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SIXTY-ONE OBJECTIONS

TO THE

BAPTIST CHURCH

by WILL M. THOMPSON

THE UNIVERSITY OF CHICAGO

PHYSICS DEPARTMENT

PHYSICS 309

LECTURE NOTES

**SIXTY-ONE OBJECTIONS
TO THE
BAPTIST CHURCH**

BY

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INTRODUCTION

The writer of these questions and objections has engaged in fifty-eight public debates during his ministerial life. He has met the representatives of various religious faiths, viz., Methodist, Baptist, Adventist, Holiness, Russellites, Dunkard, et al. He has had more debates with Baptists than any other faith. Most of these have been Missionary Baptist of the Non-Convention stripe. Mr. Ben M. Bogard is considered by Brother Thompson as being the most outstanding debater of this faith whom he has met six times.

The objections herein filed were offered in 1913 when the writer met W. J. Pinkerton in their second debate which lasted seven days and was conducted near Spaulding, Oklahoma. (Hughes County) This was their final debate as W. J. Pinkerton ceased to preach for the Baptists after this debate. Ten months later he obeyed the gospel, and then preached the truth.

With the hope that many others may see the light of truth and come out of the Baptist Church into the Kingdom of the Lord, these objections and questions are sent forth.

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1. I object to the Baptist Church because it teaches that the church was established on the mountain of Mark 3, and Matthew 10.

This position makes the oath of God untrue. Heb. 6: 13, "That because he could swear by no greater he swear by himself." In the 18th verse Paul shows that there are two things that are immutable, the promise of God and his oath. In 1 Chron. 17:11, 12 there is this promise: "And it shall come to pass, when thy days be expired that thou must go to be with thy fathers, and I will raise up thy seed after thee, which shall be of thy sons; and I will establish his kingdom. He shall build me an house, and I will establish his throne forever."

GOD'S OATH. Psa. 132:11, "The Lord hath sworn in truth unto David; he will not turn from it; Of the fruit of thy body will I sit upon thy throne."

GOD'S PROMISE AND OATH FULFILLED IN ACTS 2:29-33. "Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; He seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption. This Jesus hath God raised up, whereof we all are witnesses. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear."

Thus the Apostle Peter says God's oath was fulfilled on Pentecost. I insist that one cannot believe the oath of God concerning the establishment of the kingdom or church and believe Baptist doctrine.

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2. I object to the Baptist Church because they flatly contradict the language of Christ in Matt. 16:18 where Jesus says, "Upon this rock I will build my church."

Baptists say it had already been established. Their turn upon this passage is that the phrase, "I will build," means to embellish or enlarge. There is no such form to the original word *oikodomeso* as used here. This form of the Greek word occurs but three times in the New Testament and each time it means to found. Mr. Thayer in answer to an inquiry on this word said it does not mean to embellish or enlarge, but it means to found. Likewise Gross Alexander and Shaller Matthews corroborate Thayer on this word. They were the three best Greek authorities of their day. Baptists are simply wrong again.

3. Baptists teach that Judas Iscariot was a devil from the beginning, and yet they claim that the church was established on the mountain of Mark 3 and Matthew 10, and that Judas was one of the charter members of the church. They accuse the Lord of selecting a devil as one of his apostles, and giving to him the same power in the execution of the limited commission that he gave to the other apostles.

The Bible no where says he was a devil from the beginning, but the Bible does say that he fell by transgression, Acts 1:25. So they are off the track again.

4. Baptists teach that the church was established before Christ became head of the church. Col. 1:18, "He is the head of the body the church." Eph. 1:19-23 shows that Christ became head when he ascended and was seated at God's right hand. I insist that if the church was established before the cross, as Baptists teach, then they have a body or a church without a head.

5. Baptists teach that the church was established before Christ gave himself for it. Paul declares that Christ gave himself for the church, Eph. 5:25,26. If it was established before his death, as Baptists teach, it was established before Christ gave himself for it and before

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he purchased it with his blood. If there was a church before this time it was not the Lord's, for his church was purchased with his blood. Baptists are wrong here as they are on most every thing.

6. It teaches that the church was composed of unconverted material. They teach the church established during the personal ministry of Christ on the earth. In Matt. 18:3, Jesus speaking to these church members, as Baptists would have us believe, said: "Verily I say unto you, except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." Baptists teach these people were already in the kingdom. Why can't they see they are wrong?

7. They teach that the church was established at a time when the apostles could not tell that Jesus was the Christ. Matt. 16:20. They claim the church was established before Matt. 16:18 was uttered. Fine group of church members, were they not, when they couldn't tell that Jesus was the Christ? What think ye of such doctrine?

8. By teaching that the church was established during the personal ministry of Christ they have it established under the limited commission. They could not go to the Gentiles nor Samaritans. Read Mk. 3:13, 14 and Matt. 10:5. Yet under this commission Christ told them to preach the kingdom was at hand.

9. It teaches the church established without reconciliation unto God. In Eph. 2:14-16, Paul tells us that Christ died to make in himself of two one new man, and that he might reconcile both unto God in one body. If the church was established behind the cross then I must insist that it was before either Jew or Gentile could be reconciled unto God in the one body which is the church.

10. Baptists teach that the church was established before the Holy Spirit was given, John 7:38, 39; 14:15-17. Therefore, they have a body or church without the Spirit in it. James said, "For as the body without the spirit is

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dead, so faith without works is dead also." (Jas. 2:26) So if they could locate the church behind the cross it would be a dead body or a dead church. That couldn't be anything but the Baptist Church.

11. They teach that the church was established under the law of Moses for it was not taken away until Christ nailed it to the cross, Eph. 2:14-16, Col. 2:14-17. They thereby make the church of Christ an Old Testament institution instead of a New Testament organization. They become guilty of doing the very thing that the Lord said not do: They put a new patch on the old garment, and are guilty of pouring new wine into old bottles. Matt. 9:16-17.

12. I object to the Baptist Church because the Lord never promised to establish any kind of Baptist Church.

The Lord only promised to establish his church, Matt. 16:18. The church of Christ was established on the Eastern Continent, and the Baptist Church was established on the Western Continent. Hence they are wrong on time and place, and the kind that was to be established.

13. I object to the Baptist Church because neither the founder nor the head of the New Testament Church was a Baptist in the modern sense.

Baptists now teach that one cannot be a Baptist unless baptized by a Baptist preacher. This knocks out John the Baptist for he was not baptized. So John couldn't possibly be a member of the Baptist Church. Since John baptized the Lord, and since John was not a member of the Baptist Church, therefore the Lord is not a member of the Baptist Church; since John baptized the apostles, neither John, Christ, nor the apostles are in the Baptist Church. Do you want to be a member of a church that neither the Lord nor the apostles are in?

I read in the New Testament of "John the Baptist," and this means John the only Baptist, Matt. 3:1, 2. Since John said, "I must decrease but he must increase," it follows scripturally and logically there are no Baptists

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now by divine authority, (John 3:30)

14. I object to the Baptist Church because it has an unscriptural name. No where within the lids of the Bible can you find a Baptist Church of any stripe or type mentioned.

Why be a member of a church that God's Word knows nothing about? Why not be a member of the church of Christ, the church of the New Testament? Read Matt. 16:18; Rom. 16:16; Acts 20:28; Eph. 5:25, 26.

15. I object to the Baptist Church because it has a human creed. They have the Philadelphia Confession of Faith, and Pendleton's Church Manual, also Hiscox's Manual. The church of the Lord is governed by the New Testament which is the perfect law of liberty. Jas. 1:25.

16. The Baptist Church is unscriptural in Organization. They have one man as pastor over the church, and sometimes as many as four churches have the same pastor.

The word "pastor" in the singular is not one time used in the New Testament. It is always in the plural, as in Eph. 4:11. The New Testament Church is governed by a plurality of elders, pastors, bishops, or overseers to each congregation. This is fully set forth in Acts 14:23, 20:17, 28, Phil. 1:1, Acts 15:2, 11:30. We can readily see that they are out of joint on organization.

17. It uses unscriptural language, such as: Join the church, get religion, etc. Where in all of the Bible can you find the expression, "join the church," or, "get religion?" The Lord adds to the church such as should be saved, Acts 2:47. So you don't join the church of Christ. You obey the gospel and the Lord adds you to the church and that is his church. Religion is not something you get, but something you do, per Jas. 1:27.

18. It teaches that salvation comes in answer to the prayers of a sinner.

They urge the sinner to pray for salvation, and sometimes the "radio ranters" ask the sinner to kneel

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right down by the radio and pray through. There is not one example in all the New Testament where any gospel preacher ever told sinners to act like this. They were told to obey the gospel, not pray through. Acts 22:16, 10:46-48, and Acts 8, abundantly demonstrate this point to be true. On the other hand, the Lord hears not the prayer of sinners, John 9:31. If you turn away your ear from hearing the word of God your prayer is an abomination unto God according to Proverbs 28:9. Men when they pray must lift up holy hands without wrath or doubting, 1 Tim. 2:8. An alien sinner can't do this.

19. It teaches repentance without Christ. Baptists teach that first you believe in God, then repent, and afterwards believe in Christ. This being true then they have repentance without faith in Christ. They teach that because repentance is mentioned before faith in some instances in the Bible that the order of mention is therefore the order of occurrence in the plan of salvation. But they will not adopt the same line of reasoning when they come to such passages as Mark 16:16, and Acts 2:38, and Acts 22:16. If the order of mention is the order of occurrence then baptism is mentioned in each of these citations before salvation or remission of sins. Why will they refuse to take their own line of reasoning when they read these passages? What proves any thing for Baptists proves too much for them as you can readily see.

20. Baptist teaching on repentance teaches an uproar in heaven.

Angels rejoice when sinners repent, Lk. 15:7-10. But without faith it is impossible to please God, Heb. 11:6. Their doctrine has the Lord displeased and the angels happy at the same time, and therefore creates an uproar in heaven. When you teach faith before repentance then God and the angels are pleased or happy, and therefore you have harmony in heaven. There is no one doctrine that contradicts the truth more than Baptist doctrine, and it contradicts itself repeatedly.

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21. They teach people to confess that they feel like God for Christ's sake has pardoned their sins. They do not confess Christ in this kind of confession, but confess their feelings. The New Testament teaches that we must confess Christ, and that this confession is unto salvation. Matt. 10:32, Acts 8:37, and Rom. 10:9, 10. We can see that they are wrong on almost every thing.

22. I object to the Baptists again because they vote on the reception of members.

They make the church a democracy instead of a body governed by eldership rule, Heb. 13:7, 17. Where in all of the New Testament do you find people relating an experience and then the church taking a vote to determine whether or not one is a proper subject for baptism? It isn't in the word of God. This belongs to the realm of traditions which are of men. What church voted on the eunuch? Acts 8:26-39. What church voted on Paul? Acts 22:16. It belongs in the realm of tradition, Matt. 15:9.

23. I object to the Baptist Church because it teaches baptism to be a non-essential act in man's salvation, yet Jesus taught the exact opposite. Mark 16:16, "He that believeth and is baptized shall be saved." Baptists say, "He that believeth is saved and can go to heaven without being baptized."

The word and means plus, not minus.

Baptists: Belief minus baptism equals salvation.

The Bible: Belief plus baptism equals salvation.

Can't you see the difference?

24. Baptists bury live people.

They teach that man is quickened or made spiritually alive before baptism, and then they teach that baptism is a burial and cite the following scriptures to prove this: Rom. 6:3-5 and Col. 2:12. Hence, according to their own admission they are guilty of burying live people. Dead people are the kind that should be buried.

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25. They teach that a child of God cannot so act after conversion that he could ever go to hell.

This is the doctrine that we often refer to as "the impossibility of apostasy." They teach that before conversion everything that you do is a sin, but after conversion no sin will keep you out of heaven. Before conversion if you go to church you sin, after conversion if you beat your debts you go to heaven. Before conversion tell the truth you sin, after conversion tell a lie and it will not keep you out of heaven. Before conversion love your wife you sin, after conversion love everybody's wife and go on to heaven.

Paul said, "Let him that thinketh he standeth take heed lest he fall," 1 Cor. 10:12. Again, "Take heed lest there be in any of you an evil heart of unbelief in departing from the living God," Heb. 3:12. 1 Tim. 4:1, "The Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils." Peter said, "Cursed children which have forsaken the right way," 2 Pet. 2:14, 15. Jesus said, "Except ye be born of water and the Spirit you cannot enter into the kingdom," John 3:5. Further: "The Son of man shall send forth his angels, and gather out of his kingdom all things that offend and them that do iniquity; And shall cast them into a furnace of fire there shall be wailing and gnashing of teeth." Matt. 13:41. Do these scriptures sound like a child of God could fall from grace?

I charge that this is the doctrine of the Nicolaitanes. The Nicolaitanes were antinomian in doctrine according to Hastings Bible Dictionary and the International Encyclopedia. Mr. Webster says "antinominanism" is the doctrine of justification by faith only and thereafter release from all moral law. This is exactly what Baptists teach. God says through the Apostle John, "I hate the doctrine of the Nicolaitanes," Rev. 2:15. This being true, and it is, then God hates the doctrine of the impossibility of apos-

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tasy. This is strong language, but it is Bible language. Better give up this false doctrine if you are holding to it, my friend, and accept the truth of God.

26. I object to the Baptist teaching and practice on communion, or the Lord's Supper. They hold to the doctrine of close communion. No one but a Baptist can eat with them. They claim that the Methodists, Presbyterians, and others are children of God, but they won't let them eat with them. They are good enough to go to heaven but not good enough for Baptist fellowship according to the admission of Baptists.

The Bible teaches that the Lord's Table is in his kingdom, Lk. 22:29. Those in the kingdom have a right to eat. Baptists teach that there are people in all churches that are children of God, and yet they will not eat with them. The Bible no where speaks of close communion. It only speaks of communion. So the Baptists are wrong on this point as well as many others.

27. Baptists do not meet upon the first day of every week to observe the Lord's Supper.

If we are not to meet upon the first day of the week, every week, pray tell me upon what first day of the week are we to do this thing. In the days of the apostles the disciples came together upon the first day of the week to break bread, Acts 20:7. Paul warns against forsaking the assembly in Heb. 10:25. The Jerusalem Church continued steadfastly in this Christian duty, Acts 2:42. No church can be the church of the Lord, the New Testament Church, that forsakes the weekly observance of the Lord's Supper.

28. Baptists neglect the weekly contribution of their means as required by the New Testament. Read 1 Cor. 16:1, 2. Baptists use various schemes to raise money. Sometimes they have pie suppers, box suppers, etc. Such practice is unknown to the New Testament Church. We believe that it is the duty of every member of the church to contribute according to his ability upon the

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first day of the week. We do not believe in asking people outside the church for financial help, but let the citizens of Christ's kingdom supply the financial needs in spreading the gospel and in caring for the needy. All this we can do by faith for we have apostolic example.

29. Baptists have one plan for salvation and another for church membership.

They teach that repentance and faith will save your soul from sin, Hiscox Manual, p. 64, Article VIII. They teach that in order to become a member of the Baptist Church now one must relate an experience of grace before the church, then be voted into fellowship and baptized. Hiscox Manual, p. 22, Chapter IV. They further admit that such was not the practice in the days of the apostles.

If a person can go to heaven by repentance and faith, but cannot become a member of the Baptist Church without an experience, vote of the church, and baptism by a Baptist preacher, then it requires more to be a Baptist than it does to go to heaven. **Why not go on to heaven and stay out of the Baptist Church?** Isn't that some predicament, yet it is exactly what they teach. Furthermore, if this be true one can go to heaven and never eat their communion and yet they claim to set the Lord's Supper. Pshaw!

30. It teaches that you can be saved out of Christ.

I make this objection on the following ground: They teach that you are saved by repentance and faith without baptism, but the Bible teaches that we are baptized into Christ. Rom. 6:3-5, Gal. 3:26, 27. If saved before baptism, then saved out of Christ. Baptists cannot escape this conclusion. Let them find the passage in the New Testament that tells how one gets into Christ or into his body, and I'll show that baptism is in that passage. Can't they teach the truth on any thing?

31. I object to the Baptist Church because its teaching would be that salvation is outside the name of Father,

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Son, and Holy Spirit.

If one is saved before baptism, then he is saved outside of the name of Father, Son, and Holy Spirit. In Matt. 28:19, 20, we are told how to get into the name of Father, Son, and Holy Spirit. "Baptizing them into the name of Father, Son, and Holy Spirit." Let the Baptists point to one single scripture that tells how to get into the name without baptism! Can they do it? They certainly cannot.

32. It does not preach the gospel as recorded in Mark 16:15, 16.

Instead of teaching faith and baptism as conditions of salvation, they teach that one is saved when he believes and that without baptism. This is in plain contradiction to the Bible. Had the Baptists been writing the Bible they would not have written Mark 16:16, as did the Lord through his apostle.

33. The Baptist Church teaches that man is born into this world totally depraved. Hiscox's Manual, p. 60, Art. III, "The Fall of Man".

"We believe the Scriptures teach that man was created in holiness, under the law of his maker; but by voluntary transgression fell from that holy and happy state; in consequence of which all mankind are now sinners not by constraint but by choice; being by nature utterly void of that holiness required by the law of God, positively inclined to evil; and therefore under just condemnation, without defense or excuse." Pendleton's Manual, p. 46.

There you have it from their own books. Man by nature is utterly void of holiness or purity, positively inclined to evil. If man is void of purity then there is no purity about him. If no purity then is without purity and that at birth. If mankind at birth be totally depraved just how can evil men grow worse and worse? 2 Tim. 3:13. What would they be after they grow worse and worse if they are born totally depraved?

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Jesus taught that we must be converted and become as little children in order to enter the kingdom, Matt. 19:14. Did he mean that the kingdom is composed of totally depraved subjects? If man at generation or birth be totally depraved and after this degenerates, what state or condition is he in then? Regeneration will bring men back from degeneration to the plain of generation. According to Baptist doctrine when man is regenerated he is brought back to the plain of total depravity. Why not teach as did the Lord that "of such is the kingdom of heaven." That is, the kingdom is composed of pure people. When man degenerates from purity he becomes impure, and then when he obeys the truth he is purified or regenerated. 1 Pet. 1:22. Many are the arguments just here that could be presented to show the falsity of the Baptist doctrine on this teaching, but space forbids.

34. The doctrine of total depravity makes God responsible for the damnation of man.

If man is born totally depraved, that is the entire man is corrupt, and so dead in sin that he can't do anything until he receives a direct operation of the Holy Spirit to quicken him or make him alive, then if God fails to send the Spirit and the man is not quickened, who is responsible, God or the sinner?

Notice further: Baptist doctrine is that the Holy Spirit must operate in a direct way in order to remove the depravity, and that when the depravity is removed man has eternal life and cannot lose it. **The three fundamental doctrines of Calvinism are: The total depravity of man; the direct operation of the Holy Spirit, and the perseverance of the saints and are as inseparable as the Siamese twins.** If man is depraved totally and the Spirit removes all the depravity, then it removes the entire man or annihilates him, and therefore there is no part of man left to give eternal life to.

35. I object to the Baptist Church again because it

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teaches that salvation is wholly by grace, or of grace. See Pendleton's Church Manual, p. 47, or Hiscox's Manual, p. 61.

The Bible teaches that salvation is by grace through faith, Eph. 2:8-10. Baptists are wrong again. There is a human side to salvation, and there is a divine side. Grace is the divine part, faith is the human part. Everything that God does toward the salvation of man is embodied in the word grace, and everything that man does is embodied in faith. Salvation is not wholly or entirely by grace, neither is it wholly or entirely of faith, but it is by grace through faith.

36. Baptists teach that salvation or justification is solely through faith in the Redeemer's blood. Pendleton's Manual, p. 48, and Hiscox's Manual, p. 62.

"Solely" means: singly, alone, only, without another. If Baptists are right here it follows that justification is singly, only, by faith or through faith and this excludes repentance as well as confession and baptism. James 2:17, 20 teaches that faith without works is dead. We are also told that a man is not justified by faith only, Jas. 2:25. Here is a plain contradiction between Baptist doctrine and the Bible.

37. I object to Baptist doctrine because it misuses the word "Baptist". It is thus defined by Webster: "One who administers baptism." Since only the Baptist preacher is the one that administers baptism then none other member of the Baptist Church can be a Baptist. In none other sense was John a Baptist. This was his official title, or as some translations give it, **John the Immerser, John the Dipper**. How would it sound to say, **The Immerser Church, or, The Dipper Church**.

38. It teaches the Bible to be imperfect in the conviction and conversion of man.

They teach that the Holy Spirit must operate separate and apart from, or distinct from the word of God in conviction and conversion. Let them name one thing that

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the Holy Spirit does that He does not do through the Word. The Spirit quickens, John 6:63; but the word quickens, Psa. 119:25, 119:50. Hence the Spirit quickens. How? Through the word of God. David said, "The law of the Lord is perfect, converting the soul." Psa. 19:7. If Baptists believed this they would never pray for additional power or a direct operation of the Holy Spirit in addition to the word of the Lord to convict and convert the sinner. Rom. 8:1-4, and Jas. 1:25. For the thirty-eighth time we have pointed out where Baptists are wrong.

39. I object to Baptist doctrine and practice for the reason they use **instrumental music in worship**. This is a relic of Judaism that was borrowed from the Jews by the Catholics, the Protestants borrowing it from Rome, and the First Christian Church borrowing it from the Protestant Denominations.

The thing to do when you borrow something is to take it back home where you got it. The First Christian Church needs to take it back to the modern denominations, they in turn should return the relic to Rome, and Rome ought to give it back to Judaism.

The New Testament Church was commanded to sing, not play. Col. 3:16, 17, Eph. 5:19. When the Lord's Supper was instituted just after its observance they sang a hymn. Matt. 26:30. Paul and Silas prayed and sang praises to God while in a Roman prison, Acts 16:25. Let the Baptists find one church in New Testament times, or in the days of the apostles that ever used it. Let them find one precept, command, or example for its use in the entire New Testament, or they must admit they are not apostolic in doctrine and practice. The use of mechanical instruments is one of the points of difference between the Greek Catholics and Roman Catholics. The New Testament was written in Greek.

The leaders of the Reformation opposed its use. John Wesley said he would have no objection to their being placed in their chapels provided they were never seen

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nor heard. John Calvin opposed their use. Likewise, Adam Clarke.

The leaders of the Restoration opposed instrumental music. Alexander Campbell said, "They sound like a cow bell in a concert." Baptists as well as denominationalism in general ought to return this property to the ones from whom they borrowed.

40. Baptists teach eternal life before repentance.

Baptists teach that one believes in God, repents, and after repenting then believes in Christ. They make a use of John 5:24 on the proposition to show that the believer has eternal life the very moment he believes. "Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life." They emphasize the word "hath" and say that it means he has it the very moment he believes and that he can't lose it.

If there be anything to this argument constructed on John 5.24, and if their teaching be true that faith in God precedes repentance then this passage would teach that man has eternal life when or at the time he believes in God, and before he repents and believes in Christ. The objection is proven by their own logic.

They further teach that "shall not come into condemnation" in this passage means that the believer cannot come into condemnation, or go to hell. Let us look at John 3:36 in connection with this argument. "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth upon him." One of God's shall nots is just as strong as another. If shall not in John 5:24 means that the believer cannot become an unbeliever and go to hell, or be lost, then I insist that shall not in John 3:36, means that the unbeliever cannot become a believer and go to heaven, or be saved. This drives the Baptists into the doctrine of fatalism or unconditional salvation and damna-

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tion. In fact, their position on John 5:24, interpreted by John 3:36, drives them into universal damnation.

The truth of the matter is this: As long as a man remains faithful he cannot be lost, and as long as a man remains in unbelief he cannot be saved; but, just as surely as an unbeliever can become a believer and be saved, that surely a man who is a believer can become an unbeliever and be lost and fall away from the grace or favor of God. 1 Tim. 4:1, Heb. 3:12, Psa. 106:12, 24.

Baptist doctrine is ruined again. It is a pleasure to me to take up the very scriptures they introduce and turn them against them. To the Baptist people who have been misled by false teachers, I say: You have my deepest sympathy, but when I go after the false teacher I leave my sympathy at home. "If the blind lead the blind they both fall into the ditch."

41. It teaches that the Holy Spirit failed to complete His work.

The Bible teaches that the Holy Spirit would guide the apostles into all truth. John 16:13. "Ye shall know the truth and the truth shall make you free," John 8:32. Paul said, "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." Rom. 8:2. Again in Rom. 1:16, "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek."

In the face of these plain statements in God's Word, Baptists teach that it requires more than the gospel or the truth to make one free from sin, that it requires an additional power to the word of God, a **direct operation of the Holy Spirit**. Peter said, "Seeing ye have purified your souls in obeying the truth." 1 Pet. 1:22. Baptists are out of line with Christ, Paul, and Peter. This, however, is nothing uncommon.

42. Baptist teaching forces one to draw the conclusion that one is saved before they reach salvation.

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Paul tells us in 2 Tim. 2:10, "salvation is in Christ." The Bible says that we are baptized into Christ, Rom. 6:3, and Gal. 3:27. So if one is saved before baptism as Baptists teach, then they are saved before they reach salvation.

43. Baptist teaching will force one to the conclusion that salvation is in the kingdom of the Devil.

They teach one is saved before baptism. The Bible says, "We are all baptized into one body." 1 Cor. 12:13. That body is the church, Col. 1:18. The church is the kingdom, Matt. 16:18. Hence, if saved before baptism then saved out of Christ's Church or kingdom. If out of the Lord's kingdom then one is in the Devil's kingdom. The charge or conclusion is correct then: Baptists place salvation in the kingdom of the Devil not the Lord's.

44. It does not believe the prayer that Jesus prayed for unity as recorded in John 17.

Instead they teach that there are Christians in all churches, and some of them go so far as to say: "We thank the Lord for division so that a man can join the church of his choice." As much as to say the Lord has no choice in the matter.

45. It will not wear the new name that the Lord gave his people, but wear the name "Baptist."

In Isaiah 62:2, the prophet said that after the Gentiles saw God's righteousness and all the kings his glory that God's people would be called by a new name. He shows in Isa. 56:5, that this name was to be given to those in the house of God. In Isa. 65:14,15 that he would slay Israel and call his servants by another name. In Acts 10, the Gentiles saw God's righteousness. Acts 11:26, "The disciples were called Christians first at Antioch." Paul endorsed this name, Acts 26:28. Peter approved of the name, 1 Pet. 4:16. Notwithstanding the teaching of the Bible the Baptists prefer to wear the name "Baptist."

46. I object to their doctrine for the reason that they teach that no one can be a Baptist unless baptized by a

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Baptist preacher.

This keeps John the Baptist out for he was not baptized. Therefore John could not have fellowship in the Baptist Church if he were on earth today. John taught that baptism was for the remission of sins, Lk. 3:3. Let a Baptist preach it that way today and he would be turned out of the church for heresy.

47. Baptists will not give the answer to honest inquirers that Peter gave in Acts 2:38.

If a sinner now wants to know what to do to be saved, Baptists will instruct them to pray for salvation, or just repent and believe and you will be saved. After that you will have to be baptized by a Baptist preacher in order to get into the Baptist Church, but not to be saved. Let a Baptist preacher today tell sinners what Peter told them on the day of Pentecost and he will be marked by them as an heretic. Oh! how they regret that Acts 2:38 is in the Bible.

48. It teaches that the word "for" in Acts 2:38 means because of remission, not in order to remission.

In Matt. 26:28, we have the same phrase in English and in Greek as in Acts 2:38, "for remission of sins." I insist that if "for" in Acts 2:38, means because of, and if this be true, Jesus shed his blood because of remission, instead of in order to remission. Just as surely as Jesus shed his blood in order to remission, then just that surely repentance and baptism are in order to remission. This being true man has remission before baptism and likewise before repentance. This drives the Baptists into the old Primitive Baptist theory of unconditional salvation. Too bad that they get every thing mixed up, isn't it?

49. They teach that little infants are born in sin and therefore are totally depraved.

They go to such passages of scripture as Eph. 2:1-3, to try to prove this doctrine. "We were all the children of wrath by nature," says Paul. Baptists contend that this proves that all are born in sin. If they would take the time

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to read this passage closely they would learn that these folks had walked and talked or had conversion. So they were old enough to walk and talk. One would have to find another scripture aside from this to prove the baby is born in sin.

1 Cor. 11:14, "Doth not even nature itself teach you, that if a man have long hair, it is a shame unto him?" What does "nature" here mean? It means custom or practice. Well, by custom or practice man becomes a child of wrath, that is, by his walk and talk. If the infant is a child of wrath then it is a child of the Devil at birth according to Baptist theologians. How do you Baptist mothers enjoy that doctrine? Jesus said, "Of such is the kingdom of heaven." In preference to the teaching of Baptist preachers on this point I prefer the teaching of Christ.

50. Baptists teach an unbroken line of succession of churches back to the days of Christ and the apostles on earth.

They boast loud and long about being the only religious body on earth that can rattle the chain of succession back to the days of the apostles and Christ on the earth. The truth of the matter is they cannot find the term "Baptist Church" in the Bible. Neither can they find a history written prior to the seventeenth century in which any kind of Baptist Church is mentioned.

Let us now have some history on the subject. These quotations, mind you, were written by Baptist historians:

(1) Benedict, p. 304. "The first regularly ordained Baptist Church of which we possess any account is dated from 1607, and was formed in London by a Mr. Smyth, who had been a clergyman in the church of England. It was formed on the principles of the 'General Baptists.' In the year 1633 the first particular Baptist Church was formed in London under Mr. Spilsbury."

(2) Armitage, p. 456. Mr. Armitage says that Smyth baptized himself.

(3) Dr. Cook, *Story of the Baptists*, p. 29. Speaking

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of the difference between the Particular Baptists and the General Baptists says: "The difference was small. Smyth is regarded as the founder of the General Baptists of England which are Arminian in doctrine and close or restricted communion; while the Particular Baptists are for the most part, Calvinistic in doctrine and open in communion."

The reader can see from this that either route they go, through Spilsbury or Smyth, they cannot go back of 1633, or at best 1607, and find a Baptist Church mentioned in history.

It is not necessary to trace a line of succession. If the truth is preached today as it was in the days of the apostles, and if that truth is preached, believed, and obeyed it will produce the same kind of plant or organization as that which was produced in the days of the apostles, for the word is the seed, Lk. 8:11. Baptist doctrine reduced to an absurdity would be this: In order to grow a Georgia rattlesnake watermelon in any other state than Georgia, the seed would have to be planted in Georgia and the vine run over into another state in order to produce the same kind of melon in that state. Watermelon growers know better than that. They simply plant the same kind of seed in their respective states and it produces the same kind of melon as that grown in Georgia. Likewise, the same kind of seed (gospel, or word) preached today produces the same kind of plant or church in any part of the world.

51. It is guilty of treason against King Jesus.

Baptists teach that the church is a democracy and not a monarchy. The Bible teaches that the church or kingdom is a royal monarchy. Christ is the monarch. He is the law-giver and maker for his kingdom. The executive, legislative, and judicial branches of government rest and abide with him. He is the king, and he is the head of the body, Col. 1:18. He is not only the head of the body, but he is the head over all things to the church which is his body. Eph. 1:22, 23. Baptists are wrong again.

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52. I object to the Baptist Church because it is unprofitable to us.

Acts 20:20, "I have kept back nothing that was profitable to you." But Paul in all of his preaching and writing did not one time mention a Baptist Church of any kind. The conclusion is inevitable and irrefutable that the Baptist Church is not profitable to any one. About the only thing you can get in the Baptist Church that you cannot get out of it is their close communion doctrine. I've challenged them on this point to name one thing aside from this. I've never met the man that could.

53. The Baptist Church does not belong to the counsel of God.

Paul said, "I have shunned not to declare unto you the whole counsel of God." Acts 20:27. No where did Paul declare anything about the Baptist Church. We conclude that the Baptist Church is no part of the counsel of God. We have only three counsels: the counsel of God, the counsel of men, and the counsel of the Devil. Draw your own conclusion as to which of the last two the Baptist Church is a part of.

54. It teaches salvation through faith only.

I refer you on that point to Hiscox's Manual, p. 62. Baptists say that "justification is solely through faith in Jesus Christ." The word "solely" means only, singly, alone, without another, according to Webster. If man is justified through faith solely, then he is justified by faith alone, or by faith only. This is in plain contradiction to the verse in James 2 that tells us it is not by faith only. (v. 24) Baptists do not seem to care for contradicting, corrupting, and perverting the word of God.

55. It is easier to go to heaven than it is to get into the Baptist Church.

Baptists teach repentance and faith will save your soul, but you must relate an experience of grace, be voted upon and baptized in order to get into the Baptist Church Hiscox's Manual, p. 64, Article VIII. Page 22, Chap. IV.

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They teach that one is saved before he ever gets into the Baptist Church. If so, salvation is not in the Baptist Church. But reconciliation is in the body of Christ, Eph. 2:16. The body of Christ is the church, Eph. 1:22, 23, and Col. 1:18. It follows scripturally and logically that the Baptist Church is not and cannot be the Church of Christ.

56. It perverts the gospel of Christ in spite of the warning of the Apostle Paul.

Read the passage in Gal. 1:8, 9. How do they pervert the gospel? By changing the words of inspiration.

The Bible: He that believeth and is baptized shall be saved. Mk. 16:16.

The Baptists: He that believeth is saved without baptism.

The Bible: Repent and be baptized for the remission of sins. Acts 2:38.

The Baptists: Repent and get remission of sins, and be baptized because you have the remission of your sins.

The Bible: Arise and be baptized and wash away your sins. Acts 22:16.

Baptists: Be baptized because you have no sins to wash away.

The Bible: Baptism saves us. 1 Pet. 3:21.

Baptists: Baptism does not save us.

Thus they pervert the gospel of Christ. They change the truth into a lie, and the condemnation of God rests upon them.

57. Baptist doctrine forced to its logical conclusion would be that Christ died in vain.

They teach that the word "for" (eis) in Acts 2:38, means because of, but in Matt. 26:28 we read that Christ

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shed his blood for many for (eis) the remission of sins. If the word for in these passages means because of, then Christ shed his blood because their sins were already remitted, and therefore died in vain.

58. Baptists teach the doctrine of the Nicolaitans which God said through the Apostle John, he hates, Rev. 2:6.

The Nicolaitans were antinomian in doctrine according to Hastings Bible Dictionary, and the International Encyclopedia. Webster defined antinomianism as "the doctrine of justification by faith only and release thereafter from all moral law." I have previously shown in objection 54, from Hiscox's Manual, their creed, p. 62 of that Manual, that Baptists teach justification by faith only. They openly say that the Christian is not under any kind of law now. They cannot escape the charge or objection that they teach the doctrine of the Nicolaitans, and God hates the doctrine. The Nicolaitans existed long before there was a Baptist Church on earth.

59. Baptists teach that regeneration precedes faith and repentance, Hiscox's Manual, p. 63, 64.

Their creed says that repentance and faith are holy fruits of regeneration. There you have it. If repentance and faith are the fruits of regeneration, then regeneration is the tree. Just as you have the tree before the fruit, likewise you have regeneration before faith and repentance. This drives the Baptists again into the doctrine of fatalism, which is the old Calvinistic doctrine of unconditional election or salvation.

60. Baptists teach that repentance and faith are wrought in the heart or soul by the regenerating influence of the Holy Spirit, Hiscox's Manual, p. 64, Art. VIII.

They further teach that regeneration is performed by the Holy Spirit in connection with divine truth which is above man's comprehension, Hiscox's Manual, p. 63. The Bible teaches that faith comes by hearing and hearing by the word of God, Rom. 10:17. It also teaches that repen-

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tance is something we do, not something God does for us. Lk. 13:3-5; Acts 2:38; 3:19; 17:30; Rom. 2:4.

61. Baptists teach a doctrine that originated in hell.

In Luke 16:19-31, we have the account of the rich man and Lazarus. The rich man desired and expressed that desire to Abraham that Lazarus might be sent back to this world to the rich man's family and warn his five brothers lest they also come to torment. Abraham said, "They have Moses and the prophets; let them hear them." Still he pleaded for miraculous power to be exerted in their conversion, to which Abraham replied: "If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead."

The rich man demanded that a miracle be performed to save his brethren. Baptists teach and pray that God will send down the outpouring of the Holy Spirit which would be a miracle in order to convert the sinner. Hence, they express the same desire that the rich man expressed in hell. So they teach a doctrine that originated in hell.

CONCLUSION

These objections have been filed with the hope that they might show to honest, sincere Baptists the way of salvation, and point out to them the folly of following the doctrines and commandments of men.

When my spirit has returned unto God and my body has mingled again with the elements of the earth, I pray that though dead I will yet be speaking through these truths sustained in this booklet, and that many may be led out of the gloom of darkness, ignorance, and error into the glorious light of day.

If I had been deceived by false doctrine and then learned the truth and obeyed it, I would then concur heartily with the poet in his statement:

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**"I loathe thee in my bosom, and scorn thee with
my eye,
I'll taunt you with my latest breath, and fight
you till I die."**

QUESTIONS I HAVE ASKED BAPTISTS IN RELIGIOUS DEBATES I HAVE CONDUCTED AND THEIR ANSWERS:

1. Is the Baptist Church a denomination? Yes.
2. Is God the author of denominationalism? No.
3. Can one go to heaven and not be a member of the Baptist Church? Yes.
4. Can one go to heaven without being a child in God's family? No.
5. Can one go to heaven without being baptized? Yes.
6. Can one get into the Baptist Church without being baptized by a Baptist preacher? No.
7. Is the Baptist Church composed of those that you and your brethren baptize? Yes.
8. Do you baptize the outer man or the inner man? The outward man.
9. Is the outward or inward man converted? Which? The inward man.
10. Do not all unconverted men go to hell? Yes.
11. Do you baptize a child of God, or a child of the Devil? A child of God.
12. Does the child of God have the life of God in him before baptism? Yes.
13. Is baptism a burial? Yes.
14. Do you not teach that mankind is born into this world totally depraved? Yes.
15. Do you not teach that the direct operation of the Holy Spirit removes all of the depravity? Yes.
16. Can one be saved and not believe Baptist doctrine? Yes.
17. Can one be saved and not believe the truth? No.
18. Would you baptize a man upon the simple confession of Acts 8:37 as did Philip? No.
19. Are there any infants among the non-elect? No.
20. Haven't all been infant but Adam and Eve? Yes.
21. Can you call your brother a fool? Yes.
22. Do you sin? Yes.
23. Do you know of any of your brethren that do not

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- sin? No.
24. Can you construct a sentence having a compound predicate in order to obtain an object, and the two verbs in the sentence connected by the co-ordinate conjunction "and", yet have one of the verbs pointing forward and the other backward? No.
 25. Which church is the bride of Christ according to John 3:29? The Baptist Church.
 26. How many brides does the Lord have? One.
 27. Then is anyone else married to Christ but Baptists? No.

