

Jones-Wilhite Discussion

—ON—

THE DESIGN

OF

BAPTISM



ORDER FROM G. E. JONES, MORRILTON, ARKANSAS

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Tom Childers
4-11-87

TERMS FOR DEBATE

- 1—This debate is to be a written discussion between Eld. G. E. Jones of De Soto, Mo., and Eld. J. Porter Wilhite of Houston, Texas.
- 2—This discussion is to be printed in book form.
- 3—Eld. G. E. Jones is to bear the expense of publishing the book and is to be sole owner of the same.
- 4—Eld. Jones agrees to let Eld. Wilhite have as many of the books as he desires at the cost of printing and mailing up to one half the number printed.
- 5—Eld. Jones agrees to send Eld. Wilhite a statement from the printer showing the amount charged for the printing and the number of books published.
- 6—Eld. Wilhite shall have ample opportunity to examine the proof before the book is printed to see if the proof corresponds with the manuscripts and to make any corrections in English or spelling he may desire to make.
- 7—After the manuscript is in the hands of the printer and the type has been set Eld. Wilhite is not to hold up the publishing of the same except for such time as is necessary to correct the printer's mistakes and see that the proof is correct unless he agrees to pay the printer for setting the type.
- 8—Each disputant is to have 4 articles of 5 typewritten pages each on each proposition. The type is to be double spaced.
- 9—Each man is privileged to present 5 questions in each of his first 6 articles. These questions must be answered by the other man.
- 10—When questions are so presented that they may be answered Yes, or No, they must be so answered, or if the one asked does not know he may answer "I do not know."
- 11—After the questions have been so answered the disputant may add whatever he desires to further explain any matter he may think needs to be clarified.
- 12—Each disputant agrees to carry on his discussion in a friendly manner.
- 13—A plurality of questions is not to be asked in one number.
- 14—A copy of these agreements is to be printed in the book.

G. E. JONES

J. PORTER WILHITE

AGREEMENTS

Between J. Porter Wilhite & G. E. Jones

1. In addition to the agreements we have already signed, we the undersigned disputants of a proposed discussion of a re-

- religious nature do hereby agree to treat each other right in every respect, not taking advantage at any time.
2. We also agree that we shall answer all questions up to the number of five, (after writing them out in our own article), with a yes or no, if we can do so.
 3. Too, we agree to quote in full the Scripture we introduce, at least one time, after which we may refer to it only by reference. Also as further proof on that particular Scripture we may offer other references without quoting, if they bear directly on the same subject.
 4. Furthermore we agree to try to finish this work, and get it into the hands of the publisher at an early date, without unduely rushing, or putting off some of our other work in connection with our preaching or debating.
 5. It is also understood that each proposition is a separate discussion, or at least when the first is finished, we close it, and if either bring up arguments in the second proposition to answer, like he had been doing in the first, it is proof that he was not satisfied with his first efforts.
 6. In the closing of either proposition, especially the last article NOT ONE thing new shall be introduced, or even near the last, if it keeps the other man from having ample time to give his reply.

Signed—

J. PORTER WILHITE
G. E. JONES

**PROPOSITION ONE—G. E. Jones, Affirmative
First Article**

Proposition: I affirm that the Scripture teaches that water baptism is a declarative act, and that the penitent believer is born again before baptism, and stands justified before God independant of water baptism.

Proposition defined: By "The Scriptures" I mean the word of God, both the old and new testaments, I do not mean that some man or men teach so and so, but that the word of God teaches my proposition. "If we receive the witness of men, the witness of God is greater." I propose to prove my proposition with God's word. By "Water baptism" I mean the immersion of a Scriptural subject in water. By "A declarative act" I mean that bantism is an act by which things which already exist are set forth or shown. Instead of procuring justification, sonship, etc., it declares these things to be already accomplished. By "The penitent believer" I mean one who through the enabling power of the Spirit has humbly repented and has trusted Christ for salvation. By "Being justified" I mean that a person has been acquit-

ed of the guilt of sins and has been accounted righteous before God. By "Independant of water baptism" I mean that baptism has nothing to do with bringing the new birth and justification BEFORE GOD.

Baptism is Declarative

1—It declared Jesus unto Israel.

"I knew him not; but that He should be made manifest to Israel, therefore I come baptizing with water" Jno. 1:31. The word "Manifest" means to show forth or to declare. Thus we see that John was baptizing for the purpose of declaring Jesus to Israel. Therefore baptism is a declarative act.

2—It declared God to be just.

"All the people that heard him, (John) and the publicans, justified God, being baptized with the baptism of John" Luke 7:29. Man cannot make God just, but he can declare God to be just. God has always been just. So the people were declaring God to be just by being baptized. So baptism was declarative in this place.

3—Baptism declares one to be a child of God.

After telling about the people justifying God in being baptized of John, Jesus said, "Wisdom is justified of all her children" Luke 7:35. So it was the children of wisdom or children of God, who were baptized of John, and justified God in the act. We find that the Lord is spoken of as wisdom, "Who of God is made unto us WISDOM, and righteousness, etc." I Cor. 1:30. It was the children of wisdom who received baptism and justified God. Since the Lord is represented as wisdom then it was the children of God whom John was baptizing and who justified God.

4—Baptism Declares Repentance.

John said "I indeed baptize you with water unto (Gr, eis) repentance" Matt. 3:11. Mr. Wilhite himself teaches that repentance comes before baptism. Before John baptized the people he demanded fruit meet for repentance. "Then said he to the multitude that came forth to be baptized of him, O generation of vipers, who hath warned you to flee the wrath to come? Bring forth therefore fruits worthy of repentance" Luke 3:7-9. Since repentance comes before baptism John was not baptizing unto repentance to bring it about, but unto the declaration of repentance. So baptism is declarative.

5—John, a Child of God, Said He Needed Baptism.

John the Baptist said unto Jesus "I have need to be baptized of Thee" Matt. 3:14. We know that John was a child of God. He knew the purpose of baptism and knew it better than Mr. Wilhite, and he said he needed to be baptized. He was not a lost man needing baptism, but a saved man needing baptism. He did not need it to make him a child of God, but to declare him to

be a child of God. So baptism is for the child of God and is declarative.

Questions:

1—Was John the Baptist a child of God?

2—Was John right when he said to Jesus "I have need to be baptized of Thee"?

3—How does one put on the Lord Jesus Christ?

4—Did anyone except the apostles receive the Holy Spirit as Comforter?

5—Does one's faith have to be perfect in order to be saved?

6th Argument. John Required Good Fruit Before Baptism and Only Those Free from Sin Can Bring Forth Good Fruit.

"Then said he to the multitude that came forth to be baptized of Him, O generation of vipers who hath warned you to flee from the wrath to come? Bring forth therefore fruits worthy of repentance, and begin not to say within yourselves, we have Abraham to our father: for I say unto you that God is able of these stones to raise up children unto Abraham. And now also the ax is laid unto the root of the trees: every tree therefore which bringeth not forth GOOD fruit is hewn down and cast into the fire" Luke 3:7-9. From this we see that John demanded good fruit of those he baptized. He also demanded that they be the spiritual children of Abraham. Only the ones free from sin can bring forth this GOOD fruit. "When ye were servants of sin, ye were free from righteousness. What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death. But now BEING MADE FREE FROM SIN, and become servants to God, ye have your fruit unto holiness, and the end everlasting life" Rom. 6:20-22. Here we see that while one is the servant of sin he has no good fruit and that it is when he has been made free of sin and become God's servant that he has the fruit unto holiness, which is good fruit. Again we read "Either make the tree good and its fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by his fruit" Matt. 12:33. So John demanded this good fruit by which he might know that they had been changed from an evil tree or man to a good man. "A good man out of the good treasure of the heart bringeth forth good things" Matt. 12:35. Here is what Paul has to say about those under sin—"We have before proved both Jews and Gentiles that they are all under sin; as it is written, there is none righteous, no, not one: there is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable: there is none that doeth GOOD, NO, NOT ONE" Rom. 3:9-12. So we see that not one under sin doeth good. We see that the one under sin cannot bring forth good fruit. Since John demanded that they bring forth good

fruit before he baptized then he baptized those who were free from sin or the children of God.

7th—The Household of Cornelius Received the GIFT of the Holy Spirit before Baptism and none but Children of God Have This GIFT.

“While Peter yet spake these words, the Holy Ghost fell upon all them which HEARD THE WORD and they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the GIFT OF THE HOLY GHOST. For they heard them speak with tongues and magnify God. Then answered Peter, Can any man forbid water, that these should not be baptized which HAVE RECEIVED THE HOLY GHOST as well as we?” Acts 10:44-47. We see here that the ones who were baptized were those who had received the gift of the Holy Spirit. By this we know that God dwells in us. “Hereby know we that we dwell in Him, and He in us, because He hath given us of His Spirit” I John 4:13. So we see that when God gives a person His Spirit it is proof that that person is dwelling in God and God in him. These people received the Spirit before baptism. They had the scriptural evidence as given by John that they were dwelling in God. Upon this evidence Peter said they should be baptized. The reason he gave why they should be baptized was that they had received the Holy Spirit. “Can any man forbid water, that these should not be baptized, WHICH HAVE RECEIVED the Holy Ghost as well as we?” Acts 10:47. Jesus tells us the world cannot receive the Holy Spirit. “He shall give you another Comforter, that He may abide with you forever; even the Spirit of truth; whom the world CANNOT RECEIVE” John 14:16-17. If the world cannot receive the Spirit, and Jesus said it could not, and surely Jesus knew, then these Gentiles who received the Spirit before baptism were children of God before baptism. It is according to God’s covenant with people that when He takes away their sins He gives them the Spirit. We find this in Rom. 11:26-27 and Isa. 50:20-21 from which Paul quotes. “The Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord. As for Me, this is my covenant with them saith the Lord; My Spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth.” Now let us notice that Paul says this is God’s covenant when He shall take away their sins. “There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob: for this is MY covenant with them when I SHALL TAKE AWAY THEIR SINS.” From Isaiah we learn that according to God’s covenant His Spirit will be upon those who turn from transgression. From Paul who is quoting from this same passage of scripture we learn that this is God’s cove-

nant when He shall take away their sins. Since He gave His Spirit to the House of Cornelius before baptism then He had taken away their sins before baptism and they were in covenant relationship with God. This is in keeping with the teachings of Jesus who said the world could not receive the Spirit and also with that of John who tells us by this we know that He dwells in us because He hath given us of His Spirit. So the House of Cornelius was saved before baptism and independent of baptism. My proposition is proven. But we will give more.

8th—The Expression "Receive the Remission of Sins" is Connected With Belief but It Is Never Connected With Baptism.

"To Him give all the prophets witness, that through His name whosoever BELIEVETH in Him SHALL RECEIVE THE REMISSION OF SINS" Acts 10:43. Here we see the receiving of the remission of sins is connected with belief. There is no passage that connects baptism with the RECEIVING OF REMISSION OF SINS. If there is Mr. Wilhite will find it. If he does not find it then you can be sure it is not there. He can find remission of sins and baptism in the same passage because baptism declares the remission of sins, but we do not find "Receive the remission of sins connected with baptism, but we do find it connected with belief. None of the prophets save John the Baptist and Jesus said anything about baptism, but they all witnessed that whosoever believeth in Him should RECEIVE REMISSION OF SINS. The House of Cornelius believed. Peter said of them "God made choice among us, (the apostles) that the Gentiles by my mouth should hear the word and believe. (So they believed). And God, which knoweth the heart bare them witness, giving them the Holy Ghost, even as He did unto us; and made no difference between us and them, purifying their hearts by faith" Acts 15:7-9. So we see that they believed and had their hearts purified by faith and received the Spirit as a witness that their hearts were purified and that before baptism. I thank you.

JONES-WILHITE DISCUSSION

Wilhite's First Negative

Gentlemen, Moderators & Friends: It always affords me much pleasure to deny false doctrines as presented for spiritual aid, because it is really detrimental to man. This is no exception, because Mr. Jones, as a typical Baptist is wrong in his contention that baptism has absolutely NOT ONE THING to do with man's better condition, else God deals in foolishness, and the Baptist church is a NONESSENTIAL, because there could not be a Baptist church without water baptism.

I would like to know a little more about who the proper subject for baptism is, and what constitutes Scriptural baptism, if you will please, Mr. Jones. Formula too.

Questions:

1. Is faith inclusive or exclusive? If exclusive I wonder what all does it exclude.
2. Is baptism a work of righteousness?
3. Is a devout (RELIGIOUS) praying man a Christian, or how can you tell one?
4. Do you baptize people BECAUSE they have been baptized with the Holy Spirit like the house of Cornelius?
5. How does one MANAGE to get the Holy Spirit, or is it unconditional to us?

My friend argues that a man cannot do a thing to bring about his salvation, yet we are told to "Save yourselves from this untoward generation" Acts 2:40 and we are said to be servants to the one we obey and when we obey from the heart a form of doctrine, "Being then made free from sin, ye became the servants of righteousness." Rom. 6:18. According to Baptists doctrines I am made to wonder why God gave commands.

Argument one is based on Jno. 1:31 and Mr. Jones claims this baptism made Jesus manifest, but it will be remembered that it was to make Him manifest to ISRAEL, as they did not know him; but John baptized many, knowing the one on whom "thou shalt see the Spirit descending, and remaining on Him, the same is He which baptizeth with the Holy Ghost" Jno. 1:33 So many were baptized in water, but the descent of the Holy Spirit proved which one of the many was Jesus, the Son of God. But the man gives a meaning of the word "Manifest" and I wonder how he gives such meanings without mans help. Please remember he says "If we receive the witness of men, the witness of God is greater" but he said that only to head me off, trying to keep me from showing that he is not in harmony with his own scholarly brethren. They shall face you Mr. Jones.

Second argument is based on Luke 7:29 which teaches that baptism in some way justified these people and Mr. Jones says in defining "Justification" I mean that a person has been acquitted of the guilt of sins and has been accounted righteous before God." So in some way these people became righteous before God by baptism.

Third argument from Luke 7:35 which I give from one of his own translations, by Goodspeed, "So wisdom is vindicated by all who are really wise" and wonder where he gets baptism in that passage. Poor man dieing before we get started, it seems.

Fourth argument. Matt. 3:11. John did baptize people INTO a state of reformation and since the Greek word EIS, which this man used, (yet he does not believe in taking men's word) is always PROSPECTIVE, John baptized them "INTO a profession of repentance says J. M. Pendleton's notes on New Testament

and Pendleton is the man who wrote the Baptist church Manual which Ballard, another Baptist debator said is the doctrinal BASIS for ALL ORTHODOX Baptist churches. So I agree with Baptist when they write as scholars and not as a biased Baptist. Of course John baptized people INTO a state of repentance, because his baptism was "in order to obtain the forgiveness of sins" when they truly repented. Goodspeed, Baptist, on Mark 1:4.

Fifth argument. Matt. 3:14. John the Baptist needed baptism. But Mr. Jones knows he never got it, and therefore I guess he was not a Baptist, since baptism is a pre-requisit to church privileges in a modern Baptist church says Pendletons Baptist church Manual, their doctrinal BASIS. I wonder if Mr. Jones is like John and needs to be baptized. No doubt if he would become a believer instead of a prejudice man he could be baptized all right. All know John did not really mean he actually needed to be baptized, but he felt his inferiority compared to Jesus and so expressed himself. That only proves the BEST baptize the others. If he actually needed baptism, being such a good friend to Jesus it appears to me that Jesus would have assisted him in getting what he ACTUALLY NEEDED. Instead he let this good friend of his go to his grave NEEDING BAPTISM and never got it. I would actually be ashamed to teach such a thing, Mr. Jones. A man cannot truly believe in a physician and reject his prescriptions. Neither can we really believe the Lord and doubt he means for us to obey when he speaks, or commands.

Next his questions.

1. "Was John the Baptist a child of God?" Answer. YES.
2. "Was John right when he said to Jesus "I have need to be baptized of thee"? YES. He was also right when he said he baptized the penitents" IN ORDER TO OBTAIN THE FORGIVENESS OF SINS" Mark 1:4.
3. "How does one put on the Lord Jesus Christ?" A believing, penitent, baptized INTO Him. Gal. 3:27.
4. "Did any one except the apostles receive the Holy Spirit as Comforter?" NO.
5. "Does ones faith have to be perfect in order to be saved?" YES.

Sixth argument. Matt. 3:7-9. John required good fruit before he would baptize, so do I. But I am left to wonder what GOOD FRUIT IS, and if baptism is a GOOD FRUIT. If you don't mind, Mr. Jones you might tell us what you think about it. John had an experience of rather varied condition in his work of baptizing people. Three classes came to him to be baptized. Those who confessed their sins. He baptized them without a word. Mr. Jones would not do that. Those who claimed to be Abraham's children, or claimed to be saved. John

refused these baptism, but Mr. Jones would baptize that class. The other was Jesus himself. He was in a class to himself. John knew if he was the one born to be the Christ he was too good for him to baptize, since he baptized FOR the remission of sins, Mark 1:4 so he was reluctant in baptizing him saying he needed it if either did, but Jesus had him SUFFER it that time, which meant they did something against the rule. It was an extraordinary case, yet my friend tries to argue we are to do like that. John's baptism was not authorized by Jesus. He authorized, or instituted his own kind of baptism, which was to be performed in the name of Father, Son and Holy Spirit, and He was the subject of John's baptism. John was very distinct from modern Baptists. He was called THE Baptist BEFORE HE WAS baptized. You are called A Baptist after you have been baptized. He was THE Baptist because he baptized. You are A Baptist because you have been baptized. John baptized UNTO (EIS) remission of sins and you baptize BECAUSE of, a meaning never attached to the Greek word EIS. He baptized by authority of God and you baptize by the authority of a Baptist church never mentioned in the Bible. If John's was Christian baptism the greater part of the Jewish nation was Christianized before Christ came, or Christianity was instituted. If that is a fact they later FELL and crucified Him.

Mr. Jones says only the ones free from sins can bring forth GOOD fruit, so I am wanting to know how we are made free from sins. De we have ONE THING TO DO WITH it, would be of interest. We naturally wonder. If so of course we would like to know what. How many commands are demanded and how many and what are not demanded of us. Of course I am not asking questions, but we would like to know, and so would our readers. I wonder if all sinners are dead, and if all a dead man can do is to rot and stink. I think that is Mr. Jones position, so how do we get INTO Christ? Because he here says "So we see that not one under sin doeth good." How do we get from under sin is a question in our minds.

Seventh argument is on Cornelius, a man who was ready "to hear ALL things that are commanded thee of God" Acts 10:33 but Baptists will not hear some commands, and make a distinction between the Lords commands, saying some are essential and others are not essential to be obeyed. Of course baptism is the main one they cast aside. This man was ready to HEAR ALL, and he heard one to be baptized. "And he commanded them to be baptized in the name of the Lord" Acts 10:48. The truth of the matter is that the Apostles had not gone to Gentiles with the gospel prior to this occasion and when Peter was shown that he should go doubting nothing, he selected six of his Jewish brethren as witnesses, expecting to be questioned on this

act. God was good and helped him out by baptizing them with the Holy Spirit to show these six men that he was no "respector of persons; But in every nation he that feareth him, and worketh righteousness, is accepted with him" Acts 10:34-35. These people had feared God (Acts 10:1-2) but had not worked righteousness because righteousness is revealed through the gospel Rom. 1:16-17. They had never had the gospel preached to them before. Now as it is revealed to them they work righteousness, and God says such are saved, or he accepts such. He also said "He that believeth and is baptized shall be saved" Mark 16:16. And these people were commanded to believe, Acts 10:43 where-in they were, as believers, promised—mind you PROMISED, remission of sins. But he uses I Jno. 4:13 to prove these who were baptized had already been baptized with the Holy Spirit, but Mr. Jones does not baptize such. Besides, on Pentecost, it was promised to those who were baptized as penitent believers, FOR the remission of sins. Does he give the Holy Spirit to the totally depraved people, I wonder. I guess not since he says "His Spirit will be upon those who TURN from transgression" TURN?

Eighth and last argument is based on Acts 10:43 "Receive the Remission of sins". You say the RECEIVING of the remission of sins is connected with belief, which is proof that you believe that they were in reception of remission of sins at that time, while that is only a promise—they SHALL RECEIVE IT. Who? BELIEVERS. Then as believers, they did not have the remission of their sins, but had to OBEY ALL the commands, including that command of baptism. Acts 10:48. To suit Baptist doctrines, that passage should read "whosoever believeth in him HAS remission of sins." So we do not find baptism connected with remission of sins like this connects it with faith, because this is a promise and when one is baptized he has the remission of sins, if indeed he has believed and repented before he was baptized. To believers who asked what to do, Peter said "You must repent, and every one of you be baptized in the name of Jesus Christ, IN ORDER TO HAVE YOUR SINS FORGIVEN; THEN you will RECEIVE the gift of the Holy Spirit," Acts 2:38 (Goodspeed, Baptist Translation) Hovey, one of the greatest Baptist Translations, or commentaries, says "IN ORDER TO THE FORGIVENESS OF SINS (Matt. 26:28; Luke 3:3) we connect naturally with both the preceding verbs. This clause states the motive or object which should induce them to repent and be baptized. Repentance and the first fruits of repentance were generally inseparable. THE FORMER (Repentance) COULD NOT BE GENUINE WITHOUT MANIFESTING ITSELF IN THE LATTER." (Baptism) (My Caps) Mr. Jones says "He can find remission of sins and baptism in the same

passage BECAUSE (My Caps) baptism declares the remission of sins. But in the passage, Acts 2:38, which Mr. Jones refers to also says repentance the same as baptism, and since baptism is in the passage BECAUSE baptism DECLARES the remission of sins, REPENTANCE is also DECLARATIVE. See what contradictory doctrines get you into friend Jones, and you have lost all EIGHT arguments. All prophets made mention of the age called FAITH, and in that way they all spoke of it, but they did not ONE of them say we would be saved by FAITH EXCLUSIVE of everything else, as you teach, Mr. Jones. Neither did one refer to the institution—Baptist church—you are working for. So Cornelius did believe, but it was after Peter preached, as you say, but he was a DEVOUT man before that and that kind Baptists teach are saved already. These people were purified by faith, but what kind of faith saves, Jesus? Mark 16:16. He tells us it was a faith which is strong enough to cause a person to be baptized. Therefore, Mr. Jones loses all eight arguments and Jesus is still right in Mark 16:16. THANKS.

G. E. JONES — Second Affirmative

Mr. Wilhite utterly failed in his efforts to answer me. Several of my main proof texts he ignored and he touched others lightly. He says it is a pleasure to him to refute the error. He should have said to deny the word of God. He said JONES says only the ones free from sin can bring forth good fruit. He utterly ignored Rom. 6:20-22 which I gave as proof. That is his sly way of denying the word of God.

Now his questions:

1. "Is faith inclusive or exclusive? If exclusive I wonder what all does it exclude." It is exclusive. It excludes works and boasting. Where is boasting then. It is EXCLUDED. By what law? Of works? Nay: but by the law of faith." Rom. 3:27. "Not of works, lest any man should boast." Eph. 2:9.

2. "Is baptism a work of righteousness?" Yes. Jesus said, "It becometh us to fulfill all righteousness." Matt. 3:14.

3. "Is a devout (Religious) praying man a Christian? or how can you tell one?" No, not if he is an unbeliever like Cornelius. "By their fruits ye shall know them." Matt. 7:20.

4. "Do you baptize people because they have been baptized with the Holy Spirit like the house of Cornelius?" No, not the Baptism of the Spirit, but the Spirit. No unsaved man can receive the baptism of the Spirit. "The Spirit of truth; whom the world cannot receive." Jn. 14:16.

5. "How does one manage to get the Holy Spirit, or is it unconditional to us?" No, it is conditioned on faith. "Receive ye the Spirit by the works of the law, or by the hearing of faith."

Gal. 3:2. God gave two commands to the lost man, repentance and faith. Paul testified to Jews and Greeks "Repentance toward God, and faith in the Lord Jesus Christ." Acts 20:21. Baptists do not reject baptism, but put it in the right place.

Now I shall answer his quibbles. 1st, He says God deals in foolishness. That proves he is lost. "The preaching of the cross is to them that perish foolishness." I Cor. 1:17. 2nd, John refused to baptize people claiming to be saved. He refused to baptize the lost Pharisees whom he called a "Generation of Vipers." Matt. 3:7. 3rd, Those who crucified Christ fell. No, Jesus said of them, "Ye believed him (John) not." Matt. 21:32. 4th, One cannot believe in a physician and reject his remedy. But Jesus did not give baptism as the remedy for sin. 5th, "Jesus did not authorize John's baptism." John's baptism was from heaven. "The baptism of John, whence is it from heaven or of men?" Matt. 21:25. Anything from heaven has the authority of Jesus on it. 6th, The Baptist church is a nonessential. It is essential to proclaim the truth. The church saves no one. "The Lord added to the church daily such as were being saved." (R. V.) Christ is the saviour, not the church. 7th, The Best baptize the others. He makes John better than Jesus. Now my questions:

1. "Are you better than any you ever baptized?" You are a Pharisee.
2. "Was Matthias Luce who baptized Campbell better than Campbell?"
3. "Is baptism one of the works that makes faith perfect?"
4. "Is the Greek VERB meaning RECEIVE anywhere connected with baptism? Give where found, if so. Watch him fail.
5. "Did you not in an article I have say that the word include was not found connected with faith but you suppose God thought we had sense enough to understand that anyway?"

Now let us notice his answers to my questions. 1st, He says "Yes, John was a child of God." Good. 2nd, Was John right when he said "I have need to be baptized of Thee?" He said Yes. One time he answered that question No. We wonder just which time he was right. 3rd, He says one puts on Christ by being baptized into Him. Well Paul said to saved people, "Put ye on the Lord Jesus Christ." Rom. 13:14. Paul addressed his epistle in which these words are found "To all that be in Rome, beloved of God, called to be saints." Rom. 1:7. So according to his answer baptism is for the saved. 4th, He said "No" to the question "Did any except the apostles receive the Holy Spirit as Comforter?" He is caught. All the churches had the Comforter. "Then had the churches rest throughout all Judaea and Galilee and Samaria, and were edified; and walking in the COMFORT of the Holy Ghost." Acts 9:31. So all the churches had the Holy Spirit as Comforter and he is wrong. 5th, He said "Yes" to "Does

one's faith have to be perfect to be saved?" The scripture proves him wrong again. Paul said to the church of Thessolonica that he prayed "That we might see your face and PERFECT that which is lacking in your faith." I Thess. 3:10. So the faith of these saved people was not perfect.

Now as to his scholarship. It is one thing to take the definition of a word and it is another thing to rely upon the interpretation of scholars. He dotes on scholars. Paul said "Ye see your calling brethren, how that not many wise men after the flesh, not many mighty, not many noble are called." I Cor. 1:29. Mr. Wilhite glories in the flesh. Those he gave as scholars do not agree with him. Mr. Goodspeed's punctuation separates baptism from repentance and forgiveness of sins by two commas. Thus he makes forgiveness depend on repentance, not baptism. Mr. Wilhite knows this for one time he changed Mr. Goodspeed's punctuation to suit himself. I have proof in his writing. I caught him and he knew better this time. Pendleton does not say baptism is a prerequisite to salvation. "The former (repentance, not baptism) is manifested in the latter (baptism)." So he teaches baptism manifested or declares repentance. So he does not agree with you.

Now we shall consider my arguments again.

1st. Baptism declared Jesus unto Israel. John 1:31. He claims it was the descent of the Holy Spirit. John 1:33. Israel did not see the Spirit descend on Jesus. John said he came baptizing that "He should be made manifest to Israel." Manifest means to declare. So Mr. Wilhite failed.

2nd. I said baptism declared God to be just. He said "In some way these people became righteous before God by baptism." The verse I used said the people who heard John "Justified God, being baptized." Luke 7:29. Mr. Wilhite God was the one said to be justified here. God is always just. So they could only declare God to be just. Don't dodge the argument.

3rd. He seeks to escape this one by Goodspeed, "Wisdom is vindicated by all who are really wise." Thanks. The truly wise are saved. "They that be wise shall shine as the brightness of the firmament." Dan. 12:3. You lose again. Luke 7:35 is connected with Luke 7:29 where baptism is found. So the wise or saved were the ones who vindicated wisdom by being baptized. You lost again.

4th. He had to change Matt. 3:11 from repentance to reformation to suit his idea. This word "Mentanoi" in this verse is translated repentance and not reformation. John baptized those who had already repented. So he baptized "eis" unto repentance in a declarative way. John did not baptize in order to obtain the forgiveness of sins. Mark 1:4 doesn't say obtain. The Greek verb obtain is not there. You lost again.

5th. John demanded good fruit before he baptized. Jesus said only a good tree brought forth good fruit. Matt. 12:33-35. Rom. 6:22 says "But now being made free from sin, and become servants of God, ye have your fruit holiness." When did they have their fruit? "Now being made FREE from sin." Rom. 6:16-18 teaches the same. "BEING made FREE from sin, ye became servants of righteousness." No service to God until they were made free from sin. So the obedience that makes free (Rom. 6:17) is not baptism. No fruit before being made free. No baptism until they have good fruit. This answers Acts 10:34-35. Working righteousness isn't the cause of being accepted of God, but evidence.

6th. The house of Cornelius had pure hearts before baptism. Acts 15:7-9. Notice it. They had received the Spirit. Acts 10:47. So they were free. "Where the Spirit of the Lord is, there is liberty." II Cor. 3:17. They were dwelling in God before baptism. Acts 10:37-38; I John 3:14; Isa. 59:20-21 teaches they were in covenant relationship. Rom. 11:26-27, that their sins were taken away. Sure they feared God (Acts 10:1-2) but had not believed and the gospel had not been preached to them. Rom. 1:16-17. The Spirit witnessed that their hearts were pure. Acts 15:7-9. In his efforts to evade my argument Mr. Wilhite contradicts Jesus. He said God gave them the Spirit to convince those six Jews. But Jesus said the unsaved could not receive the Spirit. He told the disciples He would give them another Comforter "Even the Spirit of truth Whom the world CANNOT receive." John 14:16-17. Jesus said they CANNOT. Mr. Wilhite says they did. His doctrine is different from the Lord's. Peter did not command them to be baptized. (Acts 10:48) until after they received the Spirit and were saved.

7th. You dodged the issue. You did not find receiving remission of sins connected with baptism. The believer receives remission. Acts 10:43. It does not say the one who believes and is baptized shall receive remission of sins. Remission of sins is received through faith in Christ's blood. "Whom God set forth to be a propitiation through FAITH IN HIS BLOOD, to declare His righteousness for the remission of sins that are past." Rom. 3:25. So faith in His blood brings remission of sins. Believing is connected with the receiving of remission of sins. It is up to you to find the verb (in the original Greek) meaning receive connected with baptism. If you do not find it then it is not there.

Mark 16:16 Baptism is a figure of salvation. "The like figure whereunto even baptism doth also now save us." I Peter 3:21. So baptism is only a figure.

Luke 3:3, the same as Mark 1:4, is answered by Matt. 3:11. John baptized for (eis) the declaration of remission of sins as

he did (eis) unto repentance. Matt. 26:28 says nothing about baptism.

One is no longer a depraved sinner when the Spirit is given. Acts 15:7-9. God purified their hearts by faith.

Acts 2:38. Repentance in this place was for receiving the Holy Spirit. "And ye shall receive the gift of the Holy Spirit." Acts 2:38. Repentance is procurative. Baptism is declarative.

8th. Joseph an unbaptized man, was a Righteous man. "Joseph of Arimathea, being a secret disciple for fear of the Jews," etc. John 19:38. Luke said he was a righteous man. "Joseph, a counselor; and he was a good man, and a just." R. V. (righteous man.) Luke 23:50.

9th. The Creation in Christ comes before Good Works. "We are His workmanship created in Christ Jesus (eis) unto good works." Eph. 2:10. You say (eis) is always prospective. So the creation in Christ comes before good works and thus before baptism. Eph. 2:10 tells how we get into Christ. We are created in Him when we believe. "By grace are ye saved through faith." Eph. 2:8. "Eis" is prospective to good works. Remission of sins is not prospective before baptism but the declaration of it is prospective. How easy to prove my doctrine even by you. You are the man who contradicts himself. You give yourself away and concede my point that the new creation comes before good works when you say Eis is prospective. So the new creation comes before baptism. The Greek in Eph. 2:10 is "Eis". I thank you.

10th. Paul Was Not sent to Baptize. "Christ sent me NOT to baptize, but to preach the gospel." I Cor. 1:17. He baptized only a few. "I baptized none of you, but Crispus and Gaius; and I baptized also the house of Stephanas." I Cor. 1:14-16. Paul wrote to this church, "Are not ye my work in the Lord." I Cor. 9:1. But he did not baptize many, but they were all his work in the Lord.

Now let Mr. Wilhite face these arguments fairly and meet the issue. When I gave Rom. 6:22 he ignored the scripture and said Jones said "Only the ones free from sin can bring forth good fruit." Let him deal with the proof text.

11th. Christ's Blood Cleanses before Service. "How much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, purge your conscience from dead work to serve the living God? Heb. 9:14. This agrees with Rom. 6:22, teaching freedom before service.

12th. Unbelief, not Baptism is the Cause of Condemnation. "He that believeth on Him is not condemned: but he that believeth not is condemned already, BECAUSE HE HATH NOT BELIEVED in the name of the only begotten Son of God." Here we have unbelief given as the cause of condemnation.

I was about to overlook Acts 2:40 "Save yourselves from this untoward generation." This has no reference to saving themselves from sin, but from the influence of the priests and Pharisees.

JONES-WILHITE DISCUSSION

Willhite's Second Negative

Moderators, Opponent & Friends: Again I am before you to refute what my opponent has to say against the Bible truths. In answering my questions he says FAITH is EXCLUSIVE because Paul said the law, system of faith EXCLUDES the law of Moses and BOASTING. We neither include that law or boasting, but I wish you would notice that he has in one swipe EXCLUDED—cut out—repentance, prayer, Holy Spirit; all just because he hates his own mother, BAPTISM—so much. There could be no Baptists without being baptized, but he hates it so badly that he permits himself to cut out these other things in order to get rid of baptism as the Bible teaches it. He says too that baptism is a work of righteousness while the Bible nowhere says baptism is a work. Baptists are in the habit of doing such things. The Bible does say faith and repentance are both works, and he has just EXCLUDED WORKS, as you see above, therefore Baptist doctrines EXCLUDE both faith and repentance. John 6:29 says "This is the WORK of God, that ye BELIEVE on him whom he hath sent." But if baptism is a work of righteousness and Peter said "he that feareth him, and WORKETH RIGHTEOUSNESS, is accepted with him" Acts 10:35 I guess he accepts none but the baptized, in working righteousness. Baptist doctrines is the cause of such miserable failures, Mr. Jones. Next the man tells us that a religious, praying man is not a Christian. When every one knows he and his brethren have always said such were Christians, whether baptized or not. He takes this stand to save himself on Cornelius, but he has virtually acknowledged he does not baptize like those of that house. He does not baptize because one has been baptized with the Holy Spirit, and he will say as much. Still he bases his argument on this case and says he baptizes like they were. Just as he also claims that he baptized like John, and was baptized like Jesus. Still when he is pressed he says Jesus was baptized to be made manifest unto Israel and he was not, that Jesus was not baptized BECAUSE OF the remission of sins, but he was. Pshaw. Then Mr. Jones says the reception of the Holy Spirit is conditioned upon our believing. God gives us the Holy Spirit, IF WE BELIEVE, he says here, and in his book Tribe of Israel, p. 12 he says "we learn that repentance and faith are graces inwrought (WORKED IN) by the power

of God." So according to his contradictions God gives faith, works it in by his power Spirit, but he will not give it to one until he believes. He **MUST BELIEVE** before God will give the Holy Spirit, but the Spirit gives the faith. How is it done we wonder.

In defining the terms of this debate Mr. Jones says the believer is "one who through the **ENABLING POWER OF THE SPIRIT** has humbly repented and trusted Christ for salvation" thus again we see that he believes both repentance and faith are gifts coming through the Spirit, still he says he gives the Spirit on the **CONDITION** that we believe. That is a shame. But in this article he says they are commands to the lost man, still the Spirit gives them to the lost man. Impossible, sir. If Mr. Ford gives me a thousand dollars, he doesn't command me to take it, as all well know. Besides, he here makes them **TWO COMMANDS**, and he says **FAITH IS EXCLUSIVE**, therefore he thus **EXCLUDES REPENTANCE**. People you can see where Baptist doctrines lead a person.

Now I give him another list of questions:

1. Do you baptize a person **BECAUSE OF** his salvation to make him a Baptist member?
2. Do you know of a recognized translation or a Greek lexicon which gives **EIS** in Acts 2:38 **BECAUSE OF** like you Baptists do?
3. Does Jesus mean for us to believe **AND** be baptized and be saved, Mark 16:16 or is that passage spurious as you teach in Tribe of Ishmael, p. 22?
4. What is the fruit of **FAITH**?
5. In what order would you place these words: Repent, Believe, Love, Pray, Baptism, Works, Reception of Holy Spirit, Saved, Confess, Baptist member?

I did not say God deals in foolishness, but according to Baptist doctrines he does. In answering what he calls my "quibbles" he numbers 7 of them, but he even gets them mixed, giving the numbers at random, and all mixed up. He also quotes only a part of what I say at times. Why even the law of Moses was from heaven but Jesus to day does not endorse it for us. He took it away giving us a better covenant, so he did about baptism. Mr. Jones says today the Baptist church is essential to proclaim the truth. In other words you couldn't get the truth without the Baptist church which is composed of baptized people. Without baptism there could not be a Baptist church and without a Baptist church there would be no truth, and Jesus said the truth "**MAKES YOU FREE.**" Jno. 8:32 therefore no **TRUTH WITHOUT BAPTISM**, which is equal to **NO SALVATION WITMOUT BAPTISM**. You didn't go to do that did you

Mr. Jones? Now his questions:

1. "Are you better than any you ever baptize?" YES. I am a Christian and they are just a believer, who only has 'power to become the sons of God. " Jno. 1:12.

2. "Was Matthias Luce who baptized Campbell better than Campbell?" Don't know.

3. "Is baptism one of the works that makes faith perfect?" No, not on the part of the one who is baptized, because he is passive. Ben M. Bogard says that too. Hardeman Debate, p. 131. You say a person is passive in salvation, (Isa. p. 12) therefore you and your brother Bogard together make baptism save. Baptism is a work for the one who does the baptizing, like when we bury the dead. The living dig the grave and bury them.

4. "Is the Greek VERB meaning RECEIVE any where connected with baptism?" Don't know. Immaterial, so I haven't looked it up. Should not be, since that is connected with a promise and when a person is baptized he has been saved and not promised.

5. "Did you not in an article I have say that the word include was not found connected with faith, but you suppose God thought we had sense enough to understand that any way?" Don't know. Don't deny it, because it is the truth and you teach the same, else you do away with prayer, repentance, etc., for salvation. You see that I know.

In noticing what I said to his questions he forgot to say any thing about Mk. 1:4. Of course that was a slight oversight. He even says he forgot Acts 2:40 and came back and answered it as though that was the ONLY one overlooked, but I see several. He rears about me not seeing Rom. 6:20-22, a passage he garbles on p. 3 of this art. He has reason for leaving off the latter part of that verse, stopping his quotation at a comma. But I asked him why God gave commands if he didn't mean it and he didn't answer. That was in answer to his Scripture above. Then he misquoted me, because I said "A believing, penitent, baptized INTO Him." Gal. 3:27 and he says I say one puts on Christ by being baptized into him. Trying to create prejudice and make it baptism alone. There is a difference in being comforted by a thing and receiving the very thing in its comforting POWER. The word comforts people, but it does not INSPIRE us like the Apostles were. We do not have the Spirit like they did. The Thesolonians faith grew that is all. He seems to think faith is IMPERFECT, yet he says God GIVES it, therefore God gives us an IMPERFECT something. I'd hate to ascuse God of such. Because I didn't place a comma where it belongs my FRIEND says I did it purposely, but I know better now; still he misquotes me, and garbles the Bible, if that is true. Goodspeed, a Baptist, places "in order to have your sins forgiven; then you will re-

ceive (PROMISE) the gift of the Holy Spirit," (Acts 2:38) after they were commanded both to repent and, be baptized. So does Hoveys Commentary. He gets every thing mixed though. He doesn't know how many arguments he has numbered. He even makes all Israel Christs or Lords who were baptized.

In answering his 5th argument I used Pendleton and replying to me on the 4th argument he says Pendleton did not say baptism was a prerequisite to salvation as though I accused him of such a thing. Be ashamed man. That is why I would hate to debate orally with this man. He is the worse to misrepresent I ever met. Act fair. Hovey does teach repentance is not genuine without baptism. "Again i. e. submit to the rite in order to be forgiven" (p. 258). You change Hovey and make him say repentance is manifested by baptism, a thing he did not say. Again you misrepresent me by saying I said righteous when I said justified and you make a distinction in the two. But he thinks I changed repentance to reform when they really mean the same, and I'll let Mr. Jones tell us if he hasn't said we repent INTO life. Remember he claims we repent BEFORE WE BELIEVE, and we are not saved until we do believe. Still we repent INTO LIFE. Acts 11:18. I suppose we get IN life before we believe. Eh. Pendleton, the man who gave you your BASIS said "INTO a profession of repentance" commenting on Matt. 3. I asked, in a way, if baptism is a good fruit, and what is a good fruit, but the man refused to tell us, still he noticed every thing. He teaches a man is saved before he can do a thing. God gives him faith, but God does not give the Holy Spirit to any but Christians, therefore through the Spirit he operates on a saved person, gives faith. I showed that John was called THE Baptist without being baptized, but he wasn't. He was called THE Baptist because he did baptize, and this man calls many Baptists who do not baptize at all. John baptized "with a view to the forgiveness of sins" Hovey in Luke 3:3 and you baptize BECAUSE of remission of sins, knowing the Bible does not teach such. He baptizes by the authority of God and you by the authority of a Baptist church, a thing not so much as mentioned in the Bible. Quite different, people. If he only baptized Christians, most of Israel was Christianized before Christ was made known, then fell from grace and killed the Lord, or head of Christianity. I am still wondering if we have ONE thing to do with bringing about our salvation. If we are born dead, as Baptists teach, and all we can do is to ROT and STINK, as Mr. Jones says, then we are goners unless the Lord saves us wholly unconditionally. He is a Hardshell. He can't, and WILL NOT DARE TELL US HOW WE GET INTO CHRIST, showing how faith comes, or what constitutes the new birth. I dare him to attempt it.

The Bible says BELIEVE AND be BAPTIZED to be saved. Mark 16:16. Jones says BELIEVE and be SAVED to be BAPTIZED. He says "Being made free from sin" quoting Rom. 6:18 leaving out the word THEN. Pshaw.

He also leaves out the word baptize when speaking of Cornelius and the Spirit. Why? He says "Sure they feared God (Acts 10:1-2) but had not believed and the gospel had not been preached to them. Rom. 1:16-17. The Spirit witnessed that their hearts were pure. Acts 15:7-9." That is an EXACT quotation from you, so when do you have them receiving the Spirit. As he BEGAN to speak the SPIRIT fell on them says Peter, and that was before they had time to obtain faith by this hearing, according to your own theory. Their hearts were made free by HEARING the "word of the gospel, and believe." Yet it was as they, the Jews, were made free and the Jews were told as believers to REPENT and be BAPTIZED "in order to have your sins forgiven" says your BIG brothers Goodspeed and HOVEY.

If baptism is a FIGURE, Peter says it SAVES. I Pet. 3:21 and I believe him. One is no longer depraved when God gives the Spirit, you say, so he gives the Spirit to change them from DEPRAVITY. Gone again.

So Joseph was a righteous man, a disciple. Disciple does not mean a Christian. Hovey says that simply means he was fair, honorable, at his counsel. He was under the law. Jesus taught his followers to keep that law. Matt. 8:1-4 and Paul says if we go back under the law to be justified "Ye are fallen from grace." Gal. 5:4. Cornelius was the very same kind of a man before he was able to work righteousness, then he was saved. You seem to think that included baptism, since baptism is a work of righteousness.

Eph. 2:10 does not tell when we get in Christ, neither does it tell how, but those in Him are created in Him and they are still going on in, UNTO, toward, good works. Mr. Jones says we are "CREATED IN CHRIST . . . BEFORE GOOD WORKS." Then without our doing a thing he CREATES some IN HIM and others rejected, and who is to blame for such things.

Surely my friend does not believe Paul made a mistake when he baptized because he wasn't sent, as an apostle to baptize. Others could do the baptizing, but others could not PREACH, as they did that day, which means REVEAL, by inspiration, and that is what he means. As an apostle he was sent to reveal the gospel, but did baptize and thus he "KEPT THE FAITH." II Tim. 4:1-8. Crispus whom he baptized is ONLY called a BELIEVER, Acts 18:8 which shows what is meant by a BELIEVER. It is one who has obeyed, else the devils were saved, because he believed. Jas. 2:19. It took the planting, watering, and

increase, and does yet. I suppose faith is service, and you do not believe saved by blood before we believe, so you are wrong. Sure UNBELIEF will condemn, and it takes faith and OBEDIENCE to save. Belief and Baptism saves said Jesus. Mark 16:16. THANKS.

G. E. JONES — Third Affirmative

Once more Mr. Wilhite has failed to meet the argument and he knows that he has.

First I shall notice his answers to my questions. In answer to the 1st he said he was better than those he baptizes. He said he was a Christian and they were only believers having power to become the sons of God. Jno. 1:12. The Bible says "Let each esteem others better than themselves." Phil. 2:3. But he esteems himself better than the other. A typical Pharisee. According to him God does not give the believer power to become a son of God but the other man power to make him one. In answer to my 2nd he did not know whether Luce was better than Campbell or not, but he says the best baptizes the other, which makes Luce better than Campbell. He would like to take that statement back. In answer to my 3rd question as to whether baptism was one of the works that made faith perfect he said "No, not on the part of the one being baptized." Then he said it was a work for the one doing the baptizing. So he has a man saved on his faith and another man's work. Acts 10:35 to which he has referred should read "He that feareth Him, and can get another to work righteousness for him, shall be accepted of Him." (I have already shown Acts 10:35 has reference to the evidence and not cause of acceptance). In answer to the 4th which was about whether the Greek verb meaning "Receive" was connected with baptism his answer was "Don't know. Immaterial, so I have not looked it up. Should not be since that is connected with a promise and when a person is baptized he has been saved and not promised." Here he surrendered his position. RECEIVE is connected with a promise and it SHOULD NOT BE CONNECTED WITH BAPTISM. So no penitent believer is promised salvation or remission of sins if he will be baptized. The promise of salvation, remission of sins and the Spirit are not conditioned on baptism, Mr. Wilhite being witness. He has gone and done it. In answer to my 5th question he tries to play ignorant. In former correspondence with me which I have he said the word include was not found connected with faith in the Bible that he knew of, but he supposed God thought we had sense enough to understand that anyway. That is perhaps why he recently wrote me suggesting that we destroy our former correspondence. Here is the man

that claims to speak where the Bible speaks and to be silent where it is silent. Now he turns mind reader and reads the mind of God and tells us what God thinks. Paul asks "Who hath known the mind of the Lord?" Mr. Wilhite does.

He failed to answer me on Eph. 2:10 and pulled another good one. You know he said "Eis" was prospective. Well we are "Created in Christ Jesus (Eis) unto good works." Then the creation comes before the good works. See. In this connection he said "Those in Him are created in Him and they are STILL (My Caps) going on in good works." He did not mean to do it but he ruined all he has said or may say on Apostasy. STILL going on in good works. Still going on. STILL going on.

His Questions:

1. Do you baptize a person BECAUSE OF his salvation to make him a Baptist member? No, I baptize a saved person because Christ commanded it. However, it is necessary to church membership.

2. Do you know of a recognized translation or a Greek lexicon which gives "Eis" in Acts 2:38 Because of like you Baptists do? No. I have studied but one lexicon. I know of no Baptist that so translates it as you claim.

3. Does Jesus mean for us to believe AND be baptized to be saved. Mk. 16:16, or is that passage spurious as you teach in Tribe of Ishmael, p. 22? Yes. He means for us to believe and be saved really, and to be baptized and saved symbolically. You answered Mk. 16:16 when you say "Receive" is connected with a promise and should not be connected with baptism. I never said Mk. 16:16 was spurious.

4. What is the fruit of faith? Faith.

5. In what order do you place these words: Repent, Believe, Love, Pray, Baptism, Works, Reception of the Holy Spirit, Saved, Confess, Baptist member? Repentance is first and prayer is part of it. When it is completed faith is come. One is saved when faith has come. At the same time God gives the Spirit which brings love. Now one is ready for good works. He can confess. After confession he is ready for baptism. After baptism he is ready for church fellowship.

My questions:—

1. Do you baptize a man with a pure heart or an impure heart?

2. When people bury a dead man does that change the condition of that man?

3. If baptism is a work another does for the penitent believer does that work make the faith of the one baptized perfect?

4. Was Abraham's faith made perfect by a work he did or one some one else did for him?

5. If Luce was not as good as Campbell was Campbell saved

when baptized?

He claims I misrepresent him, but I do not. But he does me. I did notice Mk. 1:4. He said John's baptism was "In order to obtain the forgiveness of sins." Mk. 1:4. I said the word obtain was not in Mk. 1:4. I asked "How does one put on the Lord Jesus Christ? He answered "A believing, penitent, baptized into Him." Gal. 3:27. I did not misrepresent when I said he says one put on Christ by being baptized. Notice how he ignores Rom. 13:14 where saved people are told to "Put ye on the Lord Jesus Christ." Again he claims I misrepresent him on Pendleton. Reader, I am affirming that one is justified and born again independent of baptism. To refute my argument he brings in Pendleton and other scholars claiming they are with him. I said Pendleton does not say baptism is a prerequisite to salvation. Now he says he did not accuse him of saying such a thing. You implied it when you say these men agree with you. Now he has admitted that Pendleton does not teach that baptism is a prerequisite to salvation. Thus his scholarship affair is a smoke screen to hide his inability to meet my argument. He admits that Pendleton does not agree with him.

He misrepresents me when he says I exclude repentance, prayer and the Spirit. He does that to create prejudice. You be fair. I said faith excluded works and boasting proving it with Rom. 3:27 and Eph. 2:9. The Bible connects "Exclude" with faith. He tries to prove the Bible is wrong by saying that faith and repentance are both works. So do the Hardshells. So he is a Hardshell. The Bible says (Jno. 6:29) that faith is the work of God. But it does not say of man. "To him that WORKETH NOT, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness." Rom. 4:5. So faith is not man's work. But we will try his theory. Faith is a work. That is one work. Repentance is a work. That makes two. Baptism is a work one does for another. That makes three works in his plan. "By grace are ye saved through faith; (one work, singular)—NOT OF WORKS (Plural)." Eph. 2:8. The Bible says not of works (Plural). By having faith, repentance and baptism as works he would have salvation of works, contradicting the scripture "NOT OF WORKS."

He tries to prove the Bible is not so. I quoted Heb. 9:14 which says "How much more shall the blood of Christ . . . purge your conscience from dead works TO SERVE the living God." Instead of taking up the scripture I gave he said "I suppose faith is a service, and you do not believe saved by the blood before we believe." With his SUPPOSING he sets aside God's word. NO. Faith in Christ for salvation is not service to God. It is looking to Christ to do something for us, not us doing for Him. His trouble is in SUPPOSING. In his 1st article in trying to dodge

my argument on John he said "It APPEARS (My Caps) to me that Jesus would have assisted him in getting what he ACTUALLY NEEDED." Mr. Wilhite should read Jno. 7:24. "Judge not according to the APPEARANCE." Instead of believing what John said "I have need to be baptized of Thee," Matt. 3:14) he judges by how it appears to him. Thus he errs from the truth. I quoted Rom. 6:20-22 twice. (I quoted all applicable to the question.) But here is all of it. "When ye were servants of sin, ye were free from righteousness. What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death. But now BEING MADE FREE FROM SIN, and become servants to God, ye have your fruit unto holiness, (good fruit) and the end everlasting life." This shows that one must be made free before he can have good fruit, the kind John demanded of those who would be baptized of him. My point stands. Meet the scripture.

Mr. Wilhite is muddled up on the work of the Spirit as all lost men. Get this. "When Moses is read, the veil is upon their heart. Nevertheless when it (The heart above) shall turn to the Lord the veil shall be taken away. Now the Lord is the SPIRIT, and where the Spirit of the Lord is there is liberty." II Cor. 3:15-17. A man comes to a house and from the outside he removes a shutter and shines a light in the room. From without he does a work in the room. So from without the Spirit removes the veil from the heart of man and shines the light of truth in, bringing faith. Then the Spirit goes in the heart as a gift from God to abide.

Regeneration is the process whereby God creates within man a new heart. "If any man be in Christ, he is a new creature." II Cor. 5:17. The one who believes in Him is born again. "Whosoever believeth that Jesus is the Christ is born of God." I Jno. 5:1.

God means for the one to whom He gives a command to obey it, but he did not command a lost man to be baptized. John the Baptist was a believer. He was saved and said he needed to be baptized. Here is the Baptist order and Bible order. Believe, be saved, and baptized like John had it.

You said John was called a Baptist because he baptized. The church baptizes and is therefore a Baptist church. But that is a long way from saying that the one who is baptized receives remission of sins in the act.

He got caught on the question about one's faith having to be perfect to be saved. I Thes. 3:10 shows the Thessalonians' faith was not perfect and they were saved. He tries to wiggle out by saying "Their faith grew." So God gives a faith that is not perfect and needs to grow. He also got caught when he said none but the apostles received the Holy Spirit as Comforter. Acts 9:31 tells us all those churches walked "IN the COMFORT of the Holy Ghost." So He was their Comforter. If they had not receiv-

ed Him as Comforter they would not have had His Comfort.

Mr. Wilhite said the Spirit fell on the Gentiles before they had time to believe. Peter said they believed and God gave the Spirit. He said God made choice "That the Gentiles by my mouth should hear the word of the gospel and believe. (Now notice what follows). AND, God who knoweth the hearts, bare them witness giving them the Holy Ghost." Acts 15:7-8. Peter had just begun to speak but he spoke enough for them to believe. Acts 10:36-43. Eight verses. I showed where Jesus said the world could not receive the Spirit and the Gentiles did before baptism. Jno. 14:17. He ignored it and teaches the world did receive the Spirit. I showed "Where the Spirit of the Lord is there is Liberty." II Cor. 3:17. So the Gentiles were at liberty and free from sin before baptism. Again he ignored it.

Jesus commanded the sick of the palsy to "Arise, take up thy bed, and go thy way." Mk. 2:11. The man had no power in himself to obey this command. But Jesus gave him the ability. So does the Lord stand ready to enable one to believe. If he says he does not need it and refuse it then the man, not the Lord is to blame.

Luke said Joseph was a righteous man. Lk. 23:50 R. V. God's word says "Both Jews and Gentiles, that they are all UNDER SIN; AS IT IS WRITTEN, there is NONE RIGHTEOUS." Rom. 3:9-10. So Joseph, an unbaptized man, was not under sin.

"You hath He quickened, who were dead in trespasses and sins." Eph. 2:1. This shows the sinner is dead in sins. And here is the stink. "Their throat is an open sepulchre." Rom. 3:13.

Baptism is your mother, not mine. You claim it gives you your birth.

THE ONE IN CHRIST IS STILL GOING ON IN GOOD WORKS. (Mr. Wilhite) STILL GOES ON.

JONES-WILHITE DISCUSSION

Wilhite's Third Negative

Gentlemen, Moderators, Ladies and Gentlemen: Not that I mean to reflect on your intelligence when I call your attention to some things, but I do want every one to notice that my friend said in answering my fourth question that faith is the FRUIT of faith, and in his first article he said "only those free from sin can bring forth good fruit." Now notice. 1. Faith is a fruit. 2. None but saved people can bring forth such fruit. 3. Therefore Jones says we are saved before we have faith. I say HARD-SHELL. In his second he said "faith in his blood brings remission of sins" but we are saved before we have faith. Therefore

we are saved without getting our sins remitted. True doctrine will not get a man into such trouble, Mr. Jones. But we are not through. In his last he said "faith in Christ for salvation is not service to God." But he said faith in his blood brought remission of sins, therefore saved without service to God. Jesus said "He that is not with me is against me; and he that gathereth not with me scattereth abroad" Matt. 12:30 so we serve him if we are with him, else we scatter abroad. This man says those who do not serve are saved as well as the ones who do serve, therefore Baptist doctrines teach that some are saved who scatter abroad and whom Jesus condemns. Isn't it awful to try to defend false doctrines, Mr. Jones? He again gets all ball-ed up on the Holy Spirit. In answering my fifth question in his second he said the Spirit is conditioned on faith, and in his last he said "the Spirit removes the veil from the heart of man and shines the light of truth in, BRINGING FAITH." (My Cap). Which time did you get it right, Mr. Jones, if either, is in my mind. But people, don't blame the man. He does as well as any. It's the Baptist doctrines. No doubt you remember I dared him to tell how we get into Christ, and to explain the new birth in detail. I mean tell us what is the begetting, what is the seed, and what is the completion of the new birth. A Baptist can't explain that, yet it is of the most vital importance, as they will acknowledge.

Because I said I was better than those I baptize, my friend cited Phil. 2:3 which applies to Christians. You missed it my friend. Try again. But why should you use Acts 10:35 which says fear God AND work righteousness. You don't give the second part the same importance as the first neither in Mark 16:16, or Acts 2:38, so leave off all ANDS, Mr. Jones. You can't use them unless it is "All a dead man can do is ROT AND STINK" (Ishmael, p. 44). That is a very ugly book friend Jones wrote. You see he teaches a man can't do a thing, therefore salvation is unconditional, as HARDSHELLS teach. I told you he was a HARDSHELL, as he calls his seniors. To prove that I am right about what this man teaches, I'll cite you to his book again, page 5, where he says "Cease doing in order to be saved and submit all in the hands of God." Readers, put such Baptist doctrines up side of what Jesus said in Luke, 10:28 "THIS DO, AND THOU SHALT LIVE" or "Why call ye me, Lord, Lord, and do not the things which I say?" Lk. 6:46. Then James said "be ye DOERS of the word, and not hearers only, DECEIVING your own selves" Jas. 1:22 and verse 25 says "being not a forgetful hearer, but a DOER of the WORK, this man shall be BLESSED IN HIS DEED." Jesus condemned the Pharisees because like Jones "THEY SAY, AND DO NOT" Matt. 23:3. Now who is

like a Pharisee, people.

You are right, friend, when a man is baptized as a believer, he is saved. Mark 16:16. Don't blame me for that. He has what was promised on those conditions and don't have to wait to RECEIVE IT. After that, however, as I said before, "they are still going on in ,UNTO, toward, good works." Why should you make capitol of that, when we have always said we grow, or develop.

A suggestion I made about destroying our former articles was made simply because Mr. Jones has changed so many times writing it all over, this the third time, and he uses different correspondence, or gets all mixed up on them, so that I asked that he do away with all but the one we are discussing. I'll stand by anything I have said at any time, publicly or privately. If you will be fair I will be satisfied. That is my hardest job; getting you to act as Jesus said we should in Matt. 7:12.

Why he thinks I should not use my mind. Just because you don't seem to have any is no sign I should not use what I have. Neither is it knowing the mind of God as mentioned in Rom. 11:34 which he used. Paul there asks who could assist, or help the Lord to understand. A like passage is found in I Cor. 2:16 and there he says "We have the mind of Christ" so if I have his mind, or if mine is based on his teachings I'm alright. Ballard, a debating Baptist says yours is BASED on what Pendleton wrote.

He denies baptizing a saved person to make him a Baptist, but he says baptism is necessary to church membership. He says the man he baptizes is saved. Therefore he does baptize a saved person and that makes him a Baptist. Just why he said "No" and argues YES, I cannot know unless it is a peculiarity of Baptist doctrines. CONTRADICT. But if the unbaptized is a child of God, God has children out of his family, if the Baptist church is the church of Christ, which is his family. I Tim. 3:15. I'd hate to say that.

T. J. Conant, a Baptist D. D. wrote a book titled "BAPTIZ-FIN" on page 91 of which he said "With the prep. INTO before the name of the element into which an object is PLUNGED OR IMMersed, expresses fully the act of PASSING from one element into another." And as we are said to be baptized INTO Christ ("Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?" Rom. 6:3) we pass from the element of a sinful state into a saved state. That is what a Baptist D. D. said. Too we all know Baptists say we are bantized INTO the state of being a Baptist. Mason heads a division of his book, "Church that Jesus Built" "MAKE CHRIST- IANS BAPTISTS" and says "We are to make men Christians

by preaching salvation through faith in Christ to them, then we are to make those Christians Baptists BY BAPTIZING them according to His orders" (My Cap) p. 164. So he is another Baptist gone wrong, but they can't fall. Here we see that one process makes Christians and another makes Baptists. They differ.

The man says he does NOT KNOW of a recognized translation or Greek lexicon that teaches be baptized "BECAUSE OF" salvation, in answering my second question in my last list, but he teaches it with all his might in Ishmael, pp 24, 25. People you can see he argues just to carry a point, and not to get the truth. He teaches one thing in his book when he has no opponent, but says it is not true when questioned about it. He said, "Here the preposition EIS is used in a retrospective sense." He is here trying to explain Acts 2:38 too. In answering AT my third he says YES Jesus means for us to BELIEVE and be SAVED REALLY, AND BE BAPTIZED and be saved symbolically etc. But Jesus said BELIEVE, No. 1 BAPTIZED, No. 2 SAVED, No. 3. Jones and all Baptists say BELIEVE, No. 1 SAVED, No. 2 BAPTIZED, No. 3 Anybody can see that you do NOT believe it. Besides you say "Though this passage does not occur in the oldest manuscripts and is thought by Bible critics to be spurious," (Ish. p. 22) still you contradict your argument there by saying that you did not teach it was spurious. He didn't mean it. But if he didn't get mixed up on placing those words in their order I don't know. Dr. Cobb, et al refused to attempt to place them, and no doubt you will next time. He has a person repenting the very first thing, and God gives that, he says. (Ish. p. 12). I wonder if repentance is UNCONDITIONAL. After he repents, Jones says he PRAYS as it is part of repentance, therefore he prays before he believes, and "whatsoever is not of faith is sin." Rom. 14:23 besides he will agree that a prayer is not heard unless he believes. But as soon as he believes he is saved, therefore he teaches only saved people's prayers are heard. When he repents and prays "FAITH IS COME" and he is saved.

When a person is saved God gives the Holy Spirit which BRINGS LOVE, he says, therefore he has a person SAVED before he loves, or while still HATING GOD. Baptist stuff. After that he can WORK, since he is saved. He says he can CONFESS, but Paul said the "CONFESSION IS MADE UNTO SALVATION." Rom. 10:10 and that is another difference between Paul and Jones. Next he is ready to be baptized, he says, and that is what makes a Baptist. Look! He says Repent, Pray, Faith, Saved, Holy Spirit, Love, Work, Confess, Baptized, and "After baptism he is ready for church membership" he says, but I

thought baptism didn't make Baptists. Oh how hard pressed is the poor man.

His questions: 1. "Do you baptize a man with a pure heart or an impure heart?" PURE. 2. "When people bury a dead man does that change the condition of that man?" NO. but the resurrection, which is a part of baptism does. 3. "If baptism is a work another does for the penitent believer does that work make the faith of the one baptized perfect?" NO. I Cor. 9:1 4. "Was Abraham's faith made perfect by a work he did or one some one else did for him?" HIS OWN. 5. "If Luce was not as good as Campbell was Campbell saved when baptized?" I know nothing about these two men. I Cor. 2:11. MY QUESTIONS FOLLOW:

1. Since baptism, at least in part, make Baptists, is it a part of the gospel?

2. Is it necessary to obey all commands applicable to us?

3. Are people now made Baptists like John, or Jesus, if either?

4. Is faith a good work, or a service of the Lord?

5. Does the Bible say "cease to do in order to be saved?"

Mr. Jones is wrong on Mark 1:4 as I quoted from his brother Goodspeed because it says "repentance and baptism in order to obtain the forgiveness of sins." But I was right when I said the penitent who believes is baptized INTO CHRIST. Not baptism ONLY. He thinks I ignore Rom. 13:14 where the King James says to Christians "put ye on the Lord Jesus Christ" but your own brother in Hovey Com. says "This is the robe, NOT OF JUSTIFICATION, but of sanctification or personal holiness" and simply means salvation in it's completeness is yet future, as he says in the 11th verse, and we must endure to the end to get it. Mark 10:30; but my opponent says we REPENT INTO LIFE and he says repentance preceds faith, therefore we are saved—IN LIFE—before we BELIEVE. PSHAW! He has not yet told us if baptism is a good fruit, he says it is fruit-works. Sure, I agree that Pendleton is a Baptist, yet on some things he agrees with me. "It is as clear as the sun in heaven that the same persons are commanded to REPENT and be BAPTIZED" (Three Reasons, by Pendleton, p. 20) is one place he agrees with me and differs with Jones, commenting on Acts 2:38. But Mr. Jones thinks I misrepresent him when I say he excludes repentance and prayer, but his teaching does do that. If FAITH IS EXCLUSIVE as he said, EVERY THING IS EXCLUSIVE and you can't get away from that. Next he says "So faith is not man's work" and if not, then, as I have accused him, he teaches God does save unconditionally, because he says saved by faith and if God does it, we DO NOTHING. You are the man who condemns

works. I don't, only as the Bible does. We can't WORK out a plan, neither can we be saved by the works of the old law. "Not having MINE ON righteousness, which is OF THE LAW" Phil. 3:9 still we are saved by works. James 2:24.

He quotes II Cor. 3:15-17 "When it (the heart) shall turn to the Lord the veil shall be taken away." But you must remember it CANNOT TURN. It is DEAD and can ONLY ROT and STINK, you say. But he says "from without the Spirit removes the veil . . . bringing faith." So we now see that the Spirit GIVES FAITH, therefore man is UNCONDITIONALLY SAVED. He quotes I Jno. 5:1 that the believer is "born of God" but his own Baptist translation says "BEGOTTEN OF GOD" and that is correct. Jones is wrong again, because all know we are NOT BORN of a FATHER in the strict sense of the word, but we are begotten, and that when we believe. The birth is completed with water "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God" Jno. 3:5 and, that water is baptism, people. His own scholars say as much. This man has even said "God means for the one to whom he gives a command to obey it" and he agrees that he commanded man to be baptized, therefore some man MUST BE BAPTIZED. If the saved man is thus commanded, he will FALL FROM GRACE if he does not OBEY THAT COMMAND, according to the above statement. He claims all churches had the comfort of The Spirit, so it may be that it was shining in from the outside as his illustration. He says "Peter said they (Cornelius) believed and God gave the Spirit." I wonder where he read that. But remember you say you do not baptize people like that because they were baptized with the Spirit. The Spirit accompanies the word, as we have always taught, and that is in perfect agreement with his reference, Acts 15:7-8. Next he accuses me of teaching that the world received the Spirit, but he had just said he came up, shined the light in, then went in, so he says the light comes from the Spirit before they become Christians, so the world gets it, and he says such have liberty—saved. II Cor. 3:17 therefore saved by Spirit, then believe. Jesus gave the man ability to walk and take his bed, he says, so he does the believer so he may be saved, Jno. 1:12 and Joseph and Cornelius were alike and baptism is mother of Baptists.

G. E. JONES—Fourth Affirmative

Mr. Wilhite said "THE ONE IN CHRIST IS STILL GOING ON IN GOOD WORKS" (My Caps). So he will endure to the end. There is no apostasy here. He has answered himself on Mk.

10:32. Still going on.

He ignores what I say and tries to answer what I do not say. How he misrepresents! I did not say that prayer came after repentance, but that it was a part of it. Neither do I have a saved person hating God. I said plainly "One is saved when faith has come. AT THE SAME TIME GOD GIVES THE SPIRIT WHICH BRINGS LOVE." So at the very instant God saves He creates love in the heart. He misrepresents to create prejudice. Be ashamed. Then I made a plain distinction between the Spirit FROM THE OUTSIDE removing the veil from the heart producing faith, and the receiving of the Spirit in the heart to abide. The first is in order to faith. By faith the heart is purified. (Purifying their hearts by faith, Acts 15:9). Now it is a fit place for the Lord to dwell through the Spirit. And the Comforter dwells in a person. Jesus said that He "Shall be IN you." Jno. 14:17. Mr. Wilhite says the one in Christ IS STILL GOING ON IN GOOD WORKS.

Mr. Wilhite says God will not hear a sinner's prayer. Rom. 14:23 which he gave as proof has no reference to a sinner praying, but to eating of meats without faith. How he misapplies the word! Then he says "ONLY SAVED PEOPLES' PRAYERS ARE HEARD" (My caps). He and his people do not teach that one is saved in this life. So no prayer is heard in this life. When they pray they say "Save us in heaven at last." "The Greek word "SOZO" means to make or keep sound or safe. The Latin word is "Salvus" which means safe. From the word "Salvus" comes our word "Salvation." If one is saved in this life he is SAFE. If not SAFE he is not saved, and no prayer is heard in this life. (Fine doctrine?) But God heard the prayer of Cornelius before he believed in Christ or was baptized. The angel of God said "Cornelius THY PRAYER IS HEARD." Acts 10:31. Mr. Wilhite admits that was before he heard Peter and had faith and was baptized. "If ONLY SAVED PEOPLES' PRAYERS ARE HEARD" Cornelius was saved before he believed or was baptized. Thus I win on a person being saved without baptism, Mr. Wilhite being witness. He has also gone Hardshell and has one saved without faith. So he, and not I, is the Hardshell.

I do not make salvation unconditional as he accuses me. A man is saved apart from his works, but not his will. God will give faith to the one who is willing to receive it, but not to the one who is not willing to take it as a gift. (STILL GOING ON IN GOOD WORKS).

I do not have one saved without faith as he accuses me. Faith is a fruit of the Spirit, not one man brings forth. "The fruit of the Spirit is love, joy—faith." Gal. 5:22. This one receives as a gift from God saving him. Then he is able to bring

forth good fruit himself. So I do not have him saved before faith or without remission of sins. You misrepresent.

The word of God plainly says the blood of Christ purges the conscience "TO SERVE the living God." Why do you not explain this scripture instead of denying it- If the blood purges to serve there is no service until it has purged. At that point he ceases to scatter abroad and is ready to gather with Christ. Matt. 12:30. But to gather with Christ one must be WITH HIM. You have a lost man, one not yet saved, gathering WITH HIM in order to get with Him. You have the devil's servant, not God's, serving God to be saved. A man is not God's servant until he is free from sin. "Now being MADE FREE FROM SIN, and BECOME SERVANTS TO GOD, ye have your fruit, etc." Rom. 6:22. So we see if a man is God's servant he has already been made FREE FROM SIN.

You are not going to get off so easy on saying you were better than any you baptize. You say their hearts are pure before baptism. God purifies the heart. "God—put no difference between us and them PURIFYING THEIR HEARTS BY FAITH." Acts 15:8-9. How dare you say that you are better than those God has purified? The word of God tells us a man is "Not to think of himself more highly than he ought to think." Rom. 12:3.

You said baptism is not a work a man does for himself. You also said that work done by another does not make the faith of the one baptized perfect. So baptism is not one of the works that makes faith perfect. You surrender Jas 2:22 so far as baptism is concerned. Get it. If Abraham did the work that made his faith perfect then the man today must do the work himself that makes his faith perfect. If the work another does for him does not make it perfect then it must be perfect before baptism, or it is still not perfect after baptism. You claim faith and repentance are works the man does himself. Then you must have the man's faith made perfect by repentance and confession as you say baptism is not a work he does. Then you have the man saved without baptism. You misrepresent James. He said "By works a man is justified" (not saved). This is justification before man, not God. Paul tells us salvation is "NOT OF WORKS!" Eph. 2:8-9. But even if he is saved by works, he is saved apart from baptism, for you tell us baptism is not a work a man does for himself. Just why will you say it is not a work a man does and then turn around and bring in Jas. 1:22, 24 and Acts 10:33-34 which speak about works and doing to prove it takes baptism to save, I can't see. You surrendered them when you said baptism is not a work a man does for himself. James was writing to the "beloved brethren" (Jas 1:19) in this place. Working belongs to the saved. I have never said

the one saved should not be baptized or work. You misrepresent me again. (The saved are STILL GOING ON).

Matt. 23:3 applies to the Pharisees who CLAIMED to be saved. IF so, they should have shown it by works.

"We are 'Created in Christ unto good works' ". Eph. 2:10.

Lk. 10:28 has to do with a man tempting Jesus who thought he was to be saved by his doing. He asked "What SHALL I DO to inherit eternal life?" To put it on the basis of doing is to stand on LAW. "Moses describeth the righteousness of the LAW, that the man which DOETH those things shall live by them." Rom. 10:5. Since he asked the question from the law standpoint Jesus referred him to the law. He asked "What is written in the LAW?" Then he said "This do and thou shalt live." Lk. 10:25-27. "But Jesus did not say he could do it, for no man can keep the law. You claim faith and repentance is something you do, and not God given graces, so you are as much a LEGALIST as was this man. You put it on doing.

You said you knew nothing about Campbell. I Cor. 2:11. Jesus said "By their fruits ye shall know them." Matt. 7:20. Evidently he had no good fruit by which to know him. Then you do not know whether he was of God or the devil or whether his movement was of the devil or not. Good confession. Yet you are in that movement. You fixed yourself there.

You admit a man's heart is pure before baptism. Thanks. "Blessed are the pure in heart: for they SHALL (not may) see God." Matt. 5:8. So the man is prepared to meet God and is saved before baptism, you being witness. A man cannot have a pure heart and be the devil's child or go to hell. It also takes the blood to purge the heart. Heb. 9:14. So he is saved before baptism.

Questions:

1. Does the blood of Christ have anything to do with purifying the heart?
2. Does the blood of Christ partly or wholly purify the heart?
3. If the heart is pure before baptism, does the blood purify before baptism?
4. If, as you said, a man's faith has to be perfect to be saved, what works must the man do himself to make his faith perfect?
5. If, as you said, "Receive" SHOULD NOT BE CONNECTED WITH BAPTISM, and, as you said, receive is connected with a promise, is a believing penitent promised he will RECEIVE remission of sins if he is baptized? (Now do not go back on what you have said and make baptism to be connected with RECEIVE and a PROMISE. If you do you have taken backwater.)

Death, not a burial, brings a change. "He that is dead is freed from sin." Rom, 6:7. The man who is baptized into Christ

in Rom. 6:3-4 is dead to sin and therefore freed from sin before baptism. Proof. Verse 2. "How shall we that are dead to sin, live any longer therein?" Baptism also pictures coming out of the grave. Lazarus came out of the grave because he was alive, not to be made alive. So the going in and the coming out of the grave do not bring a change but each follow a change. The going into the watery grave (baptism) follows after the change death to sin has brought and pictures that change. The coming out of the water pictures the change that will take place with the body BEFORE IT COMES OUT OF THE GRAVE. And Lazarus was stinking when Jesus came to him and he could do nothing before Jesus enabled him except stink.

His questions: 1. Since, baptism, at least in part, makes Baptists, is it a part of the gospel? No. It and the Lord's Supper are pictures of the gospel. 2. Is it necessary for us to obey all commands applicable to us? Yes. The sinner must obey those to him if saved. (Baptism is NOT one). If rewarded the saved must obey those to them. "If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire." I Cor. 3:14-15. 3. Are people now made Baptists like John, or Jesus, if either? No. Not exactly. Neither do we become men like Adam, the first man. 4. Is faith a good work, or service of the Lord? No. Not in looking to Him to save. My wife trusted an osteopath woman to heal her. That was not serving the woman, but submitting to her to do something for her, that is, my wife. After being healed, my wife, through her faith in this woman, got others to go to her. This was serving the woman. So, after being saved, through faith we can lead others to Christ and serve Him. 5. Does the Bible say "Cease to do in order to be saved?" Yes, not in those exact words, but with that meaning. "To him that WORKETH is the reward not reckoned of grace, but of debt." (Here the man is working, to be saved, but he is not saved). "BUT to him that WORKETH NOT (Ceases to work) but believeth on Him that justifieth the ungodly, his faith is counted for righteousness." Rom. 4:4-5.

I was not mixed on those articles. I knew which one had his statement that the word "Include" was not connected in the Bible with faith as he knew, but he supposed God thought we had sense enough to understand that anyway. I wanted that article in the book, but he did not, but wanted it destroyed. I made him look silly on that. He takes the position that faith is inclusive and when he cannot find it in the Bible he goes beyond the Bible and reads the mind of God and tells us what God thinks. Yet he claims to speak only where the Bible speaks.

He introduced Pendleton to refute my argument that salvation is apart from baptism. He claimed he was with him. If so, then he believed that it was a pre-requisite to salvation. When I said "Pendleton did not say baptism is a pre-requisite to salvation" he said I misrepresented, saying "As though I (Mr. Wilhite) accused him (Pendleton) of such a thing." "Why then did he introduce him? That was the point under discussion. Thus he admits that Pendleton does not agree with him on the point being discussed. His scholarship is a bluff to fool people.

If the water in Jno. 3:5 refers to baptism let us read it that way. "Except a man be baptized of water and of the Spirit, etc." So he must have both water baptism and Holy Spirit baptism to save him. He has gone Holy Roller. The water here is the living water of Jno. 4:14. "The water that I shall give him shall be IN him a well of water springing up into everlasting life." Here is the water from which the new life which we get in the new birth comes. It is the water IN THE MAN, not on the outside of him. If the creek water saves you will have to get it IN the man. The word is the seed. The Spirit, who is also God, nurtures the seed bringing the new birth. You have three spiritual parents, the Father, the Spirit, and baptism. Pshaw.

If you will read Acts 15:7-8 you will see where the Gentiles believed and God gave them the Spirit. Read it and believe it. (The one in CHRIST IS STILL GOING ON. NO APOSTASY).

I have shown that baptism declared:

1. Jesus to Israel. Jno. 1:31; 2. God to be just. Lk. 7:29;
3. That one is a child of God. Lk. 9:35; 4. That one has repented. Lk. 3:11. I have also shown 5th, That John, a child of God, needed baptism. Matt. 3:14. Thus I prove the order, believe, be saved and be baptized, is correct. 6. That John required good fruit before baptism (Lk. 3:7-9) and only the one FREE FROM SIN HAS FRUIT UNTO HOLINESS, OR GOOD FRUIT. Rom. 6:22. 7. I have shown that the House of Cornelius received the Spirit before baptism (Acts 10:47-48) and that Jesus said the world CANNOT RECEIVE the Spirit. Jno. 14:16-17. Mr. Wilhite has had 3 chances to reply to Jno. 14:16-17. Maybe he is waiting until I have no come back to notice it. He says unsaved people did receive the Spirit making Jesus a liar. Reader, I believe Jesus who said the world "CANNOT RECEIVE" the Spirit, not Mr. Wilhite who said they did. I also showed that the one who had the Spirit was at liberty or free from sin. II Cor. 3:17. Then he tripped himself on Cornelius when he said "ONLY SAVED PEOPLES' PRAYERS ARE HEARD" for the angel said to Cornelius before he was baptized "THY PRAYER is heard." Acts 10:31. He gave me the proposition there. 8. I showed that the expression "RECEIVE THE REMISSION OF

SINS" was connected with belief. Acts 10:43. I called on him to find that expression connected with baptism. He could not and surrendered again when he said. IT (RECEIVE) WAS CONNECTED WITH A PROMISE AND OUGHT NOT TO BE CONNECTED WITH IT (BAPTISM) (My Caps). 9. I showed that the creation in Christ was unto good works (Eph. 2:10) and there were no good works before salvation. 10. I showed that Paul was not sent to baptize and only baptized a few but said to the Corinthians that they were his work in the Lord. I Cor. 1:14-16 & 9:1. 11. I showed that the blood cleanses before service. Heb. 9:14. 12. I showed that unbelief, not baptism condemns a man. My proposition is sustained. I thank you. STILL GOING ON.

JONES-WILHITE DISCUSSION

Wilhite's Fourth Negative

Mr. Opponent, Moderators and Friends: If my opponent would answer my arguments instead of complaining and saying I misrepresent him so much he would do better. But I guess none realize that he cannot more than he himself does, so be patient. When I tell what the conclusion of his arguments amount to he says I misrepresent him. Mr. Jones I do not mean that you say these things in so many words, but you are teaching just what I say and you surely can see it, because others can. He got into it so very badly in answering some of my questions that when he turned back and saw it, he took his spite out on me and said I misrepresent him. Dear Mr. Jones, you can get out if you will accept the gospel in it's purity. Really I don't believe you are as dead as you seem to think. You are not helpless in sin. Paul also persecuted the saints and tried to destroy the church of the Lord, and he was forgiven, I suppose you can if you will do what the Lord says. THEN KEEP GOING ON IN GOOD WORKS, if you hope to get to heaven." He that shall endure unto the end, the same shall be saved." Matt. 24:13.

The first question I asked him was if faith was inclusive or exclusive and he said it was exclusive, but now he says I misrepresent him when I say he teaches repent before you pray. In placing those words for me in their order he placed Repent first and prayer is part of it" then one cannot repent without prayer, nor can one pray unless he needs to repent, because one is a part of the other, he says. Still in his book Ishmael, p. 12 he says "Repentance and faith are God given graces." That being true God does the whole thing, because he says "When it (Repent and pray) is completed faith is come. One is saved

when faith has come." So it all comes together and God gives it. Who said UNCONDITIONAL! I told you he was what he calls Hardshell. But again, he says faith is EXCLUSIVE in answering my first question, but here he is claiming I misrepresent him if I say he teaches we are saved by faith without repentance, prayer, love, etc. People, you see what contradictory doctrines will do. Too, the man says FAITH is the fruit of FAITH, as well as saying that Spirit is dependant on faith; or it is the fruit of faith too. Isn't he in a predicament! But in his last he said "The first (WORK OF SPIRIT) is in order to faith" so now he has become a second blessing man. Two distinct works of the Holy Spirit to be saved. Well what will he do next, we wonder. Don't blame the man. It's the doctrines the Baptists have fostered up. Readers it leads in the wrong direction, sure.

The man has ruined himself again on Rom. 14:23 when he said something I did not teach, but even if he is right, he has a saved man sinning, because Paul said what is not of faith is sin, and not only that but he says this one does not believe, has no faith, yet he believes this man will go to heaven with this unbelief and sin on him. Such is Baptist doctrines. It wasn't I who said the Lord would not hear sinners prayers. That is taught in many places in the Bible. "If I regard iniquity in my heart the Lord will not hear me." (Ps. 66:18). "He that turneth away his ear from hearing the law, even his prayer shall be abomination." (Prov. 28:9). "When ye make many prayers, I will not hear." (Is. 1:15). "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." Mt. 7:21). The Bible is full of that, and God will not hear to save without obedience.

Then the man gets onto Greek when he has said he knew little about Greek in answering my questions. He said he had only studied ONE, and I'll guarantee that one is a Baptist scrap book, still he keeps delving into Greek. Go ahead and fill space. But one can be saved from his sins and still be in danger of others. If not the devil would quit trying to get people. He already has the unbelievers but he is still "seeking whom he may devour" I Pet. 5:8. Sinners are already devoured, or lost.

Why bring up Cornelius I wonder when he said in answer to a question that he did not baptize people after receiving the baptism of the Holy Ghost like Cornelius, or even like Jesus was baptized or do it like John did. He is a strange man.

Now he says "Faith is a fruit of the Spirit" and in answering a question in his second he said the Holy Spirit is conditioned on faith. Well I declare, getting worse. I asked once what

is the fruit of faith and he said FAITH. Now he says faith is the fruit of the Spirit, and yet we are saved when we have faith, and only saved people get the Spirit. Well my dear people I really feel sorry for a man who persists in such a false theory.

A man's heart is "purified by faith" Acts 15:9 and his state is changed later, that is when his birth is completed, or as your BIG brother Conant says in Baptizine p. 91 it is "the passing from one element into another" and that is spoken about baptism. You thus pass from one state to another. If you are right, every time a Baptist preacher baptized a person he translates him, and since he is in Christ, you say, before baptism, you baptize him out of Christ. Paul said after they are raised "walk in newness of life" Rom. 6:4. Walk one before then raised to walk the other, and you see that.

No I do not surrender James by saying baptism does not make faith perfect. Not baptism alone. It takes all. Baptism may be included, but so is prayer, repentance, etc. Baptism is also a submission on the part of the man to be baptized, of course. He is not like your man dead and stinking, and as you say "Cease doing IN ORDER TO BE SAVED and submit all in the hands of God." (Ish. pp. 5). Jesus said the Pharisees talked and would DO NOTHING and he spoke against that. Matt. 23:1-3. You are like 'em. But you say these Pharisees claimed to be saved, and so did those whom John baptized, as you very well know, yet you said they had to bring forth fruit before baptism, adding that we are created in Christ UNTO good works, which is true. We do not quit doing good works when we get IN Christ, but "STILL GOING ON IN GOOD WORKS." But you think it is a temptation to ask what must we do to be saved. I declare Mr. Jones! Any way Jesus told him he had answered RIGHT "this DO, AND THOU shalt live" Luke 10:28 and you are wrong even if it was a temptation because you say "CEASE DOING IN ORDER TO BE SAVED" and I know you can see that even if you are so dead that you stink, as you say about the dead. (Ish. p. 44).

I wasn't associated with Campbell so I could see his fruits, so I don't know.

Sure I admit a man has a pure heart before baptism, but he has sins that he must have forgiven, and he is made free from them when he obeys a FORM. "Obey from the heart that form of doctrine which was delivered you. Being THEN MADE FREE FROM SIN, ye became the servants of righteousness" Rom. 6:17, 18. Too, it might be remembered that Peter said "he that feareth him, AND WORKETH RIGHTEOUSNESS, IS (not may be) accepted with him" Acts 10:35. After WORKING RIGHTEOUSNESS he IS accepted, and you seem to think that

it is possible that he here refers to baptism. Well worse and worse! You don't seem to know that a man may quit going in debt yet refuse to pay his old ones. Well a man **MUST** do what he is commanded to do, else he does not know God. John said "He that saith, I know him, and keepeth **NOT** his commandments, **IS A LIAR** and the truth is not in him." I John 2:4.

Of course the dead, separated from sin, are free from sin, but if you say you are free from sin without doing his commands John said you lied. I didn't say it. Then the person who dies, quits sinning, and **OBEYS** a **FORM**, and that is not **FAITH**, which has no form, being alone, but faith and baptism is a form, picture of the death, burial and resurrection, as all know. When you obey that form, you are made free from sin. Rom. 6:17.

Questions:

1. Does Faith **INCLUDE** either or all of the following: Repentance, Prayer, Confession, Love or Baptism?

2. If salvation is conditional, what condition does a person have to do?

3. Since you acknowledge that man must obey what applies to him; and since you will say baptism is a command to some one; tell me what will become of the one to whom baptism is a command if he refuses to obey that command?

4. Can a person be born of a thing without first being in that thing?

5. When did you get in the water, and when separated from—born of, or brought out of that water?

In answering my last list of questions he says baptism is **NO** part of the gospel, and all know there could be no Baptist without it; in other words baptism make Baptists but it being **NO PART** of the **GOSPEL**, Baptists are not made with gospel, but Christians are, therefore a Christian is one thing and a Baptist is another. A Good confession, sir. He says it is a picture, and Peter says this picture saves "The like **FIGURE** (Picture) whereunto even **BAPTISM** doth also now **SAVE US**" of course by the resurrection of Jesus Christ I Pet. 3:21. Pretty good for a Baptist. Then he says **ALL** commands must be obeyed by some one, and we know "he commanded them to be baptized in the name of the Lord" Acts 10:48 so **SOME ONE MUST BE BAPTIZED** and we are anxious to see who that person is, and if he falls from grace if he does not thus obey. Next he says people are not **NOW** made Baptists like Jesus or John. Another good confession because neither of them were Baptists, and he says they were not Baptists like he makes. Then naturally we are all wondering by whose authority Mr. Jones and others make these **MODERN KIND OF BAPTISTS**. They are different from John and Jesus. We knew that all the time and this debate has made

this man acknowledge it. THANKS. But he says even FAITH, upon which he depends for salvation is NOT a GOOD WORK or SERVICE. Then if you are not serving the Lord when you believe you better quit believing, because you are certainly serving some body. It is God or the Devil. Pshaw. He illustrated it by saying his wife was healed by a doctor, but she didn't serve the doctor. She did JUST WHAT the DOCTOR told, or commanded her to do to get well, and in obedience to these commands, she was helped. So if we refuse the doctor's advice—DOCTOR JESUS—we will never get the help we are looking for. Thanks for this too. And of all things he says the Bible says CEASE TO DO IN ORDER TO BE SAVED, but it says "THIS DO, AND THOU SHALT LIVE." Luke 10:28. I'm ashamed of you because you won't learn.

In Rom. 4 my friend argues that a man is saved by faith only. yet he knows that he teaches a person repents before he believes and he as well as the Bible says repent UNTO life, which he says is pointing in that direction, or INTO, so he is SAVED IN LIFE—before he believes. We believe Rom. 4. It simply teaches that a person cannot plan a scheme to save himself. If he could he could boast. But if he Obeys the Lord he is doing the Lord's work, and if he claims to know God without doing what he commands John says he is a liar, I Jno. 2:4 and as to my article and he wanted my statement in this time claiming I did not want it, but I make the same statement with imphasis. Why my opponent teaches FAITH is INCLUSIVE and watch the next list of questions and see if he doesnt. He claims repentance and prayer etc., are INCLUDED in being saved by faith, so why complain at me. I do too. So does Pendleton, whom he says I have forsaken. Pendleton says "It is as clear as the sun in heaven that the same persons are commanded to repent and be baptized" (Three Reasons p. 20) and Jones says they are not, but he says salvation is predicated upon REPENTANCE, in Acts 2:38, then they may be baptized, although connected with the conjunction AND. He will then turn to Jno. 5:24 and say Faith is the main thing when in that passage it says "He that HEARETH my words, AND BELIEVETH" etc. and my friend says FAITH is the main thing. In one passage he takes the word following the word AND and in the other takes the word preceding and the word AND to be the main word to save, and we all wonder why. On Jno. 3:5 I await his answer to my questions.

HIS QUESTIONS: 1. Does the blood of Christ have any thing to do with purifying heart? YES. 2. Does the blood of Christ partly or wholly purify the heart? Prepares the way, else FAITH would have nothing to do with it. 3. If the heart is

pure before baptism, does the blood purify before baptism? YES, shed. 4. If, as you said, a mans faith has to be perfect to be saved, what works must the man do himself to make his faith perfect? Hear ALL commands (Acts 10:33) Endure to end. (Matt. 10:22). 5. If, as you said, receive SHOULD NOT BE CONNECTED WITH BAPTISM, and, as you said, receive is connected with a promise, is a believing penitent promised he will RECEIVE remission of sins if he is baptized? YES, but when baptized it ceases to be a promise, because already has remission of sins.

Mr. Jones says I did not notice Jno. 14:17 in my three talks but I answered his 7th argument which contained that in my first and he has offered not one thing I have not taken from him, and didn't have to wait till last speech. Watch him in his last. Thanks.

PROPOSITION No. 2—FIRST SPEECH

J. Porter Wilhite—Affirmative

Gentlemen Moderators: As the affirmative of the proposition, "The Scriptures teach that it is necessary to be baptized in order to have the promise of salvation, so far as the proper subject is concerned" I am happy.

Terms defined: By Scripture I mean the Bible. Various versions may be included. By teach: Learning is thus imparted. By necessary: In order to have the object in view; in this case, salvation, baptism is essential. By baptism, I mean an immersion, to which my opponent agrees. But Scriptural baptism to me is a baptism in the name of the Father, Son and Holy Spirit; same being for the remission of sins. Acts 2:38. "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." Of course there can be no baptism unless the one to be baptized has faith, hence babies, infidels, etc., can not be Scripturally baptized. Too, this baptism must be preceded by repentance and a public confession. Acts 2:38 and in Acts 8:37 the candidate confessed "I believe Jesus Christ is the Son of God" upon which he was baptized, even without a VOTE. So we see Scriptural baptism is closely related to faith, repentance and confession. All these together give us what is promised—SALVATION, and that is the kind of a person I mean by a proper subject. After doing these things he has the promise of salvation in heaven. But this promise is only to the one who has been saved from past sins by believing, repenting and being baptized. Acts 2:38. Lest some one might say I contradict myself in speaking of salvation—present, yet future, I will say there are

such salvations. A man may be saved from death—physical—a dozen times as you know.

QUESTIONS:

1. Does faith bring life to the sinner?
2. Do you bury (in baptism) one who has faith—alive?
3. Why do you teach EIS in Acts 2:38 means because of then tell me NO recognized translation, or Greek lexicon so teaches?
4. Can a thing be a gift and we do, or pay something for it?
5. Is it a fact that your authority to baptize comes from a Baptist church?

Faith is necessary to salvation. The Bible abundantly teaches it. Faith alone will not do. The Bible also says that. "Ye see then how that by works a man is justified, and not by FAITH ONLY" Jas. 2:24. Instead of faith alone being enough we are told "Except ye repent, ye shall all likewise perish" Luke 13:3 and "whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven" Matt. 10:32, 33. My friend will agree that all these are necessary, but when Jesus also said the believer who is baptized shall be saved (Mark 16:16 "He that believeth and is baptized shall be saved; but he that believeth not shall be damned") he says why Jesus you know that is wrong. That is what Wilhite teaches. Surely Jesus knows what kind will be saved. He said BELIEVE AND BE BAPTIZED—SAVED while Jones and Baptists say "BELIEVE, SAVED—be BAPTIZED, if voted favorably. People can see.

Certainly we are justified by faith. "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God" Rom. 5:1, 2. Many are confused as to when we are saved by faith. James says it is not faith only and Paul says we are made free from sin when we obey a form. My friend says faith by itself has no form, yet he says we are saved by faith EXCLUSIVELY, which means alone. To me Mr. Jones wrote "When one has faith NOTHING ELSE IS NEEDED TO SAVE HIM" (My Caps). He will also tell you that when one is saved they are born again, and says we are saved the moment we have faith, yet he says faith is not the new birth. Poor man. Speaking of the new birth Mr. Jones said "Nicodemus could not understand it; neither do men understand it today" saying it is "beyond human comprehension" (Ishmael, p. 14) then he said "This is a confession that he cannot understand it (Book of Revelation) and puts him IN THE CLASS OF THE WICKED" (My Cap.

Jones on Rev. p. 64) so if one is wicked when he cant understand one part of the Bible why isn't he wicked if he can't understand another part? Mr. Jones has convicted himself by saying we can't understand the new birth. Bogard knew Baptist doctrines well enough that he told Pennick in their debate such was apt to be the case; that they would contradict themselves if they didn't watch, and Mr. Jones does not watch close enough, neithed do any of the little Baptists.

Of course "without faith it is impossible to please him" Heb. 11:6 but "he that fear him, and WORKETH RIGHTEOUSNESS, is accepted with him" Acts 10:35 and my friend says to be baptized is to work righteousness, therefore it is not by faith only and something else is needed to save him, even if Mr. Jones did say that was enough. "Though I have all faith, so that I could remove mountains, and have not charity, I AM NOTHING" I Cor. 13:2.

We are saved by the gospel "IF we keep in memory what I preached unto you, unless ye have believed IN VAIN" I Cor. 15:2 but my friend will tell you that one cannot believe in VAIN, because "when one has faith nothing else is necessary to save him" he says. But if faith is EXCLUSIVE as this good Baptist teaches, then every thing is EXCLUDED, which excludes REPENTANCE, LOVE, PRAYER, etc. What do you Baptists think about that? Well what will avail, Paul? "Faith" is his answer. Faith only? Faith without works, Paul? "Faith which WORKETH BY LOVE" is his answer (Gal. 5:6). Mr. Jones comes along and reminds him of the good old Baptist doctrines which says "NOTHING else is needed" when you believe, but Paul will not agree. He tells us that "now is our salvation nearer than when we believed" Rom. 13:11 and Peter says; Yes "Receiving the end of your faith, even the salvation of your souls" I Peter 1:9. Too, we are reminded that some "believed on him: (EIS HIM) but because of the Pharisees they did not confess him, lest they should be put out of the synagogue. For they loved the praise of men more than the praise of God" (Jno. 12:42, 43) and Jesus said he would refuse to confess such. Mt. 10:32 therefore these BELIEVERS were never confessed in heaven, neither did they get there. Put that Scripture against Mr. Jones "When one has faith nothing else is needed to save him." We also read of some in Jno. 8:31 "which believed on him, if ye continue in my word, then are ye my disciples indeed" but they were "of your father the devil, and the lust of your father ye will do" (v. 44). Thus we show that some who believed on him were still of the devil, and even "the devils also believe, and tremble" Jas. 2:19. My friend is wrong when he says "when one has faith nothing else is needed to save him" else these people

who refused to confess because they loved the world more than they loved God, these people who were of the lust of the devil, and devils are saved. Isn't it awful to try to defend a church that teaches such doctrines—is in our minds. We know that such believers were not persecuted in New Testament times, therefore they were not considered as very good friends of the Lord, because it was faith only. Such were not considered worthy to suffer for the Lord. The ones who were actively engaged in doing something were the believers who were persecuted. Such were not called Christians then, else they too would have suffered. The true believer was an obedient believer. "He that believeth on the Son hath eternal life; but he that OBEYETH not the Son shall not see life, but the wrath of God abideth on him" (R. V. Jno. 3:36). Such "saints did I shut up in prison" Acts 26:10. Others were not thus persecuted.

Those who confessed, or acknowledged the Christ as their Saviour, as Hovey's Baptist Commentary says "To call on the name of God is to invoke his name—i. e. to praise, celebrate, worship God" and here he is speaking of Acts 9:14 where it was said of Saul "he had authority from the chief priests to bind all that call on his name" and thus we see those who called on his name were quiet different to the ones who only believed whom we have already noticed. Those who believed only were like Mr. Jones and Baptists, but these calling on his name were worshipers, yet they were believers, and that kind of believers were the believers who suffered persecution, and the believers who were saved. In fact they were such believers as the Lord mentioned in Mark 16:16 who obeyed in ALL things. These were the ones who were said to be "of this way" (Acts 9:1, 2). We see Paul on his way to "Damascus to the synagogues, that if he found any OF THIS WAY, whether they were men or women, he might bring them bound unto Jerusalem" but those of this way, says Hovey's Baptist Comments "Well known Christian way, in regard to faith, manner of life, etc" so these too, were not JUST believers, but were worshipers, and that means obedient people. If they had not made some public demonstration the people would not have known they were "of this way," but no doubt they had obeyed in every particular. They were called disciples. H. C. Vedder, a great Baptist scholar says "That there should have been UNBAPTIZED DISCIPLES at Troas, or anywhere else in the Apostolic age is so contrary to all that is recorded as to be INCREDIBLE" (Dawn of Christianity, p. 124) so these disciples were active, obedient, baptized people. Such were persecuted in that day. Of course later when people knew little about the word of God others were persecuted, but not all who were persecuted in all ages were real Christians.

However, there was a clear distinction between Christians and others in the days of the Apostles. They knew. Yet these were only called BELIEVERS." I imprisoned and beat in every Synagogue them that BELIEVED ON THEE" (Acts 22:19). But they were OBEDIENT believers, such as have the promise of salvation in heaven, and who have already been saved from sins. Those who made no public demonstration of their faith were not imprisoned. Now to confirm these arguments and to prove that those who were thus persecuted were baptized I offer Acts 8:3 "As for Saul, he made havoc of the church, entering into every house, and hailing men and women committing them to prison." Now that settles it as to what kind were imprisoned. Members of the church. Can't be a member of the church without baptism, hence the true believers were the believers who were baptized and saved.

Many passages teach that we are saved by faith, all of which I accept, but not one says it is by faith only, which my friend believes. It would have to say that if it proved the doctrines of modern Baptists. Mr. Jones says a baby is dead at birth, and so dead that it cannot be saved unless something first produces life, because "What the dead man needs is life. Life comes before work. All a dead man can do is rot and stink" (Ishmael, Jones' book, p. 44). Of course it would be interesting to hear him explain how God saves some and lets the majority go to hell, yet he is no respecter of persons. He says he does not understand the new birth, yet he is up teaching the people. He should quit. He says when a person does not understand a thing he is a wicked man as I have already quoted from him. He said in answer to one of my questions that the Holy Spirit is received on condition of faith but faith is not a good work or service to God, he said in answering another question. He said faith is the fruit of faith, while Paul said it was the fruit of the Spirit. "The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, FAITH" Gal. 5:22 and he says neither is faith the new birth, yet he says one is saved the moment he has faith and nothing else is needed, and all say he is saved when he is born again. Baptist doctrines is the cause of such glaring contradictions. "Whosoever doeth NOT RIGHTEOUSNESS IS NOT of God," said John, (I Jno. 3:10) so we place that up side of Mr. Jones' statement "Cease doing IN ORDER TO BE SAVED and submit all in the hands of God" (Ish. Jones' book, p. 5).

Baptists say we are saved at faith because that comes before baptism and it is said we are saved by faith, but the same book says we are made alive by hearing, and it comes before faith, therefore I could argue that we are saved by hearing only.

I would be just as far wrong as Baptists are if I did. "They that hear shall live" Jno. 5:25 but the preceding verse says it is the ones who hear AND believe, so we take it that one must not only hear, but believe too. The same book says he that believes AND is baptized shall be saved (Mark 16:16) and we take it that way but Baptists don't.

On at least two different occasions Jesus said we MUST be baptized. Told Nicodemus that and he told Saul that. One before he was crucified and the other after, while he was in heaven. Thus we close by saying my proposition is abundantly established by the word of God. "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God" Jno. 3:5. "Go into the city, and it shall be told thee what thou MUST do" Acts 9:6 and he was told "Arise, AND be baptized, and wash away thy sins, calling on the name of the Lord" (Acts 22:16) Baptist preachers don't say that, as you know. Thanks.

SECOND PROPOSITION

G. E. Jones—First Negative

I take pleasure in answering Mr. Wilhite's affirmative. I am surprised at the weakness of his argument. One would hardly know that he was in the affirmative. Instead he is still trying to refute my affirmative and The Tribe of Ishmael. (It is easy to see that book got under his skin.) If he does not do better his friends will be disappointed. It may be that he knows he cut his own head off and surrendered his proposition before he got to it. I asked him if he could find the Greek verb meaning RECEIVE connected with baptism. He said "It SHOULD NOT BE (My Caps) for that is connected with a promise and when one is baptized he is saved and not promised." He would like very much to take that back but he cannot. BAPTISM SHOULD NOT BE CONNECTED WITH RECEIVE AND A PROMISE. SO baptism is not for the purpose of receiving something. It is not connected with a promise. Then it must be to declare something and not to receive something. So it is not in order to RECEIVE a promise of salvation, he being the judge. He lost his proposition before he began it.

He said baptism was preceded by confession. Fine. "Whoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God." Jno. 4:15. So one is dwelling in God before baptism and is saved before baptism. He loses again.

His questions: Fourth Negative. 1. Does faith INCLUDE either or all of the following: Repentance, Prayer, Confession, Love, or Baptism? No, the word faith simply means trust in Christ. It takes repentance to bring it about and the Spirit

gives both faith and love. 2. If salvation is conditional, what condition does a person have to do? He must be willing to quit his doing to be saved and let Christ save. 3. Since you acknowledge that a man must obey what applies to him; and since you will say that baptism is a command to someone; tell me what will become of the one to whom baptism is a command if he refuses to obey that command? Be chastized and lose in rewards. However I do not believe one such will continue to refuse to be baptized. 4. Can a person be born of a thing without first being in that thing? Yes, of a seed. In it only in germ. "Born again, not of corruptible seed, but of incorruptible, by the word of God, etc.," I Pet. 1:23. 5. When did you get in the water, and when separated from—born of, or brought out of that water? When I heard and believed.

First Affirmative: 1. Does faith bring life to the sinner? Yes. 2. Do you bury (in baptism) one who has faith—alive? Yes, alive to God, but dead to sin. "Reckon ye also yourselves to be dead indeed unto sin, but alive unto God." Rom. 6:11. 3. Why do you teach EIS in Acts 2:38 means because of then tell me no recognized lexicon so teaches? I said I had only studied one lexicon. (Thayer). 1st. Because the expression "RECEIVE REMISSION OF SINS" is NEVER found connected with baptism. It is found only in Acts 10:43 "Whosoever BELIEVETH in Him SHALL RECEIVE REMISSION OF SINS." If one must be baptized to RECEIVE remission of sins somewhere the Bible would connect baptism with RECEIVING remission. Second—The word manifest, which means to declare or make known, IS CONNECTED with baptism. John baptized "That He (Jesus) might be made MANIFEST to Israel." Jno. 1:31. Since the word RECEIVE is not found connected with baptism (and you said it should not be) and the word manifest (or declare) is connected with it then baptism must be declarative and not procurative. If I were you I would find baptism connected with "RECEIVE REMISSION OF SINS" or hush. 4. Can a thing be a gift and we do, or pay something for it? No, not a free gift. "The FREE gift of God is eternal life." Rom. 6:23. R. V. By seeking to pay for salvation you make it a thing of merchandise. Peter says "There shall be false teachers among you." He says of them "With feigned words (they) make merchandise of you." II Pet. 1:1-3. This proves you to be a false teacher. 5. Is it a fact that your authority to baptize comes from a Baptist church? No, from Christ through the church.

Reader notice when he says I exclude everything by saying faith excludes he also makes Paul do the same. Watch his answer to my questions.

1. When I quoted (Where is boasting then? It is EXCLUD-

ED. By what law? Of works? Nay. But by the law of FAITH. Rom. 3:27) did I (Jones) find the word EXCLUDE connected with FAITH, or did you (Mr. Wilhite) find INCLUDE connected with faith? Say which.

2. When you baptize a man with a pure heart does that make him a better man?

3. Give the order as to time of the following: Repentance, Prayer heard, Faith in Christ's blood, Justified by the blood, Washed in the blood, Soul purified, Heart purified by the blood, Prepared to see God, Spirit, Salvation, Dead to sin, Free from sin, Servant to God serving Him, and Baptism?

4. Will God, in this age, hear the prayer of one before he becomes His child through obeying the gospel?

5. In the days of John and Jesus did people receive remission of sins through believing in His name or through that and being baptized in His name?

Mr. Wilhite likes to glory in BIG men. That is another mark of a false teacher. He calls me a little Baptist. When God got ready to cut down the BIG boasting giant, Goliath, he did not use a BIG man but the little shepherd boy. "God hath chosen the weak things—to confound the things which are mighty." I Cor. 1:27. So he is using me a LITTLE Baptist to confound you a BIG man. Thanks for the club.

Now I shall answer his proof texts. James does NOT say one is saved by works, but justified by works. Jas. 2:24. In that connection he says "Was not our father Abraham justified by works, when he offered Isaac, etc?" Jas. 2:21. But he had the righteousness of faith before Isaac was born. Proof: Paul said of him "He received the sign of circumcision, a seal of the righteousness of the faith which he had yet being UNCIRCUMCISED." Rom. 4:11. "Abraham was 100 years old, when his son Isaac was born." Gen. 21:5. "Abraham was 90 years old and 9, when he was circumcised." Gen. 17:24. He had the righteousness of faith before he was circumcised. He was circumcised before Isaac was born, and therefore he had the righteousness of faith and was saved before he was justified by works in offering Isaac. When faith and works are connected the application is to one already justified before God without works. Gal. 5:6 has reference to the growth of one already saved. Acts 10:35 is evidence that one is already saved, not the cause of salvation. But you have already cut out baptism from Jas. 2:24 and Gal. 5:6 when you said baptism was not a work the man did for himself. Matt. 10:32 & 33 applies to rewards not salvation.

In Mk. 16:16 both real and figurative salvation are under consideration. "He that believeth not shall be damned." Not the one who is baptized not. We read in I Pet. 3:21. "The like FIGURE

whereunto baptism doth also now save us (NOT THE PUTTING AWAY OF THE FILTH OF THE FLEST) etc." So baptism is a like figure with the flood and does not put away the filth of the flesh or sins of the flesh, but saves in a figure. You yourself said baptism "SHOULD NOT BE" connected with RECEIVE. So one does not receive salvation by being baptized, but declares it. You admit the heart is purified by the blood of Christ BEFORE BAPTISM. The blood washes away sins. "Unto Him that loved us, and washed us from our sins IN HIS OWN BLOOD." Rev. 1:5. This answers the case of Saul or Paul in Acts 9:6 and 22:16. He was born again on the Damascus road when he saw the resurrected Christ. "Last of all He was seen of me also, as of one born out of due time." I Cor. 15:8.

If "Born of water" in Jno. 3:5 is water baptism, then "Born of the Spirit" is Holy Spirit baptism and you have to have two baptisms to save you. The Bible says "One baptism." Eph. 4:5. So there is no baptism in Jno. 3:5.

In I Jno. 3:10 we read what he did not quote. "In this the children of God are manifest (DECLARED or made known), and the children of the devil; whosoever doeth not righteousness is not of God." Doing righteousness is declarative and not procurative. He has a child of the devil doing righteousness to become saved.

Why do you pervert the scriptures? The ones who believe in Jno. 8:30-31 are not the ones called children of the devil in Jno. 8:44. Jesus said of these "Ye believe me NOT." Jno. 8:45. Believers are God's children. The unbelievers are of the devil.

Joseph of Arimathaea was one of the rulers in Jno. 12:42 who believed but had not confessed. John said of him "Joseph of Arimathaea, being a disciple of Jesus, but SECRETLY for fear of the Jews, etc." Jno. 19:38. Luke said of him "Joseph, who was COUNCILLOR, a GOOD and RIGHTEOUS man etc." Lk. 23:50 R. V. So here is one of those rulers who had not confessed and he was a RIGHTEOUS or saved man. You lose on this.

Mr. Wilhite brought in Acts 8:3; 9:1; 9:14; 22:10 & 22:19 as places where saved or true followers of Christ were persecuted as an argument. I shall take these from him. I say his people started with Alexander Campbell and I call upon him to name one of his belief since Campbell who has been killed or imprisoned for preaching. Let him find one of his faith 50 years prior to Campbell who was put in prison for preaching. I can, and will name several Baptists in due time.

Those who hear in Jno. 5:25 live because hearing brings faith which makes one alive. Jno. 5:24. "Faith cometh by hearing." Rom. 10:17.

Paul wrote "Though we or an angel from heaven preach any other gospel unto you—let him be accursed." Gal. 1:8. But he does not teach that he or an angel did preach another gospel. Neither does he teach that faith exists without love when he said "Though I have all faith,—and have not charity, I am nothing." "Now abideth (REMAINS) faith, hope and charity." I Cor. 13:13. The three stand together.

Mr. Wilhite said a person's faith could be vain and gave I Cor. 15:2 "Unless you have believed in vain" to prove it. We must remember that some at Corinth were saying that the dead rise not. "How say some among you that there is no resurrection of the dead? But if there be no resurrection of the dead, then is not Christ risen: and if Christ be not risen, THEN our preaching is vain, AND YOUR FAITH IS ALSO VAIN." I Cor. 15:12-14. To say one's faith can be vain is to say Christ is not risen. So, Mr. Wilhite denies the resurrection of Christ. What a bonehead!

The salvation in Rom. 13:11 is the salvation of the body, not of the soul. I Pet. 1:9. The soul is already saved. "Who hath (past tense) saved us etc." II Tim. 1:9.

I did not teach in "Tribe of Ishmael" that a saved person could not understand the plan of salvation or the Bible. It is the divine or supernatural work of the Spirit working in men's hearts that I said we could not fully comprehend. The Lord taught that Himself. "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, or whither it goeth, so is every one that is born of the Spirit." Jno. 3:8. "Thou knowest not what is the way of the Spirit, nor how the bones do grow in the womb of her that is with child." Eccl. 1:5.

After complaining about me saying that faith was a fruit of the Spirit and a gift of the Spirit he comes out and says that faith is the fruit of the Spirit. His question "What is the fruit of faith" was based upon my discussion of Jno. 15:1-6 in "Tribe of Ishmael" pages 73-74. I showed that the branch that had fruit was not taken away. I said no one can be saved without the fruit of faith, meaning faith itself, which is a fruit of the Spirit. That is easy understood if one wants to see.

I have never said a baby was born (spiritually) dead. Bring the proof.

I said faith was the obeying from the heart that form of doctrine. "They have not all obeyed the gospel, for Esaias saith, Lord who hath believed our report?" Rom. 10:16. This is also the obedience of Jno. 3:36. It is believing on Christ.

In Rom. 5:1-2 we are told that we are justified by faith. In the chapter above we are told how we are justified. "Abraham

believed God and it was counted (imputed) unto him for righteousness." Rom. 4:3-4 & 22. In Rom. 4:24 it is said it shall be imputed unto us also "If we believe on Him that raised up our Lord from the dead."

In Paul's discussion of justification by faith in chapters 3-5 not one time does he mention baptism. Only when he comes to show how people saved by grace should conduct themselves does he bring in baptism. Rom. 6:2-4. In no other place in the book of Romans do we find baptism. As I have shown Abraham had the righteousness of faith before he was circumcised, and he was circumcised before Isaac was born and therefore was justified before God without the works of Jas. 2:21-24.

JONES-WILHITE DISCUSSION

Wilhite's Second Affirmative

Gentlemen, Moderators and Friends: It must be clear to you that Mr. Jones did not do justice as a negative of the proposition, which, if he does no better is already established. Of course he offered several complaints, but these are not arguments. Quite a number of my Scriptures were merely referred to and HE told what they mean, but offered no proof why they mean what he says. He did that with Gal. 5:6, Mt. 10:32 and Rom. 13:11 at least. But that is as good as any can do when fighting the truth.

But I was surprised at him saying I was still on the other proposition when I didn't as much as refer to it. Of course we are on a kindred proposition; or on the other side of the same proposition, as all know. Some of the same arguments will naturally come in on this proposition. As for his book, I am after it. If he is ashamed of it, let him call it in and acknowledge his mistake.

Mr. Jones says I would like to take back what I said about "receive" was not connected with baptism as it is with faith, because when one is baptized, he has what he was promised when he would submit to baptism. I still say that because it is the truth. Of course as I said in my definition of these terms, we are saved from past sins when we obey, Rom. 6:16-18, then we are eternally saved when we reach heaven. He can't make any thing of that. I STILL STAND BY THAT STATEMENT, SIR.

Yes, baptism is preceded by a confession, but we keep up that confession all our life, so confession comes also after we are baptized. We are to confess our wrongs to be restored to fellowship. "Confess your faults one to another, and pray one for another, that ye may be healed." Jas. 5:16. But why should you bring in that confession of I Jno. 4:15 when you have gone

on record as saying "WHEN ONE HAS FAITH NOTHING ELSE IS NEEDED TO SAVE HIM." Confession comes after one believes, therefore saved if you be right. Remember too, "with the mouth confession is made unto salvation" Rom. 10:10, which contradicts the above position of yours, as well as your position when you were placing several words in their order. There you said repentance, prayer, faith, salvation, Holy Spirit, love, and some good works precede the confession. Hovey's Baptist Commentary says on I Jno. 4:15 "a part of the plan by which Christ becomes an effectual Saviour" and you say it comes after good works. BIG MEN DIFFER, both Baptists, too. He says further that salvation is "availed of and actually applied, through BELIEF AND CONFESSION." Mr. Jones does not believe his BIG brother.

In answering my last list of questions in other proposition, which is permissible under the rules, he said FAITH DOES NOT INCLUDE repentance, prayer, confession, love or baptism, but he reprimands me for saying that he teaches one is saved with out repentance and prayer, when the man says "when one has faith nothing else is needed to save him." Any body can see that he has a person saved exclusive of repentance and prayer, if they are no part of faith and faith only saves, as he says. Man you are just a good contradictor, as all can see. He also said the Spirit gives both faith and love, but remember love is no part of faith. He teaches, if a good Baptist, that faith and repentance are inseparable, so we are wondering where repentance come from. It is UNTO life, as he doubtless will acknowledge. Pshaw, awful! Talk about bone-heads. You better leave that word off while doing such as you are. The man has argued that salvation is conditional, but he said that to get out of some difficulties; so now he says the condition is "QUIT HIS DOING TO BE SAVED and let Christ save him" (My Caps). Well, well. Any man of average intelligence can see he is making it UNCONDITIONAL when he offers proof that it is conditional. I'LL LEAVE THAT UP TO ANY HONEST EDUCATED BAPTIST. Jones knows I am right. Jesus said "Why call ye me, Lord, Lord, AND DO NOT THE THINGS WHICH I SAY?" Luke 6:46. But this good Baptist says Jesus is wrong there, that is what Wilhite teaches. Jesus then tells him "he that DOETH THE WILL of my Father which is in heaven" shall enter that place, Matt. 7:21. Jones is trying to stand by his book which will stare him in judgment.

To prove he does not really believe what he teaches, when hobbled he says he does not believe a person to whom the command be baptized will refuse. Isn't that something, for him to believe. He doesn't have to, but he will. How does Mr. Jones know? Pure Baptist imagination. Then he pulls another of his

famous Boneheads by saying that a thing can be born of something without being in that thing. Foolish. All men know better than that. Mr. Jones knows better. He is only contending for a lost cause. "Better, having been begotten again" says Hovey's Baptist Com., on this passage, and so does Pendletons (Baptist) notes on this verse. They would be ashamed of their little brother Jones if they knew what he was saying. Such an impossible thing. He only takes this position to save what he lost when he said born of water meant what it does not say; that Jesus didn't mean water when he said it. I wonder what word he would use if he did mean water. But he thinks that water is Spiritual water and says he was BORN of, SEPARATED FROM, or BROUGHT OUT OF that water when he heard and believed, therefore when he believed such as he teaches he SEPARATED FROM his SPIRITUAL WATER. In other words when he believed what he teaches he lost salvation; separated from that which saves. Pretty good confession. I guarantee this man never approaches another one of my brethren wanting to ask and answer questions. If he hasn't made a miserable failure. Next question he answers he says FAITH BRINGS LIFE to a sinner, but we get life when born, still the man says faith is NOT the new birth. He says too, that he buries this living person in baptism, thus you see he buries the living instead of the dead. Isn't Baptist doctrines peculiar. It doesn't harmonize with reason, nature, nor the Bible.

His reason for teaching that EIS in Acts 2:38 means BECAUSE OF is that it is reasonable, even if the Greek does not teach such. In other words, if a word or theory does not agree with Baptist doctrines it is wrong regardless. He says Thayer does not teach it as he does, but Mr. Thayer is wrong. That would make any one laugh! He says we CANNOT DO and get a gift, yet in his book, (Ish. p. 87) he says "We have found that we are GIVEN to Christ by the Father. This is in PAYMENT FOR HIS SUFFERING" (My Caps). Which time did you get it right, we all wonder. Christ authorizes him to baptize, he says, THROUGH the church. Thus we see that Jesus can't do a thing without a set of Baptists helping him, and these Baptists have all been baptized, therefore Jesus depends upon ONLY BAPTIZED people to help him run his government. Pshaw. Isn't he awful? Baptism is no part of the gospel, says Mr. Jones, so Jesus made a mistake when he had Paul say the gospel is the power of God unto salvation, that to say the least of it, is only a PART of his power. A NONESSENTIAL set (baptized people and baptism is a nonessential, Baptists say) help the Lord to save. Who said saved by works? Mr. Jones has ruined the Baptist cause as sure as you live.

His questions are as easily answered as mine are difficult for him. "When I quote (Where is boasting then? It is EXCLUDED. By what law? Of works? Nay. But by the law of FAITH. Rom. 3:27) did I (Jones) find the word EXCLUDE connected with FAITH, or did you (Mr. Wilhite) find INCLUDE connected with faith?" NO. 2. "When you baptize a man with a pure heart does that make him a better man?" YES, he is in a better state. 3. "Give the order as to time of the following: Repent, Prayer heard, Faith in Christ, blood, justified by the blood, washed in the blood, soul purified, heart purified by the blood, prepared to see God, Spirit, Salvation, dead to sin, free from sin, servant to God serving Him, and baptism?" That is only trying to copy, so he has asked the same thing in several different ways, but don't know that. He could ask questions with half the words but he needs to fill up space, and I need more. ORDER: FAITH, dead, repent, baptism, justified, saved, prepared for God and His servant amount to the same and they follow, to such he gives the Spirit because their prayers are heard. 4. "Will God in this age, hear the prayer of one before he becomes His child through obeying the gospel?" NO. Not to save contrary to his will. 5. "In the days of John and Jesus did people receive remission of sins through believing in his name or through that and being baptized in his name?" NEITHER. "A Testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth" Heb. 9:17.

I never said I was a BIG man among my brethren. You may think so by this time.

Abraham never believed in Jesus as a crucified Saviour, but we MUST to be saved, yet this man tries to make you believe we are saved alike. Abraham's faith was only accounted for righteousness, as he has shown, and even before he was circumcised, but he had to do the work assigned him; else James would not have said he was justified—saved—by works. If I make a mistake when I make them equal, correct me. All know that "ye are all the children of God by (THE FAITH, Bap. Com.) faith in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise" but how many have put on Christ, Paul? "As many of you as have been baptized INTO Christ have PUT ON CHRIST" is his answer (Gal. 3:26-29) Hovey's Com. says "baptism must have represented the beginning of true faith in the soul." Baptists differ!

But Mr. Jones says baptism is a figure, or form, so when one obeys a form of doctrine he is made free from sin as we have shown from Rom. 6:17 and he is thus saved by baptism as Peter says I Pet. 3:21, which he used. Some one MUST be baptized Jones says and if he isn't he loses something. But he

got an idea from J. Frank Norris that Paul was born on the road, proven by I Cor. 15:8 and there is not a reliable commentator that says such. Neither Hovey nor Pendleton agree with you, sir. So I guess if you say you were born of your father and mother, that would mean you were born twice. Your leading men say John 3:5 means baptism of water. Born means brought forth and one is delivered from water when he is raised, just as Jesus was from the grave, and he says that was a birth. Rev. 1:5 which you used. I'll also leave it to your best men if John 8:31 and 44 doesn't have reference to the same people. All know that much, but Mr. Jones.

Joseph was a good man, and so was Cornelius but you want one saved while you say Cornelius was not because he later received the Spirit and became a believer. You are one great judge, I'll say. Why he even says "I SAY his people started with Alexander Campbell" and of course that settles that. All the world couldn't change it. All intelligent people know better, but Mr. Jones. If that were true he hasn't answered my arguments on Paul's persecution of the believers, because believers then were known as baptized people, or saved people. Baptists say (1) BELIEVE (2) SAVED (3) BAPTIZED while Jesus said (1) BELIEVE (2) BAPTIZE (3) SAVED, so Baptists, Mr. Jones, are wrong.

If you can understand the true hearer has faith from John 5:25 then you can see the true believer has been baptized. He can't answer I Cor. 13:2 and I Cor. 15:2 at all. You may try to get out, but you said Nicodemus did not understand the new birth, and neither can we, then you pulled one of your boneheads and said such an acknowledgment places one "IN THE CLASS OF THE WICKED" and I guess that is the most truth you have taught in this debate. Sure faith is the fruit of the Spirit, but you say we get the fruit before we have that which produces fruit. I have met quite a number of the debaters among Baptists, but this man makes more unreasonable "boneheads" than any man I ever met; for that reason I had rather not meet him in an oral debate. I would hate to be a party to messing up a congregation by having them hear so many unreasonable statements, such as a MAN BEING DELIVERED—BORN—FROM A SEED.

To let Mr. Jones rejoice once more I will say, according to rules here's my last list of questions.

1. Can a person obey a form and be passive in the act?
2. Does EIS (FOR) in Acts, 2:38 mean "BECAUSE OF?"
3. Since you say you do not baptize such characters as is found in Acts 10, and do not make Baptists like John or Jesus were, and since you do not baptize in order to be forgiven

(Hovey's Com., p. 258) nor to be saved (Mk. 16:16) whence your authority?

4. How do you harmonize "Repentance is unto life (Acts 11:18) and was the very thing Jesus had told them they NEEDED TO DO that they might believe" with "cease DOING IN ORDER TO BE SAVED?" (Your book, Ishmael, p. 25 & 5 respectively).

5. Since baptism "is a work of righteousness" (Ish. p. 35) and God accepts that kind Acts 10:35, does he accept only baptized people? Enough for this time. Thanks.

SECOND PROPOSITION—G. E. Jones, Second Negative

Mr. Wilhite gets into worse trouble all the time. In answer to a question I asked, he said when a man is baptized he is NOT promised. His proposition states that he must be baptized to have a promise of salvation. Not salvation mind you, but a promise of it. One time he has a man promised if he is baptized. Another time he says he is NOT promised. If he is right in one place he is wrong in the other. He meets himself coming back. That is one blunder. Then he said baptism should NOT be connected with receive for that is connected with a promise. He meets himself coming back again when he turns around and tries to connect baptism with a promise and have one baptized to receive a promise. Blunder two. He said baptism is not a work for the one to do who is being baptized. Then he turns around and brings in works (Jas. 2:2 & Acts 10:35) to prove it takes baptism to save. If the man who is being baptized is not doing a work and a man is justified (not saved) by works then baptism cannot be one of those works for he said he was not working when baptized. He is in too deep to get out. Blunder three. Next he caught himself trying to catch me. He said "Sure faith is the fruit of the Spirit but you (meaning Jones) say we get the fruit before we have that which produces the fruit." In answering part of my third question he put faith as the first in order of things, but he puts receiving the Spirit after baptism. So he has the fruit before he has that which produces the fruit. That backfired. Now he argues one must have the Spirit to have faith the fruit of the Spirit. Well he put faith before baptism. So one must receive the Spirit before baptism if he has faith the fruit of the Spirit before baptism. He has surrendered his proposition. He hooked himself in a good way. More blunders. But he stumbled on to the truth one time. I showed plainly how the Spirit working with a man produces faith in his heart. Then as a result He abides in that heart as a witness, and that is not two works of grace but the Spirit witnessing that the man has the one work of grace. But Mr. Wilhite knows nothing about the witnessing presence of the Spirit.

He said my questions were easy to answer. But I notice he left out "washed in the blood, soul purified, heart purified by the blood, prepared TO SEE God, and free from sin when he was trying to get by on one question. If they are easy why did he skip part of that? Then he refused to say whether I had found EXCLUDE connected with faith or he had found INCLUDE connected with it. He simply answered "No." I am asking again. Here are my questions:

1. Since you (Mr. Wilhite) dodged part of my 3rd, and since my questions are easy and you are not afraid to answer them give us the order of the following, leaving out none: "Washed in the blood, soul purified, heart purified by the blood, prepared TO SEE God (Matt. 5:8), free from sin, repentance and baptism?" We want to know how you place these with each other.

2. Had Cornelius been baptized when the angel said, "Cornelius, thy prayer is heard?" (Acts 10:31).

3. What is the person and number of the verbs "Repent" and "Be Baptized" in "Repent ye and be baptized every one of you in the name of Jesus Christ unto the remission of your sins." Acts 2:38 R. V.

4. Do you understand all the workings of the Spirit in the heart of a man?

5. When one is born of two (water and the Spirit, Jno. 3:5) does he have two spiritual births or are water and the Spirit the same bringing one birth?

His questions: 1. Can a person obey a form and be passive in the act? Yes, in obeying Rom. 6:17-18. 2. Does EIS (FOR) in Acts 2:38 mean BECAUSE OF? Yes. One is baptized to declare remission because his sins have been remitted. "Whosoever believeth in Him shall receive remission of sins." Acts 10:43. 3. Since you say you do not baptize such characters as are found in Acts 10, and do not make Baptists like John or Jesus were, and do not baptize in order to be forgiven (Hovey Com., p. 258) nor to be saved (Mk. 16:16) whence your authority? From Jesus. I DO baptize those who have the Spirit as in Acts 10:47-48. I said we do not BECOME Baptists EXACTLY as did Jesus and John, even as you did not become a man like Adam. All things must have a beginning. 4. How do you harmonize "Repentance is unto life (Acts 11:18) and the very thing Jesus told them they NEEDED TO DO that they might believe" with "Cease DOING IN ORDER TO BE SAVED?" (Ish. p. 25 & 5 respectively) We read of "Repentance from dead works." Heb. 6:1. Works men do to save themselves are dead. When they repent they cease from these works. 5. Since baptism "Is a work of righteousness" (Ish. p. 35) and God accepts that kind (Acts 10:35) does He accept only baptized people? No. Working

righteousness is proof one IS ACCEPTED, not the cause. James, a saved man, said "I will SHOW thee my faith by my works." Jas. 2:18. "In this the children of God are manifest, (shown or declared) and the children of the devil; whosoever doeth not righteousness is not of God." I John 3:10. "Who hath (past tense) saved us—NOT ACCORDING to our works" II Tim. 1:9. This shows works are not the cause of salvation. So you are wrong in putting the word SAVED, which James does not use in Jas. 2:24. It also shows that works in Gal. 5:6; Lk. 6:46; Matt. 10:42 are for the saved. It also shows Rom. 13:11 is not the salvation of the soul, but the body.

You get tangled worse and worse on Jno. 3:5. First, the Greek word for born in Jno. 3:5 and I Pet. 1:23 are the same. Next, when a thing is separated or brought out of a seed in germ, or in body from its mother, it is not then, or ever, separated from the nature of the seed or the mother. So I do not teach apostasy. You lose again. You said if I was born of both my father and mother that would be two births. There are two in Jno. 3:5. (water and the Spirit) so your logic would make two spiritual births here. But that is in line with your logic. If the word born can only be applied to the mother as you claim then you have two spiritual mothers in Jno. 3:5, water and the Spirit. You have a man begotten by faith before he ever contacts mother baptism. So you have him begotten in the womb of one mother and when you get ready to have him born you transfer him over to the womb of the other one (baptism) to get him born. One mother conceives the child and another brings it forth. That is fine logic. If I were you I wouldn't talk any more about someone else not being intelligent.

Luke never called Cornelius a good or righteous man but he did Joseph. You lose again.

He ignored the fact that I said the man I buried in baptism was dead to sin. Be fair.

I said faith is not the new birth, but it brings it, and thus brings life. When I said "When faith is come nothing else is needed to save him." I did not exclude repentance. Jesus said to the Pharisees, Ye, repented not afterwards that ye might believe him." Matt. 21:32. So when faith has come one has repented. It is in order to faith.

Abraham said to Ephron, "I will give thee money for the field." Gen. 23:13. So the word give is sometimes used concerning a payment. But salvation is a free gift. "The free gift of God' is eternal life." Rom. 6:23 R. V. So I did not contradict myself. Try again.

The confession of I Jno. 4:15 is confessing Jesus as God's Son, not our faults to each other. Jas. 5:16. Neither did I say

it took confession to save. One must have Christ in him to rightly confess. It is a proof. It is declarative in Rom. 10:10. In this life God forbids a lost man confessing Him. "Unto the wicked God saith, What hast thou to do to declare my statutes, or that thou shouldst take my covenant in thy mouth." Ps. 50:16.

Since Mr. Wilhite cannot meet the Scripture I bring he runs to men to hide his failure. I have run him out of the Bible. Now he wants to leave the word and let men decide the matter of Jno. 8:30-31 & 44-45. Why not let the Bible decide it for us? In Jno. 8:30 we read "As He spake these things many BELIEVED on Him." But in Jno. 8:43-45 we read of those who are of the devil "Why do you not understand My speech? even because you cannot HEAR My word" and "Ye believe Me not." The ones who did not understand and could not hear and did not believe were not the ones who DID hear and believe. He claims I followed Pendleton. I will let the reader judge as to who has been trying to prove his doctrine by men, Mr. Wilhite, or I.

He says he makes a man better when he baptized him. Yet he admits the man's heart is pure before baptism. We read "God - - - put no difference between them and us PURIFYING their hearts by faith." Acts 15:8-9. So he claims to make a man better than the Lord has made him. "Whatsoever the Lord doeth it shall stand forever; nothing can be put to it." Eccl. 3:14. But Mr. Wilhite claims he puts to what God has done. Pshaw.

He said God would not hear the prayer of one before becoming His child by obeying the gospel. An angel said "Cornelius, thy prayer IS HEARD" Acts 10:31. This was before baptism so he was God's child before baptism. He puts faith before repentance and yet he says a man's heart is purified by faith. So he has a man with a pure heart who has never repented. Another blunder. In his order of things he does not have a man God's servant until after baptism yet he has been arguing that one serves God when he has faith. Another blunder. He has one dead to sin before baptism and God's word says "He that is dead is freed from sin." Rom. 6:7. Gone again. He said people in the days of John and Jesus neither got remission of sins through believing in His name or being baptized in His name. So he confesses Peter, James and John, et al., did not receive remission by being baptized in His name. Here is proof that they did believe in His name and receive remission in His name. First, John was a prophet. Zacharias said of him "Thou, Child shall be called the prophet of the Highest." Lk. 1:76. Second, "To Him give ALL THE PROPHETS WITNESS (John included), that THROUGH HIS NAME whosoever believeth in Him SHALL RECEIVE REMISSION of sins." Acts 10:43. Third, they did believe in Him for "He that believeth not is condemned

already, because he hath not BELIEVED IN THE NAME of the only begotten Son of God." Jno. 3:18. So the apostles received remission in His name by believing in His name. So John baptized "For the remission of sins" Mk. 1:4 to declare remission. Then the same expression in Acts 2:38 is declarative. You have surrendered your proposition.

Abraham did believe in the crucified Christ. Jesus said "Your father Abraham rejoiced to see My day: and He SAW IT." Jno. 8:56. So he saw the crucifixion of Christ. And we are saved like Abraham. "He therefore that ministereth to you the Spirit,—doeth he it by the works of the law, or the hearing of faith. EVEN AS ABRAHAM believed God and it was accounted to him for righteousness. You said to me once when a man has the righteousness of faith he is saved. Paul said he had the righteousness of faith before circumcision. "The righteousness of the faith he had yet being UNCIRCUMCISED." Rom. 4:11. The word accounted means the same as imputed. "It was imputed to him for righteousness." Rom. 4:22. You lose again.

Baptists do not teach that baptism is a non-essential. It is not essential to salvation, but like the Lord's supper it is essential to declaring some things. You misrepresent to prejudice.

John, who believed in Jesus and was saved said, "I have need to be baptized." Matt. 3:14. So the order Believe, Saved and Be Baptized is correct. Again he loses.

In connection with his argument about saved people being persecuted I called on him to bring the name of one of his brethren this side of Campbell or 50 years before who had been put in prison for preaching. He did not do it. Here are some Modern Baptists who have been persecuted as were the apostles and others. Antonio Valadares, ex-Catholic, converted to Baptist belief, was put in prison in 1941 in the city of Bahia Brazil to keep him from preaching there. Authority. Eld. Walter Witley, returned missionary from Brazil. Address, Pine Bluff, Ark. John O. Westrup, a Baptist missionary to Brazil, was killed by fanatical Mexicans. Year 1880. ("Modern Baptist Heroes" by J. N. Prestridge D. D. p. 267). Ivan Savelieff, a Russian Baptist preacher, was banished to Siberia in 1894 for preaching. (Same book, p. 48). John Clarke, John Randall and Obadiah Holmes, Baptist preachers were put in prison in Boston in colonial days for preaching. (Ray's Bapt. succession). If necessary I could give an hundred more. So the Baptists and not your people bear the marks of persecution today and the proof you give that one is following the Lord. He loses again. I take everything from him.

I did not get my idea of I Cor. 15:8 from Frank Norris. You

should know what you are asserting. I was never a subscriber for Norris' paper. I never got my idea from any man. However there are famous commentators who DO say this is where Paul was born again, Schofield for one.

Mr. Wilhite is the man who had the Lord to where He cannot do a thing without him to help the Lord. The Lord can purify a man's heart before baptism, yet he cannot save the man. The Lord's work in his heart has not made him good enough. Mr. Wilhite has to baptize the man and make him better than the Lord has made him before he can be saved. Thou art the man! Of all men you should be the last of talking about someone putting the Lord to where He cannot save without them. More boneheads.

Let us study Gal. 3:26 with 3:27. "Ye are all the children of God by FAITH in Christ Jesus, for as many of you (Children of God in v. 26) as have been baptized into Christ have put on Christ." So it is children of God who put on Christ in baptism. Always it is the saved who are to do the PUTTING ON. "Put ye on the Lord Jesus Christ." Rom. 13:14. "Put on therefore, as elect of God,—bowels of mercies, kindness, etc." Col. 3:13.

Mr. Wilhite assumes that the word faith includes baptism. Yet he cannot find a place where the words are connected. He assumes baptism is for receiving remission of sins and he has not found a place where baptism is connected with that expression though I have called for it over and over. Yet he claims to speak where the Bible speaks and to be silent where it is silent. I wonder.

JONES-WILHITE DISCUSSION

Wilhite's Third Affirmative

Dear People: This time my complaining opponent called attention to my "BLUNDERS" and "He loses" etc., about an average of three times to the page. That is the only way of getting the people to see them, then it is mostly by misrepresentation.

I have already used his books twenty two times, Hovey's Baptist commentary twelve times, Pendleton seven times, Goodspeed five times, L. S. Ballard, Ben M. Bogard, and Conant two times each as well as Roy Mason and Vedder, all Baptists with hardly a passing notice from my opponent. If he would grapple with what I produce instead of growling all the time he would make a better showing.

Since I have but one more article after this I am going ahead and notice what needs attention most, and get to it all, before I close my next article. He shall not have a point in this debate, although I warn you to watch his last and final article after I

have no reply. Watch him rear and rave! That is their way, hence they always demand the last speech. At least they almost always do.

I never have as much space as I would like, but Mr. Jones just puts in fillers. He could ask questions with half the words he uses. He does that to make me use my space, since we agreed to copy them. But lets get rid of them now. 1. "Give the order of the following, leaving out none. (SOME DEMAND J. P. W.) Washed in the blood, soul purified, heart purified by the blood, prepared TO SEE God, (Mt. 5:8) free from sin, repentance and baptism." Then he puts a question mark as if it were a question. I gave one similar but it was in the form of a question. Any way I shall notice it AGAIN. ORDER: Washed in blood, soul purified, heart purified, prepared to see God, and free from sin all come at same time, and are equal to the same thing really. They are for the person who has repented, as a believer, after he has confessed his Lord and been baptized. Remember I showed in my first affirmative who a true believer is. It is one who has obeyed ALL commands of this age. Read my first affirmative which has never been answered. 2. "Had Cornelius been baptized when the angel said "Cornelius, thy prayer is heard?" NO. Cornelius was a DEVOUT man, Acts 10:2 and Funk & Wagnall, one of the very best dictionaries says that means sincerely pious, warmly devoted, heartfelt, Godly, heavenly minded, saintly, etc., while they say one like Joseph (whom you say was saved and Cornelius was not) means morally correct, conformity to law, excellent, valuable, enjoyable as good flower, etc., defining Good, and righteous. According to these definitions Cornelius was a more religious man than Joseph at the time, yet you say Joseph was saved and Cornelius was not, and that to save a lost cause. 3. "What is the person and number of the verbs "Repent" and "Be baptized" in "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins" Acts 2:38 R. V." But he also left off a part, stopping his question at a semi-colon. It goes on and says "And ye shall receive the gift of the Holy Spirit." But since I am confined to the "R. V." as you see, I will say "Repent" to do as Mr. Jones did, leave off the "ye" is second person and the "ye" makes it plural. "Be hantized" is third person singular in English (R. V.) but not so in Greek, which language was spoken at that time. Every one of you is from EKASTOS and has the construction of collectiveness. It is used as an apposition. Like "Mr. Jones, the debator." The debator is an apposition with Mr. Jones. Means the same thing. Each one of you is in apposition with "ye" thus be baptized in the language used is plural. But more on this. 4. "Do you understand all the workings of the Spirit in the heart of a man?" NO. But you are the one who said those who do not un-

derstand are classed with the wicked, not I. 5. "When one is born of two (Water and the Spirit, Jno. 3:5) does he have two spiritual births, or are water and the Spirit the same bringing one birth?" It is ONE BIRTH, but there are two in bringing forth ONE BIRTH. We all have two parents, but one birth. But what do you know about the new birth is pondered, because you said it was "BEYOND HUMAN COMPREHENSION. - - - So the new birth may be BEYOND OUR COMPREHENSION, but we can believe in it" (My Cap. Ish. p. 14, 15). In your book on Revelation (p. 64) you say of ANOTHER person (Not seeing your own fall) "A confession that he cannot understand it puts him IN THE CLASS OF THE WICKED" (My Cap). So by your own words you are WICKED. Talk about proving something by men. You can't even prove a thing by Jones. You contradict yourself too much.

It is the awful doctrines, of modern origin. It is 99 years younger than you say we are. Take your own date of our origin and the date of yours as given by the government, which Dr. J. E. Cobb says "is about as authoritative source as one could obtain" (Cobb Bap. Manual, p. 214) Government report of Baptist churches says "In 1926 certain changes were noted: - - - A NEW DENOMINATION CAME OUT - - - called the AMERICAN BAPTIST ASSOCIATION" (My Cap. Gov. Work, p. 3) so if I were you I wouldn't be charging upon others that they are so young when they are 99 years older than you to take your own figures for it. More BONEHEADS, eh.

Now we come to Acts 2:38 again. Chas. B. Williams, a Baptist Greek teacher of 40 years (almost) experience wrote me that he personally examined "HALF DOZEN" Greek Lexicons to answer my letter and found NOT ONE teaching that EIS, the word FOR in Acts 2:38 having a RETROSPECTIVE MEANING. He said ONE Greek grammar by Dana & Mantey, a Manual Grammar contends for it. But he said "I have asked Dana and Mantey not to take that position in THEIR NEW EDITION OF THE GRAMMAR. They have promised to consider." Then he goes on and says "I do not endorse such a view, and feel it weakens the Baptist position to meet the Cambellites with such a WEAK ARGUMENT on a single DOUBTFUL TEXT." (Personal letter Date Jan. 14th, 1942. His Caps) If it weakens them to meet the "Cambellites" on such a "WEAK ARGUMENT" it would be worse to try to meet us. Mr. Henry Trantham, Prof. Greek Baylor Baptist University said "It can never mean in consequence of" (Letter 1-7-42) "It is as clear as the sun in heaven that the SAME PERSONS are commanded to repent and be baptized" (Pendleton's Three Reasons, p. 20) L. S. Ballard, Baptist debater and writer said "Dr. J. M. Pendleton, an outstanding Baptist preacher, leader and teacher of his day, the

man who wrote the church Manual that was used AS THE DOCTRINAL BASIS of all orthodox Baptist churches until recent years" (My Cap. Elec. Made Plain, p. 68). So that answers your gramatical question on Acts 2:38. But we are not through with Baptist Scholars. Jones and his little brethren are by themselves in their stand against this truth, so far as scholars are concerned. "EIS marks the object or points toward which baptism tended; denotes also intention or purpose, the final aim—John's baptism, as well as Christian baptism, tended to the remission of sins" (Webster & Wilkinsons Greek Testament on Luke 3:3) Goodspeed, a Baptist who translated the Bible says "You must repent, and every one of you be baptized in the name of Jesus Christ, in order to have your sins forgiven; then you will receive the gift of the Holy Spirit" Hovey's Baptist Commentary says "IN ORDER TO THE FORGIVENESS OF SINS (Mt. 26:28; Lk. 3:3) we connect natually with BOTH the preceding verbs. This clause states the motive or object which should induce them to repent AND be baptized. It enforces the entire exhortation, NOT ONE PART of it to the EXCLUSION of the other" (Some my Cap. On Acts 2:38). On Acts 22:16 he says "FOR THE REMISSION OF SINS, in 2:38, i. e., submit to the rite (BAPTISM, J. P. W.). IN ORDER TO BE FORGIVEN." What more do we need? All we need now is Mr. Jones himself. In his second affirmative in this discussion he said "Repentance in this place was for receiving the Holy Spirit." Yet he says that word FOR means "BECAUSE OF," so repent BECAUSE of receiving the Holy Spirit, and we are left to wonder if he couldn't have as well said they were also baptized FOR the same purpose. He teaches it. Well it's the Baptist doctrines that get men in such trouble. But in the same connection he says "Repentance is procurative" and therefore he REALLY believes this word FOR is PROCURATIVE, yet he says "We are baptized (EIS) because of remission of sins" (His book Ish. 24) and the word EIS, is FOR, which he says is PROCURATIVE. Well Baptist doctrines again. Next page in same book he says "Repentance is unto life" but the word is FOR (EIS) and he says it is BECAUSE OF. It is owing to what it is connected with as to what it means, so far as Mr. Jones is concerned. He even uses it in Eph. 2:10 saying they were created in Christ Jesus' "(EIS) unto good works" when the word is not EIS at all. This man should be stopped trying to teach, if Baptists wish to do well. He doesn't know. He says no Greek lexicon or translation renders EIS BECAUSE OF, so far as he knows but he does—JUST BECAUSE. He is a law unto himself, and can pull all the boneheads he wishes. In his third affirmative in answer to my question "Do you know of a recognized transla-

tion or a Greek lexicon which gives EIS in Acts 2:38 because of?" he said "NO". In his last article, his second negative in answering "Does EIS (FOR) in Acts 2:38 mean BECAUSE OF?" he said "YES." Isn't that a sight? It's this awful doctrines. Well he has been on all sides of every question almost since this debate started. In view of such it is useless for you to ask about the person and number.

We are saved when we as believers, having repented, confessed, and are baptized, as the Bible teaches. You have never explained why salvation or it's equivalent always follows baptism when the two are connected in same verse or paragraph. Remember, sir, JESUS said 1st BELIEVE, 2nd BAPTIZED and 3rd SAVED while you and all these modern Baptists say 1st BELIEVE, 2nd SAVED and 3rd BAPTIZED if the people who have been made what they are with a nonessential, baptism, vote you favorable. Remember he said he got his authority to Baptize from Jesus AND a Baptist church. Hitler said "ME AND GOD" and you are saying about the same. Chas. H. Spurgeon, Baptist, said "To alter these words (The commission) were more than impertanance, it would involve the crime of treason against the authority of Christ, and the best interest of the souls of men." (Bap. Doctrines, p. 116). Mr. Jones you are guilty of just what your brother convicts you. We are saved when we do that, but we are not safe in heaven. We are hoping for eternal life with Paul who said he was "In hope of eternal life, which God, that can not lie, promised before the world began" Tit. 1:2 and I didn't contradict myself.

The Spirit works with it's word-law, but dwells in those who obey "And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father" Gal. 4:6 and Cornelius was saved by obeying ALL commands as I have shown, Acts 10:33-35, or when he WORKED RIGHTEOUSNESS as well as feared God. You say this working righteousness is baptism. You say a person can OBEY A FORM, or make a picture of an object and never do a thing, which is a matter of impossibility as all know. You cut out repentance, prayer, love, etc., when you say "When faith is come nothing else is needed to save him" then you confirm it by saying faith does not include repentance, prayer, confession, love or baptism as answered to question No. 1 in my fourth list. But you are the man who discovered a person can be born from a thing without being in that object. Well beyond all reason as well as Bible. To prove baptism is declarative you use Acts 10:43 which has been quoted several times, but suffice it to say that says the believer "SHALL RECEIVE the remission of sins" and not already has it. Jesus said he got it when he as a believer was

baptized. Mark 16:16. But you "DO baptize those who have the Spirit as in Acts 10:47, 48" you say. But I asked "Do you baptize people because they have been baptized with the Holy Spirit like the house of Cornelius?" Acts 10: 47-48 and you said, "No, not the baptism of the Spirit, but the Spirit" then you do not baptize like they did. So you DO one time and you DON'T one time. Bonehead. And in harmonizing your contradictions (Ish. p. 25 & 5) in your book you refer to Heb. 6:1 which your Baptist, Hovey, says is DEADLY or worldly works he is talking about, not such as you try to make it. Besides if you NEED to DO something, as you said of John's baptism, it is a thing you NEED TO DO, then to say DO NOTHING contradicts that. You are guilty too, Mr. Jones. You say baptism is a work of righteousness (Ish. p. 35) yet it is not essential to salvation although the Bible says such are acceptable with God. Acts 10:35. More Baptist doctrines. Peter said FEAR AND WORK, then God would accept. Of course the Lord saves and we did nothing to cause it, yet we are saved by a washing of regeneration—(baptism) and the Holy Spirit. "After that the kindness and love of God our Saviour toward man appeared, Not by works of righteousness (DID LOVE AND KINDNESS APPEAR) which we have done, but according to his mercy he saved us, (HOW?) BY THE WASHING of regeneration, and renewing of the Holy Ghost" (Tit. 3:4, 5) Our part is to obey, and in this case as others of like condition, we are to be baptized. And Abraham saw the dawning of this day, HOVEY (Jno. 8:56) BELIEVE, BAPTIZE, SAVED. Mark 16:16.

SECOND PROPOSITION—G. E. Jones, Third Negative

Mr. Wilhite tries to cover his defeat with a lot of vain jangling. He is one of those vain janglers who understand "Neither what they say, nor whereof they affirm" I Tim. 1:6-7. He is the man who is doing the complaining. He asked me to give a long list of things in their order and I did without complaint. When I turned that on him and asked him to do the same he complained. He said my questions were easy, but he skipped many of the things I asked and I had to ask them again. Then he complained some more saying I was using fillers. I had to ask them again because he tried to dodge them. Why did he skip them? Here is why. He had said "I ADMIT A MAN HAS A PURE HEART BEFORE BAPTISM" (My Caps). 4th neg. He could not afford to say the soul was purified before baptism. Neither did he want to have the heart purified before baptism and the soul after baptism. Neither could he afford to say a man was prepared to see God, washed in the blood, and free from sin

before baptism, so he tried to escape by skipping all these. When I forced him to answer by asking them again he did more complaining. Then to save his doctrine he took back track and said "Washed in the blood, soul purified, HEART PURIFIED, (My Caps) prepared to see God and free from sin all come at the same time. He said "They are for the person who has repented, as a believer, after he has confessed his Lord and been baptized." In his 4th negative he says the heart is pure before baptism. According to that then his soul is also purified before baptism and he is free from sin and prepared to see God if all these come together as he says now. But he does not stay with his first statement that the heart is pure before baptism but contradicts himself by putting it after baptism in his last article. Which time was he right? I dare him to say. One time he said "A man's heart is purified by faith (Acts 15:9) and his state is changed LATER." (My Caps) Now he says all these things come TOGETHER. When was he right? Not only does he contradict himself, but he proves he is a BLIND GUIDE AND PHARISEE. He depends upon baptism, an outward act, to purify the heart an inward change. "Thou BLIND PHARISEE, cleanse first that which is within the cup and platter that the outside may be clean also." Mt. 23:26. He thinks the washing of regeneration (Tit. 3:5) is baptism. Regeneration is an inward change. Baptism is outward. Jesus said to first make clean the inside.

Mr. Wilhite is the man who uses fillers. He boasts of the men from whom he has quoted. He fails to tell about skipping most of my Scriptures. Is it answering a Scriptural argument to tell what some man has said. (Most of these he garbled badly). Paul said "Let no man glory in men." I Cor. 3:21. He said again "My speech and my preaching was NOT WITH ENTICING WORDS OF MAN'S WISDOM, but in the demonstration of the Spirit and of power; that your faith should not stand IN THE WISDOM OF MEN but in the power of God. I Cor. 2:4-5. I knew all the time that Mr. Wilhite's faith stood in the wisdom of men. He quoted Jno. 8:30 where some believed on Jesus, and then he skipped down to verse 44 to try to prove these people were of the devil. When I showed that these children of the devil did not believe or understand then Mr. Wilhite proposed to leave the word of God and settle the matter with men. Yet he has been telling you my doctrine was based on man's teaching. It is his doctrine that is based on man's wisdom. But he repudiated his scholarship bluff by introducing Pendleton and then admitting that he did not teach that baptism was a prerequisite to salvation, the very thing we are debating. But he cannot meet my scriptural arguments and he needs a lot of

space to put in HIS FILLERS, garbled statements from men, to cover his defeat.

Here are some more of his contradictions. "When a person is baptized he has been saved and NOT PROMISED." 2nd neg. (My Caps.) Now listen. "It is necessary to be baptized in order to have a promise of salvation." 1st aff. One time he is not promised if he is baptized. Another time he is promised if baptized. Now compare these two statements. "When a man is baptized as a believer he is saved. Mk. 16:16. He has what was promised on those conditions and don't have to wait to RECEIVE IT." 3rd neg. "Baptism is closely related to faith, repentance and confession—All these together give us what is promised—SALVATION, and that is the kind of person I mean by a proper subject. After doing all these things he has the promise of SALVATION IN HEAVEN." 1st aff. (My Caps). So when the man is baptized he has SALVATION IN HEAVEN AND DON'T HAVE TO WAIT TO RECEIVE IT. Still he thinks a man can lose it. Salvation IN HEAVEN when baptized, yet he can lose it. Bah. He is a vain jangler who does not understand what he says.

In his 4th neg. he says "The dead separated from sin are free from sin." Fine. In answer to one of my questions he puts dead to sin before baptism. See 3rd question in his 2nd affirmative. Good. So he has one free from sin before baptism in that place. But he contradicts himself by putting free from sin after baptism in his 3rd affirmative. How he wobbles! He wobbles in and out.

He said "Only saved people's prayers are heard." 3rd neg. Now he admits that Cornelius was not a baptized man when the angel said to him "Cornelius thy PRAYER IS HEARD" Acts 10:31. So Cornelius was saved before baptism, Mr. Wilhite being judge. He fixed himself again in this connection by quoting Gal. 4:5. "Because ye are sons, God hath sent forth the Spirit of His Son in your hearts, crying, Abba, Father." "Didn't God give the Spirit to the House of Cornelius before baptism? So they were His sons and saved before baptism as I have been telling him. His proof text proves my point.

I showed where Luke said Joseph was a RIGHTEOUS MAN and where Paul said of those under sin that NONE WERE RIGHTEOUS." Lk. 23:50 R. V. & Rom. 3:9-10. Let him grapple with the scriptures and not try to dodge the issue with a jargon of words from some men.

He is about through with Jno. 3:5, but I am not. He says "We are not born of a father in the strict sense of the word, but we are begotten when we believe." 3rd neg. Again, "I guess if you say you were born of your father and mother, that would

mean you were born twice." 2nd aff. His logic backfired. I showed that there were two involved in the birth of Jno. 3:5, the water and the Spirit. I asked if that were two births. He said "It is one birth." 3rd aff. If, as he has argued, one cannot be said to be born of a seed or of the father, then he has two spiritual mothers in Jno. 3:5, the water and the Spirit. One mother conceives and the other brings forth. What a fix he is in! Now listen at my argument. In I Pet. 1:23 we read "Born again, not of corruptible seed, but of incorruptible, by the word of God, which LIVETH and abideth forever! Here we have the LIVING word as the seed that brings the new birth. In Jno. 4:10-14 we have the LIVING WATER that brings the everlasting or spiritual life. "The water I shall give him shall be in him a well of water springing up into everlasting life." The LIVING WORD brings the new birth. The LIVING WATER BRINGS the new birth. They are the same. The LIVING word and the Spirit are the two things in Jno. 3:5 that bring the new birth. There is no baptism in this verse.

Mr. Wilhite had to admit that he did not know all about the workings of the Spirit in the hearts of men. That was what I said we could not fully comprehend. The place he referred to in my Revelation book was not dealing with the same thing at all. He strains at a gnat and swallows A. Campbell.

Baptist churches are one thing and associations are another. They are simply organizations through which churches may or may not co-operate as they see fit. But you are seeking to dodge the point. I named several Baptists in modern times who suffered persecution for what they preached. You failed to name one of your brethren who had. So I took your persecution argument from you and silenced you.

You are the one like Hitler. God may purify the heart but cannot save a man without you to baptize him and make him better than God has made him. It is Mr. Wilhite and God. Thou art the man.

Acts 10:43 is a promise Peter gave to the unbelieving Gentiles. Peter promised them. "Whosoever believeth on Him SHALL RECEIVE REMISSION OF SINS." They took him at his word and forthwith believed and received remission upon believing. "While Peter yet spake these words the HOLY GHOST fell on all that heard the word." Acts 10:44 & 15:7-9. "He that hath believed on the Son hath the witness in himself." I Jno. 5:10. "It is the Spirit that beareth witness." I Jno. 5:6. So before baptism they believed and received the Spirit as witness that they were saved and sons of God. Time after time I have called on Mr. Wilhite to find baptism connected with the expression "RECEIVE REMISSION OF SINS." He has not found it, nor will

he. If it is not there why does he contend for it?

He has not asked me before to say why baptism is sometimes placed before salvation. It is easy to answer. Baptism is declarative. After baptism salvation is openly declared to the world.

In this connection let us notice Gal. 3:26-27. These two verses should be studied in the light of Gal. 3:24 to 4:6. As we are told in Gal. 4:1-2 the Roman heir was "Under tutors and governors until the time appointed of the father." These tutors were sometimes called schoolmasters. When the time came appointed of the father the boy, now grown, put on garment called "The manly toga" or "Toga Virilis" to declare he was no longer under his schoolmaster or tutor. Now Paul tells us "The law was our schoolmaster to bring us to Christ, that we might be justified by faith." Gal. 3:24. What the young Roman's tutor or schoolmaster was to him the law was to the Galatians before faith. When they were justified by faith they were no longer under the law, their schoolmaster, and they put on Christ in baptism to declare that freedom, even as the young Roman put on his manly toga to declare his freedom from his schoolmaster. The children of God in Gal. 3:26 put on Christ by being baptized in Gal. 3:27 to declare themselves children of God and free from the law. Bus drivers, policemen, nurses, bell-hops, soldiers, sailors, railroad men and various others put on certain kind of garments to show or to declare what they are, not to make them what they are. So the expression "Put on Christ" as found in Gal. 3:27; Rom. 13:14 and other places is declarative and is for people already saved.

Mr. Wilhite says "Be baptized" in Acts 2:38 is 3rd person singular in the English, but that it is plural in the Greek. THAT IS NOT SO. He is either ignorant or trying to mislead. The word in the Greek is "Baptisthat." This is the exact ending for the 3rd person singular imperative. See your conjugation in the Greek grammar. There is a reason why these fellows never go into the explanation of these verbs in Acts 2:38 and try to play upon "Eis" to the exclusion of everything else in that verse. Now Mr. Wilhite I give all of it "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit." In this sentence there are three clauses. The first clause is "Repent ye." Ye is the subject and is 2nd person plural. Its subject is "Repent" which is also 2nd person plural in both Greek and English. The second clause is "Be baptized everyone of you in the name of Jesus Christ unto the remission of your sins." The subject is every one. It is third person singular. Its verb is "Be baptized" which is also 3rd person singular in both Greek and English. The phrase "Unto (or for) the remission of sins"

modifies "Be baptized." IT DOES NOT MODIFY "Repent." So I do not have them repenting FOR or UNTO (Because of) receiving remission, since this phrase does not modify the verb "Repent" as it does the verb "Be baptized." The third clause in this sentence is "Ye shall receive the gift of the Holy Spirit." The subject here is ye which is 2nd person plural. Its verb is "Shall receive" which is also 2nd person plural as its subject and the verb "Repent" in the first clause. King James, The American Revised, Goodspeed, Dr. Williams, Dr. Weymouth and others separate "Repent" and "Receive the gift of the Holy Spirit" from "Be baptized" with marks of punctuation. This shows that they do not connect repentance and baptism in this verse for the same thing. Drs. Williams and Goodspeed, whom you quote, separate forgiveness of sins from baptism with dashes and commas giving their interpretation in my favor and not yours. I have a letter from Dr. Williams postmarked Oct. 2nd, 1940 in which he says "Yours received concerning Mr. Harper's twisting of my translation. Perhaps he did not tell the folks how it was punctuated, which gives the INTERPRETATION. He gave my translation word for word, but he did not punctuate it as I did.—The two dashes after "Repent" and "Christ" separate baptism from forgiveness but make the clause, "That your sins may be forgiven," depend on "Repent," and not on "Be baptized." I have another from Dr. Williams dated Sept. 25, 1942 in which he writes—"Yours received concerning the use of my letters by Rev. Harper and Rev. Wilhite.—As to my views on the relationship of baptism and salvation, I gave that in those letters. A New Testament candidate for baptism is a SAVED PERSON." (His Caps). These things Mr. Wilhite and his brethren keep from the people and seek to fool the people into believing these men are with them, when they are twisting their words. By changing the punctuation or leaving out they misrepresent these men. Now why did not Mr. Wilhite be fair and tell us Mr. Williams' position on baptism and salvation which Dr. Williams said he gave in his letter to him? That is the way he used his scholarship stuff.

Now since he wants scholarship on "Eis" meaning "Because of" here it is. Dr. John Pickering LL. D. in his lexicon (1858 Fdit. pages 369-70) says "Eis"-prep. governing the accuative, direction toward, motion to, into—after; BECAUSE OF etc." Anthon's and Jacob's Greek Reader (p. 450) gives "On account of" as one of the uses of "Eis." Euthymius in the 12th century renders "Eis" because of" in Matt. 3:11. Com. on Matthew by Dr. J. A. Broadus. In Matt. 12:41 we read that the Nenevites "Repented (EIS) at (Because of) the preaching of Jonas." Here we see that EIS has the meaning of "Because of."

In Acts 2:38 they were to be baptized "Unto (Eis) the remission of sins." In Matthew 3:11 John baptized "Unto (Eis) repentance." In Matt. 3:11 the repentance came before baptism. Baptism did not bring about repentance, but declared it. So baptism in Acts 2:38 does not bring remission of sins but is for declaring it. You yourself said baptism should not be connected with "Receive" so it is therefore not procurative, but declarative. If it should not be connected with receive as you said then it is not for the purpose of receiving something, but for declaring something. In Acts 2:38 they were to repent to receive the gift of the Holy Spirit, but not to be baptized to receive it. That is proven by the Gentiles receiving the Holy Spirit before baptism. Acts 10:43-48.

He challenged me for an oral debate and then backed out.

JONES-WILHITE DISCUSSION

Wilhite's Fourth Affirmative

Honorable Opponent, Moderators & Friends: This being my last it will be mostly review. Of course most people who read this can see that many of my arguments have gone unanswered, but to impress it upon those who are prejudice I will ask you if you consider he answered my argument on who is a real believer from a Scriptural standpoint. Of course we all know that only those who were active in the Lord's work were persecuted, and they were spoken of as the ones who "called on his name" Acts 9:14 and were "of this way" (V. 1, 2) the well known Christian way, says Hovev. Baptist. Some people referred to as "believed on thee" Acts 22:19 but these believers were members of the church, Acts 8:3 and all know Mr. Jones and all Baptists say a member of the church is a baptized man, therefore these people who were BELIEVERS were BAPTIZED, church members and saved people. Mr. Jones can't answer that. He said if that was true Baptists were the ones because they were persecuted during dark ages, but the Baptists originated during the dark ages. None existed when Jesus or the inspired writers were here else they ignored them because they said not a word about a Baptist church. Besides I showed that we were 99 years older than his according to Baptist dates. Believers are saved from past sins when they prove they are believers. Jesus told them to remove the stone from the grave of Lazarus and Martha said it was too late., using my own words, to which Jesus said "Said I not unto thee, that, if thou wouldst believe, thou shouldst see the glory of God?" then, in order to see what Jesus had promised they removed the stone, which was an act of faith. If they had refused to remove the stone

after Jesus thus spoke do you think Jesus would have considered them true believers? (Jno. 11:39-41). Too, the Lord told Moses he believed him not, because he failed to do what he said in Num. 20:12 still my friend Jones says "when a man believes nothing else is needed to save him" and "Cease doing in order to be saved" (Ish. p. 5 which Mr. Jones wrote). You are wrong friend. Lest some might get comfort because Mr. Jones cited some who suffered and he called them Baptists I will tell you what a Baptist is in history. Orchard, indorsed by Jno. R. Graves Baptist history says. "Faith publicly expressed, by a voluntary submission to his authority and doctrine by baptism. Wherever this conduct is evident, we claim the disciple as belonging to our communion" (Orchard Bap. His. Vol. 1, p. 14) "The attempt has been made, at one time or another, to identify as Baptists nearly ever sect that separated from the Roman church" (Vedder Bap. His. p. 8). On page 62 he says all who believe the Bible, regenerated church membership, and "believers baptism, are fundamentally one with the Baptist church of today." Jeter says we belong to you "Reformers belong to the Baptist family" (Camp. Ex. p. 359). Benedict says some on both sides have objected to classing the church of Christ and Baptist as one but since we all agree on "immersion on a profession of faith and are thorough going anti-pedobaptists . . . I shall regard them as such in my statistical account" (Bap. Hist. p. 916). Armitage says "A Baptist proper, in modern parlance, is one who rejects the baptism of babies under all circumstances, and who immerses none but those who personally confess Christ under any circumstances; . . . we have a right to claim in history as Baptists to that extent but no further" (Bap. His. p. 283). Any one can see that history claims all Baptists who immerse and that means us. So those, at least some he offered as being persecuted may have been members of the church of Christ and not Baptists. He makes a difference between Baptists and Christians. One process makes a Christian according to Jones' BELIEF, but it takes baptism to make him a member of the Baptist church.

It also takes baptism to be known as a Christian. It did in Bible times as I have shown and as I shall show. Mr. Jones says he has studied Thayer's Greek Lexicon. If it did him any good he knows better than some things he argues too. Suppose you again look at page 94 where I told you he said "To obtain EIS the forgiveness of sin." That is what your teacher taught you, but you still ignore him and me as well as the Bible. Your brother Goodspeed teaches the same on Acts 2:38 in his version. So does Hovey's Baptist commentary as I have shown time and again.

I said from the beginning that we are saved when we obey the Lord here, but we must endure to be saved in Heaven and my friend tries to contradict me on that. Of course when one is baptized his salvation comes as Jesus promised it would when he was baptized (Mark 16:16) but he is not in heaven, so he still has that salvation in promise. We must hear ALL commands (Acts 10:33) and endure to be saved, eternally.

A person's intentions may be pure before baptism, but your brother Conant says baptism transfers a person (Baptizene, p. 91) and he is transferred INTO Christ when he is baptized Gal 3:27 else he is transferred out when you baptize him since baptism transfers him. If he is in before he gets out when baptized. If out before he is transferred INTO. Your brother (Hovey's Commentary on Gal. 3:27) says "baptism must have represented the beginning of TRUE FAITH in the soul" (My Cap). As scholars Baptists sometimes get right.

But what has Mr. Jones said? Faith is not the new birth, he said, yet he said it brings life. Birth brings life, but faith brings life still faith is not a birth, Eh. Faith is exclusive and repentance, as well as faith are commands (TWO of them) to the sinner. If faith is exclusive and repentance is a command to a sinner that he must obey, then faith is NOT EXCLUSIVE. If it is exclusive you do not have to repent. In another place he says repentance brings faith. I have all these in exact quotation from this man's writings. Too, he said baptism is a burial of one alive to God, but of course he adds dead to sin. Sin is not to be counted so far as doing it in this case. We are pleasing the Lord in being baptized, so it is what we are to God and you say you bury the living. You ought to be prosecuted for doing it. If it were the physical man you would be. If he is alive to God and baptism translates as Conant says, a Baptist scholar, then you translate him from God to what? Baptist church? Baptism is a work of righteousness you say and Peter said when you work righteousness together with fear, God will accept you (Acts 10:35) still you teach differently. You say baptism is NO PART of the GOSPEL still you make Baptists with that which is no part of the Gospel. That is all it does make according to your teaching. Of course you say Jesus and John were not made like modern Baptists are, to which I agree. You say there was no church to vote on John or Jesus either, still you say you baptize by the authority of Jesus through the church, but you argue that John and Jesus were Baptists. John was THE Baptist, Immerser, or Dipper, as your own men say. You are A Baptist because you have been baptized. You have never explained this and I used it a number of times. I explained eight times how Jesus said

1st BELIEVE, 2nd BAPTIZE, 3rd SAVED and you, as well as modern Baptists say 1st BELIEVE, 2nd SAVED, 3rd BAPTIZE and all can see you are wrong. But you say "this passage does not occur in the oldest manuscripts and is thought by Bible critics to be spurious" (Ish. p. 22) yet when asked if you believe it, to save your face you say you do. If you do why did you write what you did? People, a lot of Baptists try to do away with that passage, even if Jesus did say it. It is Mark 16:16. Baptism make Baptists. They can't be born into Baptist family without water baptism, still they hate their mother so much, even though they wear her name, that they can't give her justice. Mr. Jones says he was born of—separated from water when he heard and believed what he does, but he says that water of which he is born—brought out of—is spiritual water, so he left the spiritual when he accepted his present faith. I agree.

But this is a funny man. He says a thing CANNOT be a gift if we DO any thing for it, in answering my 4th question in the 5th list and page 87 in his book Ishmael says, "we are GIVEN to Christ by the Father. This is in PAYMENT for his sufferings." He makes more blunders than any man I ever debated with I do believe. I have said a time or two I would hate to debate with him on account of being considered a party to a messed up discussion, a thing I do not wish, yet he talks like I am afraid of his teachings. No doubt all readers can see I have nothing to fear from that view. His weakness is all I dread. If he wishes a debate and will get a man I'll be glad to meet their doctrines, but the man must not deal in personality or foolishness. Only so far as Baptist doctrines are foolish. Why this man argues that man can be BORN, get into and brought out of a thing and never go in it. Isn't that foolish? He says a person can make a picture, obey a FORM of something and NOT DO A THING. He says "cease to do in order to be saved" and Jesus condemned the Pharisees because they taught people to DO but wouldn't DO themselves, so Jesus said DO, but not like they. Matt. 23:1-3. He said he baptized those who have the Spirit as in Acts 10, 47, 48 (3rd Ans. in my 6th list) and in 4th in 1st list he said "I do NOT baptize because one has been baptized with the Holy Spirit like Cornelius" Acts 10:47, 48. See it people? He says he teaches EIS means BECAUSE OF. still said "I do not know of a lexicon that so teaches. Where did he get his information, then? Ah the man is a law unto himself. HE KNOWS! Debating with N. B. Hardeman, Ben M. Bogard, one of your leading men said "They may happen to be right on "eis", your witness puts it that way" (p. 132). L. S. Ballard, another good debator among your brethren said "My friend claims 'eis' in Acts 2:38

means in order to. So do I" (Ballard-Borden, p. 97). I showed you that C. B. Williams, Baylor Baptist University and Hovey teach the same, and I could offer many more Baptists on my side. He said Pendleton didn't say baptism was a prerequisite to salvation. I'll leave it to the readers "Faith and baptism are the beginnings of a Christian life" (Note, on Mk. 16:16). He also taught water in Jno. 3:5, where Jesus said it was a birth, is water baptism. Too, he disagrees with you, Mr. Jones, on Acts 2:38 because he says "It is as clear as the sun in heaven that the SAME PERSONS are commanded to REPENT AND BE BAPTIZED" (Three Reas. for being a Bap. p. 20). You better leave your scholars alone, as well as all scholars, especially on EIS in Greek. Have you decided EIS isn't in Eph. 2:10? Pshaw. That shows how little he knows about it. He said it was. But Mr. Jones himself says "Repentance in this place (Acts 2:38) is FOR RECEIVING the Holy Spirit" (My Cap. His 2nd aff.). In same connection he said "Repentance is procurative." The word FOR is EIS therefore Mr. Jones knows it is "procurative" even if he has debated all the way that it is BECAUSE OF. It isn't BECAUSE OF is it? Such rash handling of the Scriptures will get a person in bad, people. Hovey's Baptist commentary on Mark 1:4 says "If a man honestly sought full remission, it was only right that he should perform this act: so Peter said on the day of Pentecost (Acts 2:38)." "On Mark 16:16 "Any thought of separating baptism from believing, whether by anticipation or by delay, would have seemed to them a perversion of its meaning. (Study especially, in its connection, the exhortation of Peter on the day of Pentecost, Acts 2:38)." On Luke 3:3 he says both repentance and baptism "all with a view to the forgiveness of their sins . . . FOR REMISSION OF SINS. i. e. UNTO, in order to, with a view to obtaining, REMISSION. or release from, forgiveness. The baptism of repentance thus grammatically looked FORWARD to the FORGIVENESS, and was not based upon it." Footnote by Hovey himself said "Compare the language of Peter to the multitude in Acts 2:38, where repentance and baptism upon the name of Jesus Christ are still enjoined, 'in order to the forgiveness of sins,' and the words of Peter to Cornelius, Acts, 10:34, 35. The inward change was supposed to be genuine WHEN it led to OBEDIENCE in the prescribed outward expression" (Some Cap mine). With this great array of Baptist scholars against Mr. Jones (who first used man in his definitions) I dare say he will still contend for what he himself has said in a way, was wrong. He thinks I refrain from discussing the new birth, and I do if it is to continue bordering on vulgarity because I dislike that. However, I'm safe since such men as Pendleton, who wrote

your doctrinal BASES (Said L. S. Ballard, Baptist) is on my side against you, saying it refers to baptism. Jno. R. Graves, Baptist said the same, and even D. N. Jackson in Ten Reasons, p. 22 said "We are born into the family of God" Eph. 3:15 the family-house is the church. "Thou oughtest to behave thyself in the HOUSE OF GOD, which is the CHURCH of the living God" (I Tim. 3:15) or the kingdom into which we are born by the Spirit and baptism. Jno. 3:5; Tit. 3:5. And Jones says SOMETIMES salvation follows baptism in order. YES. After baptism saved, Mark 16:16. After baptism in kingdom Jno. 3:5. After baptism remission of sins, Acts 2:38. After baptism rejoice, Acts 8:36-39. After baptism saved, Acts 16:30-34. After baptism sins washed away, Acts 22:16. After baptism in Christ, Rom. 6:3; Gal. 3:27. After baptism saved. I Peter 3:21 and its SOMETIME! Even Mr. Jones says he does not believe a man who is commanded to be baptized will refuse, so it is DO one time and CEASE DOING IN ORDER TO BE SAVED another. AWFUL.

G. E. JONES—Fourth Negative

I have forced Mr. Wilhite to take refuge under the Baptist banner. After saying so much against Baptists and saying "None existed when Jesus or the inspired writers were here," (I wonder if Jesus did not call John, the Baptist) then to save his scalp he tries to take refuge under the Baptist banner by insisting that he had a right to be classed as a Baptist. He presented persecution as an evidence of one being saved. (His trouble is in taking evidences of salvation for the cause of it). In answer I asked him to name one of his belief this side of Campbell or 50 years before who has been killed or put in prison for preaching. He had three articles to do that but he never named one. I named several Baptists; one who was killed in 1880; one who was banished to Siberia in 1894; one who was put in prison in Brazil in 1941; and three who were put in prison in colonial days. He claims I went back to the Dark Ages. I never said a word about the Dark Age. That age ended in the 16th century and one date I gave was only 3 years back. None went back to the dark age. He is as ignorant of history as he is the Bible. Benedict and none of the other historians used the expression "Church of Christ" concerning Mr. Wilhite's bunch. They wrote before the split came in their ranks when one faction began to call themselves "The Church of Christ." In 1871 Eld. Lucas, one of his brethren debated with Dr. D. B. Ray, a Baptist. At that time Mr. Lucas affirmed "The Christian Church" of which he was a member was set up on the first Pentecost after the resurrection of Christ. Ray and Lucas De-

bate. When Baptist historians speak of "The Churches of Christ (Belonging to Christ) they mean they are one and the same with the people who are called Baptists today. When they talk about those who believe in believer's baptism and a regenerated membership being one with the Baptist of today they mean that a regenerated person alone is the subject for baptism and not infants or adults who just had a desire to flee the wrath to come as pedobaptists practice. Since Mr. Wilhite does not claim to baptize regenerated persons then he is NOT A Baptist. Those Baptists whose names I gave all believed in regeneration before baptism. If these were like Mr. Wilhite why did he not give us the name of one of them when I called on him to name one of his faith since Campbell's day or 50 years before who had suffered persecution. He could not name one. I named several Baptists and NOW he tries to escape by claiming to be a Baptist himself. He also admits those who scripturally baptize are Baptists. Thus he has shown his inability to name one of his faith who has suffered persecution and has to go to those called Baptists in modern times to find one such and then try to claim them after I have named them. They all go to the Baptist position when in a tight place. Baptist associations are not Baptist churches as he would have you believe, but they are only co-operative organizations through which the churches may work. Because the American Baptist Association began a few years back proves nothing as to the origin of true Baptist churches.

Lazarus, who was the one made alive (Jno. 11:39-41) did not remove the stone. He represents the sinner who is to be made alive, who does not have to work to be saved. The living removed the stone. So works belong only to those who are already spiritually alive, not to the sinner without life.

Goodspeed's punctuation separates "To obtain (Eis) the forgiveness of sins" from baptism and makes it depend on "Repent" and not "Baptism" as did also Dr. Williams. By leaving out the punctuation of the men and giving only part of what they say you try to mislead people. Mr. Williams said the two dashes he used separate forgiveness from baptism and makes it depend on "Repent" and NOT "By baptism." Mr. Goodspeed separates forgiveness from baptism with commas. You ignore all this and try to misrepresent this man. They, when rightly quoted, do not teach what you do.

You also misrepresent the Bible. You say, quote, "Peter said when you work righteousness together with fear God will accept you" (Acts 10:35). Neither the word "When" nor the

word "Will" is found in that verse. Peter said such "IS ACCEPTED with Him." IS ACCEPTED is not WILL ACCEPT. That is how you try to wrest the word of God. Working righteousness is the evidence of being accepted and not the cause of one being saved. Proof. "Who hath saved us, and called us with an holy calling, NOT ACCORDING TO OUR WORKS" etc. II Tim. 1:9. "In this the children of God are manifest, and the children of the devil; whoso doth not righteousness is not of God." I Jno. 3:10. This shows that only the children of God can work righteousness and that works are the evidence of salvation, NOT THE CAUSE.

Mr. Wilhite still tries to make it appear that I have people repenting in Acts 2:38 "Because of" remission of sins. I DO NOT. I plainly said the phrase "For (Because of) remission of sins" DID NOT modify "Repent" but "Be baptized" only. This is a sample of how he twists men's words to suit his own purpose. In Acts 2:38 "Repent ye" is one clause and "Everyone of you be baptized" is another clause. The phrase "For the remission of sins" CANNOT MODIFY in both clauses. I also gave Dr. Pickering D. D. and other scholars who gave "Because of" as one of the meanings of EIS. I showed too where it was so used where the Nenevites "Repented at (EIS) of the preaching of Jonas" Mt. 12:41. They did not repent "IN ORDER TO" Jonah's preaching, but "BECAUSE OF" his preaching. He ignored all this. He recognizes none as scholars whom he cannot twist to suit his theory, but he surrendered Acts 2:38 when he said RECEIVE SHOULD NOT BE CONNECTED WITH BAPTISM. (See his 2nd neg.) Then one is not baptized in order to receive remission of sins or salvation (Mk. 16:16) but because of being saved and thus TO DECLARE salvation or remission of sins. Time after time I have called upon him to find the expression "Receive remission of sins" connected with baptism. He never did. It is only found connected with BELIEVE. "Who-soever BELIEVETH in Him SHALL RECEIVE REMISSION OF SINS." Acts 10:43. Why did he not find RECEIVE REMISSION OF SINS connected with baptism? Because it is nowhere found in the word of God. Then why does he contend for it, if he speaks where the Bible speaks and is silent where it is silent as he claims to do? HE tries to argue something not found in the word of God.

I said I baptize the one who is alive to God and dead to sin. "Reckon ye also yourselves to be dead indeed unto sin, but alive unto God." Rom. 6:11. Death to sin does have something to do with the matter.

One must be dead to sin before he is buried in baptism. Rom.

6:2-3. So the subject for baptism is both dead and alive. He is dead to sin and alive to God, and thus a saved man before baptism.

I have never said I was a Baptist because baptized, We are Baptists because we baptize. One must also be immersed or dipped to be baptized.

I showed where it is said Abraham gave money in the purchase of a field. Gen. 23:13. This shows that the word GIVE is sometimes used in speaking of a payment. I so used it in Ish. p. 87. But we do not receive salvation as a payment. "The FREE GIFT of God is eternal life." Rom. 6:23 R. V.

I said faith was not the new birth but it brings the new birth. In bringing the new birth faith brings life. Those statements are consistent. If faith is the new birth as you try to make it then since you put faith before baptism you have the new birth before baptism.

I can say with Hovey that baptism represents the beginning of true faith. It pictures or declares it, but that is not saying it brings it. You admitted one time that Pendleton did not make baptism a prerequisite to salvation. Why turn around and try to teach the opposite now.

The church of God (I Tim. 3:15) is a local body with bishops and deacons. I Tim. 1:1-15. There are many churches. "Then had the churches (plural) rest." Acts 9:31. God has only one family, but many churches. So the church is not the family of God. Neither is baptism my mother, but yours. You are the one who claims to be born again in baptism.

I so completely whipped Mr. Wilhite on Jno. 3:5 that he has given it up. He argued that the word born could not be used of either the father or of the seed, the word of God. That being so it can only be used of the mother. In Jno. 3:5 one is said to be born of two things, WATER and THE SPIRIT. That would give him two spiritual mothers, WATER (which he thinks is baptism) and THE SPIRIT. He said one is begotten when he believes. He puts believing before baptism. So mother baptism has nothing to do with the conception. The one to be born again is already a begotten child before he contacts mother baptism. But he has mother baptism bringing forth. Thus he has to have two spiritual mothers, one to conceive and one to bring forth. I do not blame him for wanting to drop Jno. 3:5.

John said "I have need to be baptized of Thee." Matt. 3:14. He was a believer and saved. So the order Believe, Salvation,

and Be Baptized is correct. I will also prove that by Mr. Wilhite. He said "Only saved people's prayers are heard." The angel of God said to Cornelius "Thy prayer is heard." Acts 10:30. Mr. Wilhite admitted that was before Cornelius was baptized. So even he has salvation before baptism. We also have rejoicing before baptism. "As many as gladly received his word were baptized." Acts 2:41. Confession comes before baptism. John says the one who confesses Christ is dwelling in God. I Jno. 4:15. So one is in Christ before baptism. One must be purged by the blood of Christ before service. Heb. 9:14. So one is cleansed from sin before baptism, an act of service.

I said a thing could be born of a thing (the seed) and only be in it in germ, I Pet. 1:21. When a thing is born of a mother or a seed it is never separated from the nature of either. So we are born of or out of the Spirit, but we still have the nature of the SPIRIT, and as you said we ARE STILL GOING ON UNTO, TOWARD GOOD WORKS and all such endure to the end.

He still harps on me saying faith is exclusive, claiming I exclude repentance. Reader watch this verse. "Where is boasting then, It is EXCLUDED. By what law, of works, Nay: but by the law of FAITH." Rom. 3:27. Here the word of God says FAITH EXCLUDES. It also says salvation "Is not of works lest any man should boast." Eph. 2:8-9. Thus the Bible says FAITH EXCLUDES boasting and thus works for salvation. Did he find INCLUDE connected with FAITH. NO. The Scripture means nothing to him. It says faith EXCLUDES. He denies it. IT nowhere says faith includes. Yet he affirms it. He denies what the Bible plainly states. He affirms what it nowhere says. But he reads the mind of God and tells us he supposes God thought we had sense enough to understand that anyway. (In our first articles which he wanted to destroy I have that statement from him.) I do not wonder that after he had written me saying he would like to debate me orally that he backed out and said he would not meet me. I sent him signed propositions which he has never returned. He, not I, proposed, the oral debate. Now he wants me to get another man to meet him. He says he is afraid of my weakness. Who ever heard of a man being afraid of his opponents weakness. A poor excuse. Pshaw.

Mr. Wilhite has made it clear that he had rather have the statements of men than the Bible. When he is cornered he dodges the scripture and tells us what some man said, after he has garbled his statement. He has no use for the word of God. He cannot find include connected with faith but he argues it

anyway. He cannot find BAPTISM connected with the expression "RECEIVE REMISSION OF SINS" but he tells us what some men said and argues it anyway. His faith stands in the wisdom of men. I Cor. 2:4-5.

He said baptism was not one of the works that makes faith perfect. He said it was not a work on the part of the one being baptized. Yet he keeps bringing in works to prove it takes baptism to save. One time baptism is a work. Again it is NOT a work. It is a work. It is NOT a work. Then he contradicts himself again when he said "I ADMIT A MAN HAS A PURE HEART BEFORE BAPTISM." 4th neg. (My Caps). In his 3rd affirmative he said "SOUL PURIFIED. HEART PURIFIED, prepared to see God, and free from sin, all come AT THE SAME TIME" (My Caps). "They are for the person who has repented, as a believer, after he has confessed his Lord and been baptized". So one time he has the heart purified before baptism, Another time it is not purified until baptism. I dared him to say which time he was right and he ignored it. One time he said "A man's heart is purified by faith (Acts. 15:9) and his state is changed later." Another time he says they all come together. One time he says "When a man is baptized he is saved and NOT PROMISED." Then he says "It is necessary to be baptized to have a promise of salvation." One time he has the baptized man saved and NOT PROMISED. Another time he has him promised and NOT SAVED. One time he says he has what is promised and don't have to wait to receive it. Another time he does have to wait to receive it.

He said a man's faith could be in vain. I Cor. 15:2. In this connection Paul said "If Christ be not risen, then is our preaching vain, and your faith is also vain." Cor. 15:14. So he teaches that Christ is not risen for that is the condition on which one's faith could be in vain. So he denies the resurrection of Christ by his teaching and thus the gospel of Christ.

He admits that faith is a fruit of the Spirit and then claimed (wrongfully) that I had a man having the fruit without the Spirit and thus the fruit without that which brings the fruit. Then he turned around and put faith on one side of baptism and the Spirit on the other side of baptism, convicting himself of what he tried to convict me. Trying to catch me he caught himself.

He said no one received remission of sins by being baptized in the name of Jesus in the days of John and Jesus. (2nd. aff. and 5th question). Remission of sins is in the name of Jesus and all the prophets, John included, taught it. "To Him give all the

prophets witness, that through His name whosoever believeth in Him shall receive remission of sins." Acts 10:43. We read that John was a prophet and he was to give the people knowledge of salvation by the remission of their sins. Lk. 1:76-77. They did believe in the name of Jesus in His and John's day. "He that believeth on Him is not condemned; but he that believeth not is condemned already, because he hath not BELIEVED IN THE NAME OF THE ONLY BEGOTTEN SON OF GOD." Jno. 3:18. Salvation and remission of sins is in the name of Jesus. Acts 10:43. People believed in the name of Jesus in John's day. Jno. 3:18. They received remission in this day. Lk. 1:76-77. Mr. Wilhite admits they did not receive remission in that time by being baptized in His name. So they received it by believing in His name and not by being baptized. So Mr. Wilhite has lost his proposition as all can see. I thank you.



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