1897

A. McGary's Answers To J. A. Hall's Questions

A. McGary

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A. McGary's Answers

... to ... 

J. N. Hall's Questions.

AUSTIN, TEXAS.
1897.
Preface.

CATECHISM FOR CAMPBELLITES.

The following questions were presented to Elder A. J. Minton, in the Bells, Tenn., debate, and the stammering answers and confusion of ideas that they occasioned on his part showed very plainly that they were nails driven in a sure place. They are published by the request of many persons who heard them read, and if the present readers will present them to some belligerent Campbellite he will soon discover that “they are loaded.”—Western Recorder.

As Mr. J. N. Hall’s questions were intended for “some belligerent Campbellite,” perhaps we owe him an apology for interfering with them. But they were sent to us with the request for us to answer them, which we have done, as best we could, in the limited space we could afford to devote to them. If we have, in our answers, let too much wind out of his questions for their availability against “some belligerent Campbellite,” we have returned him the thin skin in which his wind was encased, so he might inflate it again and direct it at his “Campbellite” game in better shape than he first sent it forth. Our only excuse for answering Mr. Hall’s questions is that we thought from the blowing the Baptists were doing about them, they were free for all, as well as “belligerent Campbellites.”

A. McGary.
Baptist Questions.

BY J. N. HALL.

Question. Are you and your people connected in any way with the movement inaugurated by Alexander Campbell?

Answer. The Church of Christ is connected with it like a town is connected with a road that leads to it. And the Baptist church is connected with it like a town is connected with a road that leads from it.

Q. Was Campbell inspired of God to do his work?

A. No. He was “thoroughly furnished unto all good works” he did by the Holy Scriptures that made him wise unto salvation, through faith.

Q. Did not Campbell originate a movement that afterwards became known as a church?

A. No. His movement has been called a church by some misguided people. But his movement was no more a church, than Grant’s movement, or “on to Richmond,” was Richmond, or any more than a road that leads to a town is a town.

Q. Is not that the church to which you and your people belong?

A. No. The “movement” is not, but the institution to which he moved is.

Q. If Campbell was not inspired of God to do his work, was not his work of human origin?

A. Anything he did that was not done by the authority of the Scriptures was of human origin, just like the hundreds of things you Baptists do that is not authorized by the Scriptures. But all he did that God authorized to be done, is of divine origin, of course.

Q. Is not your church a human institution?

A. If I have any it is, just as human as the Baptist church, which is of the earth, earthy. But the Church of God, of which I am a member, is a divine institution.
Q. If it is a divine institution, will you please quote the Scripture that makes mention of it?
A. "On this rock I will build my church." Matt. 16:18. (See also Eph. 5:24-26; Eph. 1:22-23, etc.)

Q. Was your church founded by man or God? Was it founded by Christ or Campbell?
A. If I have any church, I am its founder. If Alexander Campbell had a church he was its founder, and if Christ has a church he is its founder. My church or Campbell’s church would be as poor a thing in God’s sight as the Baptist church, and it is so worthless that God has not once mentioned it. But the Church of Christ is the “one body” God approves.

Q. Was Christ ever a member of your church?
A. No sir; but he is the head of his own church.

Q. Was Campbell ever a member of it?
A. No, not of mine. He was a very prominent member of the Church of Christ, after he made his “movement” from the Baptist church to it.

Q. If Christ was ever a member of your church, please prove it.
A. Instead of trying to prove this I would stoutly deny it, if any one should affirm that he was a member of my church. I told you he was the head of his own church.

Q. If he never was a member, how dare you claim the name “Christian church?”
A. I do not “dare” to claim that name. I claim the name “Church of Christ” for the name of the church to which I belong, which is the church Christ built on the rock—the “tried stone.”

Q. Can you find the name Christian church in the Bible?
A. No. I would as soon undertake to find the name Baptist church in the Bible.

Q. Have you not sought to proselyte Baptists, Methodists and others to your faith by claiming that you had a scriptural name?
A. We have tried to impress them with the superiority of the faith of Christ over Baptist and Methodist visions, dreams and imaginations. We care nothing for a scrip-
tural name for an unscriptural thing. We try first to change the unscriptural thing, Baptist, to a scriptural thing, Christian, knowing that when we do this the scriptural name will surely follow the scriptural thing.

Q. What is your scriptural name?
A. Christian or disciple of Christ. The name of the body to which I belong is the "Church of Christ."

Q. Who gave you this name?
A. The God of heaven.

Q. Where do you find this name in the Scriptures?
A. Acts 11:26, Rom. 16:16, etc.

Q. Have your own people agreed on the name you should wear?
A. The Lord's true people, who speak as the oracles of God, have. And we have no agreement with any other kind of people.

Q. Is it the proper thing for a child to repudiate its father's name?
A. No. But, in the spiritual relation the child is not expected to wear its father's name. The children of God are not to be called Gods. But they must not repudiate the name God has given. This is why we wear scriptural names, and repudiate unscriptural ones.

Q. Is not Alexander Campbell your ecclesiastical father?
A. No. God is our heavenly father and we get along very well without any ecclesiastical one.

Q. What makes you ashamed of his name?
A. We are not ashamed of his name, as you may see from our writings, wherein we frequently call his name. But as you conclude from our refusal to wear his name, that we are ashamed of him, you must permit us to adopt your course of reasoning and conclude that you are ashamed of Christ, seeing that you will not wear his name.

Q. If Campbell is not your ecclesiastical father, who is?
A. We have told you that God is our heavenly father, and with him for our father we "don't have to have" any ecclesiastical one.

Q. If any inspired one is, please quote the Scripture to prove it.
A. “Of his own will beget he us with the word of truth.” James 1:18.

Q. Was your church organized on Pentecost? If so, who organized it? Peter?

A. Jesus Christ, through Peter and the other apostles, built Christ's church, not mine.

Q. What authority did he have to organize a church?

A. “I will give unto thee the keys of the kingdom.” Matt. 16:19. “Verily, verily, I say unto you, he that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my father.” John 14:12.

Q. Please quote the Scripture that gave him the authority.

A. We have already quoted it. But if you want more, here it is: “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.” “Whatsoever ye bind on earth shall be bound in heaven, and whatsoever ye loose on earth shall be loosed in heaven.” “Whosoever sins ye remit shall be remitted unto them.”

Q. Can you give us the Scripture that says he organized it?

A. We can give you more than that; we can refer you to a chapter that shows you who did it, how it was done, where it was done, and when it was done. See Acts, 2nd chapter.

Q. Can you show a passage that says a church was organized on Pentecost?

A. There is no passage in the Bible saying that a church was organized on Pentecost, nor before Pentecost, nor since Pentecost. But we can show you the chapter referred to, which shows even more than you call for. Then we can show you Peter's statement referring to it as the “beginning,” and Christ's statement that that was to be the beginning of preaching remission of sins in his name. Then the finger of three old prophets pointing to that as the time and place. All of this makes it so plain that a wayfaring man, though a fool, ought not to fail to see it.
Q. If there was no such church before Pentecost, to what were the three thousand added on that day? Can you add three thousand to nothing?

A. They were added to the church. No, you cannot add three thousand to "nothing," and that is the reason they were not added to that ante-Pentecost nothing you Baptists talk about. If there was anything of the sort before Pentecost it was a headless, bloodless, spiritless, non-persevering, unbelieving thing. See Mark 16:14, etc.

Q. To what did the apostles, the seventy, and the hundred and twenty belong, who are mentioned before Pentecost?

A. They belonged to a bundle of material that was undergoing a process of preparation to fit them for the construction of the coming building, which was to be built upon the "tried stone." But some fifty days before Pentecost, we find Jesus upbraiding the leading ones of them for their hardness of heart and their disbelief in the resurrection proposition. See Mark 16:14.

Will Mr. Hall receive hard-hearted unbelievers into the Baptist church? If he will not and contends that these persons were at that time members of the church, and that it was a Baptist church, he will have to twist a link in his succession chain before he hooks it to these hard-hearted unbelievers.

Q. When were the apostles set in the church? Were they the first that were set in?

A. Paul says: "God set some in the church, first apostles." So we believe they were the first. They were set in on the first Pentecost after the resurrection—after the foundation stone was "tried."

Q. If they were not set in until Pentecost, how could they be the first in when three thousand were put in on that day?

A. Mr. Hall must think Pentecost was a very short day, coming and going like a twinkle. We can see plenty of time up to 9 o'clock of that day for God to have set the apostles in the church, and then an abundance of time left to set the three thousand in before the day was gone.
Q. If they were set in before Pentecost, then was there not a church before Pentecost?
A. Of course, if they were set in before Pentecost, there was a church before Pentecost. But that very significant "if" spoils your whole theory. No one has ever read in the Bible anything about them being set in before Pentecost, nor anything about any existing church before Pentecost in which they could have been set. And if they were set in before Pentecost they were set in before they believed in the resurrection of Christ, and were set in a church that had no head and no spirit, and for which the blood of Christ had not been shed.

Q. Is not your claim that the church was set upon Pentecost, a piece of pure buncombe, anyway?
A. If it is, then it is scriptural buncombe, and can not be overcome by Baptist sophistry, "anyway." Your claim that the church was built before Pentecost is worse than "pure buncombe:" it is impure falsehood.

Q. If your church was set up on Pentecost, where has it been from that time until Campbell's day?
A. The church of Christ has been on "the foundation of apostles and prophets, Jesus Christ himself being the chief corner stone." If the Missionary Baptist church was "set up" before Pentecost, it was so insignificant in the eyes of God and man, that it was never once mentioned in the world till A. D. 1832.

Q. Do you believe that the church set up on Pentecost was destroyed?
A. No. It can never be destroyed as long as its head remains and its seed exists. Do you believe that the church you say was set up before Pentecost was destroyed? If not, where is its head, and where is its seed, or where is anything like it on the earth? The Baptist church is no more like anything mentioned in the Bible, before or after Pentecost, than a gourd is like a "Mountain Sweet" watermelon.

Q. If not show us its succession?
A. Its succession is in the success of its seed, the word of God which liveth and abideth forever. There never has been a day since this word was bound in heaven and earth
that it would not make a Christian of any man who would believe it and obey it from the heart.

Q. If it was destroyed, who rebuilt it? By what authority did he reorganize it?

A. It was not destroyed, and can not be till the power of God can be crushed out of the gospel of Christ.

Q. Do you believe with Campbell that the church was with the Baptists until he started the reformation?

A. I do not. If I believed that, then I would believe that it had been "destroyed," seeing that the Baptists have been trying to destroy it as far back as their history extends.

Q. Are the Baptists in the church?

A. They are in the Baptist church, but are not in the Church of Christ. They resist the truth that would lead them into the Church of Christ.

Q. Do you regard their churches as valid gospel churches?

A. No. They strive to destroy the "one faith" of the only gospel church on earth.

Q. If they are not, can they administer valid baptism?

A. If they can, they will not. They will not baptize any one who does not first say that he is in possession of that salvation that Christ promises to those who believe the gospel and are baptized. That is, if a man will not locate his salvation on the opposite side of the water from where Christ and the apostles locate it, they will not baptize him.

Q. If not, why do you accept their baptism?

A. This question was not propounded to our sort, for we take no part in such an inconsistent performance. We repudiate "their baptism" as Paul did a better baptism than "theirs," at Ephesus. See Acts 19:1-5.

Q. If they are gospel churches, are not your churches mere factions since you went out from among the Baptists?

A. This is another question that was not intended for our sort, and can have no application to us, as we do not believe Baptist churches are gospel churches, neither do we act in any way indicating that we regard them as being any part of the Church of Christ. The question is a home thrust at some of our brethren, while it falls harmless at the feet of all consistent brethren. The only way
we “went out from among” you, was when we went out of the world to Christ.

Q. If Baptist churches are not scriptural, how can your church be scriptural, since you started from us?

A. The Church of Christ did not start from the Baptists, but started at least fifteen hundred years before the world ever heard of a Baptist church. But Alexander Campbell started from the Baptists as a rejective point, for the Church of Christ as an objective point, and moved along a straight gospel line till he got there. But we are at a loss to see how his going from an unscriptural body to a scriptural one, rendered the scriptural body unscriptural. And there are a great many people in these days starting from the Baptist church and going on to the Church of Christ. The only way we can see that one starting from the Baptist church can make the Church of Christ unscriptural, is by them taking their unscriptural Baptist baptism along with them. The only way we could have started from you was when we started from sin to righteousness.

Q. Has your church anything in it that is necessary to salvation that can’t be had in Baptist churches? If so, please name it. If not, what is the use of your church?

A. Yes, the Church of Christ has many things necessary to salvation that can’t be had in Baptist churches. We will name some of them. One can’t have the truth in Baptist churches. “You shall know the truth and the truth shall make you free.” You can’t get a scriptural baptism from Baptist churches. Jesus says: “He that believeth (the truth) and is baptized, shall be saved.” You can’t make the “good confession” in Baptist churches, but must tell an experience of grace that is a graceless perversion of the truth, to satisfy Baptist churches. You can’t exercise the God-given privilege of obeying Jesus Christ in Baptist churches, for they take this privilege away from you and settle it by an election over you. And many other things too numerous to mention here.

Q. If it has, how is it that persons who get salvation in Baptist churches are accepted just as they are by you?

A. Here is another question that does not reach upward, because we do not believe they get salvation in Baptist
churches, hence we do not accept them "just as they are," but teach them the way of the Lord more perfectly, and baptize them in the name of the Lord Jesus.

Q. Is there salvation in no church at all?

A. Yes, all the promises are in him, yea, and in him, amen. Persons scripturally baptized, are baptized into him where these promises are. See Rom. 6:3; Gal. 3:27, etc. There is salvation in one and only one church, the church or body of Christ.

Q. If so, is your church a savior?

A. No, if I had a church it would be as powerless to save or bless any one as the Baptist church, or any other human institution. But Christ is a savior, who saves in his own way, and his way is to save those who become members of his body or church.

Q. Then does not your church rival Christ?

A. If I had a church I think it would "rival" him, just as the Baptist church and other human organizations calling themselves churches are rivaling him. But the ill-success of their rivalry will be awful when the great day of accounts comes.

Q. Is there any other savior except Christ?

A. No. And "there is none other name under heaven given among men whereby we must be saved," except the name or authority of Christ. This is the reason Paul taught those twelve Johnites at Ephesus the way of the Lord more perfectly and baptized them into the name of the Lord Jesus. And, for this same reason, we try to teach modern Johnites and induce them to do likewise.

Q. Does a man have to enter your church to reach Christ?

A. No. If I had a church and a man should enter it, he would be reaching away from Christ, instead of reaching Christ, just as those do who enter the Baptist church.

Q. Can any one be saved through Christ without belonging to your church?

A. If I had a church its members would have to get up a "movement" away from it, to the Church of Christ, to be saved, just as Alexander Campbell and others had to get up a "movement" away from the Baptist church to be
saved. Although Campbell had been scripturally baptized, contrary to Baptist usage, he saw he had to move away from this rivaling human concern, or he would fall away and be lost. A man of your Bible knowledge ought to be able to see and do the same.

Q. Do you believe that all saved persons are in your church?

A. I do not believe any saved or unsaved ones are in my church. I believe all of the saved are in Christ's Church, and all of the unsaved are in the different corners of the world, including the Baptist corner.

Q. Are any Baptists saved?

A. I can't speak positively. But I believe one is. That is John the Baptist. But he was so unlike these modern Baptists that I do not believe it is lawful to call him a Baptist, therefore I call him John the Baptist as the Bible does. John prepared the way of the Lord and made "his paths straight." But these modern Baptists try to destroy the way of the Lord by making his paths crooked.

Q. Do they belong to your church?

A. No, but they belong to just about as poor a thing as my church would be, if I had one. But I believe many of them will be saved, because I believe they are honest people and will learn the way of the Lord more perfectly and do as the twelve at Ephesus did. This is their only hope and my only hope for them.

Q. Is salvation possible to any one outside of your church?

A. There it is again and again, "your church." How fluently he speaks this language of Ashdod. If I had any church the chances for those outside of it would be better than those inside. But the only chance for anybody to be saved is through the Church of Christ. So readeth the divine record.

Q. If so, can not salvation be had out of your church?

A. Yes, better out of it than in it, if I had any.

Q. If it can, what is the good of your church?

A. Just as "good" as the Baptist church, for if I had a church it would be a weak human thing, as the Baptist church is. The "good" is all in the Church of Christ, there
the man of God is "thoroughly furnished unto all good works."

Q. Do Baptists have a genuine Lord's supper?
A. I do not think they have any of the Lord's "genuine" things.

Q. If they do, have they not a genuine church?
A. Of course, if their supper was a "genuine Lord's supper," the church would be, too. But I deny that they have even a genuine Baptist church. Because they named their church after John the Baptist, but repudiated what John taught. That is not "genuine." But even if it were a genuine Baptist church it would not please God, because he did not authorize John or anyone else to build a Baptist church, but forbade it by building the church of Christ, and then saying, "There is one body."

Q. If they do not, what makes you so anxious to get some of it?
A. No true disciple of Christ wants to taste the Baptist supper, because he knows that he could not do so without denying the Lord that bought him, and climbing a staked and ridden fence made of perverted gospel. Some sycophantic babe in the woods of digression may whine around your table for a morsel of your makeshift, but no true disciple of Christ ever has or ever will.

Q. Does taking a man into your church save him?
A. No. If I had a church "taking a man into it" would be taking him in the wrong direction, just as if he were being taken into the Baptist church. But entering the church of Christ he would find salvation, for there is where God has placed it.

Q. If it does, is not salvation in the Baptist church?
A. No, even if entering my church, if I had one, would bring a man salvation, I must deny that he could get salvation in the Baptist church. I must take this position, else I would involve myself in a difficulty with you, because you yourself deny that there is any salvation in the Baptist church! And I presume you are right.

Q. If it does not, why do you accept him as a saved man on that baptism?
A. Mr. Hall is not shaking his Baptist locks at us now,
for he very well knows that we are not guilty of this inconsistency. But we are sorry to have to confess that he can shake them at some of our brethren with telling effect. We believe with Bro. Lipscomb, that Baptist conversion "drives God out of the work," and that it is "wholly of men."

Q. Do you baptize a dead man or a live one?
A. We baptize men "into death." See Rom. 6:4.

Q. If dead is he dead to Christ or dead to sin?
A. He is dead in sin until he is separated from sin. He is separated from sin when he is baptized for the remission of sins.

Q. If he is dead to sin is he freed from sin?
A. Yes. See Rom. 6:7 and Rom. 6:17-18. The first says, "He that is dead is freed from sin," and the last says, "God be thanked that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you. Being then made free from sin, ye become the servants of righteousness."

Q. Do you baptize a child of God or a child of the devil?
A. We open the eyes of those who are under "the power of satan," by preaching the gospel to them, so they can see how to "flee from the wrath to come." Then they see, by faith, salvation beyond the water, and go through the water to it. "Except a man be born of water and of the spirit he cannot enter into the kingdom of God." John 3:5. As long as he is out of the kingdom of God he is "a child of the devil." He is out of the kingdom of God just as long as he stays out of the water. He is baptized into Christ, therefore he is out of Christ as long as he is unbaptized. As long as he is out of Christ he is in the world, and "a child of the devil."

Q. If a child of the devil, does your baptism make him a child of God?
A. No, my baptism would be as poor a thing as my church. But when they are "born again," born of "water and of the Spirit," which is done by believing and obeying the truth through the Spirit, that is, the truth that was given by the Spirit, when the Spirit through the apostles commanded them to be baptized in the name of Jesus
Christ for the remission of sins, they become new creatures, children of God. I hope you can understand how it is, and that you will also be able to see that this birth cannot be effected by means of corruptible seed, the doctrines of men which you Baptists sow so freely. In order that you may understand how it all is, we cite you to John 3:5; 1 Peter 1:22-25; Acts 2:38, and Rom. 6:17.

Q. If he is a child of God does he need baptism to make him such?
A. Certainly not. And if you Baptists are right in saying he became a child of God without baptism, and can never, under any circumstances, lose his estate in heaven, I can see no reason in the world why he should be baptized at all, unless he is hungering and thirsting for a bit of Baptist bread and a sip of Baptist wine on the other side of the staked-and-ridered fence the Baptists have built between themselves and the other saved people, as they claim to be.

Q. Does a man become a child of God by faith or baptism?
A. “Ye are all the children of God by faith in Christ Jesus.” Gal. 3:26. But Paul, fearing that some might not understand how one becomes a child of God by faith, explains this matter in the next verse, Gal. 3:27, thus: “For as many of you as have been baptized into Christ have put on Christ.” You see that word “for” stands there in an explanatory position! Mr. Hall, will you accept Paul’s explanation? If he has not made it clear to you here, I will get him to explain again how we become children of God by faith. He tells us in Rom. 1:5 and Rom. 16:26, that the gospel is preached to all nations, in order to “the obedience of faith,” on the part of those who believe it. So you see we become the children of God by “the obedience of faith” and that is how people become children of God by faith. When the sinner hears the gospel and is baptized upon the faith that gospel has produced in his mind and heart, he is “obedient to the faith.” The commission says: “He that believeth (the gospel) and is baptized shall be saved.” It does not say: “He that believeth is saved, and then should be baptized, if he wants to eat.”
Q. Does he look to Christ or to baptism for salvation?
A. He ought to look to Christ, with strong enough faith to believe just what Christ says, and do just what Christ commands. And if he looks to Christ in any other way he will be disappointed, if he expects him to save him.

Q. If to baptism, is he not saved by work? If to Christ, what need has he for baptism?
A. A man who can not "look" through Christ's appointments and see him where he has promised to meet him in the forgiveness of sins, has a dead faith, and is blind. Hence, he puts his hand in the hand of anti-Christ and is led into the water by anti-Christ, instead of the true Christ. He goes into the water at the bidding of anti-Christ, and comes out of it two-fold more a child of the devil than he went in. Paul says: "Not by works of righteousness which we have done, but according to his mercy he saved us" (How Paul?) "by the washing of regeneration, and renewing of the Holy Ghost." Titus 3:5; see also John 3:5. Peter says baptism doth also now save us. 1 Peter 3:2. But Mr. Hall says, not by the washing of regeneration; and that we are not saved by baptism, but by faith only. Thus denying Paul, Peter, James, and Jesus Christ. (See also James 2:24, and Mark 16:16.) Salvation is not of the works of man, nor of the works of the law of Moses, which Christ took out of the way, nailing it to his cross. Therefore, it is not of such works as the Baptists do around a mourner's bench. But salvation is of such "good works as God has before ordained that we should walk in." See Eph. 2:10. "Not of such works as would give a man room to 'boast.'" (See Eph. 2:9.) Now, if a man could reject the decree of heaven, announced by Jesus Christ, as found in Mark 16:15-16, and as preached and always declared by his apostles, and could obtain salvation upon faith alone, or faith only, then he could "boast." He could say, "Yes, I know Jesus said, 'He that believeth (the gospel) and is baptized, shall be saved.' And I know that Peter said, '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 Spirit.' And I know that Ananias told Paul to 'Arise and be baptized and wash away thy sins.' And I know that Paul said, 'God be
thanked, that ye were the servants of sin, but ye have
obeyed from the heart that form of doctrine which was de-
ivered you. Being then made free from sin, ye became the
servants of righteousness.’ And I know Peter said, ‘bap-
tism doth also now save us.’ And that James says, ‘Ye see
then how that by works a man is justified, and not by faith
only.’ Yes, I know all of this, but I was saved by faith
only, before I obeyed from the heart that form of doctrine
delivered in the gospel of Christ.” Is this not boasting?
And if it is true, has not such a man abundant room to
boast over Christ and all his apostles? Peter said, “In
every nation he that feareth him (God) and worketh right-
eousness, is accepted of him.” But these Baptist “boasters”
say they have found a way into God’s acceptance, independ-
ent of God’s ordained “works of righteousness.” We know
that baptism is of this system of “righteousness,” because
when Jesus demanded baptism at John’s hands, he said,
“Thus it cometh us to fulfill all righteousness.” Paul
says, “I am not ashamed of the gospel of Christ; for it is
the power of God unto salvation to every one that be-
lieveth; to the Jew first, and also to the Greek. For therein
is the righteousness of God revealed from faith to faith.”
Rom. 1:16-17. Again he said of certain unbelieving Jews:
“They being ignorant of God’s righteousness, and going
about to establish their own righteousness, have not sub-
mitted themselves unto the righteousness of God.” And
they were just like these boasting Baptists. Mr. Hall is
“ashamed of the gospel of Christ,” wherein “the righteous-
ness of God is revealed from faith to faith.” He calls it
“Campbellism,” and will have none of it, but goes about
establishing his own righteousness upon a boastful plan.
From his standpoint a man has no “need of baptism.” But
he demands this “needless” thing as a passport to the Bap-
tist table.

Q. Is salvation of grace or of works?
A. It is of grace, but not of the counterfeit kind that
you Baptists “experience,” but of the pure gospel kind of
grace. It is of “grace through faith.” But it is not
through your kind of faith either, but through the true
gospel article of faith, which comes by hearing the word
of God. But "faith without works is dead, being alone." Salvation, then, is not through any kind of faith that is without works. It is through such faith as is without the works ordained in the law of Moses and all works ordained of men, such as mourner's bench efforts, etc. Salvation is of grace, through that kind of faith that leads people to do what God commands through Christ, and not through Moses, and surely not through other men. Peter said God gave "testimony unto the word of his grace." But Mr. Hall has no use for the word of God's grace. He wants the devil's delusion of grace. He seems to be a rank stranger to any other kind of grace, but the delusion of grace.

Q. If of grace, how can a saved man be lost?
A. By doing "despite unto the spirit of grace," or walking in ways forbidden by the "word of God's grace." By falling from grace.

Q. Is not a saved man free from the law of sin and death?
A. Yes, as long as he is obedient and keeps himself "unspotted from the world."

Q. If free, how can he be condemned by it?
A. He cannot be condemned by it until he violates the law of Christ and is condemned by it.

Q. Is not the Christian a partaker of the divine nature?
A. Yes, until he begins to be "a partaker of other men's sins."

Q. Was he not born into that nature?
A. He was born out of the world of nature into the state of grace, where he must cultivate himself and grow in grace and become partaker of the divine nature by degrees, by "laboring to keep under his body," lest he should become a castaway. Here he must "work out his own salvation with fear and trembling." Did you ever hear of this before? If not, turn to I Cor. 9:27, and Phil. 2:12, and take a good look.

Q. Can he any more lose that nature than you can lose the nature of your parents?
A. Are not many children of a very different nature from that of their parents? And does not a wicked sinner lose his former nature (as you call it) when he is "born
again?” Did those of whom Paul wrote, who had made shipwreck of the faith, lose the “divine nature?”

Q. If the Christian is lost won’t part of the divine nature be lost?

A. If Paul had failed to keep his body under and had become a castaway, would any part of the divine nature have been cast away? I do not think it would. I think when an evil “nature” begins to enter in the divine nature begins to get out.

Q. Then can a child of God be lost?

A. Not if he holds out faithful to the end. But if he makes shipwreck of the faith and becomes a castaway, he is a goner. Can a sow that is washed return to her wallowing in the mire? Do you know what this means? If not, turn to II Pet. 2:15-22, and learn.

Q. Does a Christian leave Christ as a voluntary act of his own, or under the influence of the devil?

A. Those who leave Christ act voluntarily, just as they did when they came to Christ. Christ proposes to the sinner, through the gospel, the sinner accepts Christ’s proposition and is saved. Then the devil proposes, and some accept his proposition and go away from Christ. But some resist the devil and he flees from them. This is what all should do. Mr. Hall has never accepted Christ’s proposition. He calls it “Campbellism,” and goes about to establish his own righteousness, so as to be able to boast over the gospel plan.

Q. If of an act of his own, how was it possible for his loving God-nature to conceive a love for sin?

A. How was it possible for Adam and Eve to do so? And how is it possible for those dead in trespasses and sin to conceive a love for righteousness? The trouble with Mr. H. is that he has the devil so strong in the one and the God nature so strong in the other, that his theory demands irresistible miraculous power to move either.

Q. If by the influence of Satan, is not Satan able to overcome him?

A. Of course Satan is able to overcome all who will follow him as Mr. H. is doing.
Q. And if he is able to overcome one, may he not overcome all?
A. Yes, all who will let him. And he has already overcome all who fold their arms, in fancied security, and rely solely upon unconditional security to protect them.
Q. If he can overcome all, won't he do it?
A. That's right. And he will overcome all who do not "work out their own salvation with fear and trembling." This may sound very hard on Baptists, who neither work, fear nor tremble, and depend on God doing for them what he commanded them to do for themselves.
Q. If he doesn't do it, then won't that be the grace of the devil?
A. No. It will be the faith of the individual.
Q. Won't he have to depend on the devil's grace to get to heaven?
A. I don't know that the devil exercises any grace. But I have heard of some people "experiencing" a kind I have never read about in the word of God. Perhaps that is the devil's grace. If it is, I know some who are depending upon his grace to get to heaven. But it is much safer to depend on the grace of God through the "obedience of faith."
Q. Will any be in heaven except such as the devil wouldn't have?
A. We can conceive of none whom "the devil wouldn't have," unless it is those who are like stocks and stones, unable to move save when moved upon by some irresistible power. But I would advise Mr. H. not to put any further confidence in such Satanic grace as this.
Q. Then ought we not to sing a few songs to the devil's praise when we get to heaven?
A. If you are in tune for that you had better sing it out now, and not wait to get to heaven, as you might never get in a better position to do it than your present one. I do not believe that anything you call the devil's grace nor the "experience of grace," will ever take you to heaven. Hence I advise you to trust neither, but accept the grace of God revealed in the gospel of his son.
Q. Does not the Bible refer to sinners as "goats?"
A. Yes, but not literally speaking.

Q. Are not Christians called “sheep?”
A. Yes, but not literal sheep.

Q. Then does not a divine power change a “goat” to a “sheep” when a sinner is saved?
A. Yes. “The gospel of Christ is the power of God unto salvation.” This is the “divine power that changes a goat to a sheep.” But the power you contend for could just as easily change a literal goat into a literal sheep, or a chunk of wood into a literal man. Then you contend that this same miraculous and irresistible power keeps the “sheep” so that it would be as impossible for them to lapse into the “goat” state as it would be for a literal sheep to turn to a literal goat. Your gospel is all irresistible power and no motive; all for God to do and none for man to do.

Q. Can one of the Lord’s sheep be finally lost?
A. This is the same old question of all sheep and no man. Did you never read of any “lost sheep?” Were the lost sheep of the house of Israel all finally saved?

Q. Will there be any sheep on the left hand when the Lord divides them?
A. Yes, “lost sheep,” which will be the same as goats. Did you never read this: “The son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend and them which do iniquity?” You ought to read more, then you would ask fewer and more pertinent questions.

Q. Will any sheep go away into everlasting punishment?
A. I suppose those that are lost and refuse to hear the shepherd’s voice will unless your “devil’s grace” saves them.

Q. Will any goats go into life eternal?
A. Not as “goats.” This is why we labor so with you, trying to get you to “hear his voice,” and come out of the Baptist goat-pen and be a “sheep.” But you are such a hard-headed, boastful “goat” that you will not come. You call the gospel “Campbellism,” and butt at it every time you see it. Neither will any “sheep” as “sheep” go into destruction.

Q. Can any sheep ever be turned back into goats with-
out the same divine power that turned them from goats to sheep?

A. Divine power does not work back that way. It is the power of Satan that turns "sheep" back to the "weak and beggarly elements" of the "goat" state. But I would advise you to make the first change before you become so much interested in the question of how the second one is effected. But if you will "hear his voice" and obey from the heart that form of doctrine delivered in the gospel, you will cease to be a "goat." Then if you will "work out your salvation with fear and trembling," you will not be turned back into a "goat."

Q. Then how can any sheep be lost?

A. None will be by the workings of divine power. Your ideas of conversion and "perseverance" are both as far from the truth as the distance between the poles. In conversion you have the sinner as passive as was the water at Cana in being converted into wine. Then, after conversion, you have the Christian as powerless to turn back to the world as the wine was to turn back to water. Your theory demands the same miraculous power to change a figurative "goat" to a figurative "sheep" that it would require to change a literal goat to a literal sheep; or to turn a figurative "sheep" back to a figurative "goat" that it would require to change a literal sheep to a literal goat. Your fondness for these figures seems to me to be, not because you seek the truth, but because your doctrine, when reduced to its naked deformity, is better adapted to a literal goat or sheep than it is to sensible men and women. I mean no insult in saying this, but say what I really believe to be true. And when your people begin to carefully examine Baptist doctrine they will see that I am correct in saying this.

Q. Does Christ give his sheep eternal life?

A. Yes; "in the world to come" (Mark 10:30), if they hold out "faithful unto death." (Rev. 2:10.) If they "abide in Christ." (John 15:6.) If they "take heed unto themselves and unto the doctrine and continue in them." (I Tim. 4:16.) If they "work out their own salvation with fear and trembling." (Phil. 2:12.) If they add to their
faith what Peter commanded, and thus “make their calling and election sure they shall never fall.” (II Pet. 1:1-10.) If they do not make “shipwreck of the faith” they will be all right “in the world to come.”

Q. Will the sheep ever perish?
A. This depends on how they live. If they live after the flesh they will. But if they, through the Spirit, mortify the deeds of the body, they will not perish. (See Rom. 8:15.) This is why Paul, one of the greatest “sheep” of them all, said: “I keep under my body and bring it into subjection, lest that by any means, when I have preached to others, I myself should be a castaway.”

Q. Can any man pluck them out of his hand?
A. No; but the Lord said: “If a man abide not in me, he is cast forth.” It will be as bad on one to be cast out as to be plucked out.

Q. Will his sheep follow a stranger?
A. To make your question as strong as your teaching is, generally, you should have asked, “Can his sheep follow a stranger?” Peter, writing to some “sheep” in his time, said: “Ye were as sheep going astray; but are now returned unto the shepherd and bishop of your souls.” Were they not following a stranger when they were going astray? Can any one go astray while following the shepherd? Could they have returned to the shepherd and bishop of their souls if they had not once been with him and then gone astray? Paul said to the overseers of the flock at Ephesus: “Take heed, therefore, unto the flock, over the which the Holy Spirit hath made you overseers, to feed the church of God, which he hath purchased with his own blood. For I know this, that after my departure shall grievous wolves enter in among the flock. Therefore, watch,” etc. Now, if Paul had understood that these “sheep” could not follow a stranger and that, therefore, the grievous wolves could not harm them, he would not have thus warned the overseers, neither would he have said they would not “spare the flock.”

Q. If not, how will the stranger get them?
A. The “stranger” can get none save those who “abide not in Christ,” those who are “cast forth,” or “go astray,”
or fail to keep their "body under and bring it into subje-
tion," or refuse to "work out their own salvation." There
will be enough of these for the stranger to get, without try-
ing to pluck any out of the father's hand.

Q. Is Christ a hireling or the owner of the sheep?
A. He is the owner.

Q. If he owns them, won't he die for them?
A. No; he has already died once for both "sheep" and
"goats," and will not die for either again. Shame on the
man who would "crucify the Son of God afresh, and put
him to an open shame," rather than surrender his theories
that have no foundation in the word of God and no adap-
tation to common sense.

Q. Did the real owner of the sheep ever flee from them?
A. No sir; and you never heard of any one who claims
to believe the word of God, intimating that Christ ever fled
from his disciples. The question is not about the owner of
the sheep deserting them, but about their deserting him.
Did a real sheep ever flee from a real shepherd?

Q. If the owner stays to defend them, can the wolf get
them?
A. Yes; the wolf can get them if they fail to "stay" or
"abide" with the owner. The staying quality of Christ is
not called in question, but it is the irresistible staying
qualities of the sheep that we deny. Can't you see a point?

Q. When the one sheep went astray, did the shepherd go
to seek it?
A. Yes; no one denies the shepherd's anxiety for the
sheep. But does the fact that he always seeks prove that
he always finds, in the sense of saves? If you so affirm, you
are a Universalist. For Jesus came to "seek and save the
lost"—all the lost.

Q. Did he find it?
A. Yes; but does the fact that the shepherd found one
sheep that was lost prove that he will find all lost sheep?

Q. Will one ever go astray that he don't seek after it?
A. No; but is seeking finding, and is finding saving? If
you say so, then you are a Universalist Baptist.

Q. Will he ever seek and not find?
A. If he finds all he seeks, and saves all he finds, then
no “goat” will ever be lost, for he came to “seek and save the lost.” So you have to turn Universalist to save your crotchet of “once in grace, always in grace.”

Q. How, then, can one of them ever be lost?
A. “How, then,” could Paul ever entertain the fear that he would become a castaway if he did not “keep under his body and bring it into subjection?” And how do you account for his stupidity in writing to “sheep” to work out their salvation with fear and trembling? What was there in heaven, earth or hell to cause a single “fear” in them, if your theory is correct? And what was there to make them “tremble?” But we answer your question more directly by saying, they can be lost by failing to “take heed unto themselves and unto the doctrine,” not continuing in them. See I Tim. 4:16.

Q. Will all things work together for good to them that love God?
A. Yes.

Q. Will a temptation from evil be for their good? If not, all things are not for their good.
A. “Blessed is the man that endureth temptation.”—James: If he is not tempted he can not “endure the temptation.” Again, “Count it all joy when ye fall into divers temptations, knowing this, that the trying of your faith worketh patience.”—James.

Q. If they can not, how can they be led from Christ?
A. “If they can not” what? I think you have had sheep “on the brain” till your mind is “wool gathering.” Do you mean “if they can not be tempted,” or “if they can not” resist temptation? Now, the best I can do for you in your befuddled condition is to give you a little lesson on how temptation is for their good, and leave you to “work out your own” difficulty. It is “good” for those who love God to have “patience.” In order to have patience, they must have their faith put to trial. In order to have their faith tried, they must be tempted. See again James 1:2-12. In this way we are enabled to see how temptations work together for good to them that love God. With every temptation God provides a “way of escape.” This is the thing that works “together” with temptation “for good
to them that love God.” But the issue between us is, what if they do not take the “way of escape” that God provides? Your idea is, that if they do not, God will shut them up in his hand and “escape” for them. I teach that if they do not take the way of escape there will be no escape for them, although all things have worked together for their escape, which is for their good. Yet they have “done despite the spirit of grace” and are lost. Can you understand now? Now look at it from Mr. Hall’s standpoint. Has any Baptist ever yielded to a temptation? We dare say he has not the hardihood to deny that he has often yielded to temptation. But according to his theory, he was doing “good,” or rather it was working for his “good” for him to yield when he did. Then it is sometimes “good” to disobey God! And this is in harmony with their general denial of the possibility of apostasy. For they are bound to go to heaven, if they yield to every temptation and disobey every command, merely because they claim to be shut up in God’s hand so no man can pluck them out, and if they are not finally saved it will be because of God’s weakness and not their own!

Q. If they are not led from Christ can they be lost?
A. No.

Q. Do we save ourselves or does God save us?
A. “Save yourselves from this untoward generation.” Acts 2:40. Did you never read that? Again, “Keep yourselves in the love of God?” Mr. Hall has never seen but one side of salvation, the divine side, and he has not seen that correctly. He underestimates the power of the devil, and wholly ignores the free agency of man, and thinks that when the idea that Christ is a Savior and can save first flashes through the mind of a man, God’s “hand” instantaneously shuts down upon him just as a man would take a pebble in his hand, and that from that time forth he is as safe as God himself, and that the only way for him to ever be lost is for God’s hand to become paralyzed and lose its divine physical power! The truth is, God saves us and we save ourselves. God saves by providing the means of salvation, and we save ourselves by accepting the means. To illustrate: A man is upon the top of a burning building.
A friend sees his perilous condition; and puts a ladder in his reach and says, "Save yourself from the flames." The man descends from the housetop, by means of the ladder. Now, in such case the friend saved him, at the same time he saved himself. The friend saved him by providing the means. He saved himself by using the means thus provided. After Peter had presented the means God had ordained for the salvation of sinners, he told them to save themselves, which many of them did. And after God has provided the means by which saved people can keep themselves, they are commanded to "keep themselves in the love of God." God keeps them by his "divine power," which is the gospel. (See Rom. 1:16.) That is, he keeps them by providing the means by which they are to be kept. They keep themselves by using the means. But what if they refuse to use the means? Mr. H.'s theory is that they will be saved anyway, because no "man can pluck them out of the Father's hand!" But we deny that they will be saved if they reject God's means of salvation.

Reader, judge in the light of God's word, which of us is contending for the truth.

Q. If we save ourselves, how is it done?
A. By accepting and using the means God has provided.

Q. If God saves us, is he not able to keep us?
A. Yes, nobody is questioning God's ability. But the question is, will God keep those who refuse to "keep his commandments?" You contend he will; we deny it.

Q. If he keeps us, how can we be lost?
A. We can not, as long as he keeps us. But the issue is, will he keep those who will not "keep themselves?" Will he keep those who will not "abide with him?" He says he will "cast them forth." Mr. H. contends that he will grip them all the tighter in his hand.

Q. You argue that in conversion the Spirit operates through the truth. Will you tell us how this is done?
A. Yes, with pleasure. The sinner hears the truth and believes it, when he believes it, it begins to influence him, when it begins to influence him it is operating on him. When the truth influences him to go forward in obedience, then he is saved from his past sins. Peter wrote to some
who had gone just this far, saying to them: “Seeing you have purified your souls in obeying the truth through the Spirit.” I suppose it sounds strange to you for an inspired apostle to say, “you have purified your souls.” It is like saying “save yourselves,” or “keep yourselves.” This is all strange kind of language to you. I have no idea you ever fed your “goats” on such wholesome diet. But to the point: When Peter said they had purified their souls in obeying the truth through the Spirit, he meant that the truth they had obeyed had been given to the apostles “through the Spirit.” Now, then, just turn back to that second chapter of Acts and take a look with the eye of faith, and you can see how it is done much better than I or any other man can tell you; only believe! Here, now, you find the statement that Peter spoke as he was guided by the Spirit. See how the three thousand are affected by what they “heard.” What they heard was the “truth” you are inquiring about. This “truth” came through the Spirit, or was the words of the Spirit. So you see how it was all done. The Spirit furnished Peter the “truth.” Peter spoke this “truth” to the sinners. The sinners “gladly received it” and “were baptized.” Thus they purified their souls, saved themselves by obeying the truth through the Spirit. I hope you can understand it better now.

Q. Does the Spirit himself really operate at all?
A. Oh, yes. Don’t become so much of a materialist as to doubt that.

Q. If so, does he operate on the Bible, the preacher or the sinner?
A. He operates through the Bible and through “the preacher” that preaches the Bible, and upon “the sinner” who believes and obeys the truth of the Bible.

Q. If on the Bible, what does he do for the Bible?
A. Operates through it.

Q. If on the preacher, what does he do for him?
A. This depends upon what kind of a preacher he is. If he is a Baptist preacher he condemns him through the Bible, as a blind leader of the blind, and solemnly warns him through the Bible as follows: I charge thee “before God, and the Lord Jesus Christ, who shall judge the quick
and the dead at his appearing and his kingdom, preach the word.

Q. If on the sinner, what does he do for him?
A. Through the Bible and through the preacher that preaches the Bible, he reproves him "of sin, and of righteousness, and of judgment to come," and opens to him "the marvelous light of the gospel."

Q. Does the Spirit ever touch the sinners' heart?
A. Did you never read: "Now, 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?"

Q. Is the Spirit in the word?
A. Yes.

Q. If so, how can the word enter the sinner's heart and yet the Spirit not enter?
A. The Spirit does enter when and where the word does. But if you should ask if the Spirit enters without the word, independent of the word, I should answer that he does not, which would be a denial of Baptist teaching.

Q. If the Spirit is in God's word, is he also in your word?
A. No.

Q. If so, are you inspired as the apostles were?
A. If the Spirit was in my words that is just what would make me inspired. But as the Spirit is not in my words that is why I am not inspired.

Q. If the Spirit is not in your words, and yet your words lead a sinner to conversion, then was the Spirit in that conversion?
A. To effect conversion to Christ, I have to use the word of God, or the word of the Spirit. In your teaching you do not convert any one to Christ. Your failure to do so is owing to your not preaching "the word."

Q. If the Spirit has not brought about the conversion under your ministry, are they spiritual conversions?
A. Certainly not, if the Spirit has not "brought them about." But the Spirit does bring about every conversion that is brought about by "the word," and as I never bring about any conversions in any other way than by "preaching the word," they are all spiritual conversions.
Q. Do you pray for God to convert men when you preach?
A. Yes.

Q. Do you believe God hears such a prayer?
A. Yes, when the prayer and the preaching are in perfect harmony with his will.

Q. If God doesn't convert sinners, who does?
A. This depends upon what they are converted to. Sometimes you convert some, but not to Christ. God converts all who are converted to Christ, but he converts none that are converted to baptism or any other ism.

Q. If he answers your prayer, how does he do it?
A. As it pleases him, according to his own will.

Q. If all the power is in the word, why don't you pray to the word?
A. If all the power is in the Spirit, why don't you pray to the Spirit? Or if it is in the bench, why don't you pray to the bench? I do not claim there is any power in the word save that the author of that word gave it.

Q. Do you want all men to be saved?
A. Yes.

Q. Is it the Lord's will for all men to be saved?
A. Yes.

Q. Do you pray that God's will may be accomplished?
A. Yes.

Q. Then do you pray for all to be saved?
A. You have asked that twice, but I will answer it again. Yes, I pray for all to be saved.

Q. Will all men be saved?
A. I have no idea they will.

Q. Does the fact that some won't be saved relieve you from praying for them?
A. No. That is the reason I pray for even hard-headed Baptist preachers. They are men, and the good book commands us to pray for "all men." God has done his part, and all Christians should do their part too, even knowing how hard-headed some are.

Q. Were all the persecutors of Jesus saved?
A. I think not.
Q. Did he not know and say some of them could not come to the place where he was going?
A. Yes. But you do not understand his speech. He did not mean that it was impossible for them to do so. But he meant that their own stubborn wills would prevent them. For instance, I suppose from what I have read from your pen that you would like to go where Christ is, and that you even expect to do so. But you have stiffened your neck against the truth he has left to lead you there, calling it "Campbellism" and resisting it with all your splendid ability. I really do not believe you would be willing to go to heaven by "the way of truth," and I just as firmly believe that you can not go there by any other way. Hence, when I pray for such men I do not pray for them to be saved in opposition to the truth they are resisting, but that they may come to a knowledge of the truth, and thus be saved. I know there is a very slim chance for such prayers to be answered, but as I am commanded to do so, I do it.

Q. Yet did he not pray for them? Was his prayer one of unbelief?

Q. Were all the Jews saved?
Q. Did not Paul know some of them would not be saved?
Q. Yet did he not pray for them? Was his prayer one of unbelief?

A. I have given these four questions and answer all in one, because I did not want to take "two bites" at one gooseberry. Neither Christ, Paul, nor any Christian prays a prayer of unbelief, in praying for rebellious and stiff-necked men. Because Christ knew, and Paul and all men who believe the truth, know that man is a free moral agent and may turn if he will, either from the world to Christ, or from Christ back to the world.

Q. Do we have to know any one will be saved before we pray for them?
Q. Do we know any one will be saved?

A. Both in one. No. If we had to know it before we prayed, I could never pray again for the salvation of such hard-headed "goats" as our friend J. N. Hall.
Q. If apostasy is true, has any one an assurance of salvation?
A. Yes. All Christians have the blessed “assurance” that all who “hold out faithful unto death” will be saved. It is only those who have never come to Christ, who are deluded with the idea that it is impossible for them to get away from him. Such people can not fall because they have not reached the eminence from which it is possible to fall. They can not come down, because they have not gone up!

Q. Then should we pray for anybody?
A. Yes, we should “pray for all men.” I Tim. 2:1.

Q. Do you think a sinner should pray?
A. Not for the forgiveness of his sins. Because God has promised to forgive his sins through belief of the gospel and baptism. See Mark 16:15-16.

Q. Will God hear his prayer?
A. “He that turneth away his ear from hearing the law, even his prayer is an abomination.” Mark 16:15-16; Acts 2:38, etc., state the law for the forgiveness of sins. And if a man turns away his ear from hearing this law which is bound in heaven and earth, his “prayer is an abomination.” “Now, we know that God heareth not sinners; but if any man be a worshiper of God, and doeth his will, him he heareth.” John 9:31. This ought to be enough for you on that point.

Q. Do you instruct your converts to pray before baptism?
A. No. I instruct them that, “He that believeth and is baptized shall be saved.” Mark 16:15-16.

Q. Did Cornelius pray before baptism?
A. Yes. But if he prayed for God to save him independent of the gospel, his prayer was not answered; for he was saved by the word spoken to him by Peter. See Acts 11:14.

Q. Did God hear his prayer?
A. Yes. And God would answer such prayers today under similar circumstances, in the same way. But no man today can pray under such circumstances. Then there was no New Testament Scriptures to tell him the law of the Lord.
and the only way he could hear it was from the mouth of the inspired apostles.

Q. Did the publican pray?
A. Yes. But he did not pray such a prayer as you teach your converts to pray. The law of the Lord stating, "He that believeth and is baptized shall be saved," was not in existence when the publican prayed.

Q. Was the thief heard in his prayer?
A. I think so. But he did not pray such a prayer as you pray. Neither was the law, "He that believeth and is baptized shall be saved," in existence when he prayed. So neither of them turned their "ear away from hearing the law," but you do, and you teach those to whom you preach and write to do the same thing.

Q. If you pray not for yourself before baptism, and nobody else after baptism, are you not a prayerless church?
A. We have told you that we "pray for all men," even such hard cases as Baptist preachers.

Q. Does the Spirit actually dwell in the heart of a Christian?
A. If it dwells there at all, I suppose it "actually dwells" there, and I believe the Spirit does dwell in the heart of a Christian. Perhaps you mean by "actually" the fluid extract of the Spirit. If you do, I do not believe it "actually" does. I think this is only an hallucination of yours.

Q. If he does, can the Christian know it?
A. Yes. If he dwells there in the fluid state, I suppose the man could know it as well as he could know that any other fluid, such as whiskey, milk or water was in him. But Christ as "actually" dwells in the Christian as the Spirit does. But the presence of neither is determined by a sense of "feeling" or knowledge, but by faith.

Q. If he knows it, won't he have an experimental religion?
A. Yes, and that is enough to condemn it. The true article is of faith.

Q. If he has, won't he be like the Baptists?
A. Yes, and that makes it worse and worse. Because
any one who will go to the Bible with that likeness in his hand, will utterly fail to find anything like it in that book.

Q. Then why do you make fun of the Baptists on that point?
A. We do not make fun of the Baptists, but feel kindly toward them. We tell them the truth, and labor with them trying to induce them to accept the truth and be like some of the people named in the Bible.

Q. If a sinner should pray, ought he also to mourn over sin?
A. Mourning over sin, is right enough. But mourning over a bench is a different thing.

Q. If he don’t mourn, is he not a dry-eyed sinner?
A. Yes. And if he does mourn and refuses to be baptized for the remission of sins, is he not a wet-eyed sinner? And if he is immersed for some other purpose or design than the one ordained of God, is he not a wet-bodied sinner? Which is the best in the sight of God, a wet-eyed, wet-bodied sinner, or a dry-eyed, dry-bodied sinner?

Q. If he mourns, would it be wrong for him to sit on a bench?
A. No. No more wrong for him to sit on a bench than on a chair. No more harm for a mourner to sit on a bench than it is that is not mourning to sit on it.

Q. If he sits on a bench, is it not a mourner’s bench?
A. I would have to see the bench, or rather the operations going on around it, before I could answer this positively. If there were several clapping hands, others groaning, and still others uttering very loud and unscriptural prayers, I expect it would be a mourner’s bench. But the mere fact of one mourning while sitting on it, does not make it a mourner’s bench. I saw several ladies sitting on a bench, in a court room, mourning bitterly, but the bench was not a mourner’s bench. It takes more than that to make a bench “a mourner’s bench.”

Q. Then is not a mourner’s bench right?
A. I confess I can not see the point. I will say that the bench itself may be all right. But there is one thing I can safely say: All who go to a mourner’s bench to find Christ
or salvation, and all who induce them to go there for that purpose are wrong, just as certain as the Bible is right.

Q. Hadn't you better go to a mourner's bench yourself?
A. Not that I ever heard of in that book that, "thoroughly furnishes the man of God unto all good works."
Questions for J. N. Hall.

SUBMITTED WITH RESPECT.

As you say that John the Baptist was a Missionary Baptist preacher, we ask you the following questions concerning him and his work:

Question. Did John the Baptist belong to the Missionary Baptist church?

Q. How could John belong to the Missionary Baptist church, which you confess was not in existence in his day?

Q. How could John have been a Missionary Baptist preacher and yet not be a member of the Missionary Baptist church?

Q. Can a man now be a Missionary Baptist preacher, who is not a member of the Missionary Baptist church?

Q. Will you please explain why a man cannot now be a Missionary Baptist preacher without being a member of the Missionary Baptist church, but could be a Missionary Baptist preacher in John's day without being a member of the Missionary Baptist church?

Q. Can a man be a Missionary Baptist preacher, who has not been baptized by a Missionary Baptist preacher?

Q. Will you kindly explain to us, why a man cannot now be a Missionary Baptist preacher until he is baptized by a Missionary Baptist preacher, but could be a Missionary Baptist preacher in John's day without being baptized by a Missionary Baptist preacher?

Q. As you claim that John the Baptist was a Missionary Baptist preacher, and as John was not baptized by a Missionary Baptist preacher, and was not baptized by any one, we ask you how an unbaptized man could then be a Missionary Baptist preacher, but now one cannot be a Missionary Baptist who has not been baptized, and who has
not been baptized by a Missionary Baptist preacher, upon an election of the Missionary Baptist church?

Q. As you claim that John the Baptist was a Missionary Baptist preacher, and as this so-called Missionary Baptist preacher baptized thousands of people, who must, according to your theory, have thus become Missionary Baptists, how could there have been thousands of Missionary Baptists at that time, and yet no Missionary Baptist church?

Q. As you claim to teach the same doctrine that John the Baptist taught, and to administer the same baptism that John did, how is it that your preaching the same doctrine that John preached, and administering the same baptism that John did, constitutes a Missionary Baptist church, and when John preached the same doctrine you do, and administered the same baptism you do, the result of his work failed to produce a Missionary Baptist church?

Q. Are not things which are equal to each other equal to the same thing?

Q. If things equal to each other are equal to the same thing, how does it happen that your teaching and baptizing, and John's teaching and baptizing, which you claim to be equal to each other, are not equal to the same thing, seeing that yours produces a Missionary Baptist church, and John's did not, according to your own admission?

As you asked in your questions, "Was Christ ever a member of your church?" and as you Baptists all claim that Christ was a Missionary Baptist, we ask you:

Q. How could the baptism of Christ by John, who was not a member of the Missionary Baptist church, and who was not baptized by a Missionary Baptist preacher, and who was not baptized by any one, make Christ a Missionary Baptist, since, according to your own teaching, one cannot be a Missionary Baptist till he is baptized by a Missionary Baptist preacher, upon a majority vote of the Missionary Baptist church?

Q. As you admit there was no Missionary Baptist church in existence at the time John baptized Jesus, when,
where and how did Jesus Christ become a member of the Missionary Baptist church?

Q. What did Christ ever do or say that makes him appear to you to have been a member of the Missionary Baptist church?

Q. Christ said to his chosen preachers, "Thus it behooved Christ to suffer, and to rise from the dead the third day; and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem." Now does his demand that the preaching of repentance and remission of sins in his name should begin at Jerusalem, sound like the demand of a Missionary Baptist? Does not the Missionary Baptist doctrine demand that the preaching of these things begin at another place and time?

Q. Christ said: "He that believeth and is baptized shall be saved." Would he have said that if he had been a Missionary Baptist? If he had been a Missionary Baptist would he not have said: "He that believeth shall be saved, and should be baptized because he is saved"?

Q. Do not Missionary Baptists teach that baptism is a declarative ordinance? In this statement they are correct, for Christ "declares" that he that believes and is baptized shall be saved.

Q. But do not Missionary Baptists "declare" salvation independent of and before they reach this "declarative ordinance"? Do they not declare salvation upon faith alone?

Q. But you may say, Missionary Baptists teach that those who are saved by faith alone will go on and declare that salvation by being baptized, and those who refuse to thus declare their salvation, prove that they have not been saved. But, do you not go back on all this by "declaring" that pedo-baptists, who will not declare their salvation by baptism, are saved anyway, upon a faith that will not declare itself?

Q. Is it necessary to become a Baptist in order to be saved?

Q. If one person can be saved without becoming a Bap-
tist, cannot all mankind be saved without becoming Baptists?

Q. If all mankind can be saved without becoming Baptists, is not the Baptist church a "non-essential"?

Q. If men can be saved without becoming Baptists, is not the process by which men become Baptists of human origin, and an addition to the gospel?

Q. The process of becoming a Baptist is either of divine appointment, or of human; if divine, is it not necessary to salvation?

Q. If that process is of man's appointment, is it not an abomination in the eyes of God?

Q. Can anyone become a Baptist without being baptized?

Q. Is baptism by divine, or by human appointment?

Q. If of divine appointment, give chapter and verse where obedience to it makes one a "Baptist"?

Q. If of human appointment, do you not thus deny the authority of Jesus, and degrade baptism, one of his commands, to the level of man's inventions?

Christ said: "Every branch in me that beareth not fruit he (God) taketh away:" and again, "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." Do you, or any other Missionary Baptist preacher, teach this? If you did, would it not "wither" the Missionary Baptist church?

Q. Do you not teach that every branch in Christ is bound by an irresistible bond, to abide in him, and that they are so securely shut up in God's hand that they can not be cast forth, or taken away by even God himself?

Q. As you hold that the church was established during the personal ministry of Jesus Christ, at the time that Jesus went up into the mountain, as recorded in Mark 3:13-15, where it is said: "And he ordained twelve, that they should be with him, and that he might send them forth to preach, and to have power to heal sicknesses, and to cast out devils." We ask you what about Judas Iscariot, as he was
named as one of the "twelve"? Missionary Baptists say, "Oh, he was a devil from the beginning."

Q. Suppose Judas was a devil from the beginning, how can you exclude him from actual church membership on that account, if the church was here established? Does not your doctrine of total hereditary depravity, make the entire twelve out to have been devils from the beginning, also?

Q. Is not total hereditary depravity just as bad a term as you could apply to the devil himself?

Q. If you were totally and hereditarily depraved from the beginning, were you not then a devil from the beginning, or just as bad as the devil from the beginning?

Q. Then, if your total hereditary depravity from the beginning, did not exclude you from the rights and privileges of church membership, how could the devil, or total hereditary depravity of Judas, from the beginning, deprive him of the rights of church membership, since God is no respecter of persons, and seeing that Jesus included him among the "twelve he ordained?"

Q. But as a church is an institution composed of individual members, and as you say that the apostles were the first whom God set in the church, we ask you to take a look at these who were the first set in the church, and see their spiritual condition, even after the death and resurrection or Christ. See Mark 16:14. "Afterward he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen." Were these eleven in the church while they were hard-hearted unbelievers, or had they fallen from grace some time between the time Jesus called them unto him in the mountain and "set them in the church," and the time he upbraided them for their unbelief and hardness of heart?

Q. Will you recognize hard-hearted unbelievers as the most prominent members of the Missionary Baptist church?

Q. Can a man be a member of the Missionary Baptist
church who does not believe in the resurrection of Christ? I will admit that a hard-hearted unbeliever can be a Missionary Baptist, an unbeliever in much of gospel truth, but I did not believe that a man could be an unbeliever in the resurrection of Christ, and be a prominent member of the Missionary Baptist church at the same time.

Q. Which apostle of Christ, or which inspired teacher of the gospel, has said or done anything that makes him appear to you, to have been a Missionary Baptist preacher?

Q. Does the record of Philip's action with the eunuch make him appear to have been a Missionary Baptist preacher?

Q. If Philip had been a Missionary Baptist preacher, would he have baptized the eunuch as he did, upon a simple confession of his faith in Christ, without an "experience of grace," such as Missionary Baptist preachers of today demand of all whom they baptize?

Q. If Philip had been a Missionary Baptist preacher, would he have baptized the eunuch as he did, without the Missionary Baptist church first acting upon his case and taking a vote upon it?

Q. Does the remark of Ananias to Saul of Tarsus, "Why tarriest thou? Arise and be baptized and wash away thy sins," sound Baptistic? Do Missionary Baptist preachers of this age talk about washing away sin in baptism?

Q. If Paul had been a Missionary Baptist preacher, would he have baptized the twelve at Ephesus, who had been previously baptized "unto John's baptism"?

Q. Suppose all in this age who claim to have been baptized unto John's baptism, should learn the way of the Lord more perfectly and be baptized in the name of the Lord Jesus, what would become of the Missionary Baptist church?

Q. Does the recorded action of Paul and Silas, in baptizing the jailer and his household, the same hour of the night, without consulting any Missionary Baptist church, fix the unmistakable brand of Missionary Baptists upon them?
Q. Did Paul write good Missionary Baptist doctrine to the Christians at Rome, when he wrote, "God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine delivered you. Being then made free from sin, ye became the servants of righteousness"?

Q. Do Missionary Baptist preachers teach their brethren that they were made free from sin when they obeyed from the heart that form of doctrine delivered them?

Q. Do not Missionary Baptist preachers locate the time at which their brethren are made free from sin, at a different time, and a far different place, from the time and place at which Paul here locates the time his brethren were made free from sin?

Q. Do Missionary Baptist preachers teach or believe that persons are made free from sin by obeying any form of doctrine?

Q. Paul said: "The law of the Spirit of Life in Christ Jesus, hath made me free from the law of sin and death"?

Q. Will you, Mr. Hall, say that you were made free by the law of the Spirit of Life? Will you say you are made free by any law?

Q. Paul wrote to his brethren at Galatia, that they were all, Jews, Greeks, bond and free, male and female, the children of God by faith in Christ Jesus; and then explained how they all became children of God by faith, as follows: "For as many of you as have been baptized into Christ have put on Christ." Gal. 3:26-27. Do you, Mr. Hall, ever explain to anybody, how people become children of God by faith, telling them that it is done by being baptized into Christ?

Q. Do you believe people are baptized into Christ? If you do not, do not you disbelieve what this inspired man, Paul, taught, whom you call a Missionary Baptist preacher?

Paul said "Christ loved the church, and gave himself for it, that he might sanctify and cleanse it with the washing of water by the word." Eph. 5:25-26. Do you teach that
the church is "cleansed with the washing of water by the word"?

Q. Paul said, "But I keep under my body and bring it into subjection, lest that by any means, when I have preached to others, I myself should be a castaway." 1 Cor. 9:27. Do you ever entertain the idea that it is possible for you to be a castaway?

Q. Paul said, "Let him that thinketh he standeth take heed lest he fall." 1 Cor. 10:12. Are you not one who "thinketh he standeth"? Do you take heed, lest you fall? If you do not, then are you not of a different class of persons from those to whom Paul wrote?

Q. Paul wrote about some in his day who had had their faith overthrown, and some who had made shipwreck concerning the faith. See 1 Tim. 1:9, 2 Tim. 2:8. Do Missionary Baptist preachers ever write or preach about people having their faith overthrown, or about some making shipwreck? Do you believe one who has faith can have that faith overthrown? You know something that has no existence cannot be overthrown.

Q. Paul says, "And now is our salvation nearer than when we believed," or first believed. Rom. 13:11. Do you believe a man ever gets any nearer to his salvation than when he first believes? You cannot as long as you entertain the idea that persons receive eternal life absolutely and unconditionally the very moment they believe. But when a man believes Christ, when he says everlasting life is received in the world to come (see Luke 18:30), he must cease to be a Missionary Baptist, then he can see that each day he lives faithful to Christ, brings him one day nearer to his eternal salvation, because it brings him one day nearer to "the world to come."

Q. Paul wrote to Timothy, who had been saved from sin, "Take heed unto thyself, and unto the doctrine; for in doing this thou shalt both save thyself, and them that hear thee." Now, did Paul mean for Timothy to take heed unto the Missionary Baptist doctrine? Does the Missionary Baptist doctrine teach that a man who is once saved, can take heed unto anything that will enhance his chances
of salvation? Certainly not, as they believe that when a man is saved it means unconditional eternal salvation. While the Scriptures teach that a man must be saved from his sins that are past, and then work out his own salvation (eternal salvation) with fear and trembling. But we must not ask our friend Hall any more questions now, lest we weary him, and discourage him by giving him such a big job all at one time. If our friend will candidly and unequivocally answer these questions, we here promise to show our appreciation for his kindness in doing so, by asking one hundred more at another time. So for the present, we bid him a respectful adieu.

A. McGary.