

Fuqua-Ballard Debate

PUBLISHED

By L. S. BALLARD

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L. S. BALLARD
As He is Today

1. Theology. 2. Apologetics.

Fuqua-Ballard Debate

BY

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In sending this book out to the reading public, my prayer is that it may do great good in exposing Campbellite heresy, especially on their erroneous error on the church question. Read carefully the Debate and note the weakness of their contention.

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Fuqua-Ballard Debate

AFFIRMATIVE AND NEGATIVE VIEWS GIVEN FOR YOUR CONSIDERATION

DEBATE (Affirmative)

THE PROPOSITION

Baptist Churches were created, and today exist, without Divine authority; and being spiritual institutions, their essential owner and head is Satan; and all who enter them, thereby commit sin; and all who remain in them till death, will be lost.

E. C. FUQUA Affirms
L. S. BALLARD Denies

The above is the most drastic and deep-cutting Proposition ever affirmed. It goes to the root of Sectarian division and Denominational confusion as no other propositions could do. It attempts not to dispute any tenet or dogma of religious Parties; it challenges the Scriptural right of the Party itself to exist. Every religious Party or Denomination contains some good beliefs and practices (borrowed from Christianity). The good can be defended; the bad, condemned. But that affects not the Party or Denomination itself, since there may be both good and bad individuals in the true Kingdom of God. Matt. 13:41, 42). But who, because of that, will condemn the Kingdom of God itself? It is Scriptural and right, despite the existence in it of some bad people.

But in the case of a religious Party or Denomination it is altogether different. In spite of some good things found in it, the Party itself is sinful. This, therefore, goes deeper than a few beliefs and practices: it goes to the root of things. "The corrupt tree bringeth forth evil fruit." (Matt. 7:17.) My Proposition challenges the Denominational "tree" as being of "Divine origin or planning." The tree being evil, it cannot produce good fruit. Now "Every plant which my heavenly Father planted not, shall be rooted up." (Matt. 15:13.) A Denomination is a "plant" which God planted not. This is the declaration of my Proposition. "Baptist Churches" themselves have been "planted," not by the heavenly Father, but by men inspired by Satan. That is what I affirm. And I am as confident of the truth of that, as I am of the declaration that there is one God. Indeed, the same Book that teaches the one, teaches also the other. There I stand—and challenge the world.

My Proposition consists of four members, each being an asseveration by itself, yet all for reaching the climatic conclusion.

namely, that all persons dying in fellowship with Baptist Churches will be lost. Very naturally, the conclusion follows, if the first premise is true. If the first premise is not true, it is the business of Mr. Ballard to show that it is not—to defend Baptist Churches against the assertion of the first premise. The burden of proof rests upon him exclusively: I only assert that there is no "Divine authority" for Baptist Churches. He, in denying the proposition, declares that there is Divine authority for said Churches. On this one point the whole issue is staked.

Divine Authority

By this is meant, of course, authority found in the Bible, particularly the New Testament. We both accept the New Testament Scriptures as Divine. Anything that cannot be found in that Book, is essentially without Divine authority. This eliminates all history or human statements that may be found this side of the New Testament history (which closes with the Revelation given to John, the last Apostle.)

My proposition asserts, and demands negative proof, that in the New Testament Scriptures there is no authority for such organizations as "Baptist Churches." The Negative is obliged to produce the proof that is denied by the Affirmative. Really, I have nothing to do but wait for the proof that I deny exists.

Spiritual Institutions

By this is meant religious, ecclesiastical or church organizations; opposed to secular organizations. This clause affirms, that since Baptist Churches are unauthorized in the New Testament (whose authority is Jesus Christ), said Churches belong to Satan [who is head of all spiritual organizations over which Christ is not Head). As head, Satan is owner. Said Churches are, therefore, creations of Satan, because unauthorized by Christ in the New Testament. There are two distinct Fathers Divinely recognized in the Word of God; one is the heavenly Father, the Father of our Lord Jesus Christ; the other is the Father of all religious teaching that exists without Divine authority. To such as served the traditions of men in His day, said Christ: "Ye are of your Father the Devil, and the lusts of your father it is your will to do." (John 8:44.) This establishes two spiritual teachers or Heads over men. Baptist Churches are necessarily of God, or they are of the Devil. I affirm that they are of the Devil because unauthorized in the teaching of Christ in the New Testament. Mr. Ballard will have to show that Baptist Churches are Churches of God

because authorized in the teaching of Christ in the New Testament. That, now, is his task.

They Sin Who Enter Baptist Churches

This is apparent when we understand that "Baptist Churches" are under the Headship of Satan—are most assuredly owned and operated by him. No man can enter any spiritual (religious) organization over which Christ is not head, without entering one over which the Devil is head. Christ is the Head of the Church (or Churches) named in the New Testament; hence "Baptist Churches" being unnamed in that Book, their essential owner and Head is Satan. Churches that have as their spiritual Head the Devil, are churches which cannot be entered without sin. Such are the "Baptist Churches" of our proposition. They cannot be joined or entered without "going beyond the teaching of Jesus Christ," and all who do that, not only sin, but they lose God thereby. "Whosoever goeth onward and abideth not in the teaching of Christ hath not God. (2 John 9.) And Baptists have gone beyond "the teaching of Christ" in entering any Baptist Church. If Mr. Ballard disputes that, let him show from the "teaching of Christ" where men are taught to enter Baptist Churches. I respectfully offer to him that task. Nor is this issue to be sidetracked in this discussion. It must be met in all seriousness.

The Sinner Who Dies Impenitent Will Be Lost

I am sure Mr. Ballard will concur in that statement. That being true, all members of "Baptist Churches" "will be lost" if they do not **repent** before they die. But there is no such thing as "repentance" that does not involve the **ceasing of the sin** repented of. This of course, demands that all members of "Baptist Churches" withdraw therefrom in true penitence, and become disciples of Christ in all fevency. They entered into the Baptist fellowship "without Divine Authority," and until they dissolve that spiritual relationship and "come out," they will die in the sinful affiliation. They will die in sin. They who die in sin will be lost.

It is now the business of Mr. Ballard to take the New Testament and defend his fellow-Baptists from that arraignment. I am looking for him to undertake that, and so are our readers. That is his task. Mine is to see that he does not do that.

In his entire discussion, "Baptist Churches," in the person of L. S. Ballard, are on the defensive: they must be defended against

all four members of the Proposition. All I have to do is to see that such defense is not produced. That is not all I shall do, but it is all I have to do under the Proposition.

The Church of which I am a member is not on trial in this discussion: "Baptist Churches" alone are on trial here. And these must be defended by an appeal, not to human history or the statements or testimonies of men or set of men, but to "Divine authority" exclusively...the New Testament Scriptures; for we both, I presume, accept those Scriptures as "Divine authority" in all matters of religious faith and practice. Therefore, nothing outside those Scriptures (including the whole Bible) is to be considered as proof of anything concerning faith and doctrine. This is a discussion of Bible teachings only.

In changing the reading of the original Proposition, from "The Baptist Church" to "Baptist Churches," Mr. Ballard has merely increased the load upon his shoulders; hence I accepted the change in deference to him, awkward though his position stands. But this will not meet the issue, because, as there cannot be "children" in a family without there is a first "child"; just so there cannot be "Baptist Churches" without there being an original "Baptist Church." That original "Baptist Church" is the thing I affirm came into existence without "Divine authority." That Church was essentially the **parent** of that **progeny church** coming into being without "Divine authority," the **progeny** essentially partakes of the nature of the **parent**, and hence exists without "Divine authority." Therefore, Mr. Ballard's chance of the Proposition, in no wise relieves of the task of producing "Divine authority" for "The Baptist Church." He has simply stepped into the defense of churches called "Baptist Churches." From the primitive to the Premillennialists his defense must range—a task my wording could have saved him. But all I am demanding of him is "Divine authority" for that original "Baptist Church." There is no there is no "Divine authority" for such a church. There is no "Baptist Church found in the New Testament, in which Book we read of "the church of the Lord," "the church of God," etc. (Acts 20:28; I Cor. 1:2.) There are no "Baptist Churches" found in that Book, in which we read of "Churches of Christ," "Churches of God," etc. (Rom. 16:16; I Thess. 2:4.) The Church and Churches just named, were created by "Divine Authority." Will Mr. Ballard read for us from that Book either "Baptist Church" or "Baptist Churches"? If not, then he is defending something that exists without "Divine authority." And that is indisputably what he is doing! There is no more "Divine authority" for "Baptist Churches"

than there is for Roman Catholic Churches or Methodists Churches, or Mormon Churches. In the passage in which he reads of the one, in that same passage I will read of all the others named here. One is as "Divine" as the others.

"Baptist Churches," because religious bodies, are "spiritual"—ecclesiastical—organizations. Now, there are but two spiritual teachers of man in the universe—Christ and Satan. Christ teaches solely through the New Testament. Satan teaches outside the New Testament. Christ teaches truth; Satan teaches a lie. The "Baptist Churches" not being found in the teaching of Christ in the New Testament, essentially owes their origin as religious bodies to Satan acting through "men that speak lies" (I Tim. 4:1, 2.) Satan's organizations all originate outside the Holy Scriptures—this side the close of New Testament revelation. "Baptist Churches" being unknown to the New Testament, truly originated since the close of New Testament history. This fact conclusively fixes them as **unauthorized** by God, Christ, or the Holy Spirit. No further proof is needed to expose them as organizations of Satan's conception.

Here is where Mr. Ballard and I chiefly differ. He is contending for an institution or organization nowhere named in the New Testament; while I contend for exactly and only what may be read in that Book. Here is the precise arrangement in this discussion.

"Churches of Christ"—)
"Churches of God"—)
Divine Organizations.

"Baptist Churches"—Organizations unauthorized.

Will Mr. Ballard kindly dispute the above? Doctrinally he is in disputation of it, for he is contending for the exact opposite. On what ground does he propose to feel conscience-clear that he can possibly be in accord with the Scriptures, while contending for a religious system the exact opposite of that of which the Word of God Speaks? All Baptists will appreciate him making himself clear at this point. The opportunity is before him—and challenging the best there is in him.

We know that in his teaching Satan operates through men. (I Tim. 4:1, 2; John 4:6.) It is in this way that Satan owns and heads Baptist Churches. He has moved **men** to establish and operate as **churches** the organizations known as Baptist Churches." No higher authority for their existence can possibly be shown by Mr. Ballard or by any other man. I shall see to that throughout this discussion.

Right here in the midst of what I am saying to Mr. Ballard I wish to emphasize that I am not speaking of the people called "Baptists." I speak only of the doctrine by which "Baptists" are made. I seek purely to save the people from their doctrine. They sorely need a friend. What I am saying is designed to open their eyes to the Truth, in the hope that many of them will turn from the traditions of men to the teaching of God through Jesus Christ. Remember that.

"Baptist Churches" are made through Baptist **tradition**. Nothing else. **Traditions** have the **power** to entirely **void** the Word of God. They have had that effect upon the "Baptist Churches." Nothing but tradition could lead a people to **be and glory in a name and doctrine** not found in the Word of God. Such are the Baptists. Jesus said to the Jews: "Ye have made void the Word of God because of your traditions;" and of them He said: "In vain do they worship me, teaching as their doctrines the precepts of men." (Matt. 15:8, 9.) Because of traditions the Baptists are in the very same tradition, which they call "Baptist Doctrine." I trust this discussion will enable some, at least, to see what I am kindly telling them—for their own good.

Satan being the owner and head of "Baptist Churches," all who enter them necessarily come under Satan's headship, instead of Christ's. Hence they become "Baptists" instead of Christians. The teaching of men directs people to become "Baptists," the teaching of Christ directs people to become Christians. (Acts 11:26; 26:28; 1 Peter 4:16.) If "Baptist Churches" were the product of the teaching of Christ, they would be found mentioned in the New Testament, for the teaching of Christ is limited to the New Testament history or revelation. But the New Testament is profoundly **silent** about such bodies as "Baptist Churches." They were created, therefore, **this side the close** of the teaching of Christ, and hence belongs exclusively to Satan. This I say with all confidence of the Truth of the statement made. I am amply able to produce the proof if further challenged.

L. S. BALLARD'S FIRST REPLY

It gives me no little pleasure to deny the proposition that I am challenged to deny. What I mean by Baptist Churches are such local bodies as teach the original doctrines set forth by the early Baptists. There are many who wear the name Baptist today who have departed from the true, orthodox Baptist faith. With these I have no part nor lot, nor would I waste one minute in their defense. If I should not deny the proposition affirmed by my opponent I would be an ingrate and a coward of the first water. I and secondary to defend the good name and character of my Lord, and mother who lived and died in a Baptist Church, and millions of others like unto her.

I was surprised beyond measure when I received the first deliverance from the pen of Mr. Fuqua to learn that he had offered no proof whatever in defense of his proposition, but had dealt altogether in barefaced assertions. He assumes and asserts that Baptist Churches have been planted not by the heavenly Father but by men inspired by Satan. He, like all his brethren that I have debated, is loud in assertions but very short on proof.

He says his proposition "is the most drastic and deep-cutting proposition ever affirmed." It is the most brazen, sarcastic insult ever flouted into the faces of Baptists, and displays prejudice, bitterness and hatred of Baptist Churches.

He says "there may be both good and bad individuals in the true kingdom of God," and cites (Matt. 13:41, 42) as proof. That being true, away goes their doctrine of church-salvation. He and his people claim to be in the church is to be in Christ, and to be in Christ is to be in the kingdom of God. Stick a pin right there.

Mr. Fuqua's proposition consists of four affirmations which he is honorably bound to establish, not by assertions but by positive proof.

1. That Baptist Churches are without Divine authority. What proof did he offer for his first affirmation? The answer is, none. He asserts, however, that "Anything that cannot be found taught in the Book, is essentially without Divine authority." "This," says he, "eliminates all history or human statements that may be found this side of the close of New Testament history (which closes with the Revelation given to John, the last apostle.)"

I agree that there must be Scriptural authority for the doctrines

and practice of people before they can legitimately and scripturally claim to be a church of Jesus Christ. The burden of proof to show that true Baptist Churches do not possess the Bible characteristics to entitle them to be regarded as churches of Christ, rests upon my opponent. Not until he brings such proof has he established his first affirmation. I admit that there is no such expression as Baptist church in the Bible. Neither is there such expression as "Church of Christ." I promise to find Baptist Church in the next verse where he finds "Church of Christ."

Of course, all New Testament Churches were churches of Christ in the possessive case, but the churches are nowhere named in the Scriptures. I believe that all New Testament Churches were Baptist in faith and practice. Therefore, it devolves upon my opponent, since he is in the affirmative, to show that Baptist Churches are not identical in doctrine and practice with New Testament Churches. But the fact that Baptist Church cannot be found in the Bible, and "Church of Christ" cannot be found in the Bible, does not "eliminate all history and human statements that may be found this side of the close of New Testament history." No doubt Mr. Fuqua would like to eliminate history from this discussion, but he cannot do that because his proposition does not so provide. When my opponent attempts an argument to show that Baptist Churches are without divine authority in the Scriptures, I will then come forth with a clear-cut reply. But since he is not infallible his assertions will not suffice.

2. Mr. Fuqua affirms that Baptist Churches being spiritual institutions, belong to Satan and he is their head and founder. But what proof does he offer in support of his second affirmation? The answer is, balderdash and unwarranted assertions. He has said and repeated so many times that Baptist Churches not being named in the Scriptures are unauthorized, that his talk has become nonsensical chatter. This is the only reason he has given for his bold assertions, but his logic cuts the limb between him and the tree. Because he might look for Church of Christ in the Bible till his eyeballs fall out of their sockets, but he will not find it.

His doctrine not only forces him to preach Baptists into hell, but also Methodists, Presbyterians and all other religionists except his own little group first known as "The Reformatory Movement."

Mr. Fuqua asserts that since there are two distinct "Fathers" divinely recognized in the Bible, God and the Devil, that the Devil is the father of Baptist Churches, and he cites (John 8:44) as proof.

He perverts the passage and makes it apply to Baptists. But it cannot apply to Baptists because Baptists teach salvation by grace through faith (Eph.2:8-10). The folk of (John 8:44) have nothing in common with Baptists; they were like Mr. Fuqua and his people. They were self righteous Pharisees, contending for salvation by works, and that all other religionists were going to hell. Note the similiarity.

Mr. Fuqua and his crowd contend that there is one great universal church known as 'The Church of Christ,' to which all the saved in the aggregate belong, and this they claim to be a scriptural name. In the first place, such a church does not exist and in the second place, anyone who has one eye and half sense, knows that would not be a name. His own logic is going to make it so hot for him that he will think hell and the whole works have moved into the city limits of Fort Worth.

3. Mr. Fuqua affirms that all who enter into Baptist Churches commit sin. But again, what proof does he give for the bold sacrilegious assumption? The same nonsensical chatter, the Devil is the head and owner of Baptist Churches. Christ is not the head of them, and if one enters an institution over which the Devil is head, he commits sin. But, according to his own logic, the Devil is the head and founder of the so-called "Church of Christ", and all who enter it commit sin, and all who remain in it till death will be lost, for it is not named anywhere in the Word of God.

Mr. Fuqua cites (2 John 9), and then asserts, "All Baptists have gone beyond the teaching of Christ in entering any Baptist Church. If Mr. Ballard disputes that, let him show the teachings of Christ where men are taught to enter Baptist Churches." I gladly accept the challenge and will show how he perverted the passage. In (2 John 9, 10) John was speaking to a Baptist Church, the doctrine of Christ, and in the 10th verse he instructs the church not to receive heretics and false teachers into their fellowship. I know this was a Baptist Church, for only Baptist Churches have a democratic form of government. The whole church was told not to receive false teachers into its membership. If it had been the so-called "Church of Christ" it would not have been addressed to all. John would have said, to the preacher, not the church, "Don't you receive false teachers into the church, for to be sure all such power is in the hands of the preacher, and he is the only one that has a vote in the matter. I not only know that this was a Baptist Church because of its Baptist practice, but because

all Christians were then Baptists. So says Professor John Clark Ridpath, of DuPaw University. "I should not readily admit that there was a Baptist Church as far back as A. D. 100, though without doubt there were Baptists then, as all Christians were then Baptists." Church Perpenuity, Page 59. See also Rom.14:1).

Mr. Fuqua affirms that all who remain in Baptist Churches until death will be lost. But here we find only a repetition of the first, second and third affirmations. He offers no proof, but merely asserts, "The sinner who dies impenitent will be lost. I am sure Mr. Ballard will concur in that statement. That being true, all members of Baptist Churches will be lost, if they do not repent before they die. But there is no such thing as repentance that does not involve the ceasing of the sin repented of. This of course, demands that all members of Baptist Churches withdraw therefrom in true repentance and become disciples of Christ in all fervency." It does not take brains to make a statement like that, but it does take a lot of monumental gall, of which my opponent has an abundant supply. I admit that the alien sinner must repent or perish, but I am a thousand from concurring with him that Baptists have to repent for being members of Baptist Churches. The only way to be a fervent disciple of Jesus Christ is to reject the doctrine of my opponent and accept Baptist doctrine (Jno. 4:1). Jesus first made disciples and then baptized them, but Mr. Fuqua and his people contend for the Romish doctrine that sinners must be baptized in order to become disciples of Christ.

Thus they reject the teachings of the Master and follow for doctrines the commands of men. Those were the tactics the Devil used in seeking to make our first parents dissatisfied with their holy estate. But I am sure that Mr. Fuqua will not have the same influence over Baptists that the Devil had over Adam and Eve. But if any Baptist should take his unholy advice and go into the Reformatory Movement, he would commit a grave sin. I read of some Baptists who left the Baptist Church of Christ's day and walked no more with Him (Jno. 6:66). But there was no Reformatory Movement for them to go into in that day, for the reason it came over 1800 years later and was started by Alexander Campbell, who unauthoratively named it "The Church of Christ." Of those same Baptists, John tells us why they left the Baptist Church (1 Jno. 2:19).

Mr. Fuqua and his people compass sea and land to make proselytes and when they make them they are two fold more the children of hell than themselves (Matt. 23:15).

He tells us that he has nothing to do in this debate, that since I am on the defensive it is my duty to take the lead and prove that Baptist Churches are not of the Devil. No doubt he would like for me to take the lead and affirm the proposition, but he is in the affirmative, and all I have to do is to follow him. So I am going to do that and lay the lash on his sore back till he gets enough of it. He must adduce the law and the testimony in favor of his affirmative in order to make out his case, and then as the defendant I am ready to offer my proof and make my defense.

All my opponent has done so far is to quibble on the name Baptist, as the reader will see. But all this has rebounded against his own church organization and has condemned him in the thing in which he has tried to impeach Baptists. Every time he strikes that issue, he hits himself squarely between the eyes. But I shall continue to hold his feet to the fire on this issue.

I have no more respect for denominationalism than has my friend. Neither do I have any respect for his universal church doctrine. He and his people claim that there is one great universal church known as the "Church of Christ" into which one may enter on land or sea, provided there is a preacher present and enough water to dip the candidate in. Yet he cannot locate such a church in heaven, earth or hell.

Now let's notice his diagram.

"Churches of God"—)

"Churches of Christ"—)

Divine Organizations.

"Baptist Churches"—Organizations unauthorized.

Who says Baptist Churches are unauthorized? Why, Mr. Fuqua, and since he seems to assume infallibility it must be that way, even in the absence of proof. All New Testament Churches of God and of Christ were Baptist Churches, because God sent a Baptist preacher to make ready the material for the first one (Jno. 1:8. Matt. 3:1-3). All New Testament Churches were Baptist Churches, because Christ the Builder would not receive baptism at the hands of any other than the Baptist preacher whom God sent to make ready the people for that first church (Matt. 3:14-17).

I wonder if my friend is going to give up the idea of his great big universal "Church of Christ" and adopt "Church of God" or

some other name. He can't take Church of God, because the Holy Rollers beat him to it.

Q. 1. Does a church have to be named in the scriptures to be a church of Christ?

If yes, just what should that name be?

Q. 2. Is Church of God as good a name as Church of Christ?

Now watch Mr. Fuqua evade these questions. Our agreement allows me to ask questions and compels Mr. Fuqua to answer them. These are categorical questions, which demand a categorical answer.

E. C. FUQUA'S SECOND AFFIRMATIVE

My only task in this debate is to hold Mr. Ballard to the proposition. He is wise enough to keep off the proposition because any man of good sense knows it cannot be met by any Baptist. But I am going to hold his "nose to the grindstone" till every Baptist is satisfied that the proposition is absolutely true.

Just as well like it, Mr. Ballard, for you are not going to get away from the proposition you have foolishly signed. "It is hard to kick against the pricks," Mr. Ballard, and the lesson you are going to learn for once in your "debating" career.

Mr. Ballard has already violated Article 1 and 3 of the Agree-
ment we signed. Instead of following the affirmative, and dis-
cussing the proposition, he has left both and betaken himself to
the "tall timber" of outside matters. He has left the "Baptist
Churches" of the proposition, and has attacked the "church of
Christ," when he well knows that I plainly said, in my affirmative,
that "The church of which I am a member is not on trial in this
discussion." Yet he has taken up nine-tenths of his first "nega-
tive" in discussing the church he calls the church of Christ.
Moreover, he has gone to John Clark Ridpath for "proof" that
there is Divine authority for Baptist Churches! Good proof, Mr.
Ballard! I could not have done better. By the way, which one
of the books of the New Testament did John Clark Ridpath write?
It must have escaped my eye, for surely it was one that is "Auth-
oritative," seeing that we mutually agreed that all Divine authority
for any church is found in the New Testament! Can it be, that
Mr. Ballard, knowing that there is no "Divine Authority" for the
Baptist Churches, thought that he was able to cite Ridpath, and
me and my readers would not discern the attempted escape from
the proposition?

Mr. Ballard, open your eyes! I need a man wide awake to
debate this proposition with me. Can't you read? Or is it in-
ability to comprehend the proposition you unfortunately signed?
It reads—

"Baptist Churches."

"Baptist Churches!!"

"BAPTIST CHURCHES!!!"

"Institutions."

"Institutions!!"

"INSTITUTIONS!!!"

And again it reads:

Have I made that plain? Then cease your rambling through
extraneous and irrelevant matters, and face the proposition with me.
I dare you. Look again at the proposition. We are not discuss-
ing the doctrine of any church, especially the church of which I am
a member. See that! Look again!! Rub your eyes! Why then
did you spend nine-tenths of your "reply" to me, in discussing,
doctrines, and men, that are not in the proposition? Is it because
you can't debate? Or is it because you know your "salvation"
lies in keeping off the subject of the proposition? I want an op-
ponent. If you can't meet me on the proposition, have the Bap-
tists any man who can?

The Institutions known as Baptist Churches are the sole sub-
ject of the proposition. I distinctly said: "The church of which I
am a member is not on trial in this discussion." The negative is
obliged to follow the affirmative. By what law of reason or logic
has Mr. Ballard taken the affirmative and brought in the doctrine
of what he contemptuously calls "The Church of Christ" or ap-
pealed to the doctrine of even the Baptist Church? Every word of
it is to avoid meeting the proposition. He sees the hopeless task
before him, and he is not so foolish as to attempt the impossible.

Again, Mr. Ballard drags in the "Reformatory Movement,"
and—of course—Alexander Campbell, to prove that Baptist
Churches are Divinely authorized! Does he think he is debating,
or merely toying with the subject before us? He says of me, "He
might look for the Church of Christ in the Bible till his eye-balls
fall out of their sockets but he will not find it."

Look here, my blind friend, who's looking for "the Church of
Christ" under the proposition we have jointly agreed to discuss?
I am more than ready to look for such a church—when we sign
a proposition that is open to that subject. But under this propo-
sition, we are honor-bound to discuss ONLY "Baptist Churches." Do
I therefore shall not waste one minute of my time replying to one
thing you say about any church, except "Baptist Churches." Do
you understand that, Mr. Ballard? You are debating with a man
who will hold you to the proposition we have agreed to discuss—
till you abundantly prove to all our readers that you have given
up all hope of defending "Baptist Churches." So get down to
business, will you? I am tired of watching you evade the issue,
by dragging in churches, histories, men and Movements—just to
keep from facing the deadly proposition you have signed. I am
asking you to do nothing you did not agree to do when you un-
thoughtedly signed the proposition at the head of this article.

Are you man enough to do what you agreed to do? Or are you one of the ordinary run of Baptists who have never been known to stick to a proposition? I want to know about this. I thought you were a debater, when you so boldly signed the proposition. Will you redeem yourself?

But, so far, he will resort to almost anything to keep from facing the proposition. Why, he even accused me of attacking "the good name and character" of his mother! And when did I commit that crime? Don't be alarmed. He said that in order to create prejudice against me—that he might the more easily escape from the deadly effect of his failure to meet the proposition. I am ashamed of any man who will drag his own mother into a debate, as an aid to escape from the work the proposition has assigned him. Frankly, I did not believe that he regarded his cause so weak as to need assistance from the dead! But that is along the line of the usual Baptist "argument," when faced with the impossible, as he is under this proposition.

He wants to know "what proof" I offered to back up my "assertion" that Baptist Churches are unauthorized in the New Testament. Has the man lost his senses? Does he not know that I have affirmed a negative, and that this forces upon him all proof? I have affirmed that Baptist Churches are unauthorized in the Divine Record, the New Testament. In "proof" of this I offered the New Testament, itself. What better "proof" does he want? That is all I would need—or allow—if we were discussing the church of which I am a member. But Mr. Ballard must have something better (?). He must have a Ridpath, or a Campbell, or a Reformatory Movement—or even help from the dead! That is the best that Baptist Churches can hope to offer.

He says that I, like the rest of my brethren, am "long on assertion but short on proof." Indeed! who can be any "longer on assertion" than our own Mr. Ballard? Hear him: "I read of some Baptists who left the Baptist Church of Christ's day and walked no more with Him." Now just where did he "read of" any such people as the Baptists? Again he says: Of those same Baptists "John tells us why they left the Baptist Church (I Jno. 2:19). Now who is "long on assertion and short on proof"? The Devil himself could not make a more proofless "assertion" than has Mr Ballard, about there being "Baptist Churches" in the days of Christ and the Apostles. That is the only way they can get Baptists in (?) the New Testament. But insert the name "Mormon" or "Methodist," and you "prove" as much for those churches as Mr. Ballard does for his "Baptist Churches." And he does that in the face of a

proposition that demands "Divine Authority" for Baptist Churches! Has Mr. Ballard no reasoning acumen?

Such, now, is the "proof" I am asked to consider by my opponent. He has sung that assertion ditty to his Baptist brethren until he thinks he will get by with it in this debate. Baptists are fed on that sort of "proof." When I demand of them "Divine authority" for their wild assertions, they cry: Your proposition "is the most brazen, sarcastic insult ever flaunted into the faces of Baptists, and displays prejudice, bitterness and hatred of Baptist Churches." That is how the Baptists feel when I ask them, sincerely and properly, for "Divine authority" for Baptist Churches. It is a strange religion that considers it an insult to be asked for Divine authority for their churches. There is "a nigger in the woodpile" somewhere, or Mr. Ballard would be only too happy to give "Divine authority" for his churches.

At the close of his first negative Mr. Ballard asks me two questions, not on the proposition we are discussing, but on the subject of "The Church of Christ." Under our Agreement I am not responsible for such questions," seeing they are based, not on the "Baptist Churches," which we are discussing, but on Churches of Christ, which we are not discussing. However, I quench his ego with a gratuitous answer, thus:

Q. 1. Does a church have to be named in the Scriptures to be a church of Christ?

Answer: The Church that is Divinely authorized is named in the Scriptures. Do they deny it?

Q. 2. Is Church of Christ as good a name as Church of God?

Answer: Do Christ and God have different churches? If not, then the church of God and the church of Christ are the same church. Do you dispute that?

No Baptist lives who can ask a legitimate or sensible question of me or my brethren in Christ. Baptists are confused, not only about the Bible, but about the Divine Institution mentioned in the New Testament, and hence their failure to grasp Christianity so as to ask intelligent questions. The two questions I have just answered, show conclusively that Mr. Ballard has no clear conception of the Church of the New Testament.

Mr. Ballard admits: "There is no such expression as Baptist Church in the Bible." That is all I want to know. If Baptist Church is not mentioned there, we would be silly to look in that

Book for "Baptist Churches." There cannot be "Baptist Churches" unless there is a "Baptist Church"; and since we have Baptist authority for the absence of "Baptist Church" in the Bible, we need not search for "Baptist Churches." There stands my opponent. He has conceded exactly what my proposition affirms.

With that clear and decisive admission from my opponent, that "There is no such expression as Baptist Church in the Bible," I lay before him the syllogisms that follow; which neither he nor any other Baptist on earth can—or will dare try—to meet.

To the gravest in Mr. Ballard I propound the following syllogisms. A syllogism, when its major and minor premises are true, draws a conclusion that is absolutely unanswerable. Such are twelve syllogisms I now present to Mr. Ballard. He may attempt a number of gymnastic somersaults—may make a great noise—but he will never answer them. Nor will he get away from them by any trick or turn. Here is another fatal "grindstone" to which his "nose" is immovably transfixed. Under these syllogisms, those organizations called Baptist Churches, are proved to be of Satonic origin and operation and all the Baptists debaters in America are unable to offer a defense against the grim and deadly effect of these syllogisms. Baptist Churches are spiritual institutions owned and headed by Satan—plants which the heavenly Father planted not, and which therefore, "shall be rooted up." (Matt. 15:13.) Will Mr. Ballard cease his puerile dodges long enough to squarely face these twelve syllogisms? They are all arguments strictly based upon the proposition before us. And remember: Any attempt made to evade the consequences of any one of the twelve, will be met by me and fully exposed. In a debate, I never let my man escape from the deadly fire of an argument. So watch Mr. Ballard go down under these syllogisms. Here they are:—

- I.
1. The New Testament mentions by name the Church of Christ;
2. But the New Testament does NOT mention the Baptist Church;
3. Therefore, the Baptist Church was NOT built by Christ.

- II.
1. Christ is Head over that Church only which is mentioned in the New Testament.
2. But the Baptist Church is NOT mentioned in the New Testament.
3. Therefore, Christ is NOT the Head of the Baptist Church.

- III.
1. Christ is "the Savior" of the Body or Church over which He is Head;
2. But Christ is NOT the Head of the Baptist Church.
3. Therefore, Christ is NOT the Savior of the Baptist Church.

- IV.
1. Satan is the spiritual head of every spiritual (religious) organization (or church) not mentioned in the New Testament;
2. But the Baptist Church is a spiritual (religious) organization (or church) NOT mentioned in the New Testament.
3. Therefore, Satan is the spiritual head of the Baptist Church.

- V.
1. Those who come under the spiritual headship of Satan, commit sin in so doing;
2. But those who enter Baptist Churches, come under the spiritual leadership of Satan;
3. Therefore, those who enter Baptist Churches, commit sin in so doing.

- VI.
1. Those who, committing sin, remain in the sinful connection till death, will be lost;
2. But those who enter Baptist Churches, commit such a sin;
3. Therefore, those who enter Baptist Churches, and remain in them until death, will be lost.

- VII.
1. A religious Denomination is a Sect (Dictionary);
2. But the Baptist Church is a religious Denomination;
3. Therefore, the Baptist Church is a Sect.

- VIII.
1. Peter (Peter 2:1) says that Sects are "Sects of Perdition";
2. But the Baptist Church is a Sect.
3. Therefore, the Baptist Church is a Sect of Perdition.

- IX.
1. A Denomination is a religious Party (Dictionary);
2. But the Baptist Church is a Denomination;
3. Therefore, the Baptist Church is a Party.

- X.
1. Religious Parties are condemned by the Holy Spirit, and those who practice them, "shall not inherit the kingdom of God" (Gal. 5:20);
2. But Baptist Churches are religious Parties;
3. Therefore, Baptist Churches are condemned by the Holy Spirit, and "shall not inherit the kingdom of God."

- XI.**
1. All religious steps to be taken by men, are taught by Christ in the New Testament;
 2. But the step of entering a Baptist Church, is NOT taught in the New Testament;
 3. Therefore, the step of entering a Baptist Church is NOT taught by Christ.

- XII**
1. "Whosoever goeth onward and abideth not in the teaching of Christ, hath not God" (2 John 9);
 2. But in entering Baptist Churches men go beyond the teaching of Christ;
 3. Therefore, men, in entering Baptist Churches, forfeit God.
- The foregoing syllogisms I submit categorially and trust Mr. Ballard will give them the due consideration, as his cause rests upon his ability to show them fallacious in any part. They are not framed carelessly. They will stand any logical or Scriptural test.

L. S. BALLARD'S SECOND REPLY

Mr. Fuqua, Ladies and Gentlemen:

Debating with Mr. Fuqua is a lot of fun. One funny thing about it is, he is in the affirmative and thinks he is in the negative. If he ever wakes up to the fact that he signed a proposition to affirm that Baptist Churches are of the Devil, and that all who enter them commit sin, and all who remain in them till death will be lost, we may have some debating. If some of his brethren do not give him a punch in the ribs and awake him from his slumber and inform him that he has signed to affirm his proposition, the debate will be a fizzle. He is the first man I have ever debated with who would stoop to the claim that the negative should take the lead in the debate. That is an unheard of position in the field of polemics. I have engaged in more than 100 debates with Mr. Fuqua's brethren but I have never met a man before who was so dumb that he did not know the negative from the affirmative. The reason he does not step out and affirm his proposition is because he is a coward, and knows that he would get his thological britches taken off of him and he would look as naked as a bathing beauty at the beach.

Mr. Fuqua draws a funny cartoon of me with him holding my nose to the grindstone. I could picture him as a long-eared jackass bogged down in the mud and wiggling himself to death trying to get out, and I would not miss it very far, but that sort of debating is coarse and unbecoming to a Christian gentleman. No one but a man who is licked will indulge in such billingsgate. I'll admit I have a long nose, but the way my opponent is going it would take him a million years to get through the skin. He is the one who has his nose to the grindstone and has taken to the woods, and utterly refused to affirm the proposition that he has challenged me to deny.

He says that Ballard has already violated Article 1 and 3 of the Agreement signed. Now to prove that Mr. Fuqua is not telling the truth I hereby take enough of my space to give Article 1 and 3.

1. "The disputants shall confine themselves to the discussion of the proposition in its various members, in an honest desire to find and maintain Truth at all cost."
3. "The Negative shall strictly follow the Affirmative in all points advanced in arguing the proposition."

Every reader knows that I have confined myself strictly to the proposition. I have answered the only argument that he has made,

if you could call it an argument, namely, that Baptist Church is not in the Bible. This I admit. An honest man will acknowledge the truth, but a dishonest deceiver will not. Mr. Fuqua knows that Church of Christ is not in the Bible, and that in referring to his boasted claim that they have a Scriptural name, I answered him by saying, that "Church of Christ" is not in the Bible, and according to his own logic the church that Alexander Campbell denominated as "Church of Christ" is bound to be of the Devil. I did not say that, but his logic says it. The only proof that he has given thus far for Baptist Churches being of the Devil is that that they are not named in the Bible. So that argument cuts his great big universal Church of Christ out. Why, then, should I be accused of departing from Article 1 and 3 of our agreement? The answer is, to prejudice his deluded followers and prevent them from getting the truth.

Mr. Fuqua says I left the Baptist Churches of the proposition and have attacked the Church of Christ. No. I have not, I could not attack something that does not exist. There is no such thing as the Church of Christ. If there is a universal church let him give us chapter and verse. I am just following Mr. Fuqua as I have signed to do, and since he has referred to what he calls the Church of Christ a number of times. I have a perfect right according to the argument to expose him at that point. He says his church is not in the proposition. That is right, it is neither in the proposition nor in the Bible, but he keeps lugging it into the debate, and therefore I have a perfect right to answer him and make negative arguments. The attack he has made on Baptist Churches has cut his own throat and now he whines like a sick kitten because I show him up. I know that the proposition says Baptist Churches, but my opponent has thus far attacked only the Baptist name, and as all honest readers will agree, his argument at that point destroys his own boasted claim that the name of their church is in the Bible. But you will note that in his answer to my questions he has given up the term Church of Christ and admits that Church of God is just as good. That much has been gained in the discussion thus far. Again I ask him to tell us what the name of the church of the New Testament should be. It certainly can't have a double name. I am going to make him deny his great big universal Church of Christ.

Mr. Ridpath wrote no books of the Bible, but he was a historian and honest enough to admit the truth and did not hesitate to say that all Christians in the first century after Christ were Baptists. But some people are too dishonest to acknowledge the truth, and will contend for a falsehood, knowing at the same time that

it is a falsehood.

Mr. Fuqua says he wants a man to debate with him. Rather self-conceited, isn't he? Why, any Baptist preacher in his swaddling clothes could handle him. A fellow who does not know which side of the proposition he is on is a long way from being a mental giant. He dares me to discuss the proposition. Well, is not that pitiful? Now since he goes into such coarse, rude language as that, and since the wise man said, "Answer a fool according to his folly." I not only dare him to launch out and affirm his proposition as the agreement demands that he should do, but I double dog dare him to do it. You can call a sheep a skunk, but the name changes nothing; before you can prove that a sheep is a skunk, you have got to show that it possesses the characteristics to entitle it to be regarded as a skunk. Until Mr. Fuqua can show that Baptist Churches are preaching the doctrines of the Devil, he has not made out his case, and our agreement demands that he do it. I repeat Article 3 of our agreement so that that there will be no doubt on the part of the reader as to who has left the proposition. It reads: "The NEGATIVE shall STRICTLY follow the AFFIRMATIVE (not go before him) in all points advanced in arguing the proposition." Now, who has violated the agreement. If I should go before Mr. Fuqua and affirm that Baptist Churches are not of the Devil and give the reasons why, I would be as guilty as he. I have never broken an agreement that I have signed, and I never shall. If I had agreed to go before Mr. Fuqua, and and not follow him, I would have done so, as any honest man will do. But a debater who will not stay with his agreement shows him to be that type, so don't whine and holler persecution, I am only exposing your crookedness. If he will take up the doctrine and practice of the New Testament Churches, I will show that they are all Baptist Churches in doctrine and practice. I dare him to do it. Try it, Mr. Fuqua, and see if I do not make my word good.

I here and now tell Mr. Fuqua where to find his so-called Church of Christ and the first one that ever called itself "Church of Christ." You will find it not in the Bible, but in the Memoirs of Alexander Campbell, Vol. 2, page 384. Barton W. Stone and others led the Christian Church, as they called it. It was composed of Christians and Unitarians. Mr. Campbell and his followers headed the Reformatory Movement which was designed by him to bring all Christians together into one great united church. But he did not like the term "Christian Church," declaring that it

was just another sectarian name, and so the Christian Church and the Reformatory Movement went together and compromised on the term "Church of Christ." Now, if Mr. Fuqua will find in history back of this date a religious group calling themselves Church of Christ, I will quit the debate in his favor.

He says: "Mr. Ballard admits there is no such expression as Baptist Church in the Bible. That is all I want to know." Yes, and if he were an honest man he would acknowledge that there is no such expression in the Bible as "Church of Christ," and that all he has said against the Baptist name rebounds upon his own head. His own sick, ill logic, has thrown him into a tail spin.

Mr. Fuqua boasts about his 12 syllogisms. Well, they are more silly than gism, but I will show you how his sick logic has gotten him into trouble with his syllogisms by just reversing the order and using Church of Christ instead of Baptist Church.

- I
1. The New Testament does not mention by name the Church built by Christ.
 2. But the New Testament does not mention the Church of Christ.
 3. Therefore, the so-called Church of Christ was not built by Christ.

- II
1. Christ is Head over that Church only which is mentioned in the New Testament;
 2. But the so-called Church of Christ is not mentioned in the New Testament;
 3. Therefore, Christ is not the Head of the so-called Church of Christ.

- III
1. Christ is the Savior of the Church over which He is Head.
 2. But Christ is not the Head of the so-called Church of Christ,
 3. Therefore Christ is not the Savios of the so-called Church of Christ

- IV
1. Satan is the spiritual head of every spiritual (religious) organization (or church) not mentioned in the New Testament;
 2. But the so-called Church of Christ is not mentioned in the New Testament;
 3. Therefore Satan is the spiritual head of the so-called Church of Christ.

- V.
1. Those who come under the spiritual leadership of Satan, commit sin in doing so.
 2. But those who enter the so-called Church of Christ, come under the spiritual leadership of Satan;
 3. Therefore, those who enter the so-called Church of Christ commit sin in doing so.

- VI
1. Those who, committing sin, remain in the sinful connection until death, will be lost;
 2. But those who enter the so-called Church of Christ commit such a sin;
 3. Therefore those who enter the so-called Church of Christ and remain until death will be lost.

- VII
1. A religious denomination is a sect;
 2. But the so-called Church of Christ is a religious denomination claiming universality.
 3. Therefore the so-called Church of Christ is a sect.

- VIII
1. (2 Pet. 2:1) says that sects are sects of perdition;
 2. But the so-called Church of Christ is a sect (Memoirs of Campbell, page 384);
 3. Therefore the so-called Church of Christ is a sect of perdition.

- IX
1. The denomination is a religious party (Mem. of Campbell, page 384);
 2. But the so-called Church of Christ is a denomination, claiming universality;
 3. Therefore the so-called Church of Christ is a religious party.

- X
1. Religious parties are condemned by the Holy Spirit, and those who practice them "shall not inherit the kingdom of God" (Gal. 5:20);
 2. But the so-called Church of Christ is a religious party;
 3. Therefore, the so-called Church of Christ is condemned by the Holy Spirit and "shall not inherit the kingdom of God."

- XI
1. All religious steps taken by men, are taught by Christ in the New Testament;
 2. But the steps of entering the so-called Church of Christ, is not taught in the New Testament;
 3. Therefore, the so-called Church of Christ is condemned by the Holy Spirit and "shall not inherit the kingdom of God."

1. Whosoever transgretheth, and abideth not in the doctrine of Christ, hath not God (2 Jno. 9);
2. But in entering the so-called Church of Christ, men go beyond the doctrines of Christ;
3. Therefore men in entering the so-called Church of Christ forfeit God.

Now, there are his syllogisms re-set upon the fact that Church of Christ is not in the Bible, which is Mr. Fuqua's own argument thrown back into his face. This is so clear that even one as blind as Mr. Fuqua should be able to see it.

Mr. Fuqua's second deliverance, as anyone with brains can see, amounts only to false assumptions, groundless assertions, sarcasm, burlesque, braggadocio, billingsgate, and silly ditties—all compressed into one word is ballyhoo. But we must overlook him because he is in his second childhood, and has reentered the kindergarten in order to learn how to draw funny pictures and cut out paper dolls.

Last of all, let us notice his answers to my questions. Q. 1. Does a church have to be named in the scriptures to be a church of Christ? Fuqua evades that question and answers "The Church divinely authorized is named in the Scriptures. Do you deny it?" Yes, I deny it, and challenge you to give the name. I double dog dare you to state positively what that name is. Ballard's second question: "Is Church of God as good a name as Church of Christ?" Fuqua evades and says: "Do God and Christ have different Churches?" If not, then the church of God and the church of Christ are the same church." Certainly the churches of God and the churches of Christ are the same churches, and they are all Baptist Churches, but they are not so called in the Scriptures. And I challenge you to show they were not Baptist Churches in doctrine and practice. Now Mr. Fuqua, I dare you to say that the great universal church you claim to find in the Bible is "The Church of Christ," and that that is the name by which said institution is to be known, and is known in the Bible.

You talk about a nigger in the woodpile, that is Mr. Fuqua. He is in the woodpile covered up head and ears and will not come out and affirm his proposition, neither will he give us the name of the New Testament Church. Is that what you have been preaching all over Texas? If so, why are you afraid to write it down, so that your own deluded followers can have the benefit of your great wisdom. More to follow.

C. E. FUQUA'S THIRD AFFIRMATIVE

This is our third installment in this "discussion." Mr. Ballard has had ample time and space to establish Divine authority for his Baptist Churches. But he has not even looked for them in the New Testament. Hence I am forced to draw the following conclusion based upon his emphatic failure to locate a Baptist Church in the New Testament. Therefore, I submit to our readers the following:

The Baptist Church, being built by some other than Christ, is a Sect of Perdition, entered by sinful steps maintained by sinful practices, and whose end is Perdition. There is not doctrine peculiar to the Baptist Church that can be found in the New Testament; hence every member of said Church, has been made such, by inexcusable deception taught by such men as L. S. Ballard. This has been fully developed by this discussion and can be denied by none. Amen.

I have had a number of debates with the Baptists from I. N. Pennick on down, but I have never met a man as afraid to face "Baptist Churches" as is Mr. Ballard. A charge of Bengal Tigers would give him no more fear than his Baptist Churches are giving him. He has allowed them to go as sheep without a shepherd, while he squanders his time on matters not germane to the proposition we have signed. His only defense (?) of his Baptist Churches is an occasional assertion that the Churches mentioned in the New Testament are "Baptist Churches," and a Marman could as logically assert the same thing of his Morman Churches.

So far as "Baptist Churches" are concerned, Mr. Ballard is entirely out of this discussion, for he has proven that the Baptist Churches are NOT Divinely authorized, hence he has saved me the assertion. I have but to sit by and watch him SHY his Baptist Churches with a dread that is pitiful and stultifying. He signed to defend them, but he has found it wise to discuss (?) rather the "Churches of Christ," and some other irrelevant matters—things not in the proposition.

He still has no comprehension of the proposition he has denied (?). He has no knowledge of debating, for he still thinks (?) that he is not obligated to defend with proof to defend his Baptist Churches, but that the proof rests with me!!! He says I do not "know upon which side of the proposition" I am! But that was

said to fill in his time while he methodically kept off his Baptist Churches—the Churches his proposition demands that he defend. I have affirmed that the Scriptures do not mention either "Baptists," "Baptist Church," or "Baptist Churches." That is a negative proposition. I say there are no such Churches found in the New Testament. In denying that, Mr. Ballard assumes the proof that such Churches ARE in the New Testament. That places him in the affirmative on the proposition. He cannot comprehend that fact, hence his wild idea that I do not know "on which side of the proposition I stand. In denying what I have affirmed, Mr. Ballard asserts that Baptist Churches ARE to be found in the New Testament. Therefore he affirms that they ARE THERE. I DENY IT, and hand him the New Testament TO FIND THEM THERE. Instead of looking for them, he proceeds to look for "Churches of Christ," which we are not discussing at all. He is eager to look for Churches not in the proposition, but the Churches he has affirmed are not in the New Testament,—these he lets utterly alone. He doesn't dare look in that Book for Baptist Churches, and to cover his fear to look for them, he rants that I do not know whether I am in the affirmative or in the negative! Does he expect sincere, he needs a guardian. He is utterly incapable of debating with any man.

I must drill this into his warped mind: I affirm the utter absence of any such institutions as Baptist Churches in the New Testament. Mr. Ballard challenges what I affirm—denies it. That throws upon him the obligation to find in the New Testament the Churches I say are not in that Book. If he were a debater, and believed his ground, he would long since have looked in the New Testament for his Baptist Churches, instead of squandering his time looking for "Churches of Christ." He spends himself on the latter because he well knows that it would be a hopeless task to find Baptist Churches in the Scriptures. Moreover if he were a debater I would not thus have to drill him in the fundamentals of Logic. But let no one presume that he is sincere in asserting that I do not know "on which side" I stand in this discussion. It is all done to shield him from the impossible task of finding Baptist Churches in the New Testament. He is "treed" and he knows it. Hence my one task is to get him down from the perch where he has taken refuge in his effort to escape the task of finding Baptist Churches in the New Testament. But as long as he remains in that position he may expect me to keep the fact before our readers.

Mr. Ballard does not like what he calls my "funny picture" (in the June Vindicator). I knew he would not like it because it shows the precise position he is in. He does not like for the truth to come out on him. Had he met the proposition he signed to meet, that "funny picture" would never have appeared. He compelled me by his persistent shunning the responsibility his position laid upon him, but since he positively refused to defend his Baptist Churches against my assertion, and proceeded to consume his space and time in discussing (?) "Church of Christ"—churches we are NOT signed to discuss—it was only fitting that his ridiculous evasion he pictured, not for Vindicator readers, but for his Baptist readers. And that "picture" will stand, because he will be in that precise attitude when his one-sided "discussion" comes to an end. He is mortally afraid to even look for Baptist Churches in the New Testament. He knows—and he knows well—that such Churches are not found or authorized in that Book. That he has completely conceded in his efforts so far.

After seeing my "funny picture," Mr. Ballard wrote me on May 19th: "If you mean to continue your funny pictures please let me know. For my part I should rather keep the discussion free from such things as I mean to put it in book form after the discussion is finished, but if that is your plan I am arranging to match you on that, for I am going to have the services of the best cartoonist in the country. So if that is the kind of debate you want, lay it on as thick as you can, the hotter the better as far as I am concerned."

I wrote him that I was through with "funny pictures," for his part of the discussion "is funny enough" without anything more from me. It was intended to show what we both are doing in this discussion; and we all know the "funny picture" states the exact truth; and that is what has aroused my opponent. "The shoe exactly fits." If there is anything "funny" about the "picture," Mr. Ballard's own conduct in this discussion made it "funny," for it is precisely what is going on. It is too bad for him that he refused to discuss with me the proposition, and betook himself to other matters; for had he done what he signed up to do, that predicament shown in the "funny picture" would not exist—neither would the "funny picture."

Mr. Ballard admits that the expression "Baptist Churches" cannot be found in the New Testament. But he is egotistical enough to think that their doctrine may be found there! Such logic! An

institution in religion makes its own doctrine—the doctrine peculiar to itself. If the institution itself is not in the New Testament, the doctrine peculiar to it cannot be found there. I have affirmed that the institution called the Baptist Church is not in the New Testament. Mr. Ballard denies what I have affirmed; therefore he affirms that such an institution is in the that Book. But he is careful to not look for it in that Book. Hence he prefers to discuss (with himself alone) the "so called Church of Christ"! He is a coward than which there is none greater to be found; for he knows that I am honor-bound to discuss "Baptist Churches" only (he knows no polemic honor), hence by consuming his time discussing (with himself) what he knows I will not discuss under this proposition, he escapes the flogging he knows he would get if we were discussing his "so-called Churches of Christ;" and thus also he takes unfair advantage of me. I am honor-bound to discuss what I have signed to discuss. He knows no bounds, but brazenly violates the very honor he should love. His action in this matter is reprehensible and unworthy of any debater. He has no shame and deserves only dishonor as a polemic. The forthcoming book will reveal him in his true color. Signally failing to find his Baptist Churches in the New Testament. Mr. Ballard admits that the Churches with which I am affiliated are found in that Book. Hear him.

"Ballard's second question: 'Is the church of God as good a name as the Church of Christ?' Fuqua evades and says: 'Do Christ and God have different Churches? If not, then the Church of God and the Church of Christ are the same Church.' Certainly same churches, and they are all Baptist Churches, but they are not so called in the Scriptures.

If they are "Baptist Churches," why are they called "Churches of God" and Churches of Christ," and NOT "Baptist Churches?" The answer is plain: It is because the former ARE "Divinely authorized," as my proposition demands, and the "Baptist Churches" are NOT Divinely authorized." Congratulations, Mr. Ballard, for admitting the Divine authority of the churches with which I am affiliated, and DENYING that authority to the Baptist Churches, with which you are affiliated. Having made that plain, as he has done, we can all see why he refuses to even look for his "Baptist Churches" in the New Testament: he says they are "not so called in the Scriptures.

By what he mechanically calls my "evasion" to his question, I have driven him to clearly admit that the Scriptures do not au-

thorize (or even "mention") his Baptist Churches. He says I "evaded" his question; but what he means is that I did not answer it as he imagined I would; hence I have by my "evasion" tied him hand and foot and forced him to admit the very thing my proposition demands. His trouble lies in his surprise at my answer; He was caught unaware. I suggest that he ask me another question—but only on the subject we have signed to discuss.

Now that the "Churches of God" and the "Churches of Christ" are the same churches" (as he admits), then the Church of God is identical with the Church of Christ. Somewhere involved in that "Churches of God" is the Church of God, for it is the Church of Christ. Hence, somewhere which the "Churches" are the congregations. There can be no congregations of anything but a Church. That Church must be the Church of Christ, for the "Churches of God," and it must be with the "Churches of Christ," for they are "the same churches," says Mr. Ballard. That is all I could ask in "denying" the proposition.

But "Churches of Christ" are off the subject we have signed to discuss. However, it is the only thing now left to discuss, seeing Mr. Ballard admits that Baptist Churches "are not mentioned in the Scriptures;" which leaves only the Churches of Christ or Churches of God (they are identical) still in the Scriptures. I am affiliated with the latter; Mr. Ballard is affiliated with the former—those Churches which he admits are "not in the Scriptures." The only reason why Baptist Churches are not mentioned in the New Testament is because they were not in "the mind of God" when the New Testament was written; for the Holy Spirit in the Apostles revealed through them "the mind of God" (1 Col. 2:10-14), and not one word did they utter about any Baptist Church or Baptist Churches. That is why Mr. Ballard went to Ridpath for his authority for Baptist Churches. Ridpath did not have "the mind of God" or the "mind of the Spirit" as the Apostles had; hence he speaks of "Baptists"—a religious people unknown to the inspired Apostles.

There never was but one true Church built, and Christ built that, and called it His own: "Upon this rock I will build my Church," said He. (Matt. 16:18.) If Christ ever did what he said He would do (and we all know He did), then the Church built by Christ was His Church—the Church of Christ, and the congregations of that Church were called "Churches of Christ." (Rom. 1:16.) Why do the Baptists seek to rob Christ of the Church

that He said was His? Do they thereby hope to prove Baptist Churches Scriptural? Since the Baptist Church is NOT the Church Christ built—not the Church of Christ; who did build it, Mr. Ballard? Give us book, chapter, and verse of Bible teaching. Answer that question.

In Acts 20:28, Paul commanded: "Feed the Church of the Lord which He purchased with His own blood." **The blood shed to purchase the Church?** The blood of Christ as we all know "The Church of the Lord therefore" is the Church of Christ. Does Mr. Ballard know of any other Church purchased with the blood of Christ? Then the only Church authorized in the Scriptures is the Church of Christ—the Church which He purchased with His own blood. I am a member of that Church. Mr. Ballard claims to be a member of some other Church.

This is why he speaks so contemptuously of the Church of Christ, calling it the "so-called Church of Christ." This he holds Christ's Church in open contempt. And why? Because Ephraim is wedded to his idols: he loves his Baptist Traditions more than he loves Christ and His Church. Mr. Ballard cannot hide that.

This is the Church which Mr. Ballard sneeringly calls the "so-called Church of Christ." He denies to Christ the ownership of His own Church! But he highly honors the "Baptist Church" of Mr. Ridpath!! He thus repudiates Christ and endorses Mr. Ridpath—and thinks he is a Christian! He praises the "Baptist Churches" found only outside the New Testament, and sneers at the "Churches of Christ" found inside the New Testament. And all Baptists concur in that attitude of Ballard's. The Church built by Christ is hated by all Baptists. Strong but true language.

Mr. Ballard says that where I read of the Church of Christ in the New Testament, in the verse right under that we read of Baptist Churches. Suppose we believe him and test the case. In Rom. 16:16 we read of the Church of Christ. The verse right under that reads this way: "Now we beseech you, brethren, mark them that are causing the diversions and occasions of stumbling, contrary to the doctrine which ye learned; and turn away from them. For they that are such serve not our Lord Jesus Christ, but their own belly: and by their smooth and fair speech they beguile the hearts of the innocent." There you are, Mr. Ballard; I am glad you pointed that out. It concurs exactly with what we have now seen of the "Baptist Churches" which Mr. Ballard so fears to try to locate in the New Testament. The reason is plain: They not our Lord Christ, but their own belly.

L. S. BALLARD'S THIRD REPLY

Mr. Fuqua and Friends:

It gives me great pleasure to take up the blunders of Mr. Fuqua's third installment of the discussion which consists of 4,743 words as nearly as I could figure it, of which 4,700 is a repetition of what he has said before. He makes use of Baptists and Baptist Churches 92 times, singing the little song over and over, "The term Baptist Church not in the Bible," and boasts that he has made me admit it. That of course is a false statement, for the reason no intelligent Baptist ever made such a claim. Baptists are too honest to contend for a falsehood to sell their doctrines to the world. In fact they don't have to do that, the Bible is their defense, but in order to deceive and draw the unsuspecting and unsophisticated into their false churches Mr. Fuqua and his brethren declare that the term "Church of Christ" is in the Bible. This they know to be false. If such a term could be found in the Bible all sensible people know it could not be applied to Mr. Fuqua and his crowd, because they are over 1800 years too young to be cognized as the Church of Christ. Their self-styled Church of Christ is only a hundred and nineteen years old, having taken permanent shape and form after Campbell and his group were excluded from the Baptist Church in 1827. I put the proposition squarely to Mr. Fuqua in a previous statement, that if he could find a group of people in history calling themselves "The Church of Christ" holding to the doctrines they teach back of 1827, I would quit the debate in his favor. Did he attempt to name such a group? No, he was silent as the graveyard on the matter. I repeat the same proposition now. So according to his contention everybody went to hell who died before 1827 for all who die outside their so-called Church of Christ go to hell, not only Baptists but all other religionists as well.

Every latter day, fraudulent church that has come upon the scene of action has applied to itself some Bible term, as a means to the end of deceiving the people. For instance the Christian Scientists write "Christ's Church" over the doors of their meeting houses, but they were started not by Christ but by Mrs. Eddy. Fuqua and his crowd write "Church of Christ" over their doors, but their theological father is not Christ but Alexander Campbell. The Holy Rollers write "Churches of God" over their doors, but John Winebrinner is their theological father. God and Christ had nothing to do in the establishment of these fraudulent churches but they will have something to do with their condemnation when all such deceivers stand before the bar of justice. All such latter

day churches are theological thieves, trying to steal a divine, biblical term and stamp it upon a human organization in order to camouflage its human origin, heretical doctrines and practice. They are wolves in sheep's clothing, whited sepulchers which appear beautiful on the outside but inwardly they are full of rottenness and dead men's bones (Matt. 24:27).

Jesus set up the first church which He called "my church" (Matt 16:18), but he placed no name on it. This church was set up before the day of Pentecost contrary to Fuqua's heresy (Matt. 18:15-19) (Luke 6:12-16) 1st Cor. 12-28). This church called "my church" was a Baptist Church because no other sort of churches enforce church discipline by the voice of the whole congregation as this church was instructed by the Lord to do (Matt. 18:15-19). Had this church been of the Alexander Campbell brand the elders would have been addressed and not the whole church.

The churches of the New Testament not being named in the Scriptures, were called by many different terms, not names, as a means of designating them and their location. For instance we have in Rom. 16:16, "The Churches of Christ" which term is not a name in any sense of the word, but designates them as belonging to Christ. Again, we have, "The church which was in Jerusalem" (Acts 11:22). Is "in Jerusalem" a name? No, it designates the location of the Jerusalem church. The Jerusalem church was the one Christ Himself established, called "my church" in (Matt. 16:18). We know that this church was not the great big universal Church of Christ which Fuqua finds not in the Bible, but in his warped imagination. The Jerusalem church could and did assemble for worship and business on different occasions as in (Acts 1:8, 9; Acts 2:1-4; Acts 1:15-26; Acts 6:1-7; Acts 15:1-35). But this great big universal, imaginary Church of Christ started by Alexander Campbell in 1827 cannot assemble, for the reason it cannot be located in heaven, earth or hell. In fact, it has no location for there is no such church. Then we have "The church which was at Antioch" (Acts 13:1). "At Antioch is not a name but it does state the location of the church there. All of the churches of Jesus Christ were local bodies, and none of them were named but they were all definitely located. Like "The church of God" at Corinth (1 Cor. 1:2). "The church that is in their house" (Rom. 16:5). Again we read, "but also all the churches of the Gentiles" (Rom. 16:4). Is "churches of the Gentiles" a name? No, but it is as much a name as the churches of Christ in (Rom. 16:16). "The churches of Asia salute you" (1 Cor. 16:19). Moreover, brethren, we do to wit of the grace of God be-

stowed on the CHURCHES OF MACEDONIA" (2 Cor. 8:1). Is "churches of Macedonia" a name. As much so as the churches of Christ.

The churches of the New Testament not being named we are now to look for their identification by the ear-marks of doctrine which they held. They were all Baptist Churches in doctrine.

1. "There was a man sent from God whose name was John" (Jno. 1:6).
2. One sent is a missionary according to Webster's Dictionary. So John was a missionary sent from God.
3. He was a Baptist (Matt. 3:1), "In those days came John the Baptist".

John the Baptist was a preacher (Matt. 3:1).

4. He was to make ready a people prepared for the Lord (Mark 1:1-3).

Jesus took the material prepared by John the Baptist, and set up the first church, the Jerusalem Church, called "My church" (Matt. 16:18).

So the material used by the Son of God to establish His Church was prepared by a Missionary Baptist preacher. Therefore the church that Christ established was a Missionary Baptist Church, all the members having been baptized by a Missionary Baptist preacher who was sent from God to do this job.

- No. 1. A Baptist preacher sent from God baptized the members of the first church established (Mark 1:4, 5).
- No. 2. Christ the head of the church was baptized by this same Missionary Baptist preacher (Matt. 3:15-17) (Eph. 5:23).
- No. 3. The foundation of the First Baptist Church of Jerusalem was baptized by the same Missionary Baptist preacher sent from God (Isa. 28:16; 1 Cor. 3:11; Eph. 2:20).
- No. 4. Christ is head of Baptist Churches and none others, because they all repudiate His baptism except Baptist Churches.

So we see that the Jerusalem Church was a Baptist Church from head to foundation, from bottom to top, from center to circumference. And since the Jerusalem church was the mother church from which all other New Testament churches sprang, it logically follows that all of the New Testament churches were

Baptist churches. They preached the same doctrines that true Baptists preach now.

Mr. Fuqua gives up the idea of his great big universal "Church of Christ" being in the Bible. I told you I would force him to do that. So now he tries to justify it by implication rather than positive declaration. Yet they claim to speak where the Bible speaks and where the Bible is silent, they are silent. They should reverse that statement, because they speak where the Bible is silent, and where the Bible speaks, they are silent.

Note how he surrenders his boasted claim that "Church of Christ is in the Bible."

"Now that the Churches of God and the Churches of Christ are the same Churches (as he admits) then the Church of God is identical with the Church of Christ. Somewhere involved in that Churches of God is the Church of God, for it is the Church of which the churches are the congregations. Hence somewhere involved in that Churches of Christ is the Church of Christ."

So his contention now is, that all the churches of God go to make up the great universal Church of God. And that all the churches of Christ go to make up the great universal Church of Christ. Chapter and verse for such reckless assertion please. There is not a verse anywhere in the Bible that even indicates that all the churches of Christ make up "The Church of Christ." Since you speak where the Bible speaks I demand that you give us chapter and verse. The churches of Christ were local bodies of Christ located at various places as "The church which is his body" meaning the local church (Eph. 1:22, 23). Again, nowhere in the Bible is there to be found a verse that even suggests that the Churches of God in the plural make up the great universal "Church of God." Mr. Fuqua, please give us chapter and verse. Remember that you are not going to get by with your false statement in this discussion. Nowhere do you find Churches of God except in the local sense. A common saying is, "The lion is the king of beasts," but who would be silly enough to contend that it takes all the little lions to make one big lion." Eph. 5:23. "For the husband is the head of the wife, even in Christ is the head of the church: and he is the saviour of the body." The apostle Paul spoke of the local church at Ephesus as representing all the churches of Christ and the body as representing all of His local bodies or churches. So if it takes all the little churches to constitute one big Church of Christ, then it takes all the little hus-

bands to constitute one big husband. "For the husband is the head of the wife, even as Christ is the head of the church." So it the church spoken of here is the one big Church of Christ composed of all the little churches as my opponent claims, then the husband is the one big husband composed of all the little husbands in the world. O, boy, he is some husband according to Fuqua's argument.

He says "somewhere" among the Churches of God and the Churches of Christ the big Church of God, and the big Church of Christ can be found. But please, Mr. Fuqua, where is "somewhere"? Since you speak where the Bible speaks, please give us the chapter and verse.

I again promise to find Baptist Church in the next verse where he finds Church of Christ. Yes, I will find the Mormon Church, and even the Pope of Rome in that very next verse.

Now, I wonder since Church of God and Church of Christ is one and the same church, neither of which can be found in the Bible, which term Mr. Fuqua will accept from here on out. The church of God at Corinth was a local church and would not do at all for his great big Church of God, which he says "Must be somewhere," but if it were to save his life he can't tell us where the "somewhere" is.

All this stuff that Fuqua repeats and repeats about Baptist Churches not being in the Bible has been answered over and over until it has become stale to the readers. It is the talk of a block-head and every intelligent reader can see it without me calling attention to it. He dies hard in trying to impeach my honor as a debater, pouring out his slime and gall on my head, using the tactics of a dirty politician, to all of which I care not to make reply. He boasts of me being afraid of him and complaining of his funny pictures. He can put in all of his time that way if he so desires (but that will not save him from destruction. I set out to explode his heresy and I mean to do it and make it so plain that all of his deluded followers who read the debate can see it.

He says he finds Church of Christ in (Rom. 16:16), and that the next verse says nothing about Baptist Church. Mr. Fuqua knows that his statement is false. Why will a man wilfully make a false statement about the sacred Word of God? The answer is he has no conscience. That verse reads churches of Christ. Of course all the New Testament churches were churches of Christ,

and all the churches of Christ do not make one big universal church of Christ. He tells you that Ballard denies the churches of Christ of the New Testament. Now, everyone who has read the debate knows that that is a falsehood made of the whole cloth. But I do deny that he belongs to any of the churches of Christ. He belongs to the so called Church of Christ started by Alexander Campbell, who was excluded from the Baptists in the year of 1827.

Mr. Campbell, the head and founder of his church says: "The Jerusalem Church was a Baptist Church, and the Samaria Church was a Baptist Church." McCalla-Campbell Debate, page 379. Again he says: "From the apostolic age to the present time the sentiments of Baptists and their practice of baptism have had a continual chain of advocates and public monuments of their existence IN EVERY CENTURY can be produced." Campbell-McCalla, page 379. On page 386 he says: "for there were Baptists in all ages that never acknowledged the mother of harlots." That is pretty strong language for Fuqua's theological daddy to make concerning these hated Baptists.

Dr. Ridpath, theologian, a Methodist of Dupaw University, says: "I should not readily admit that there was a Baptist Church as far back as A. D. 100, THOUGH WITHOUT DOUBT there were Baptists then, as ALL CHRISTIANS WERE THEN BAPTISTS." And so we could go on and on with like quotations, but these will suffice for the present.

In conclusion I challenge Mr. Fuqua to put his finger on the man in history that started what he calls the Baptist Church, this side of Christ and His apostles. I dare him to undertake it. I care not where he places the origin of Baptists this side of Christ I will go back of that date in history and find Baptists. In our next reply we will show where Mr. Fuqua and his crowd got their baptism.

C. E. FUQUA'S FOURTH AFFIRMATIVE

Mr. Ballard, I dare you to pit your "Baptist Church" against the following syllogisms:

I.

1. It is Scriptural to say "the Body of Christ" (1 Cor. 12:27);
2. But "the Body of Christ" is the Church (Eph. 1:22, 23);
3. Therefore, it is Scriptural to say "the Church of Christ."

II

1. All Christ's members are in His Body (1 Cor. 12:12);
2. But Christ's Body is the Church (Eph. 1:22, 23);
3. Therefore, all members of Christ are in His Church.

III

1. The Church containing all Christ's members is the Church built by Christ—His Church;
2. But the Church built by Christ is essentially the Church of Christ—His Church;
3. Therefore, all the members of Christ are in the Church of Christ—Christ's Church.

IV.

1. All Christ's members are in the Church of Christ;
2. But the members of Baptist Churches are not members of the Church of Christ;
3. Therefore, no member of a Baptist Church is a member of Christ.

V

1. Christ is "the Savior of the Body," the Church (Eph. 5:23);
2. The Baptists are not in that Body or Church;
3. Therefore, Christ is not the Savior of the Baptists.

Mr. Ballard, cite the passage of Scripture where it says that Christ built the Baptist Church.

Again, where do you first read of Baptist Churches? You have admitted that they are not mentioned in the Scriptures. You can range from Ridpath to Bogard—anywhere outside the Scriptures, from which you have cut yourself off by your admission. The whole world is yours to roam in—every place except the New Testament. That belongs to the Church of Christ as a historical document and source of doctrine.

Having already committed yourself to the position that you cannot find Baptist Churches except outside the Word of God,

I shall bid adieu to your claim to the Divine authority for Baptist Churches.

Mr. Ballard's *modus operandi* in this discussion is merely to assert in substance: "I can't find my Baptist Church in the Scriptures; but neither can you find the Church of Christ there; hence I am as Scriptural as you are." If he can prove me wrong, that proves him right. That is the logic! His whole effort so far has been to try to get me in the same boat with him. He imagines that is defending the Baptist Church and proving its "Divine authority." I have never met a man more devoid of reasoning power than L. S. Ballard.

I handed him 12 syllogisms based upon the "Baptist Churches" against them, as he agreed to do in signing the proposition. Did he attempt to defend the Churches? Indeed not! He only evaded each one of them, by the puerile insertion of the "so-called Church of Christ,"—as if that met the syllogisms! But in that evasion he admitted that the syllogisms are correctly built and therefore, unanswerable, for he applies them verbatim to the Church of Christ, and in so doing fully endorses their structure and potency. That was done, first, because he knew his Baptist Churches could not be defended against those syllogisms; and second, because he wanted to attract all Baptist eyes off the predicament into which his Baptist Churches were thrown. This has been his one aim throughout this discussion; namely, to get the minds of the readers away from the Baptist Churches of the proposition, to "Churches of Christ," not even named in the proposition. He fears to face his Baptist Churches, and scinges lest his Baptist readers get to thinking and reasoning a little. As a debater, Mr. Ballard is as crooked as a meandering serpent. It takes that to defend Baptist Churches.

I am under no obligation to pay any attention to the subject of the Church of Christ, but since we have fully settled the non-existence of Baptist Churches in the New Testament, and to open the eyes of his Baptist readers, I submit to Mr. Ballard the following:

1. There is but one true Church mentioned in the New Testament;
2. Christ said He would build it and that it would be His—"My Church"—(Matt. 16:18);
3. Therefore, the one true Church mentioned in the New Testament is the Church of Christ.

II

1. The one true Church mentioned in the New Testament is the Body of Christ" (Eph. 1:22, 23);
2. Christ's Church and Christ's Body are identical institutions;
3. Therefore, the Body of Christ is the Church of Christ.

III

1. The one true Church mentioned in the New Testament is the Church of the Lord which He purchased with His own blood" (Acts 20:28);
2. But "the Lord" who purchased the Church with His own blood," is Christ;
3. Therefore, the one true Church mentioned in the New Testament, is the Church of Christ.

Mr. Ballard, doff your swaddling clothes and duly answer those syllogisms. You are going to look "like a monkey" in the book to be published, with all these unanswerable things looking your readers in the face. Baptist Churches sorely need help.

There are three more syllogisms Mr. Ballard will not attempt to meet. Using his own elegant (?) expression, I "double dog dare, him to insert "Baptist Church," and cite the New Testament to back up the insertion. Will the Baptists sit by and see their champion devoured by the Vindicator? Then let them come to his rescue at once, for he is making "mud pies in the sunshine" right before their faces. These syllogisms I am piling up against him and his Baptist Churches.

I need not respond to his pitiful evasion of my 12 syllogisms in last Vindicator, for shifting "Baptist Churches" (which are IN our proposition) to "Church of Christ" (which is NOT in our proposition), he has given up his fight for Baptist Churches—has left them and departed for "parts unknown."

We all know why he substituted "Church of Christ" for the "Baptist Church"; it was because he saw his Baptist Church dead and buried under the very first syllogism, and he turned from the dead to the living as an only resort. But he don't get away with that. To syllogism No. 1 (June Vindicator) I dare his serious attention. Here it is:

1. The New Testament mentions by name the Church built by Christ;
2. But the New Testament does NOT mention the Baptist Church;
3. Therefore, the Baptist Church was NOT built by Christ."

I again "double dog dare" (excuse the Ballard irritation) Mr. Ballard to prove in error any one of the members of that syllogism; and until he does prove such error, the Baptist Church goes down as a Church NOT BUILT BY CHRIST. That makes it a creation of Anti-christ. I summon every Baptist in America to the aid of Mr. Ballard to pull the Baptist Church out of that Anti-Christian location; for Mr. Ballard has left all Baptist Churches to wither and burn in the heat of infernal punishment that awaits all human religious institutions. "Every plant which my heavenly Father planted not, shall be rooted up" (Matt. 15:13); and that first syllogism absolutely proves that the Baptist Church was NOT PLANTED (or built) by God through Christ. It is a human plant, an institution existing "without Divine authority" and is as certain of Perdition as that Perdition itself exists. It will get him nowhere to sneer at what he knows he cannot meet, as he has been doing from the beginning of this discussion. His "nose" will be pressed to the "grindstone" of that first syllogism to the end of this discussion. I wrote it to kill and lay out the Baptist Church, and no "epitaph" of Mr. Ballard's will be able to sooth the agony of the Baptist "mourners" as they witness their champion in his mortal fear to meet that syllogism.

The eleven which follow that No. 1 are conclusions made inevitable by members of that first syllogism. And Mr. Ballard sees that as well as I do, but to keep his readers from seeing his Churches wrenched from every Scriptural connection, he substitutes "Church of Christ" in each syllogism. And calls himself a debater! He is the easiest man scared into hysterics by sound argument I have ever met. He has been running from me from the very beginning of this discussion.

I need not reprint those syllogisms, since they will appear in the book I shall print (God willing), and stand as a mighty Gibraltar against this creation of the Devil called the Baptist Church. I shall not call upon my feeble "respondent" (?) to even undertake to disprove a single one of them, because his treatment of them in the June Vindicator shows his incapability to attack such a huge task. That first syllogism completely severs the Baptist Churches from anything built by Christ, and proscribes them to the destruction they eminently merit. Amen. Mr. Ballard, in commenting on my answer to his second question (May Vindicator), openly concedes that "Churches of Christ" and "Churches of God" "are the same Churches." And he is able to cite the Scripture to prove it. There he and I agree. Now let

him proceed to prove from the Scripture that his "Baptist Churches" may be substituted where "Churches of Christ" and "Churches of God" are Divinely mentioned. Go to the task, my friend. I am ready for the caveat emptor. You have got to face that task (if it—or make yourself more ridiculous than ever. That task will help you) I lay before any one thousand Baptist preachers you may summon to your aid, and say to all: "You know better than to tackle the task."

This discussion, so far, has developed the indisputable fact, that the Baptist Church is an Institution in religion without Divine authority, created by men inspired by Satan, and destined to eternal destruction as a "plant" which God never planted. As an organization, it is set to corrupt the Word of God, destroy confidence in the pure Religion of Jesus Christ, and blind men and women by its human Traditions, and lead them finally to Perdition. This is irrefragably proved by the general discussion, but especially by the several Syllogisms presented, the conclusions of which no Baptist will, or can, successfully deny. So exists the situation at this moment—and so will it exist at the close of this discussion. No Baptist can do better than Mr. Ballard. The Baptist Church is sunk.

L. S. BALLARD'S FOURTH REPLY

Mr. Fuqua and Friends:

I am willing to leave it to the readers of the discussion as to whether I have dealt fairly with every attempted argument my opponent has made and as to whether I have stood by our agreement. It is my business to follow Mr. Fuqua whosoever he leads and this I have done, but he is mad because I do not leave him alone and undertake to disprove what he has made no attempt to prove, namely, that the head and founder of Baptist Churches is the devil, and that all who enter them commit sin and all who die in them will be lost. The readers well know that the only thing Mr. Fuqua has even tried to impeach Baptists on is the name and all of his contention has been based on that one thing. No well informed Baptist has ever claimed that the term "Baptist Church" is in the Bible, but I have promised to read it in the very next verse where he finds the term "Church of Christ." So I have met his argument on the name with his own thunder, and that is the thing that has made him so angry, and caused him no doubt to continue to state me falsely. A mad man is an excited man, and an excited man cannot stay with the truth. For instance, he says:

"You have admitted that they (Baptist Churches) are not mentioned in the Scriptures."

The statement is untrue for the reason I have never at any time made such an admission, and I therefore challenge Mr. Fuqua to find such in any of my writings. I have said that the "name Baptist Church" is not in the Bible but have contended all the while that all New Testament Churches were Baptist Churches in origin, doctrine and practice, and that every time the term is referred to, Baptist Churches are under consideration for the reason there were no other kind of churches in New Testament times.

Again he says: "Mr. Ballard cite the passage of Scripture where it says Christ built the Baptist Church." Why, Mr. Fuqua, it is in the next verse where it says He built "The Church of Christ." You should know that by this time, since I have told you over and over where to find it. We will get to that pretty soon and I will show you what kind of a church the church that Christ built was.

Again in his revilement he says: "He fears to face his Baptist Churches, and scinges lest his Baptist members get to thinking and reasoning a little. As a debater Mr. Ballard is as crooked

as a meandering serpent. It takes that to defend Baptist Churches."

No reader of this discussion will be so silly as to believe for one moment that I am afraid to face the origin, doctrine, and practice of Baptist Churches, since I have challenged Mr. Fuqua over and over to stay with his affirmative and prove that Baptist Churches were established by Satan and preach and practice the doctrine of Satan. But he is a coward and afraid to undertake such a role. Yet his proposition demands that he do it. I will admit that my trail in this debate is as crooked as that of a snake, but you should remember that I am following the crooked trail of my opponent, and "he wriggles in and he wriggles out and leaves the reader still in doubt. He is like the snake that made the track, you can't tell whether he is going away or coming back." And he don't know himself. He has gotten so far out into the wilderness of his false imaginations that he is completely lost, and looking for just any sort of thing to give him a clue to find his way out, but the poor fellow will never get out.

My opponent says he handed me 12 syllogisms based upon Baptist Churches and that I evaded them all. This is wholly untrue. Let the reader go back and read his syllogisms and my answers and see for himself as to whether I evaded them. I took his own logic based upon the name Baptist Churches and turned them all against him, and the explosion is the very thing that shipwrecked the man and caused him to get out of balance. He knows that he cannot bring one thing against the Baptist name, but that will rebound upon his own head. When the premise of a syllogism is false the conclusion will also be false and will destroy the argument of him who builds it, as in the case of Mr. Fuqua's 12 syllogisms, he handed to me. My answers so completely knocked him out of balance that he has been howling like a lost coyote ever since.

Now Mr. Fuqua gives us five more of his wise syllogisms and defies me to pit Baptist Churches against them. Let the readers note my answers and see if I evade them.

NO. 1.

1. It is Scriptural to say body of Christ" (1 Cor. 12:27);
2. But the body of Christ is the Church of Christ (Eph. 1:22, 23);
3. Therefore it is Scriptural to say "the Church of Christ."

The premise of this first syllogism is absolutely false and therefore the conclusion must be false for the reason that there

is no such thing taught in the Scriptures as the universal body of Church of Christ, and that is the false premise on which the syllogism is built. The body of Christ mentioned in (1 Cor. 12:27) was the local body or congregation at Corinth which was beyond doubt a Baptist Church, as all churches were then Baptist Churches.

ANSWER NO. 1.

1. It is scriptural to say body of Christ at Corinth (1 Cor. 12:27);
2. But the body is the local church at Corinth (Eph. 1:22, 23);
3. Therefore it is Scriptural to say the Baptist Church at Corinth, Since Church of Christ is not mentioned or named here or elsewhere in the Scriptures and all the facts both Schiptural and historical show all "Christians were then Baptist," we are not afraid to contend that the body of Christ at Corinth was a Baptist Church.

NO. 2.

1. All the members of Christ's body at Corinth were in His Church there (1 Cor. 12:27);
2. But Christ's body is the local Church at Corinth;
3. Therefore all the members of Christ's body at Corinth were His Church.

NO. 3.

1. The Church containing all Christ's members (There is no such church and never has been) is the church built by Christ—His Church
2. But the Church built by Christ is essentially the Church of Christ—His Church.
3. Therefore all of Christ's members were not in His Church—the Church at Jerusalem, which is called "My Church" (Matt. 16:18).

NO. 4. PREMISE FALSE

1. All Christ's members are in the Church of Christ (There is no such thing as the Church of Christ.)
2. But members of Baptist Churches are members of the Churches of Christ "for all Christians were then Baptists."
3. Therefore all members of Baptist Churches are members of the Churches of Christ, for the reason all true churches of Christ are Baptist Churches.

NO. 5.

1. Christ is the Savior of the body, the Church at Ephesus (Eph. 5:23);
2. But Baptists were in the body, the Church at Ephesus, "for all Christians were then Baptists."
3. Therefore Christ is the Savior of Baptists.

Leaving off a lot of Mr. Fuqua's skulduggery and innuendos, puffs and blows, I now take up his remaining (silly) syllogisms. The very first one of the four states a falsehood. Note how it is stated.

1. FALSE PREMISE.

1. There is but one true Church mentioned in the New Testament;
2. Christ said He would build it and that it would be His—"My Church" (Matt. 16:18);
3. Therefore the one true Church mentioned in the New Testament is the Church of Christ.

The first line is a falsehood, and therefore the syllogism goes to pieces because it is built on falsehood.

For the reason there are many true churches mentioned in the New Testament. For instance we read, "Unto the church of God, which is at Corinth." Was the church of God at Corinth a false church? If my opponent's syllogism is correct it was (1 Cor. 1-2). "Now there was in the church that was at Antioch" (Acts 13:1). Was not the church at Antioch a true church? John the seven churches of Asia counterfeit churches? Mr. Fuqua's syllogisms says they were. "I have given orders to the churches of Galatia." (1 Cor. 16:1). Were the churches of Galatia true churches? The syllogism says, "There is but one true church mentioned in the New Testament." Therefore Fuqua versus the Word of God. I could go on and on and give the location of over a hundred true churches in the New Testament. Yet my wise friend says there is but one. This shows his utter ignorance of the Word of God. The false conclusion reads: "Therefore the one true Church mentioned in the New Testament is the Church of Christ." \$50, Mr. Fuqua, for the chapter and verse where you find Church of Christ in the New Testament. So much for sillygism 1.

II

1. The one true Church mentioned in the New Testament is the body of Christ (Eph. 1:22,23);

2. Christ's Church and Christ's body are identical institutions;
3. Therefore the body of Christ is the Church of Christ.

There is no such thing as a universal, invisible church-body taught in the Scriptures. It is only in the warped imagination of my opponent. The body of (Eph. 22,23) is the local church at Ephesus, or else where it may be found. The word church is from the Greek word "Ecclesia," and means an assembly, a body of men called out and called together according to Thayer. But the great big body or church in the imagination of Mr. Fuqua has never been known to assemble on earth, in heaven or hell. Therefore there is no such a body, never has been and never will be. When the great church of the first born, written in heaven, is finally called together into the heavenly place it will be called the general assembly and church of the first born, the heavenly Jerusalem. It will be composed of angels and of just men, whose spirits have been made perfect (Heb. 12:22-24). The trouble with my deluded friend, he does not know what the word church means.

III

His third sillygism has been answered a half dozen times. "The Church of God" (Acts 20:17-28) was the church of Ephesus, to which the elders were admonished by Paul to minister and feed. The elders of Ephesus could not minister to a great big universal, invisible church as they were admonished to do by Paul. Turn to the reference and see for yourself that Paul was telling the elders of Ephesus to feed the church there over which the Holy Spirit had made them overseers. Is Mr. Fuqua overseer of the great big universal, invisible church which he finds not in the Word of God, but in his own imagination? It would indeed be a mystery to see an elder overseeing that sort of church, one which is invisible and cannot assemble. That is a wise idea, a visible elder, a real he-man, overseeing a universal church, which he could neither see, hear, touch, taste or smell. But that is what Mr. Fuqua's sillygisms gets him into.

IV.

1. The New Testament mentions by name the Church built by Christ (\$1,000, Mr. Fuqua for the name. You know that that is a false statement);
2. But the New Testament does not mention the Baptist Church (Oh, yes it does, Mr. Fuqua, in the very next verse where it says, "The Church of Christ");

3. Therefore the Baptist Church was not built by Christ. Right you are, for there is no such thing as The Baptist Church. That would be as hard to find as the Church of Christ, but Baptist Churches do not compose one great Baptist body or denomination, as my deluded friend seems to imagine. Now let us notice what kind of a church the Jerusalem Church was called "My Church" (Matt. 16:18).

1. It was a Baptist Church because Jesus the Head and Founder of it was baptized by John the Baptist (Matt. 3:13-17).
2. It was a Baptist Church because the members of it were baptized by John the Baptist (Matt. 3:5-6) (Mark 1:5).
3. It was a Baptist Church because Jesus gave it the great commission found in Matthew (Matt. 28:19-20).
4. Alexander Campbell says: "The Jerusalem Church was a Baptist Church." Who is Mr. Campbell? He is Mr. Fuqua's theological daddy. He started the self-styled "Church of Christ." And if Mr. Fuqua will go back of 1827 and find a church or people calling themselves "The Church of Christ," I will quit this debate in his favor.
5. Mr. Ridpath, a Methodist historian, says: All Christians were then Baptists." So the Jerusalem Church was a full-blooded Baptist Church attested both by the Scriptures and history.
6. Baptist Churches are the only churches today that would accept Christ on His baptism if He were to come to earth and ask for admission into them. Mr. Fuqua and his crowd would reject Him because they say John's baptism was not Christian baptism.
7. Baptists are the only religious people as far as my knowledge goes who accept the great commission of (Matt. 28:19, 20). Mr. Fuqua and his crowd say that commission was given to a bunch of hard-headed sinners, that no one was saved till the day of Pentecost for the reason the gospel was not preached until that day. Therefore, they do not baptize in the name of the Holy Trinity as Christ instructed the Jerusalem Church to do (Matt. 28:19, 20). But they have a new baptism which they claim started on the day of Pentecost.
8. Baptist baptism is the only sort of baptism that Mr. Fuqua and his crowd have, because they got it from a Baptist preach-

er named Luce. They got their corn out of our crib and now they say it is rotten. So Christ and the Jerusalem Church, called "My Church," had nothing but rotten baptism according to my opponent.

Now as to whether or not the churches of the New Testament were named I am going to let two of Mr. Fuqua's great debaters answer. And by the way, they are both living at this time.

Mr. E. M. Borden in Jacob's Ladder, page 65, says: "To tell the truth about the matter, I have not found where the church, as a body, has been named, unless you could call such expressions as "church of the firstborn," "church of God," "churches of Christ," names, and then it would have several names. If there was a special name given to the church as a body, we could surely find it; but since I have failed to find it, I speak of it as the Church of Christ, for I know it is His church."

C. E. FUQUA'S FIFTH AFFIRMATIVE

In his closing lines Mr. Ballard threatens me and all other disciples of Christ in these words: "In our next reply we will show where Mr. Fuqua and his crowd got their baptism."

Now, "Mr. Fuqua and his crowd" are not up for trial under the proposition, as we all know; but since Mr. Ballard simply cannot discuss the proposition he signed, I will anticipate his threat by informing him of the origin of the baptism we accept. I do this because I am supposed to be offered no new argument after the close of my last affirmative. And what Mr. Ballard threatens is new matter entirely.

If Mr. Ballard goes to any source other than the New Testament for the origin of the baptism we accept, he will be guilty of "bearing false witness" against God's people. If he wants to do that, there is no statute-law against it (save in the Bible), and so we will see just what he is made of. But he had better be attending to his own "household" before attacking that of God.

That Baptists may see the Baptist Church as it really is, I present the following diagram, which is absolutely true to Baptist teaching in every detail. If Ballard does not know it, I know the Baptist Church better than he knows it. Here is the thing called the Baptist Church, which Mr. Ballard is defending (?):

DENOMINATIONALISM

THE TEACHING OF ALL BAPTISTS:

?? ??
"REPENTANCE"
(Before, hence, without Faith,
Displeasing to God. (Heb. 11:6)

"FAITH"
(Without works, hence Dead
Faith)
(James 2:17, 20)

"BAPTISM"
(Neither "unto remission of
sins," nor "into Christ."
but— —

Baptist Church
A non-essential organization,
having not a promise from
God, nor a Single Spiritual
Blessing.

but
Empty, Void, Worthless; a
Counterfeit of the True Church,
hence
Both Blasphemous
and Sinful.

INTO The Baptist Church.

IMMERSED — Into NOTHING

There is no true repentance in Baptist doctrine for repentance is a "change of mind", and Baptists know no such repentance.

With Baptists "repentance" is sorrow for sin. But godly sorrow "worketh repentance unto salvation." (2 Cor. 7:10.) The "sorrow" precedes the "repentance." But with Baptists it IS repentance. Therefore they have no true repentance in their system.

"Faith apart from works is barren" or "dead" says the Holy Spirit. (James 2:20, 26.) Baptists know no other sort of "faith" but the "dead" variety; for they teach "faith plus nothing, minus nothing," which is faith alone, and such "faith" is dead.

Hence, with Baptists, all is barren and empty before "baptism"; and in "baptizing" into the Baptist Church instead of "into Christ" as divinely commanded, they have a "baptism" all their own—not one mentioned in the New Testament.

This is the "Church" they have substituted for the blood-bought Church of the New Testament. They compass sea and land to make proselytes to that man-made and empty organization, and fight every effort to get men to enter the New Testament Church. By a "non-essential" "baptism" they induct men into a "non-essential" Church, making the whole life of the Baptists an empty, void, and worthless religion. Thus Baptists set aside every essential command of the gospel, and offer men "salvation" upon acceptance of their soul-less and senseless religion.

The Baptist Church is as empty as a discharged shotgun. There is not in it a single thing that is of the least value to the human soul. By membership in it, the soul is no surer of Heaven than if said Church did not exist. It is a parasite sucking the life from men and women and giving nothing of value in return. There is not a spiritual blessing in it. There is not a promise from God to be found in it. It is truly a non-essential religion existing purely to confuse men and corrupt the Truth and lead souls to Perdition. No word of this will any posted Baptist deny, for they all teach that the Baptist Church is a "non-essential religious organization. And such it is; only it blasphemes when it asserts that it is the Church that Christ built. He created no non-essential religious institutions.

Over against the VOID and EMPTY thing in religion called the Baptist Church I stand the Church of Christ, and defy Mr. Ballard to question a point made for it. Here is the Church opposed and hated by Mr. Ballard: It is the body of Christ composed of Christians and constituting the Family of God on earth; out of which God has not a child because He has no children out

of His Family—which is the Church. (1 Tim. 3:15.) In this Church the oneness of God's people is seen, and no Sectarian wishes to see God's people united. Hence the Baptists despise the one Family of God. But study the diagram and it will tell its own story—a story no living Baptist can withdraw. Here it is:

CHRISTIANITY

THE TEACHING OF THE CHURCH OF CHRIST

Satan's Kingdom
The Lost World

FAITH
(Change of Heart)

REPENTANCE
(Change of Mind or Will)

BAPTISM
(Change of State)
Hence, we are

Church of Christ
Saved in Christ
IN WHOM WE HAVE
Redemption (Eph. 1:7)
Forgiveness (Col. 1:14)
Salvation (2 Tim. 2:10)
Sonship (Gal. 3:26)
Reconciliation (Eph. 1:13)
Holy Spirit (Eph. 1:13)
Every Spiritual
Blessing (Eph. 1:3)

"BAPTIZED INTO CHRIST"
(Rom. 6:3; Gal 3:27)

"BAPTIZED INTO THE NAME"
(Matt. 28:19)

"BAPTIZED UNTO Remission of Sins"
(Acts 2:38)

"He that believeth and IS Baptized shall be saved." (Mark 16:16)

Mr. Ballard is bent upon but one determination, namely, to get all men to exchange the New Testament Church for the EMPTY BUBBLE called the Baptist Church. In this discussion he is opposing nothing but the New Testament Church, as I have correctly diagrammed it above. That is the Church whose members he says are the offspring of Alexander Campbell "the daddy" of all God's children. He means nothing else. That is his blasphemy. I shall give him the test that will prove what I say:—

1. Name one step taken by those of us who entered the Church of Christ, that Christ did not command or authorize every man to take.

2. Name one doctrine accepted as such by the Church of Christ, which originated with Alexander Campbell or any other uninspired man.

I am expecting you to attempt to do what I ask, for I know you cannot do it. I am simply trying to save your soul from condemnation as a liar, if you continue to oppose the Church of Christ, without naming the things I call for. So long as you do not name the things called for just so long will you bear false witness against Christ and His disciples, and I would not want you to die in this attitude. What you now call the "so-called Church of Christ", is the identical Church built by Christ, and this stands proved, and until you produce proof that we got any of our doctrine from Mr. Campbell or any other uninspired man. You are mad at Christ, my friend. You are mad at His disciples because they are His. You may do this in ignorance, but that does not destroy the fact that you commit the sin just the same. Now, before you hurl yourself into deeper sin, in attempting to "show where" we got our baptism, show one step taken by us in becoming members of the Church of Christ, that Christ did not command and authorize. Attend to this first.

At last I have driven Mr. Ballard to make an effort to find a Baptist Church in the New Testament. But is it not pitiful to witness the struggle? He builds what he hopes will pass as an argument unchallenged, but it will not pass. He has done the best that any Baptist can do to locate a Baptist Church in the New Testament, which is not even worthy of the chiming of an intelligent child of 6.

He begins by assuming that John was a "Missionary Baptist preacher." He might as well have assumed that he was a Shinto Priest, for one can be substantiated as well as the other. Let's tear down his playhouse.

1. John was a "Baptist preacher", says the desperate Mr. Ballard. That is wholly untrue. He was never so called in the New Testament. He was "John THE Baptist". (Matt. 3:1). In his very first stroke Mr. Ballard is forced to change the Word of God in order to get his false start. God says John was "THE Baptist." Mr. Ballard says he was "A Baptist." Which was he? God says there never was but ONE Baptist. Mr. Ballard says John was the first of a multitude of Baptists. I believe God. Baptists believe Mr. Ballard. Both cannot be true. Either God or Ballard is a liar. What do the Baptists say? It is squarely up to them.

2. If John was "A Missionary Baptist preacher," why was his disciples never called "Baptists"? The converts of any Baptist preacher today are invariably and universally called "Baptists."

Why the distinction? If Mr. Ballard will find TWO "Baptists" in the New Testament, I'll give up the debate.

In pretending that those baptized by John the Baptist were for that reason "Baptists," Mr. Ballard's invented reasoning (?) is like the following:

Timothy was a blacksmith. He baptized Charley Meek. That made a blacksmith of Charley Meek! And this is just as sensible: Mr. Ballard is a man. He baptized a woman. That made a man of the woman!! Or again: The Judge of the Superior Court baptized the prisoner at the bar. That made the prisoner at the bar a Superior Judge! Finally Paul was an apostle. He baptized the household of Stephanas. That made apostles of Stephanas' household. What could be more absurd than a Baptist Church in New Testament times?

John was an official. His office was to baptize, and this gave to him the title, "The Baptizer"—John the Baptizer. He never made Baptists than he made Baptizers; and since all baptized by John, did not baptize, it follows that they were in no sense Baptists as was John. Moreover, those 12 baptized as by John, ever baptized at all. (John 4:1, 2.) Therefore, John Christ's disciples, not as Baptists. (John 4:1, 2.) When John was the first and the last Baptist that ever lived. When John was beheaded, the last Baptist passed from the earth. So teaches the Word of God.

Now, Mr. Ballard, where is your Baptist Church? A church cannot exist without a plurality of members; and no two Baptists can be found in all the Bible—without changing the word of God to read "A Baptist," when it reads "The Baptist." This high-handed and wicked change Mr. Ballard has made, by saying that John was "A Baptist preacher," He even denies John to any of the many Baptist Churches, except the "Missionary Baptist Church". It is acute narrowness, when he is unwilling to share a counterfeit or bogus "Baptist" with any other Baptist sects.

John was never a Baptist in any church or religious sense; only because he baptized. Every Baptist scholar and all honest Baptist preachers, know this. Mr. Ballard knows it, hence his use of "Baptist" is purely to deceive men. But he insists that the Baptist Church was established, not by John the Baptist, but by Christ. Then why can it be "Baptist Church" rather the Church of Christ? Christ, not John, owns the true Church: "I will build My Church," said Jesus Christ to Peter (Matt. 16:18). Then why

deny to Christ the ownership, and give it to John, who never did own it? This is nothing but plain plagiarism—stealing the Church from its Author and Owner and placing all rights and disposition in the hands of a non-owner. What have the Baptists against Christ, that they seize what is His and place upon it the name of a servant of God, rather than the Son of God. "Baptist Churches" is the honorable name among Mr. Ballard's people, but "Churches of Christ" is despised and ridiculed by them. Christ is therefore the object of their disdain.

Now to completely explode Baptist "reasoning" on John's connection with the Church of Christ.

If John the Baptist "prepared the material" for the Baptist Church, it would not be allowed in any Baptist church today, for the sufficient reason that the "material" prepared by John was prepared by baptizing the people "UNTO the remission of sins"—a baptism recognized by no Baptist church on earth today. John came, who baptized in the wilderness unto remission of sins." (Mark 1:4. Those who came to his baptism were acknowledged sinners: "They were baptized of him in the river Jordan, confessing their sins." (Mark 1:5; Matt. 3:6). Baptists, before baptizing (?) a man, will induce him to believe and confess, "I believe that God, for Christ's sake, has pardoned my sins." If a man should approach any Baptist preacher today, stating, as did John's candidates, "I am a sinner seeking the remission of my sins," such a preacher would either induce him to reverse the confession, or he would send him on his way unaccommodated. What John taught and practiced, no Baptist Church today would countenance. Baptists no more agree with John than they agree with Christ. Therefore John's "material" was NOT "prepared" for any Baptist Church. That is certain. Now what becomes of Mr. Ballard's ridiculous effort to find a Baptist Church whose "material" was prepared by John? John's work agrees with Baptist doctrine not in one point.

When it is said that John baptized his applicants "unto remission of sins," one Applicant only was exempted—the Son of God. He was sinless, therefore was baptized "to fulfill all righteousness," not "unto the remission of sins" like all the others. (Matt. 3:15). This reverses Baptist doctrine: all applicants are baptized by Baptists "because of the remission of sins," or "to fulfill all righteousness," thus making sinful men as immaculate as the sinless Savior. So the contrast thus stands irrevocable:

John the Baptist baptized —
"Unto the remission of sins."
Modern Baptists baptize (?)—
"Because of the remission of sins."

Yes, says Mr. Ballard, John was a "Missionary Baptist Preacher"!! If so, there are no Missionary Baptist preachers on earth today. Amen.

So stand Mr. Ballard's "Baptist Churches" in this the last installment of the present discussion. Nothing like them, either structure or in doctrine, in all the New Testament. Therefore Satan is their "owner and head," as my proposition affirms, and from that predicament no Baptist lives who can rescue them. They are sunk.

Unable to find "Baptist Churches" in the New Testament, Mr. Ballard, in desperation, turns on the children of God and denounces them and their Father by making the false and wicked claim that Alexander Campbell is "the daddy" of God's children. That is an insult aimed squarely at God Himself. He has in mind, in making that wicked statement, no people other than those who have obeyed God and taken the steps directed by Christ. If anyone doubts that statement of mine, watch Mr. Ballard shy the following challenge.

1. Name one step taken by the members of the Church of Christ in becoming such, that Christ did not command or authorize.
2. Name one doctrine accepted by the Church of Christ that originated with Alexander Campbell or any other uninspired man.

Until he does that, he stands convicted of accusing the disciples of Christ and the children of God as being sons of Alexander Campbell. For that blasphemy Mr. Ballard will spend eternity in hell, unless he sincerely repents and asks forgiveness both of God and of His children whom the Baptist daily blaspheme.

Discussing (?) (with himself alone) the Churches of Christ (to keep from facing the "Baptist Churches" of his proposition), Mr. Ballard says "I put the proposition squarely up to Mr. Fuqua in a previous statement that if he could find a group of people in history calling themselves 'The Church of Christ' holding to the doctrines they teach back of 1827, I would quit the debate in his favor."

That sounds like business, so I reply as follows:

I find in a "history" called the New Testament "a group of people" whom the Holy Spirit called "Churches of Christ," and "the Churches of the Lord" (Christ). (Rom. 16:16; Acts 20:28). I am one of that "group of people," and he who denies it, let him show any step taken by me in becoming what I am, that was not taken by those who formed that "group of people." And it strikes me that they lived "before 1827."

This again proves Mr. Ballard's animosity toward Christ and God. He condemns us for no reason than our acceptance of and obedience to the Lord Jesus Christ. He doesn't like for me and others to take the same steps that were taken in becoming members of the Church of Christ in New Testament times. It irks him, hence he flings at us Alexander Campbell as our "daddy", and such other questions as he can command. He don't want Christ obeyed as Lord.

Mr. Ballard says: "The churches of the New Testament not being named in the Scriptures, were called by many different terms, not names, as a means of designating them and their location."

"The Church of God" and the Church of the Lord" (Christ)" are not names, but "local terms" "designating them! Are God and Christ "locations"? Certainly, says Mr. Ballard. But why does he make himself so ridiculous? Simply because he knows he cannot find any "Baptist" or Baptist Churches" in the New Testament, and he wants to strip the Lord's Body of all names divinely given it. Baptists never tire of efforts to keep God and Christ from being recognized in connection with the Church—that the name "Baptist" may be made to supercede that of the Owner and Builder of the true Church. Is God, or the Devil, the author of such an effort?

He cites Eph. 5:23—"For the husband is the head of the wife, even as Christ is the head of the Church," and then leaps to the conclusion that "it takes all the little husbands to constitute the one big husband," and ejaculates "O, boy, he is some husband." Just a crazy Baptist idea. One husband is the head of one wife; but does that wife not have members in her body—hands, feet, eyes, etc? and is not her husband "head" of all the members in her body? Do her feet, for instance, have a head; her hands another head? Yes, according to Mr. Ballard. But

the truth is, her one husband is the head or husband of all the members of his wife's body. So in Christ the Head of the Church. He had members locally worshipping at Jerusalem; others at Corinth, and still others at Ephesus; but they all had been baptized into Christ as the Head of all, and it took all to constitute the "Body of Christ," the Church. Let us suppose the wife has in her body fifty members. According to Ballard, she must have FIFTY HUSBANDS. Such nonsense.

But as to the name of the Church, the very passage Mr. Ballard quotes (1 Cor. 1:2), gives BOTH the NAME and the LOCATION,—"The Church of God at Corinth." Yet he says there was NO NAME GIVEN, but merely the LOCATION of the Church. Such warped "reasoning."

After falsely representing John as a "Missionary Baptist preacher," Mr. Ballard concludes: "So we see that the Jerusalem church was a Baptist Church from head to foundation, from bottom to top, from center to circumference." Indeed! With ONLY ONE "BAPTIST" ever known on the earth, and HE DEAD! ONE DEAD BAPTIST formed the "Baptist Church" at Jerusalem!!

The Church at Jerusalem consisted of persons added on the day of Pentecost in obedience to the preaching of the Apostle Peter, and Peter's sermon would not be allowed in any Baptist Church on earth today. To believers Peter commanded: "Repent ye, and be baptized unto the remission of your sins; and ye shall receive the gift of the Holy Spirit." (Acts 2:28). Here is what Peter preached to believers:

1. Repentance; 2. Belief; 3. Gift of the Holy Spirit; 4. Remission of the Holy Spirit.

Here is what the Baptist Church preaches today:

1. Repentance; 2. Belief; 3. Gift of the Holy Spirit; 4. Remission of sins; 5. Baptism because of the remission of sins.

And we are asked to believe that the Church at Jerusalem made by Peter's preaching was a "Missionary Baptist Church"!!! In Peter's preaching, and that of Baptist Churches, no two items are found alike; nor can any two of them be harmonized. Peter, in his teaching, was guided by the Holy Spirit; and Baptist Churches, in their teaching, are essentially guided by the spirit of Satan, for they are TWO DISTINCT TEACHINGS, wholly antipodal.

Mr. Ballard's Final and Fatal Admission

I did not expect Mr. Ballard to admit this: "And the Jerusalem Church was the mother Church from which all the other New Testament churches sprung."

Now, what about that "Church" which he said was "set up BEFORE the day of Pentecost contrary to Fuqua's heresy."

Which was the "mother Church," Mr. Ballard?

Why will a man be a Baptist and be externally forced to contradict himself and the Word of God, when he can be a Christian and be in harmony with all Truth? Baptists seem to love to quarrel with the Bible.

BALLARD'S FIFTH REPLY

Mr. Fuqua and Friends:

In my last reply I quoted Mr. E. M. Borden in refutation of the idea that the church, or churches of the New Testament were named. Mr. Borden is one of the greatest debaters among the Fuqua crowd. He says emphatically that the church of the New Testament was not named. So Mr. Borden versus Fuqua. Dr. Hines of Dallas says on page 160 of the Norris-Hines Debate: "There should be no such name as 'Church of Christ', as you put it, Baptist Church or any other denomination: but simply "THE CHURCH" which includes all the redeemed." Hence Hines Versus Fuqua on the name as any other honest man will do. So Mr. Fuqua has been on a cold trail all through this debate.

I earnestly request all of our Baptist brethren to have special prayer for Mr. Fuqua that his soul might be saved: My heart's desire and prayer to God for Mr. Fuqua is that he might be saved. For I bear him record that he has zeal for God, but not according to knowledge. For he being ignorant of God's righteousness, and going about to establish his own righteousness, has not submitted himself unto the righteousness of God (Rom. 10:1-3).

Leaving off his villification of Baptists, I shall now explode his diagram. First of all his diagram is built on a falsehood. For the reason no well informed Baptist ever taught that all the local Baptist Churches make up one big church or denomination. That is the doctrine of Fuqua and his brethren, as we will see from his own statement later.

Second, he states an untruth when he says the "BAPTIST CHURCH" is a non-essential. For the reason there is no such a thing as the "BAPTIST CHURCH." Such a church is only in the warped brain of my opponent, not in Baptist teaching. Who says Baptist Churches constitute a non-essential? Why, Mr. Fuqua. Does he give any proof for his Baldfaced assertion? No, he just puts on a wind storm, and goes into a tail spin until he blows himself out. But we shall just let his false and blasphemous statements against Baptists stand and expose his crookedness.

1. Baptist Churches are essential as the custodians of the truth. Baptists have contended for the Word of God through all

ages back to Christ and His apostles. If it had not been for Baptist Churches the truth would have been lost in the dark ages. Proof Dr. Eypeig, Professor of Theology in the University of Groningen and Dr. Dermont, Chaplain to the King of Holland, prepared a history for the Netherland's Reformed Church, for that government, and this is what they say concerning the Baptists:

"We have NOW SEEN THAT THE BAPTISTS who in former times were called Ana-Baptists, and at a latter period Minnonites, were originally Weldenses, who in the history of the church, even from the most ancient times, have received a well deserved homage. On this account the BAPTIST may be considered, as of old, the only religious community which has continued From the TIME OF the Apostles: as a Christian society which has kept PURE THROUGH ALL AGES THE EVANGELICAL DOCTRINES OF RELIGION. The uncorrupted inward and outward condition of the Baptist Community affords proof of the truth contested by the Romish Church, of the necessity of a reformation of religion such as that which took place in the sixteenth century, and also a refutation of the erroneous notion of the Roman Catholics that their denomination is the most ancient." Arm. P. 149. Mosheim says of the Baptists that their origin is hid in the depths of antiquity and is extremely difficult to be ascertained. Pages 490-491, of Mosheim's History. These historians were in no way connected with the Baptists, but were members of the Dutch Reformed Church, and of Episcopalian belief. They were historians, but Mr. Fuqua discards all history. If the doctrines and practices of his self-styled Church of Christ were involved, I suppose he would deny that George Washington was the first President of the United States.

2. Baptist Churches are essential to keep open the highway of truth and prevent such latter day, fraudulent, human devised churches as the self-styled Church of Christ from deceiving the world with "another gospel" (2 Cor. 11:3, 3), which is not the gospel of our Lord.

3. Baptist Churches are essential in keeping in tact Christian Baptism, the baptism of John the Baptist, Jesus and His disciples, for no other people on earth accept that baptism as

valid. No other churches in the world today would receive our Lord on His baptism. Therefore Baptist Churches are essential in propogating the truth of the New Testament as well as the Old. They had been doing that over 1800 years when Campbell started his self-styled Church of Christ, and they will continue to do that till Jesus comes.

Mr. Fuqua was looking down his own man-made gun barrel when he thought he had discovered the emptiness of Baptist Churches. Absolutely, the soul is no surer of heaven by being in a Baptist Church, or any other church. Men are saved by believing into Christ (Jno. 3:14-18); (Acts 10:43); (Eph. 2:8-10); (Rom. 4:1-4); (1 Jno. 5:1), and a hundred other verses could be cited showing that men are saved by faith, and not when they enter some church, Baptists and the Bible teach blood before water and Christ before the church. Mr. Fuqua and his crowd teach that you cannot reach the blood until you get into the water, and that the only way to get into Christ is by entering the church. But this is the doctrine of Rome and they just borrowed it from the Mother of Harlots. No, Baptists do not believe in Church Salvation, but they believe as the Bible teaches in salvation through Christ.

1. Mr. Fuqua condemns the Baptists for standing for the truth of salvation in Christ and upholds the Romish doctrine of church salvation, which robs Christ of that honor and gives it to an institution, the church. Christ is the Savior and not a body of men (Luke 2:10, 11).

2. He teaches that the blood of Christ is in the water, for one cannot reach the blood till he gets into the water. Therefore the Baptists are essential in that they expose such heresy, teaching the Word of God on this point (Eph. 1:7).

3. Mr. Fuqua teaches that one cannot reach Christ till he gets into the water, therefore, Christ is in the water.

4. He teaches that salvation is in the water, for one cannot have salvation until he is baptized. Baptist Churches are essential in pointing lost sinners to the cross instead of the pond, which is the Bible way (Luke 23:42, 43). (Luke 7:47-50), (Rom. 3:25, 26.)

5. Mr. Fuqua and his crowd teach that justification is in the water for one cannot be justified until he is baptized. Therefore Baptist Churches are essential in refuting this Romanish doctrine with the Bible teaching of justification by faith in Christ (Acts 13:39).

6. Mr. Fuqua teaches that forgiveness of sins is in the water. Therefore Baptist Churches are essential in that they teach the Bible doctrine of remission of sins at faith in Christ (Acts 13:38,39), (Acts 10:43).

7. Mr. Fuqua and his deluded followers are guilty of pointing the lost sinner to the shadow for salvation instead of the substance. The death, burial and resurrection of Jesus Christ is the substance (1 Cor. 15:1-4), and baptism is the shadow, or likeness of His death, burial, and resurrection (Rom. 6:4, 5). Therefore Baptist Churches are essential in pointing lost men to the substance, the death, burial, and resurrection of Christ for salvation instead of baptism, the shadow. You know friends that a mosquito would have more sense than to try to get blood out of a shadow, or a likeness. But the shadow of baptism is where Mr. Fuqua places the cleansing blood of Christ. They bury sinners in order to kill them in sin, but the Bible way is to bury the men who have already died to sin, and are therefore free from sin (Rom. 6:7). This is also the Baptist way. Yes Mr. Fuqua, Baptist Churches are very essential but not to save the souls of men. Jesus is the Savior and any doctrine that robs Him of that honor is not God, but of the Devil.

I have given you seven points of doctrine held by my opponent which were taught by Alexander Campbell, the founder of the so-called Church of Christ, and this answers his challenge to show one doctrine that he teaches, that was held and taught by Campbell. I challenge him to show one doctrine held by him and his brethren that was not taught by Campbell.

Mr. Fuqua condemns the Baptists for teaching repentance before faith. In this he condemns Christ, John the Baptist, the apostle Paul, and all other writers of the Word of God. So, I shall give you his doctrine on repentance and show you how he reverses the Word of God, the same doctrine taught by Alexander

REPENTANCE

FUQUA vs. GOD

GOD'S WORD

"And saying repent ye for the kingdom of heaven is at hand (Matt. 3:2).

"The time is fulfilled and the kingdom of God is at hand; repent ye, and believe the gospel (Mark 1:15).

"And ye, when ye had seen it, repented not afterwards, that ye might believe him (Matt. 21:32).

"Testifying both to the Jews and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ (Acts 20:21).

"Not laying again the foundation of repentance from dead works, and of faith toward God" (Heb. 6:1).

This is a sample of how they reverse the Word of God on every Bible doctrine. Yet they condemn, and vilify Baptists for standing for the Bible as against Campbellism. They live and thrive in the seething, festering, cesspool of religious hate, prejudice, and verbal putrefaction, pouring out wormwood and gall upon the heads of all other religious groups, with every vulgar expression that their tongues can pronounce.

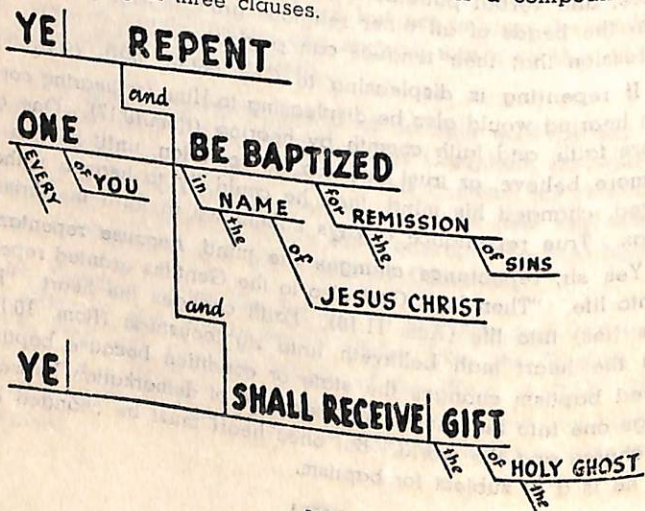
If repenting is displeasing to God before faith (Heb. 11:6) then hearing would also be displeasing to Him, for hearing comes before faith, and faith cometh by hearing (Rom. 10:17). One can no more believe, or trust in Jesus for salvation, until he has repented, changed his mind, then he could fly to heaven without wings. True repentance always culminates in faith in Christ.

Yes sir, repentance changes the mind, because repentance is into life. "Then hath God also to the Gentiles granted repentance (ies) into life (Acts 11:18). Faith changes the heart. "For with the heart man believeth unto righteousness (Rom. 10:10). Indeed baptism changes the state or condition because baptism brings one into the church and is a line of demarcation between the church and the world. But ones heart must be changed before he is a fit subject for baptism.

Yes we are baptized into Christ figuratively, but not actually. We believe into Him actually (Acs: 10:43); (John 3:14-16). Mr. Fuqua, when you cited Gal. 3:27, why did you not cite the 26th verse which tells us how one becomes a child of God. "For ye are all children of God by faith in Christ Jesus. For as many as have been baptized into Chrsit have put on Christ." The antecedent of "you" in the 27th verse in "children" in the 26th. So we read "For as many of you children of God as have been baptized into Christ have put on Christ." Only children can be baptized into Christ.

Yes, we are baptized into the name, not actually, but figuratively. We actually believe into his name (Jno. 3:18; 2:23; 1:12), and then we are figuratively baptized into His name.

The Pentecostians were not baptized (eis) into the name but (en) in the name. They were already in the name when baptized. A man enters the house by walking into it, but he walks in the house because he has already entered it. They had believed into the name (Jno. 3:18), and having believed into His name, they were baptized because they were already in it, and not to put them in it. They were baptized for the remission of sins (Acts 2:38), but not in order to obtain remission of sins, as Fuqua and his crowd erroneously teach. He only refers to those passages and makes no argument whatever, and that is wise on his part that he does not attempt an argument, for the reason every passage in the Bible on the subject of baptism, knocks his Campbellism into a cocked hat. The following diagram shows the the grammar and the truth of Acts 2:38. It is a compound sentence consisting of three clauses.



"Ye repent," "ye" is not expressed but must be understood. Repent in this clause is second person, plural number, active voice. The second clause as you see is, "every one of you be baptized in the name of Jesus Christ for the remission of sins." You will note that these clauses are connected by the conjunction "and," but they are not clauses of the same rank, because "be baptized" in the second clause is third person, singular number, passive voice. In Greek as in English, verbs must agree with their subjects in person and number. So you see that the whole congregation to whom Peter spoke, were commanded to repent, because repentance is a universal command to all unbelievers (Acts 17:30). But baptism is a specific command to believers only (Acts 8:12). Repentance is into life (Acts 11:18). So Peter was saying to those of the multitude who should repent into life, "be baptized every one of you in the name of Jesus Christ for the remission of sins." "In the name of Jesus Christ modifies "be baptized," and so does "for the remission of sins." Neither phrase is connected with "repent" in the first clause: so only those who repent (eis) into life, are commanded to be baptized for the remission of sins, not in order to obtain the remission of sins, but on account of, or in order to declare the remission which they have by repentance into life. Repent and be baptized" could in no sense constitute a compound predicate of "ye" understood in the verse, for the reason they are different person, number and voice. But that is the way Mr. Fuqua would have to diagram the sentence in order to make it fit his water plan, but I suppose he has no more regard for grammar than he does history, and is therefore willing to continue to be a nut if by so doing he can make a showing for his water plan.

Yes, "He that believeth and is baptized shall be saved; but he that believeth not shall be damned" Mark 16:16). This is a future promise of salvation for the body, and a parallel sentence is this: "He that enters the train and takes a seat shall go to St. Louis." But if he enters the train, he will go to St. Louis whether he takes a seat or not. Taking a seat only involves his comfort. So being baptized only involves ones comfort in going to heaven, but if he believes in Jesus Christ he will go to heaven whether he is baptized or not. At this point Campbellism goes haywire again. They teach that faith comes before repentance and the only question they ask the candidate for baptism is, "Do you believe that Jesus Christ is the Son of God." Hence they ignore repentance in their good confession altogether, and will baptize any sort of an old impenitent sinner who confesses that he

believes that Jesus Christ is the Son of God. To the Devil with such doctrine, for that is where it came from.

Mr. Fuqua shows his ignorance of the word church and contends that the church means the family of God, which includes all the saved in the aggregate. Any man who is so loose in his teaching plainly shows that he does not know what a church of Jesus Christ is. Of course he means that the only ones saved are those who belong to their self-styled Church of Christ. All other religions are hell-bound according to their man-made system.

Speaking of His Church, the Jerusalem Church, Jesus says in (Jno. 10:16), "And other sheep I have, which are not of this fold: them also I must bring and there shall be one fold and one Shepherd" (Heb. 12:22-2). All of God's redeemed children are in the family of God, but they are not all in the churches of Jesus Christ. He has children in Babylon (Rev. 18:4). If Mr. Fuqua and his little crowd are the only ones in God's family, God has a very small family. I am afraid that they have never been in the family of God.

Mr. Fuqua says at last he has driven me to make an effort to find a Baptist Church in the Bible. But the reader will remember that I challenged him over and over to find just one church in the New Testament that was not Baptist in doctrine and practice. Did he accept the challenge? No, in no wise. Every where you find a New Testament Church you find a Baptist Church, for every one of them stood for the same doctrine Baptists teach today. But he says I assume that John was a Missionary preacher. No, I don't, the Bible says it. He was sent from God (Jno. 1:6). One sent is a Missionary, he was a Baptist (Matt 3:1) He was a preacher (Matt. 3:1; Mark 1:4). Therefore he was a Missionary Baptist Preacher, and there is no way of getting around it, over it, under it or through it. God's Word says he was a Baptist before he had ever preached or baptized a single soul (Matt. 3:1). But he quibbles on the term "The Baptist" and says he was the only Baptist that ever lived. Notice how easy it is to knock a little heretic off of his perch. (In Gen. 2:8) we read, "and there he put the man whom he had formed." Adam was called "the man" at that time; was he any less a man? God made the first man and sent him forth to produce other men (Gen. 1:28). God made the first Baptist and sent him out to make other Baptists, and every one that he baptized was a Baptist. I can prove that by Fuqua's logic. He claims to be a

Christian preacher, and he contends that those baptized by him are no less Christians: that they must be baptized by a Christian in order to become Christians. If his baptizing people makes them Christians, then why would not one be a Baptist that was baptized by a Baptist preacher. See how easy that was. A heretic can't make an argument that will stand up.

Fuqua condemns me with all the bitterness of his venomous soul for saying John was a Baptist, but that is exactly what God says. So his fight is with God. And again he says John was not a Baptist but a baptizer. God calls him a Baptist (Matt. 3:1), (Luke 7:20), Matt. 17:13, (Mark 6:14), but where does God call him a baptizer? Fuqua is guilty of adding to and taking from the Word of God (Rev. 22:19).

He makes a wise crack, but it is a cudgel that cracks his own theological head. His wise crack: "Timothy was a blacksmith. He baptized Charley Meek. That made a blacksmith of Charley Meek. Mr. Ballard baptized a woman. That made a man of the woman. The Judge of the superior court baptized the prisoner at the bar. That made the prisoner at the bar a Superior Court Judge. Paul was an apostle. He baptized the household of Stephanas. That made Apostles of Stephanas' household" Now see how easy it is to knock this heretic cold with his own silly chatter.

Fuqua is an editor, but he baptizes people. Therefore all the people whom Fuqua baptizes are editors. God did not send men to baptize to make men blacksmiths, judges, and apostles, but he sent men to baptize to fulfill all righteousness, and baptism is a work of righteousness (Matt. 3:15).

A Cow Boy preaches the doctrine set forth by Fuqua, and he baptizes a group of men and women, but according to Fuqua they do not become Christians, but cow boys, both men and women. They have a lawyer preacher here in Dallas, so when he baptizes people they do not become Christians, but lawyers, according to Fuqua. So every time he opens his mouth he gets both feet into it.

God sent a Missionary Baptist preacher to baptize Christians, sons of God, and every one he baptized became a Christian Baptist. Christ the Son of God was baptized by John the Baptist, and according to all sound logic became a Baptist preacher and Himself. But Fuqua says: "Why did they not call them Baptists

in that day instead of disciples?" How does he know but what they did call them Baptists. All that Jesus said and did were not written in the books of the Bible (John 21:25). Alexander Campbell says, "The Jerusalem Church was a Baptist Church," and Ridpath says, "all Christians were then Baptists." They were called Ana-Baptists in the third century, and that is putting the name right back to the time of the apostles. Let the reader keep in mind that there was no other kind of Baptism, but Baptist baptism in the days of Christ and his apostles.

Mr. Fuqua wants to know why we call the Jerusalem Church a Baptist Church, which Jesus designated as "My Church" (Matt. 16:18). Simply because Jesus Himself received His baptism from God's sent Baptist preacher before He set it up, and all the members that went into it were the same sort of Baptists. We want to know why Fuqua and his crowd tack "Church of Christ" on to their congregations, and claim that as the name of our Lord. Christ was not His name. Christ is from the Greek word "Kristos" and means the "Anointed" which also reveals His office as High Priest of God. Our Lord's name was Jesus, and not Christ (Luke 1:31). What would you think of a woman who married a judge by the name of Smith that would refuse to wear his name, and swear by all that is good and bad, that her name is not Mrs. Smith, but Mrs. Judge. So that is what Fuqua and his crowd are trying to do—wear the name of the office of God's High Priest, and not His real name. But I think no one would shoot them for High Priests of God.

Mr. Fuqua says that Baptists repudiate the doctrines of John the Baptist. I will give him fifty dollars to show me one doctrine that John preached that is repudiated by Baptists.

(1). He preached repentance before faith (Matt. 3:1, 2). So do Baptists. (2) He preaches faith in Christ as the second step (Acts 19:1-4). So do Baptists. (3) John refused to baptize those who could not produce the fruits of repentance (Matt. 3:6-8). So do Baptists.

But he says John preached Baptism unto the remission of sins. So do Baptists. If "unto" means what Mr. Fuqua says it does then John baptized people in order to repentance (Matt. 3:11). According to Mr. Fuqua repentance must come before baptism and since John baptized unto repentance, the repentance had to exist before he could baptize people unto it. I should like to see him go into the house if the house did not exist. So one cannot be baptized unto repentance unless the repentance exists, neither

can one be baptized unto the remission of sins unless the remission exists.

We believe (eis) into salvation (Rom. 1:16), (Heb. 10:39), (1 Pet. 1:5), but I will give Mr. Fuqua another fifty dollars if he will find anywhere in God's Word where any one was baptized (eis), or into salvation.

Last of all they teach faith in the water. I have heard the gospel, repented of my sins, believed in Jesus Christ, confessed Him as my Savior, and have been baptized in the name of the Holy Trinity, but according to Fuqua I am lost and will spend eternity in hell, all because I did not believe when I was baptized that my Baptism was to obtain the remission of sins. So it is not a lack of repentance, faith, confession or baptism that sends the soul to hell, but a lack of this additional faith in water. And again, I say to the devil with such a doctrine, for that is where it came from.

When I accepted Fuqua's challenge I did it with the understanding that I would explode every semblance of an argument offered by him, and I leave it to the reader as to whether I have done that. I put it square up to him to put his finger on the man or set of men, this side of Christ and His disciples that started the first Baptist Church. I defied him to do it. But he was as silent as the grave. Echo answers, Why? I also challenged him to find a group of people in history calling themselves "The Church of Christ" back of 1827 when Campbell and his group were excluded from the Baptists. Did he try his hand? No, but said he would go back to the Bible and find them. But he could find no such a group in the Bible. So, he went down hard, and he knows it, and every one who will take time to read the debate will concede the fact.

All he has done in this discussion was to vilify the Baptists, and condemn Baptist Churches in the most drastic terms, calling me a liar and every nasty thing he could lay his tongue to. To all of this I have no reply, because it is beneath the notice of a Christian gentleman. They cannot make an argument against the Baptists that will stand up, neither can they make one in defense of their Romish system. So in this final word I commend you to God and the Word of His grace, and when the roll is called up yonder I will be seeing you if you are under the blood.

The following is not a part of the Debate, but is only a sample of many other things that would have been in the discussion if Mr. Fuqua had not thrown up his hands and quit.

SYLLOGISMS

Jno. 3:18: "He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed (eis) into the name of the only begotten Son of God."

1. That which frees from condemnation saves from sin:
2. But believing into the name of Jesus frees from condemnation.
3. Therefore believing into the name of Jesus saves from sin.

1. All fit subjects for baptism must believe into Jesus' name:
2. But all who believe into Jesus' name are free from condemnation:
3. Therefore all fit subjects for baptism are free from condemnation.

Jno. 11:26: "Whosoever liveth and believeth in me shall never die."

1. Whosoever is insured against spiritual death hath eternal life:
2. But he that believeth (eis) into Jesus Christ is insured against spiritual death:
3. Therefore a believer in Christ has eternal life.

1. That which procures eternal life saves from sin:
2. But believing into Jesus procures eternal life:
3. Therefore believing into Jesus Christ saves from sin.

1. All fit subjects for baptism believe into Jesus Christ:
2. But all who believe into Jesus Christ have eternal life:
3. Therefore all fit subjects for baptism have eternal life.

Jno. 20:31: "But these are written that ye might believe that Jesus is the Christ the Son of the living God, and believing ye may have life in his name."

1. He that hath life in Jesus' name is saved:
2. But the believer hath life in His name:
3. Therefore the believer is saved.

1. Every one that believes in Jesus hath life in His name:
2. But all fit subjects for baptism believe in Jesus:
3. Therefore all fit subjects for baptism have life in Jesus' name.

Rom. 5:2: "Through whom we have access by faith into this grace."

1. That which gives one access into the grace of God saves from sin:
2. Faith in Christ gives one access into the grace of God:
3. Therefore faith in Christ saves from sin.

1. No further act than that which gives one access into the grace of God is necessary to salvation:
2. But faith in Christ gives one access into the grace of God:
3. Therefore no further act than faith in Christ is necessary to salvation.

1. All fit subjects for baptism have faith in Christ:
2. But all who have faith in Christ have access into the grace of God:
3. Therefore all fit subjects for baptism have access into the grace of God.

Gal. 3:22: "But the scriptures shut up all under sin: that the promise by faith in Jesus Christ might be given to those that believe."

1. Those in possession of the promise of God are saved:
2. But those who believe in Jesus are in possession of the promise of God:
3. Therefore all who believe in Jesus are saved.

1. All fit subjects for baptism believe in Jesus:
2. But all who believe in Jesus are in possession of the promises of God:
3. Therefore all fit subjects for baptism are in possession of the promises of God.

Acts 14:27: "And how he had opened the door of faith unto the Gentiles."

1. The door opened to the Gentiles was the only way of salvation:
2. But the door opened was the door of faith:
3. Therefore the door of faith is the only way of salvation.

1. He who enters the door of faith is saved:
2. All believers enter the door of faith:
3. Therefore all believers are saved.

1. All fit subjects for baptism enter the door of faith:
2. But all who enter the door of faith are saved:
3. Therefore all fit subjects for baptism are saved.

2 Cor. 1:20: "For all the promises of God in him are."

Since all the promises of God are in Christ the one who enters into Christ reaches the promises of God.

1. Salvation is promised of the Lord (Rom. 1:16).
2. But all the promises of God are in Christ:
3. Therefore salvation is in Christ.

1. The believer gets into Christ. Jno. 3:16:
2. But salvation being promised of the Lord is in Christ:
3. Therefore the moment one believes into Christ he reaches salvation.

1. All fit subjects for baptism believe into Christ:
2. But all believers into Christ have reached salvation:
3. Therefore all fit subjects for baptism have reached salvation.

1. Remission of sins are promised of the Lord:
2. But all the promises of God are in Christ:
3. Therefore the remission of sins is in Christ.

1. Remission of sins being promised of the Lord and being in Christ all who get into Christ reach the remission of sins:
2. But the believer gets into Christ Acts 10:43:
3. Therefore the moment one believes in Christ he has the remission of sins.

1. All fit subjects for baptism believes in Jesus:
2. But all who believe in Jesus have remission of sins:
3. Therefore all fit subjects for baptism have the remission of sins.

1. Life is promised of the Lord:
2. But all the promises of God are in Christ:
3. Therefore life is in Christ.

1. Life being promised of the Lord and being in Christ when one enters Christ he enters life, Jno. 14:6, "I am the way the truth and the life."
2. But the believer enters Christ Jno. 14:20, "I am in my Father and ye in me, and I in You."
3. Therefore the moment one believes in Jesus he has life.

1. All fit subjects for baptism believe:
2. All who believe are in Christ and have life:
3. Therefore all fit subjects for baptism have life.

1. The believer in Christ is born of God, 1 Jno. 5:1, "Whosoever believeth that Jesus is the Christ is born of God:"
2. But all who are born of God are saved and have remission of sins:

3. Therefore all believers are saved and have remission of sins.

1. All who are born of God are God's Children:

2. But the believer is born of God:
3. Therefore the believer is a child of God.

1. All fit subjects for baptism believe:
2. But all believers are children of God:
3. Therefore all fit subjects for baptism are children of God.

Acts 26:17, 18: "Delivering thee from the people and from the Gentiles, unto whom now I send thee, To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive the forgiveness of sins, and inheritance among them which are sanctified by faith that is in me."

Paul was sent to the Gentiles (1) to open their eyes (2) To turn them from darkness unto light. (3) To turn them from the power of Satan unto God. (A) That they might receive the forgiveness of sins (B) And inheritance among them that are sanctified by faith in Christ.

1 Cor. 1:17: "For Christ sent me not to baptize, but to preach the gospel."

1. Paul was sent to open the eyes of the Gentiles and turn them from darkness to light:
2. But he was not sent to baptize:
3. Therefore the eyes of the Gentiles could be opened without baptism.

1. He was sent to turn them from the power of Satan unto God:
2. But he was not sent to baptize:
3. Therefore the lost can be turned from the powre of Satan unto God without baptism.

1. He was sent that they might receive the forgiveness of their sins:
2. But he was not sent to baptize:
3. Therefore the lost can receive the forgiveness of their sins without baptism.

1. He was sent that lost sinners might receive an inheritance among them sanctified by faith in Christ:
2. He was not sent to baptize:
3. Therefore the lost can receive that inheritance without baptism.