Jews, nationally, above Gentiles.

I have not tried to dodge an issue, as you intimate I have. I have set aside every argument you have made on baptism. But you have not removed those immovable Gibaltars which are invincible barriers against your unscriptural sophistry, to-wit: Romans 8:8. "They that are in the flesh can not please God;" John 8:43-47, 1 Corinthians 2:14, 1 John 4:6. Also, John says, "Whosoever believeth that Jesus is the Christ *is* born of God" [chapter 5:1]. As belief is before baptism, persons are born of God prior to scriptural baptism. The proper subject for baptism has heard, believed and repented, which pleases God. Therefore he is not in the flesh, but in the Spirit; is born of God, and the Spirit of God dwells in him. He loves the Lord. "Whosoever loveth *is* born of God." So the believing, repenting, loving soul is born of God before baptism.

The heathen problem goes to death your unscriptural, conditional theory, Elder, and your attempt to straddle the issue by taking two irreconcilable positions will prove abortive and ruinous. You first contend that all sinners who do not hear the Gospel, believe it, and receive baptism, will be endlessly damned.

Second, you admit that God may save all sinners who neither hear, believe nor obey the Gospel. This position positively contradicts the first position. By your admission, you

say that the salvation of alien sinners may not be conditional; that they may be saved without performing the supposed conditions named. Your further claim is that if God saves one man unconditionally, he will save all men unconditionally. According to this claim, and your admission, that God may save all heathen who do not hear, believe and obey, you virtually acknowledge that all that are saved may be saved unconditionally. So you admit that eternal salvation may be unconditional. You also admit that the Gospel, belief in Christ and baptism may not be necessary in order to the salvation of alien sinners. If alien sinners may be saved without the Gospel, according to your admission, then it is unreasonable to say that the Gospel is necessary to the salvation of alien sinners. If sinners would be saved without the Gospel, who perish after it is preached to them, then the Gospel would be the cause of their endless condemnation. If it be admitted that one sinner may be saved without the Gospel, then it follows that the Gospel does not save alien sinners, according to LAWSON.

Reader, Elder Lawson's admission that sinners may be saved without hearing, believing and obeying, is not in accord with the doctrine of his church. It appears that he has made the admission so as to straddle the issue and evade the force of my arguments, which expose the hard, unscriptural, soul withering, heart-sickening theory of his church that millions of unenlightened heathen will endlessly suffer the tortures of hell because they do not believe in Christ, of whom they have never heard. The doctrine of conditional salvation, advocated by Catholics, Modern Mission Baptists, and which is the foundation of Campbellism, teaches that ignorant heathen will forever perish for not believing in Christ, when they could not believe in him, having never heard of him.

Elder, I am not exposing this heart-sickening Armenian dogma to prejudice my brethren, as you insinuate. I am trying to inform many of God's deluded children, who are deceived through false teaching, and are being robbed of the blessings of the Gospel of Christ and of their substance obtained by hard labor. They are being impoverished in many places, that pompous priests and ministers of anti-Christ may live in affluence, and even indolence. It is the duty of all God's ministers to speak out plainly, but kindly and courteously, in opposition to this monstrous evil. I do not design to wound the hearts of

any of God's humble poor, who are ignorantly following designing leaders. I kindly admonish them, "Come out of her [anti-Christ], my people, that ye be not partakers of her sins, and that ye receive not of her plagues;" Rev. 18:4.

APOSTASY.

Ezekiel 18:26 was spoken concerning national Israel, who were threatened with corporal death. I challenge you, Elder, to find "*finally lost*," or an equivalent expression, in the passage or connection. Moses died in the land of Moab because of unrighteousness, but he was not finally lost.

Romans 11:12 was written concerning true Israelites, who were cut off from privileges and blessings. God had given them the spirit of slumber, eyes that they could not see; verse 8. David said, "Let their table be made a snare * * * and a recompense unto them." This was God's chastisement of disobedient children. Though unbelieving and broken off, they all were to be finally saved; verses 25, 26. Concerning the Gospel, they were enemies; but touching the election they were beloved; verse 28. God "concluded them all in unbelief, that he might have mercy upon all; verse 32.

Elder, do you believe Peter was saved finally? He denied Jesus, and yet was saved. Then was it possible for those who lied [Timothy 1:12] to be finally saved?

Relative to John 5:1-6, men do not cast people into endless burning.

There is no evidence that the wicked servant [Judas like, Matthew 25:26] was a saint at any time.

Hebrews 6:4-10 does not teach that saints can fall away and finally perish. Verse 9 bases their preservation on God's righteousness, as in 1 Thessalonians 5:23, 24.

None of the Galatians were justified by the law, so they had not fallen from Grace, Elder, had they?

The church [Revelations 2:5] could be restored to former privileges.

Those spoken of [1 Timothy 5:12] already had damnation in improper marriage; not eternal damnation.

Adam was not a son of God, Elder. You must know that "*the son*" [Luke 3:38] are italicized words, and are not in the Greek text. Adam was only natural. God's children are spiritual.

Your reference [2 Peter 2:4] does not say that angels were cast out of the third heaven down to hell. Men were called angels; Acts 7:58.

The doctrine of final preservation is based upon God's promise and oath; Psalms 89:27-36, Hebrews 6:17-19. Also on the promises of Christ, that the believer hath everlasting life, and shall not come into condemnation; John 5:24. That all the Father giveth Christ shall come unto him, and he "will in nowise cast them out;" John 6:37. That he gives them eternal life, and they SHALL NEVER PERISH; John 10:28.

Respectfully,

J. M. THOMPSON.

LAWSON'S NINTH ADDRESS.

Respected Opponent, Dear Readers: The Elder continues to worry about "church" and "kingdom," and wants me to tell what is meant by "set up a kingdom" (Dan. 2:44).

It means to "fix firmly," "to establish," etc. The Elder seems inclined now to go back and discuss the establishment of the church or kingdom. I invite his attention to my first address, where I presented arguments showing that the kingdom or church was established on the first Pentecost after Christ's resurrection. The Elder, in his first reply, said he would not deny my position on the establishment of the church, but would deny that I am a member of it. The Elder must have known that he was "bottled," for he signed the "protocol" and "evacuated." He still contends that the church to which I belong began in 1827, and that Campbell was excluded from the Baptist church. All this I have denied, and still deny, and call on the Elder for the proof. He says he has proved it by Campbell. *He simply failed to prove any such thing.* Campbell organized or "set in order" local congregations, but as to being the founder of the church to which he belonged, as a member, is simply a mistake. As I have repeatedly shown, the word church (ekklesia) means (1) "the called out," and when applied to the people of God, means "the called out by the Gospel of Christ" (1 Cor. 15:1-4). As such, it is the kingdom or body of Christ, and includes all who have been born of water and of the Spirit.

Every child of God on earth is a member of the church as thus defined, by virtue of being a child of God. But the word

church (ekklesia) is also used in a local sense, as the Church of God at Corinth, at Ephesus, at Sardus, etc. A man can be a member of the Church of God without being a member of the Church of God at Corinth. The first use means the called out, the second use the assembly, a congregation. Bro. Campbell was a member of the Church of Christ by virtue of the "new birth," but for a time he worshiped with a congregation wearing an unscriptural name, using a human creed, etc. He urged the members to lay aside everything unscriptural and practice as the Bible directed, which they did, and then the "howl" began. The idea of a return to apostolic Christianity spread to other communities, so that in a few years there were many congregations of Christians worshiping as the New Testament directed. This was no new church, but simply the Church of Christ, as in apostolic days.

When Elder Thompson knows his defeat is sure, he then tries to raise an outside issue. This is not right, Elder. Come to the issue presented and meet it like a man, or acknowledge your inability to do so. He says: "They hold that Pedobaptists will finally perish if they are not immersed; that all unimmersed adults are children of the devil." In this way he tries to elicit sympathy from Pedobaptists, and dodge the issue. Elder, you are perfectly welcome, as far as I am concerned, to all the sympathy you can get. You need it, I am sure, for you have failed to meet the issue, and you need something to support you in this, your sad hour.

THE HEATHENS.

The Elder says I admit that the heathens are saved without the Gospel; without conditions, or anything of the kind, and then *goes on parade*.

Elder Thompson, I demand that you quote from one of my articles a statement from me saying the heathens will be either saved or lost, or retract what you claim I said. I deny saying that the heathens will be either saved or lost. Now, Elder, produce the statement or retract. You have tried to dodge the issue several times by going to heathen countries instead of meeting the issue, but now you "cap the climax" by attributing to me statements I have not made. I suppose your reason for wanting to discuss the heathen problem is that your system of theology is better adapted to heathens than to enlightened

people. If the heathen problem had anything to do with this proposition, I would be perfectly willing to discuss it; but it has nothing whatever to do with it. You have already admitted that the Gospel should be preached to every creature; said you folks went into all the world; and you also stated that you would tell inquirers to "repent and be baptized in the name of Jesus Christ for the remission of sins." Then why all this harangue about the heathen suffering "eternal fire?"

The Elder continues to claim that God imputes righteousness to men without any kind of works. Elder, your "experiences" contradict your statements. You can't get the Baptist kind of "imputed righteousness" without works, and sometimes you claim to "mourn" and "sorrow" and "pray" and "dream" for weeks, before the "imputed righteousness" comes to you. Believing in God is a work, as I have already shown, yet not a work of our own, but the work of God, God's work. He commands men to do that work (Acts, 16:31).

Elder, I did not say that Paul washed away his sins either before or after baptism, I said, and have said repeatedly, that Paul's sins were washed away after baptism. I said that sins are washed away by the blood of Christ, and through baptism we come to the blood (see Rom. 6:3, 4, R. V.) Please state my positions correctly and then try to answer.

Elder, your rendering of *kai* (John 3:5) is simply ridiculous.

Do you know of a translation that sustains you V I am sure you do not. I give the following quotation from Wall which must suffice for the present: "There is not any one Christian writer of any antiquity in any language but what understands it of baptism. And if it be not so understood it is difficult to give an account how a person is born of water any more than born of wood." Hist. Inf. Baptism, Vol. 1, p. 92.

"All the ancient Christians (without the exception of one man) do understand that rule of our Saviour, John 3.5; * * * of baptism." Ibid. p. 443.

Yes, Elder, I believe every quotation you gave on the foreknowledge of God, but there is not one of them that teaches or even indicates that God's foreknowledge was such as to make the number of the elect "so fixed and certain that it can neither be increased or diminished." God knows and foreknows that those who obey him will be saved, and that those who will not will be lost.

The Elder still claims that I have not noticed his oft-repeated quotations from John. Elder, I have answered every argument made by you on these passages, but for your special benefit I will notice them again.

John 8:43,45,47, Jesus is talking to the Jews in the temple, where they had access to the law and the prophets; but some of them would not hear the testimony of inspired men, but turned away and brought false accusations against him.

Some, however, did believe. Those who would not believe were rebuked for their blindness, and Jesus said to them, "He that is of God heareth God's word." They were of the "elect" and in the temple, but, like many Primitive Baptists, depended on the traditions of the fathers, instead of God's word. "Ye therefore hear them not because ye are not of God." That is, your failure to examine the testimony concerning me, proves that you are not what you claim to be.

The 43rd verse is explained by the 44th, which gives as a reason for their failure to hear "Ye do the lust of your father, the devil." They could not hear as long as they continued to believe and follow the devil. They must quit the devil's lie and take God's truth.

APOSTASY.

We will notice the Elder's remarks in answer to my arguments and then introduce others. He says that Adam was not a son of God as given in Luke 3:38; as the words "*The son*" is lacking in the original.

I call your attention to verse 23 which speaks of the supposition that Jesus was the sou of Joseph. "*The son*" is there used, and supplied in all the others, because understood by the first mention. Before your denial amounts to anything with intelligent people you will have to show that Seth was not the sou of Adam, for they are all connected in the same way. As Adam was a sou of God and fell, so may any son of God fall.

When the Thessalonians were being troubled by false teachers in regard to Christ's second coming, Paul wrote to them on this wise: "Let no man deceive you by any means, for *that day shall not come* except their come a falling away first" (2 These. 2:1-3).

"Falling away" is translated "apostasy" in the Diaglott, which would render it as follows: "Except the apostasy come

first." To deny the possibility of apostasy, would be equal to a denial of the second coming of Christ according to Paul's reasoning.

QUESTIONS.

(1) If a Christian can not fall away, why is his condition said to be worse when he turns back to the world, than if he had never made a beginning? (2 Peter 2:20-22).

(2) If worse than before they make a beginning can they be saved?

(3) Can persons be saved by a "shipwrecked" faith? (1 Tim. 1:19,20). If yes, they are saved without faith, and therefore without pleasing God (Heb. 11:6). If no, then it proves apostasy.

If our final perseverance is unconditional, why did Peter say "If you do these things ye shall never fall" (2 Pet. 1:5-12). Does this not indicate the possibility of apostasy if they failed in their duty?

The Elder says there is no evidence that the servant spoken of in Matthew 25. was ever a saint.

He was a *servant*, the same as the other two, but failed to do the work given him and was cast out. He seemed to be rather "Calvinistic," and possibly did not believe in the possibility of apostasy; but when the judge came, he said he had been unprofitable, and to bind him and cast him out.

You had better be careful, dear reader, and do what the Lord commands you to do; then you will be on the safe side.

"Let him that thinketh he standeth take heed lest he fall." Faithfully, J. H. LAWSON

THOMPSON'S NINTH REPLY.

Respected Opponent, Friendly Headers: Elder Lawson is very desirous that the readers accept his oft repeated assertions that I am "bottled up." He wishes to attract attention, if possible, from his own sad plight. He fears that the readers will discover his contradictions, inconsistencies, unscriptural representations and misapplications. They are too apparent to be covered up.

As an acknowledged champion of conditionalism, held to be the peer of any man on the polemic rostrum, his defeat means that Armenianism can not be sustained.

The Elder says the expression "*set up a kingdom*" (Daniel 2:44) means to "*establish a kingdom*"; that this kingdom of God (in prophesy) was established at Jerusalem after Christ's resurrection; that "*kingdom*" includes all who have been born again, the redeemed in the aggregate; that sinners get into the kingdom by belief, repentance and baptism. Then he says the apostles were not in the kingdom when they preached the kingdom at hand, *even* after they were baptized. His statements teach that the apostles were not redeemed; that they were not born again; that they were never in the kingdom, as they were not baptized after the kingdom was established. For, according to Lawson, sinners get into the kingdom through baptism, and he claims that the apostles did not get into the kingdom when they were baptized.

Elder, the intelligent reader will not accept your unscriptural statements made to set aside the truth pertaining to Christ's kingdom. The fact remains as immovable as Clod's throne that the organic, executive kingdom of Christ, builded on the ROCK, has withstood continually the floodgates of hell. As Campbell truthfully remarks concerning the communities scripturally set in order, "They are in the records of the kingdom regarded as the only constitutional citizens of the kingdom of heaven. * *

* All these families or congregations thus organized constitute the present kingdom of God in the world." In this definition Campbell harmonizes with Webster, as shown. They are correct. Therefore friend Lawson is wrong.

Elder, your teaching is that the gates of hell did prevail against the church (kingdom); that there was no Church of Christ from the fifth to the nineteenth century. You teach that all apostatized, so that there were only sectarian organizations; that all had departed from the practice of the early Christians; that they did not have the truth; that when Campbell *began* to search for the truth he found none practicing as the apostles did. So, according to your teaching, for 1,400 years the Gospel was not preached; none were called out by the truth; valid baptism was not administered; sinners were not saved; Campbell and others who went with him were not scripturally baptized, as they did not hear and believe that baptism was in order to the remission of past sins, which was necessary to salvation, according to Campbell, Lawson and company. Hear Campbell; "The cause which we plead was

not pleaded by Stone or any one else twenty years ago." (Millennial Harbinger, Vol. 1, p. 300.) Also: "Any other baptism is a human invention, and of no value." You say that baptism will do me no good unless I believe that baptism is necessary to remission of sins. Then baptism did not benefit Campbell, who was baptized prior to his reputed search for the truth. In harmony with your teaching, you must conclude that Campbell was not saved, was not a Christian, and will be endlessly damned. As those you denominate sectarians had not pleaded the cause of baptismal salvation, that doctrine was not believed by those they baptized. Therefore, according to your claims, baptism did not benefit any one for 1,400 years before Campbell's search. Then none were saved; there were no Christians, no Church of Christ. How could Campbell "*set things in order?*"

But you contradict your positions by saying the Church of Christ existed even in sectarian organizations during the dark ages. Again, you argue that persons can not be saved who, concerning faith, have made shipwreck. What a jumble of discordant utterances!

Elder, will you tell us who preached the Gospel that called Campbell and company out?

Burnett, another luminary of your church, says: "Within the last forty-five years a community has grown from zero to half a million." (Living Pulpit, p. 47.) Campbell said that from nothing, in less than twenty years, your church outnumbered the Presbyterians. Elder Campbell bore a letter of introduction from Henry Clay to Europeans containing the following: '(Dr. Campbell is among the most eminent citizens of the United States, distinguished * * * as the head and founder of one of the most important * * * religious communities in the United States." (Millennial Harbinger, Vol. 2, p. 548). Schaff affirms, as I have quoted, that Campbell and others were baptized by Elder Loose, a Baptist minister. "But in 1827 *they were formally excluded.*" Burnett says you have grown from zero. Campbell says you had a new commencement from nothing. Henry Clay said Campbell was the head and founder of your church. Campbell, who knew, accepted Clay's statement. Schaff says Campbell and others were formally excluded from the Baptist. Campbell says the Baptist declared nonfellowship for them, and by constraint, not of choice, they

were obliged to form new societies. In view of all this positive testimony, your denial that Campbell was excluded is most unreasonable.

I deny your claim that you have shown that believing is God's work. You have only asserted that it is, and *minus of proof*.

Elder, you did say that Paul's sins were washed away through baptism, and that Ananias commanded Paul to wash his sins away, and that Paul could do what Ananias commanded him to do. You further say: "Ananias said, '*Arise, 'be baptized, 'wash away thy sins.*'" And you say it was literal. It is too plain to be denied that you claimed that Paul literally washed away his sins. I therefore repeat the interrogatives: What did Paul do after baptism that washed away his sins? What do you tell believers to do after baptism to wash away their sins? This presents another dilemma you are in, from which there is no escape.

Relative to "*kai*," it is translated "*even*" ninety-two times in the New Testament. See "Young's Bible Concordance."

In support of my position on John 3:5, I quote from Pool, the learned author of *Synopsis Criticorum*, as follows: "By water, then, we are to understand the grace of the Holy Spirit in purifying the soul, which is fitly represented by the efficacy of water. And this purifying, refreshing virtue of the Spirit is promised in the prophecies that concern the times of the Messiah under the mystical expression of *water*. Thus it is twofold by Isaiah: '*I will pour water upon him that is thirsty, and floods upon the dry ground;*' Isa. 44:3. And this is immediately explained: '*I will pour my Spirit upon thy seed;*' and the divine birth follows, '*they shall spring up as among the grass.*'" (Pool's Annotations, Vol. 3, p. 290.) Pool argues that "*water*" (John 3:5) signifies Spirit. Elder, this is not ridiculous.

What about the prophecies foretelling that the Gentiles should come to Christ? Elder, explain.

I challenge you to show where you noticed the quotation from John 8:43-47, until in your "Ninth Address." Why do you claim you did? First John 4:6, you have not noticed. You may be driven to notice that passage as you have faintly noticed other passages, under severe pressure. Your comment on John 8:43, "*Bat some of them would not hear the testimony of*

inspired men" is a perversion of Christ's words. Hear Christ: "*Why do ye not understand my speech? Even because ye can not hear my word.*" Christ did not say they *would not hear*. He said *Ye can not hear my word*. Also, your comment on Christ's words (verse 47) is a shameful perversion, although it may be, in blind ignorance, unintentional. Christ says: "Ye therefore hear them not [God's words], because ye are not of God." You say, "That is, your failure to examine the testimony concerning me, proves that you are not what you profess to be." Christ's language does not imply that it was their failure to examine testimony, but plainly declares that their failure to hear (understand) was because *they were not of God*. John bears corroborating testimony. Hear him again: "*He that is not of God heareth not us.*" John contrasts true teaching with false teaching. He says the world hears false teachers, but only those who are of God and not of the world hear true teachers. He also says: "We know that we are of God, and the whole world [all alien sinners] lieth in wickedness." Therefore, as persons must be "*of God*," in order to hear the Gospel, and hearing (understanding) the Gospel is necessary to true belief and obedience, the whole fabric of Armenian conditionalism is corrupt, deceitful, treacherous, misleading.

THE HEATHEN PROBLEM.

Elder, you say the heathen problem has nothing to do with your proposition. I say the heathen problem is the prominent issue. We will see. One principal doctrinal tenet of your church is that heathens are saved through the preached Gospel; that if not thus saved, they will be endlessly damned. You affirm that your church is scriptural in doctrine. You say, "If the Bible establishes any one proposition, it is that belief in Christ is necessary to the new birth;" that "Christ made it possible for all men to be saved;" that "Christ invites all men;" that Christ died for all sinners, and it is their fault if they are not saved. Don't these assertions made by you include all heathens? YES! Your assertions say that it is possible for all heathens to be saved; that Christ invited all heathens; that it is their fault if they are not saved; that none of them will be regenerated in unbelief, and yet you say the heathen problem is not in your proposition.

If, as you affirm, belief in Christ is necessary to regenera-

tion, can heathens be saved without the Gospel? Answer, please, if you do have to speak out through the bottle's neck. Why did you affirm that it is possible for *all men* to be saved, if you did not want to discuss the heathen problem? How is it the heathens' fault that they are not saved, who never hear the Gospel?

What you call "*harangue*" is a worthy effort to enlighten deluded saints, and save them from ostentatious cormorants, that they may enjoy Gospel liberty.

Elder, I said that you admit that the heathen *may be saved* without the Gospel. I explained your admission. You change my statement from "*may be saved*" to "*are saved*." So I did not charge that you said "the heathens will be saved." You are the man to retract, for I did not attribute to you statements you had not made.

You misrepresent our experiences again. We don't claim that experiences are necessary to the imputation of righteousness.

APOSTASY.

You only assert (minus proof) that "*the son*" is properly supplied; Luke 3:24-38. Paul says Adam was natural, earthly, but that Christ was heavenly, spiritual; and "*as is the heavenly, such are they, also, that are heavenly*." Therefore, regenerated souls are heavenly, spiritual, sons of God. Adam was not spiritual, as created, and was not a son of God.

The Galatians apostatized, but were not finally lost. Campbell apostatized, but I believe he was saved, which your teaching will not allow. This answers you on apostasy.

QUESTIONS ANSWERED.

(1) You misquote 2 Peter 2:20. Read: "The latter end is worse with them *than the beginning*." But not "*than if they had never made a beginning*;" (Lawson.) Their beginning was Armenianism, from which they escaped through the knowledge of Christ, but when again entangled therein it was more difficult to convert them from the polluting, worldly tenets of Armenianism, but not impossible.

(2) Paul delivered Hymenaeus and Alexander unto Satan, that they might learn not to blaspheme. "Shipwrecked faith" was not to cause their endless damnation; 1 Timothy 1:19, 20.

(3) The righteous may fall (2 Peter 1:10), but David says

of a good man, "Though he fall, he shall not be utterly cast down, for the Lord upholdeth him with his hand;" Psalms, 37:24.

The unprofitable servant (Matthew 25) illustrates the evil servant (Matthew 24), who, like Judas, was a wicked servant.

Elder, as you can't find proof to sustain your unscriptural theory that a saint of God may be finally lost, please examine the following passages, which positively disprove your theory: "He that heareth my word and believeth on him that sent me, hath everlasting life, and *shall not* come into condemnation;" John 5:24. "All the Father giveth me shall come to me, and him that cometh to me I will in *no wise* cast out;" John 6:37. "My sheep hear my voice. * * * I give unto them eternal life, and they shall *never* perish;" John 10:28. We see that Jesus says believers "*shall not come into condemnation;*" that he *will in no wise cast them out;* that his sheep (people) "*shall never perish.*" All your Armenian artillery combined and concentrated against this impregnable bulwark of truth will prove ineffectual.

Respectfully,

J. M. THOMPSON.

LAWSON'S TENTH ADDRESS.

Respected Opponent, Dear Readers: I now come to make this, my closing address, and will examine the arguments of my opponent briefly, and then give a summary of the arguments adduced by me to support my proposition. Eld. Thompson has failed to state my positions correctly, but in many instances has misstated them, and then proceeded to answer the misstatements. To illustrate: Eld. Thompson says I claimed that the gates of hell did prevail against the kingdom or church, when I said no such thing. I said that perpetuity belonged only to the church in the sense of the redeemed in the aggregate [all the redeemed], and not to a local congregation. If it belonged to a local congregation, then the Church of God at Corinth must be at Corinth now. But as it is not there, we know that it does not belong to it. Elder Thompson's idea of either church or perpetuity is not in the Bible.

In regard to the apostles not being in the kingdom during Christ's personal ministry, I would say that Jesus said they were not [Mat. 18:3]. Why were they not in it? Because it

was not established until after his resurrection. [See Is. 28.]

Eld. Thompson said he would not deny my statement that the church or kingdom began on the first Pentecost after Christ's resurrection, but now he tries to cover his defeat by raising this issue just at the close of the debate. The apostles and other disciples were the material prepared of God during Christ's personal ministry, out of which the kingdom was to be established, and when it was established others became a part of it by complying with the conditions given in the commission [Mat. 28:19, Mark 16:15, 16], as preached by the apostles on Pentecost [Acts 2]. From the time of its establishment, all who obeyed the Gospel were added to it [Acts 2:47]. The Elder then takes up his own suppositions and labors the question at considerable length.

Poor fellow! I feel sorry for him, for I am sure he needs the sympathy of some one. "Who preached the Gospel to Campbell?" I answer that Paul, Peter, James, John and others of the apostles preached it? and that Campbell listened to them until his heart was full of faith in Christ, when he went to a Baptist preacher, made the good confession and demanded baptism. Upon that confession the Baptist preacher departed from "Baptist usage," and the two went into the water without any "visions," or "dreams," or "votes," and there he was buried in baptism, and arose to newness of life. This faith and obedience made him a member of Christ's kingdom. As there were no local assemblies worshiping as in apostolic days, he induced a number of Christians to lay aside sectarian names and creeds, take the Bible only as their discipline, and worship as in apostolic days. This was the "movement" that Henry Clay spoke of in his letter of introduction.

Elder Campbell attempted to "move" the Baptists to the word of God, and succeeded in a measure, but a great number of them declared "nonfellowship" [no partnership] in the work and remained on the sandy foundation. Clay did not say that Campbell was the head of any church, and you have no right to say he said it. It is a false charge. Burnett did not say that the church began at zero, and you falsify his statements. Campbell did not say that the church had a new commencement at any time. All these authors were speaking of Campbell's attempt to move the Baptists to God's word, and not about establishing a church. You ought to deal fairly, or hang your head in shame.

The Elder modifies his statement in regard to Paul washing away his sins. I have shown that Paul's sins were washed away by the blood of Christ after baptism, and the Elder has never replied to the arguments. I also showed, from Rom. 6:3, 4 [R. V.], that through baptism we come to Christ's blood. Baptism is the last act of man in washing away sins, for it brings the truly penitent to Christ's blood, where the benefits of the shed blood are enjoyed.

JOHN, 3:5.

There is not one translator who translates *kai* [John 3:5] "even;" neither is there a scholar or historian who claims that it should be so translated. In all the prophetic allusions to water meaning Spirit, it is so explained. But in this instance both water and Spirit are so connected as to prove beyond doubt that both are meant. It was never doubted by any one until Calvin's day, and he confessed that his idea was a new one.

"DO NOTHING."

The Elder is not yet satisfied with his effort to prove unconditional election to salvation and the inability of man to do anything in conversion. I have examined every passage of Scripture introduced by him, and showed that he misapplies them in trying to sustain his proposition.

Many of the Jews *could not* hear [understand], because they would not examine the evidence presented to them. Paul said: "For the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed, lest they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted, and I should heal them" [Acts 28:27]. This is a quotation from Isaiah, and shows plainly the reason they *could not* hear. *They would not*. Jesus died for all [Heb. 2:9, 1 Jno. 2:2, 1 Tim. 2:5, 6], and invited all [2 Pet. 3:9, Rev. 22:17, 1 Tim 2:1-4], but made their salvation conditional [Mark 16:16, Acts 2:38, 3:19]. Jesus said: "Search the Scriptures; for in them ye think ye have eternal life, and they are they which testify of me" [John 5:39]. If they would not do so, then they could not hear [understand] Christ's words. Thus it was left entirely with them, and plainly shows that their salvation was conditional.

HEATHENS.

Eld. Thompson still insists that the heathen problem is

involved in this discussion. He now admits that I did not say the heathens would be either saved or lost. He has admitted that the Gospel should be preached to all; that it is the power of God unto salvation; that we should "go into all the world." But I have shown that the Gospel is to save men, the "he that believeth and is baptized," and that if it is right for heathens to be saved without the Gospel, the Lord will save them. That part is God's part; but it is our duty, as Elder Thompson admits, to preach to them and promise them salvation through obedience. This is the safe side.

BAPTISM.

I have shown that salvation from sin is conditional, and that baptism is one of the conditions; that baptism to a penitent believer is for the remission of past sins. I again call your attention to the following: "Repent and be baptized * * * for the remission of sins" [Acts 2:38]. "He that believeth and is baptized shall be saved" [Mark 16:16]. "Arise and be baptized, and wash away thy sins" [Acts 22:16]. "Baptism doth also now save us [I Pet. 3:21], "For as many of you as have been baptized into Christ have put on Christ" [Gal. 3:27] See also Jno. 3:5, Rom. 6:3, 4, Titus 3:5, Heb. 10:22.

EXPERIENCES.

"We don't claim that experiences are necessary to the imputation of righteousness."—Thompson. So all their great claims to their wonderful experiences are only "bosh" at last, as virtually admitted by Eld. Thompson in the above expression. You ought to quit deceiving the people by them, if they are not necessary.

THE CHURCH.

I have proven that the Church of Christ was established on the first Pentecost after Christ's resurrection, and Elder Thompson said he would not deny it. We are scriptural in so teaching, and are therefore scriptural in origin. We began at the right place [Jerusalem], and at the time signified by the prophets [Pentecost] [Is. 2:2-4]. I have shown that it includes the redeemed in the aggregate [all the redeemed], and that even during the dark ages there were redeemed people, so that the gates of hell did not withstand it. But I also showed that the word church is sometimes used in the sense of a local congregation, as at Corinth [1 Cor. 1:1, 2], and that during the

dark ages there were no congregations worshiping as in apostolic days. The worship was corrupted to a great extent, and many good men and women went into sectarian institutions. Campbell heard, believed and obeyed the Gospel, and then began to call on the people to leave sectarian congregations and worship God as in apostolic days. He "set in order" the things necessary to an apostolic church, and the people began to meet upon the first day of the week to break bread [Acts 20:7], sing, pray, read, exhort and give of their means, as the Lord had directed.

DOCTRINE.

Jesus Christ is the doctrine of the church to which I belong as a member, as I have shown in former articles. Doctrine means "fundamental principles," or that which supports. Jesus Christ is our support—our foundation—and upon him we build. Baptists build upon baptism, Christians build upon Christ.

COMMUNION.

I have shown that the Lord's table is for God's people (all of them) and that they should meet upon the Lord's Day to break bread (Acts 20:7). I also proved by Mosheim that this custom was continued among the disciples for several centuries (Mosheim p. 48).

THE NAME.

I showed that the early Christians wore the name of Christ (Acts 11:26; 1 Peter 4:16) and Jones says that the only question asked a martyr was, are you a Christian? and if he confessed that he was he was immediately put to death (Jones 180).

APOSTASY.

I have shown that a disciple of the Lord may so apostatize as to be finally lost. The Elder tried to present arguments in his last address to set aside the arguments I gave, but they do not, by any means.

The quotations given by the Elder are spoken of those who continue faithful until death. I know they will not perish. But what of those who turn back? John said, "They would be cast forth, gathered and burned" (John 15:1 6). Jesus said, "The unprofitable servant would be bound and cast out" (Matt. 25); and Paul said, "Having damnation because they have cast off

their first faith." Peter said of some who had gone astray, "Of whom the mist of darkness is reserved forever" (2 Pet. 2d ch). Yes, David did say of a good man, "Though he fail he shall not be utterly cast down." That is if he is a *good man* the Lord will not cast him out if the world casts him down. He will give him strength to rise above the world.

And now, dear readers, I come to say adieu to you. We will all meet at the judgment seat of Christ that everyone may receive the things done in the body. Be careful. Obey God, and all will be well in the last great day.

"And now we commend you to God and to the word of his grace, which is able to build you up and to give you an inheritance among them that are sanctified." Amen.

Faithfully your brother,

J. H. LAWSON

THOMPSON'S TENTH REPLY.

Elder Lawson, Friendly Readers: In closing this discussion I realize that the infinite Jehovah, the embodiment of light and purity, is omnipresent, omniscient, who said, "He that hath my word, let him speak my word faithfully."

I make no pretensions of sympathy for effect, as the Elder has. I am not sorry that he is defeated, disconcerted and humiliated in futile attempts to enforce the contradictions, inconsistencies and perversions of Campbellism. I rejoice that truth remains visibly on the throne, and that unscriptural errors are "*relegated to the background.*"

If I had misstated his positions he would have shown the misstatements, which he has failed to do. He misrepresents me in an attempted illustration. Instead of saying "*he claims,*" I said *his teaching is* that the gates of hell prevailed against the church, but that he contradicts his teachings by claiming the church existed during the dark ages. I have proven that his teachings and what he claims are often conflicting. He has made numerous misstatements, as I have shown.

I showed the apostles were never redeemed, according to his positions, which are, that "kingdom signifies the redeemed in the aggregate; that baptism inducts into the kingdom, but that the apostles did not enter the kingdom when baptized." Instead of replying, he tries to divert the readers

from his dilemma by falsely charging that I raised the issue relative to setting up the kingdom. He refused to answer as to whether there were any who belonged to the redeemed in the aggregate before Christ's resurrection. His false logic says there were not. Hence, according to Lawson, the apostles were not redeemed.

ORIGIN.

Lawson affirms that his church is scriptural in origin, because they teach that the church commenced after Christ's resurrection. Strange logic! Then, if the Catholics teach the same, it makes them scriptural in origin. Preposterous! He asserts that my idea of kingdom is not in the Bible. Not an iota of proof is offered against my position. I have given Webster's, Smith's and Campbell's theological definitions, which support my position pertaining to the kingdom. Hear Campbell: "This institution, called the congregation [church] of God, is a great community of communities, * * * a community composed of many particular communities. * * *. Still all these particular congregations of the Lord, whether at Rome, Corinth or Ephesus, though equally independent of one another as to the management of their own peculiar affairs, are, by virtue of one common Lord, one faith, * * * but *one kingdom, or Church of God.*" (Christian System, p. 73.) Elder Lawson persistently denies, and thus arrays himself against Campbell, Smith, Webster and the Bible. What a Sampson! The foregoing definitions, Daniel's prophecy (2:44) and Christ's promise, prove the existence of the church, a community of congregations, from Paul's day to the present. Lawson, opposing, is wrong.

His church, which had a *new commencement* in 1827, and from *nothing* outnumbered the Presbyterians (Campbell); a "*community of communities,*" of which Campbell was head and founder (Clay), and which Burnett says had grown from *zero*, is not the Church of Christ. These men did not allude to the Baptist in the quotations, and I would hang my head in shame, Elder, as you suggest, if I had misrepresented them as you have. Their statements are too plain to be misunderstood by intelligent people. I am forced to question your sincerity, which I regret.

In vain effort to establish origin, Lawson says the apostles preached the Gospel to Campbell, who listened until his heart

was full of faith in Christ, when he confessed to a Baptist preacher, who baptized him, which faith and obedience made him a member of Christ's kingdom. Contradictory to this, Lawson asserts that afterward Campbell *began* to search for the truth. If Campbell's heart was full of the truth before baptism, he did not afterward *begin* to search for it. If he believed what Lawson calls truth, when Loose baptized him, he was an impostor and a hypocrite. I believe he was honest. Hear him, after baptism: "But the word of God teaches us that man can do nothing to save himself, or that his ruin is so complete, that every faculty of his soul is so depraved, that until he is born from above all he can do is abominable in the sight of God." [Circular Letter to Red Stone Association, 1817.] If Campbell was honest, he believed this. Lawson says he believed the truth. Then Primitive Baptist are scriptural, Campbell apostatized, and Lawson and company are unscriptural. Again, if Campbell was not a hypocrite, he did not believe that baptism was necessary to salvation, and, according to Lawson, his baptism was invalid and he was unsaved. He could not set things in order.

Schaff and Campbell testify that Campbell was excluded by the Baptist. Lawson denies and asserts, but offers no proof for either.

DOCTRINE.

The following statements made by the Elder are irreconcilable: "*I have shown that Paul's sins were washed away by the blood of Christ after baptism.*" "*Baptism is the last act of man in washing away his sins.*" Confusion! Baptism could not be an act in washing away Paul's sins, if they were washed away after baptism. My argument on Romans 6:4, 5, showing that baptism is a figure of the resurrection, was too plain to be denied; therefore, no reply.

JOHN, 3:5.

Pettie remarks: "The word * * * rendered and [*kai*]—born of water and [*kai*] of the Spirit—is frequently rendered even * * *. Therefore John 3:5 may be read: Born of water, even [*kai*] of the Spirit;" [Baptism, p. 11.] Dr. Gill says: "These are two words which express the same thing, as Kimchi observes, * * * and signify the grace of the Spirit * * *. The Vulgate, Latin and Ethiopia versions

read 'the Holy Spirit.'" [Commentaries, Vol. 7, p. 793.] Pool, Pettie, Gill, Kimchi, the Vulgate, Latin and Ethiopic translations contradict Lawson's assertions. Christ's explanation: That which is born of the Spirit is Spirit, forbids the idea that the body immersed in water is born again.

Elder Lawson dropped "*Eis*" as though it was too cold or hot. Christ's statement [Matthew 10:41] removed their foundation, i. e., the claim that "*Eis*" *never looks backward*. As "*Eis*" in the passage must mean "*because*," looking backward, so it must in Acts 2:38, as I have proven. The Pentecostian converts believed before baptism: "Whosoever believeth * * * is born of God;" born of God and their sins remitted before baptism. Paul says, "If any man be in Christ he is a new creature." The body is not a new creature. It has not been baptized into Christ.

GOSPEL SALVATION.

The Elder affirms that he examined every passage I introduced. He certainly knows he did not examine the following passages: "He that is not of God heareth not us;" "The Gentiles *shall* come to thy light;" "The forces of the Gentiles *shall come unto thee*;" "A seed shall serve him," etc; "Whosoever believeth is born of God."

Acts 28:27 does not disprove my argument on John 8:47. Both passages do not refer to the same persons. Reader, please examine Isaiah 6:9-13, John 12:37-40, Romans 11:7-32, and compare with Acts 28:27. They relate to the same people. God gave them the spirit of slumber—a recompense; Romans 11:8, 9. They were true Israelites who were to be saved; verses 25, 26. The Elder says they were true Israelites. Touching the election, they were beloved; verse 28. So it was regenerated people to whom God gave the spirit of slumber, who then closed their eyes; Acts 28:27. They are not the people to whom Christ said, "*Ye can not hear my word*;" "*Ye therefore hear them not, because ye are not of God*;" "*Ye believe not, because ye are not of my sheep*." Neither are they the people of whom John writes, "*He that is not of God heareth not us*." The plain teaching is that Jews and Gentiles who are not of God do not understand the Gospel. This accords with Paul's teaching: "The natural man receiveth not the things of the Spirit, for they *are foolishness unto him*." Therefore men must be of God

to understand the truth. This demolishes Protestant Armenianism, which would impose middle men between sinners and Christ—a heresy equaling the claims of Catholicism. The Elder said it expressed the difference between us. I showed that money is the principal condition in their system, according to this heresy, without which, all other conditions fail, which was not denied.

I proved that the Gospel saves regenerated people from error, such as Cornelius and the Pentecostan converts, who were born of God before they heard the truth. But their unscriptural dogma teaches that God-fearing, praying, honest-hearted people, like Cornelius, etc., who work righteousness, have a zeal of God and are thirsting for knowledge, will be consigned to hell, because parsimonious professors fail to give money to induce covetous preachers to go and preach to them.

The Elder knows I did not say it is our duty to promise aliens salvation through obedience, as alleged. The reader must judge his motive. A drowning man may grasp a serpent, I argued that true love is a prerequisite to obedience. "*Whosoever loveth is born of God.*" I asked if we must love the Lord in order to valid baptism. No answer. I charged that they baptized aliens, who have no love for Christ, to obligate God to give them his Spirit. No denial.

The Elder, seeing he could not escape from the heathen problem by trying to beg off, yields, and again virtually admits that God may save all heathens. This is equal to saying the Gospel may not save aliens, which is virtually an acknowledgment that Campbellism may be wrong on the most vital issue involved in this debate. Contradictory to this forced admission, he asserts that Christ's will to all the world is, "He that believeth and is baptized shall be saved," and that none will be saved who fail to comply. Everlasting banishment of dying heathens into the dark abode of devils, for not complying with conditions of which they are ignorant, is the hard, unscriptural doctrine of the Elder's church. He asserted that Christ made possible the salvation of all, and invited all, but refused to tell how it was possible for millions to be saved who never heard of Christ. He is swamped in the morass of conditional confusion.

ATONEMENT.

He admitted that Christ was not a propitiation for the sins of dying infants, in violation of his argument on 1 John 2:2. I showed that all for whom propitiation was made would

be saved. No reply. Also, that Christ's covenant blood atoned only for covenant people. No reply. The angel said, "*Jesus shall save his people from their sins.*" Relative to salvation from sins, Jesus said, "*With man it is impossible.*" True! Aliens "*can not please God.*" Elder, you build on the ability of ungodly sinners, but not on Christ.

FINAL PRESERVATION.

He contends that men will gather and burn backsliders in hell, to whom the Lord says he is married. Ridiculous! He admits that if a good man fall, he shall not be finally lost. As only good men fall, this settles the question. He repeats "*forever*" 2 Peter 2:17, an interpolation of popery. He failed to find finally lost, or an equivalent, as applied to saints in the Bible. There is no proof for his assertion, that final salvation depends upon the faithfulness of believers. But it depends upon God's faithfulness; 1 Thessalonians 5:24. Therefore, believers *shall not come* into condemnation. Christ "*will in no wise cast them out.*" "*They shall never perish.*" Christ's "*seed shall endure forever.*"

Four important questions, of many, which remain unanswered: Were men conditionally saved before Christ made salvation possible? What conditions did the thief comply with to obtain salvation? If as you affirm, belief in Christ is necessary to regeneration, can heathens be saved without the Gospel? How is it the heathens' fault that they are not saved who never hear the Gospel?

In meeting unjust charges of falsehood alleged against me and my people, and in exposing errors, I trust I have been actuated by the Spirit of Jesus, who condemned the errors of men and drove money sharks from the temple.

Precious readers, "*poor in spirit,*" *hungering and thirsting after righteousness,* who *would do good,* may Christ bless you with discernment of the truth, I pray. If you are in Babylon, I admonish you to obey the injunction, "Come out of her, my people, that ye be not partakers of her sins," etc. Obey, and you shall be blessed in the deed.

To our readers I bid a kind farewell in this debate, hoping they will fairly and impartially pass judgment upon the merits of my effort, which has been brought to bear in kindness, truth and justice. Respectfully submitted,

J. M. THOMPSON.

To whom it may concern, greeting:—

Be it known that Elder J. M. Thompson has been endorsed as a representative exponent of the principles and practices of the church to which he belongs as a member, by three churches and the following Elders:

E. W. THOMAS, Danville, Indiana.

JOHN E. DAILY, Editor A. H., Luray, Virginia.

GEORGE A. BRETZ, Huntingdon, Indiana.

J. MARSHAL THOMAS, Evangelist, Indianapolis, Indiana.

R. W. THOMPSON, Editor M. A., Greenfield, Indiana.

D. T. POYNTER, Whitelick, Indiana.

—

To whom it may concern, greeting:—

Be it known that Elder J. H. Lawson has been endorsed as a representative debater, fully able to present the faith and, practice of the church to which he belongs as a member, by the following churches and Preachers: HOUSTON STREET CHURCH, Sherman, Texas.

CENTRAL CHURCH, Bonham, Texas.

CHURCH at Whitewright, Texas.

ELDER J. W. DENTON, Evangelist, Roxton, Texas.

ELDER F. L. YOUNG, Evangelist, Greenville, Texas.