

CAMPBELLISM EXPOSED

By BEN M. BOGARD, LL.D.

CONTAINS ONE HUNDRED
REASONS FOR NOT BEING
A CAMPBELLITE

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BY BEN M. BOGARD

Campbellites call their sect "The Church of Christ" and "Christian Church." The "Progressives," who use the organ in worship, and who believe in conventions, boards, and other modern machinery, call themselves the "Christian Church," and the "Non-Progressives," who repudiate these things, call themselves "The Church of Christ." A few want to be called the "Disciples' Church"; a few others persist in calling their small sect the "Church of God"; but they are all plain Campbellites, and so far as doctrine is concerned they are substantially agreed.

There is a story of a railroad agent, in a small town, who signed the application of several Campbellite preachers for a clergyman's half-fare permit. In doing this the agent certifies that he personally knows the preacher, who is applying for the permit, to be a preacher in good standing in the denomination mentioned in the application. One of them put his church down as "The Christian Church"; another, "The Church of Christ"; another, "The Church of God"; and still another, "The Disciples' Church." The bewildered man at headquarters thought there must certainly be something wrong; how could there be four churches in a little town of one thousand people, with the Baptists, Methodists, Presbyterians, Campbellites and others yet to hear from? So he returned the application to the agent and asked him to explain. The agent promptly returned the applications and said:

"They are all Campbellites and they are all right; send the permits."

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The permits came and illustrates their absurdity in contending for names.

1. THE CAMPBELLITE CHURCH WAS FOUNDED BY ALEXANDER CAMPBELL AND NOT BY JESUS CHRIST.

Ziegler, in his History of Religious Denominations, says:

“The Christian or Campbellite Church was founded by Alexander Campbell, of Virginia, in the year 1827.”

Charles V. Segar, in his Life of Campbell, page 25, says:

“Alexander Campbell soon became chiefly and prominently known as the recognized head of a new religious movement, the purpose of which was to restore primitive Christianity in all its simplicity and beauty. Out of this movement has grown a people who choose to call themselves Christians or Disciples, now numbering not less than five hundred thousand in the United States.”

In Richardson’s Memoirs of Campbell, page 548, Vol. 2, is found a commendatory letter written by the great statesman, Henry Clay, in which he uses the following words:

“Dr. Campbell is among the most eminent citizens of the United States, distinguished for his great learning and ability, for his successful devotion to the education of youth, for his piety, and as the head and founder of one of the most important and respectable religious communities in the United States.”

Such historical statements could be multiplied, but these, coming from Campbellite authors, are sufficient.

2. THE CAMPBELLITE CHURCH WAS FOUNDED IN 1827, NEARLY EIGHTEEN HUNDRED YEARS TOO LATE TO BE CALLED THE TRUE CHURCH OF CHRIST.

Alexander Campbell himself said, in Religious Encyclopedia, page 465, that:

“After the Baptists had in the year 1827 declared non-fellowship with the brethren of the reformation, thus by constraint, and not by choice, they were obliged to form societies out of those communities that split upon the ground of adherence to the apostolic doctrine.”

If Campbell knew what he was talking about, the Campbellite church was formed out of a lot of excluded Baptists.

3. THE CAMPBELLITE CHURCH BEGAN IN VIRGINIA INSTEAD OF PALESTINE; HENCE STARTED IN THE WRONG PLACE.

As I write I hold in my left hand a book entitled, “International Centennial Celebration of the Disciples of Christ,” and it is open at page 47. On that page we read:

“The beginning of the Restoration Movement is closely connected with the city of Pittsburgh. Not only are Washington, Brush Run and Bethany in the Pittsburgh district, but into the city itself the paths of the pioneers continually lead us.”

The “Pittsburgh District” spoken of here means the church district including Pennsylvania, Virginia, District of Columbia, etc. There was where the thing began. On page 27 of the same book is found the picture of the Bethany meeting house. The first fifty pages of the book, published by Campbellites themselves, give a good account of the rise of Campbellism. The book may be had by sending one dollar to the Christian Publishing Company, St. Louis, Mo.

4. EVEN THE THEORY OF THE CAMPBELLITE CHURCH CONCERNING THE ORIGIN OF THE CHURCH IS FALSE. THEY CLAIM THE CHURCH WAS SET UP ON THE DAY OF PENTECOST, WHICH FLATLY CONTRADICTS THE SCRIPTURES.

To prove their Pentecost theory, they quote

Dan. 2:44, in which Daniel said a kingdom would be established, but he did not say it would be established on the day of Pentecost. They quote Isa. 2:2, which reads: "And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains," but Isaiah did not say it would be done on the day of Pentecost. They quote from the Model Prayer, which reads: "Thy kingdom come," which refers to the time when the Father shall be the sole King and Christ shall be subject to the Father, I Cor. 15:28. It has no reference to the church or Christ's kingdom, but to the future reign of the Father. Then they quote Mark 9:1, which reads that "there be some of them that stand here, which shall not taste of death till they see the kingdom of God come with power." But the very next verse shows when that was fulfilled, Mark 9:2-10. Here they saw the King in His glory and power, here the authority of the Law of Moses was set aside, and they were commanded by God the Father to "hear him."

Mark it down. They will not quote a single passage that says the church was set up on the day of Pentecost. They attempt to prove the Pentecost theory by three sets of Scriptures.

1. Passages that say nothing about either church or Jerusalem.

2. Passages that say church but say nothing of Pentecost.

3. Passages that say nothing about church or Pentecost either.

To call attention to this one fact is enough to upset the Pentecost theory.

Everything essential to a Scriptural church was in existence before Pentecost.

1. Jesus was a King before Pentecost, John 18:37.

2. His kingdom suffered before Pentecost, Matt. 11:12.

3. Men pressed into the kingdom before Pentecost, Luke 16:16.

4. Some hindered others from entering the kingdom before Pentecost, Matt. 23:13.

5. There was an ordained ministry before Pentecost, Mark 3:13, 14.

6. There was a commission to preach before Pentecost, Luke 9:1-6.

7. They were authorized to baptize before Pentecost, John 4:2.

8. They had the Lord's Supper before Pentecost, Luke 22:19.

9. They had a rule of discipline before Pentecost, Matt. 18:15-17.

10. They had the gospel before Pentecost, Matt. 24:14; Mark 1:1.

11. Jesus said there was no doubt about its real existence before Pentecost, Luke 11:20.

12. Peter said that the company had existed from the baptism of John, Acts 1:21.

13. The Lord's kingdom thus begun shall have no end, Luke 1:33.

14. All power or authority was in Jesus' hands before Pentecost, Matt. 28:18-20.

15. The Bridegroom had His bride before Pentecost, John 3:28, 29.

16. All things had been given into Christ's hands before Pentecost, John 13:3, 4.

17. When Jesus left the world He left His "house" and gave His servants "a work to do" and "authority" and commanded them to watch, for they know not when the "master of the house cometh," Mark 13:31-37. Now, I Tim. 3:15 reads, "The house is the church." If the house is the church, as the Bible says, and Jesus "left his house" when He ascended, then the church was in existence when Jesus left the world and before Pentecost.

5. EVEN GRANTING THAT THE TRUE CHURCH WAS SET UP ON THE DAY OF

PENTECOST, IT WILL DO THE CAMPBELLITES NO GOOD, BECAUSE THE CAMPBELLITE CHURCH BEGAN EIGHTEEN HUNDRED YEARS AFTER PENTECOST.

Suppose a man who is a citizen of Mexico should have a correct idea when the United States government began, would that make him a citizen of this government? Certainly not—he would still be a Mexican. Even so, if Campbellites have a correct idea about the time when the true church began it would by no means follow that the church of which they are members is the true church. Unless they can show that their church reaches back as far as Pentecost it will do them no good.

6. THE “DECLARATION AND ADDRESS” WRITTEN BY THOMAS CAMPBELL, FATHER OF ALEXANDER CAMPBELL, WRITTEN IN THE YEAR 1809, IS ACKNOWLEDGED BY CAMPBELLITES TO BE THEIR GREAT CHARTER, WHICH, OF COURSE, MEANS THAT THE BIBLE IS NOT THEIR CHARTER.

On page 20 of the book, entitled “The International Centennial Celebration of the Disciples of Christ,” we read:

“A house of logs was built for the Association (Christian Association). In a farm house near by Thomas Campbell wrote the ‘Declaration and Address.’ Such a publication was deemed highly expedient. The ‘Declaration and Address’ was a statement of the principles upon which they proposed to act. This document has been fittingly called the Great Charter of our movement.”

To this statement all Progressive Campbellites agree. The small contingent known as non-Progressives would not accept such a statement. The difference is, the Progressives acknowledge the truth while the non-Progressives deny the truth.

7. CAMPBELLITES REFUSE TO ACCEPT MATTHEW, MARK, LUKE AND JOHN AS A

PART OF THE CHRISTIAN RULE OF FAITH AND PRACTICE.

Just quote Luke 5, where Jesus forgave the invalid's sins without baptism intervening, or Luke 7, where the wicked woman's sins were forgiven without baptism, or Luke 19, where salvation came to Zaccheus without baptism, or Luke 23, where the thief on the cross was promised a home in heaven without baptism, or John 4, where the woman at the well was told to ask for the water of life and it would be given her, and they at once say: "O that was before Pentecost; we don't go by that now," or some similar answer. Very well, then, if you don't go by that now, it is no part of your faith and practice. Thus it will be seen that Campbellites throw out the four Gospels and refuse to accept them as a rule of faith and practice.

8. AFTER REFUSING TO TAKE MATTHEW, MARK, LUKE AND JOHN AS A RULE OF FAITH AND PRACTICE, CAMPBELLITES INCONSISTENTLY QUOTE JOHN 3:5 AS TEACHING THE PLAN OF SALVATION.

Whoever hears a Campbellite preach will hear him quote John 3:5, and he will ring the changes on being "born of water," which he says means baptism. But if John 3:5 is a part of the rule of faith and practice, why is not John 4:10 or the passages in Luke? What sort of inconsistency is it that rules out four passages in Luke and one passage in John because they are before Pentecost, and yet accept John 3:5, which is also before Pentecost? It is very evident that they accept what they think can be made to fit their false doctrine and reject what they know won't fit.

9. THE CAMPBELLITES PUT FAITH BEFORE REPENTANCE IN THEIR DOCTRINE, WHEN THE BIBLE ALWAYS PUTS REPENTANCE BEFORE FAITH.

Read any Campbellite book on the subject or

listen to any of them preach, or ask any of them the question and you will find they do put faith before repentance.

But the Bible reads: "Repent ye, and believe the gospel," Mark 1:15.

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

"Ye, when ye had seen it, repented not afterwards, that ye might believe," Matt. 21:32.

In every place in the Bible where repentance and faith are mentioned together, repentance is put first. The Bible always puts repentance first; the Campbellites always put it last.

10. ACCORDING TO CAMPBELLITE DOCTRINE THEY ALWAYS BAPTIZE INFIDELS.

They teach that faith is a belief in the existence of God and in the teaching of His Word. They also teach that repentance means a change of the mind. Now since, according to Campbellites, a man believes first, then repents, he necessarily becomes an infidel. If he believes in the existence of God and in the teaching of His Word—faith; then repents, changes his mind toward God or with reference to God, it leaves him an infidel as sure as you are born. So, according to Campbellism, a man first becomes a believer, then changes his mind—repents—and thus necessarily becomes an infidel and then he is baptized. If their doctrine is true, the whole bunch are baptized infidels.

How much better the Bible idea. Repent—change the mind from dead works (Heb. 6:1, 2) and then believe—trust—Jesus Christ to the saving of the soul.

The stock answer to this Scriptural position is that since we can't please God without faith, repentance itself would be displeasing to God unless one first believes. But repentance and faith are different sides of the same thing. The change of

the mind is repentance and the result of that change or end of the change is faith. They are inseparable graces. The changing of the mind is repentance; the change completed is faith. This logically puts repentance before faith, yet one is never seen without the other. A correct statement of this fact always spoils the Campbellite heresy.

11. CAMPBELLITES DENY HEARTFELT SALVATION, AND THUS FLATLY CONTRADICT THE BIBLE.

All who have ever heard them preach have heard them ridicule "feeling" and heard them laugh to scorn Baptists and others for putting stress on "feeling." But what saith the Scriptures?

Acts 3:19: "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord."

What is that "refreshing" if it is not feeling?

Rom. 5:5: "Hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us."

Do you suppose the "love of God is shed abroad in the heart by the Holy Ghost" and yet no feeling or rejoicing?

I John 5:10: "He that believeth in the Son of God hath the witness in himself."

Does that witness speak inside of a man? No. Then what? Evidently the witness is felt.

A man destitute of feeling is a dead man. A man may be paralyzed and feel but little and still live, but when all feeling is gone, he is dead. Those who say they have no spiritual feeling confess that they are spiritually dead. This accounts for their inability to understand the feelings of one who has been quickened or made alive by the Holy Spirit.

12. CAMPBELLITES EVERYWHERE HAVE

A CONTEMPTIBLE GRIN THAT NOBODY ELSE IN THE WORLD HAS. THAT WHICH IS CHARACTERISTIC OF THEM EVERYWHERE CAN'T BE A HAPPEN SO.

Just dispute the Campbellite doctrine at any point, or preach heartfelt salvation in their presence, and at once they begin to grin. Nobody on earth has that grin except Campbellites. I began to notice it many years ago in Kentucky. I wondered if it was not just a local matter produced by ill-breeding. But I went to Tennessee and found the same grin. Then I went to Missouri and there they also had the grin. Then I moved to Arkansas, and still they grinned. I then went to Texas and Oklahoma and the grin abides. There is something in the Campbellite doctrine that produces it. You can dispute with Methodists, Presbyterians, Catholics, Mormans and infidels, and you will never see that grin. But even the boys and girls among Campbellites have it. The grin shows a mingled feeling of contempt, insolence, ill-breeding, ignorance and wickedness, a combination to be found in nobody else but Campbellites.

13. CAMPBELLITES DISAGREE AMONG THEMSELVES CONCERNING THE NAME THE CHURCH SHALL HAVE AND YET DEMAND OF OTHERS THAT THEY WEAR A SCRIPTURAL NAME.

In 1886, Mr. A. Martin, in the Christian Review, said: "There is, perhaps, no question about which our people are more divided than that about the name. So divided are we upon this question that the census-takers cannot ascertain who we are, what we believe, or our number."

One calls it "THE CHURCH OF CHRIST," another "THE CHRISTIAN CHURCH." Thus they fuss over the name, and, strange to say, yet it is true, that NONE OF THE NAMES MENTIONED ARE IN THE BIBLE. We hereby and herein

offer a \$10.00 reward for the names, "The Church of Christ," or "The Christian Church" or "The Disciples of Christ" in the Bible. They are not there. The nearest approach to it is in Rom. 16 and I Cor. 11, where the local congregations are called "churches of Christ," that is to say, Christ owns them, they belong to Christ. But nowhere are we told the name of Christ's churches. Oh, but Jesus calls it "my church," Matt. 16:18. Certainly, but what is the name of the Lord's church? Campbellites can't find a name to suit them that will apply to all of God's people in the Bible, yet they continually harp on the name.

A good way to put them out of business concerning the name is to ask them if the church which they claim was established on the day of Pentecost was a Scriptural church. Of course, they are bound to say it was. Then call their attention to the fact that it was over ten years after Pentecost before the disciples were called Christians, for they were first called Christians at Antioch, Acts 11:26. This shows that the name is not essential to a Scriptural church, and if it was it would not be the "Christian Church," for the name "Christian" did not apply to the church, but only to individuals.

14. THE CAMPBELLITE DOCTRINE COMPELS EVERY MAN TO DEPEND ON ANOTHER MAN FOR SALVATION.

Is it not a fact that, according to Campbellism, a man must be baptized to be saved? Do we not have to get someone to baptize us? Then does not our salvation depend on the man performing that act for us? Then Campbellism puts a man's salvation in the hands of another man. Campbellites tell us in one breath that "the gospel is the power of God unto salvation," and in the next breath they tell us that after the gospel has done all it can do it must call in a man to finish the work.

15. THE CAMPBELLITE CHURCH CLAIMS

TO BE "THE CHURCH OF CHRIST," WITH SPECIAL EMPHASIS ON THE DEFINITE ARTICLE "THE"—THEY ARE "THE" CHURCH, YET THEY DO NOT CLAIM CHURCH PERPETUITY.

In all their literature and in their preachings they openly deny church perpetuity. I have repeatedly offered the Campbellite debaters, whom I have met in debate, a reward for each and every congregation like the Campbellite congregation of today, back of the time of Alexander Campbell. They can't show a congregation back of Campbell's day that had the doctrine of baptism in order to obtain the remission of sins, with a plurality of elders, and every Sunday Lord's Supper, etc. Such a congregation did not exist. They have no existence back of Campbell. But the New Testament church was to exist forever, Eph. 3:21: "Unto him be glory in the church by Christ Jesus throughout all ages." Matt. 28:19, 20: "Lo, I am with you alway, even unto the end of the world." Hence, Campbellites are not in that church.

16. CAMPBELLISM TEACHES THAT THE WORD IS THE SPIRIT, WHEN THE BIBLE TEACHES THAT THE WORD IS THE SWORD OF THE SPIRIT.

Ask any Campbellite if he believes there is any Holy Spirit for us except as we have it in the words of the Bible, and he will tell you there is not. But in Eph. 6:17, Paul said, The Word is "the sword of the Spirit." The one who uses the sword is not the sword.

In a debate with Joe S. Warlick, I put the direct question to him: "Is the Spirit itself in your church when you preach?" He answered, "Yes, the Spirit is everywhere; even in hell; for in the Bible we read: 'Whither shall I go from thy Spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there,'

Psalm 139:7, 8. The Spirit is everywhere." Then I asked him: "Is the Spirit present in your church when you preach, any more or in any different sense, than he is in hell?" and he confessed and denied not, that there is no HOLY SPIRIT IN THE CAMPBELLITE CHURCH ANY MORE THAN THERE IS IN HELL! THE DEVIL'S IN HELL HAVE AS MUCH OF THE PERSONAL PRESENCE OF THE SPIRIT AS HAVE THE MEMBERS OF THE CAMPBELLITE CHURCH, IF WARLICK SPOKE THE TRUTH! No wonder they ridicule others who enjoy the presence and communication of the Holy Spirit.

The Campbellites believe the Holy Spirit wrote a letter to the church (the Bible) and the church may read that letter, but they do not believe the Spirit himself is with them. The body without the Spirit is dead, and no wonder at the coldness and unspirituality of Campbellism.

17. THE DOCTRINE OF BAPTISM IN ORDER TO OBTAIN REMISSION OF SINS IS A NEW DOCTRINE AND WAS FIRST TAUGHT BY WALTER SCOTT AND LATER ADOPTED BY ALEXANDER CAMPBELL.

On page 36 of "International Centennial Celebration of the Disciples of Christ," we read:

"Walter Scott was the first man in modern times to give anxious inquirers the answer Peter gave on Pentecost. 'Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins, and ye shall receive the gift of the Holy Spirit.' It was Walter Scott that discovered the place and function of baptism in the Christian system. He learned and taught that baptism is the culminating act in conversion; that baptism is the remitting ordinance. In baptism the penitent believer receives the assurance of the remission of his sins. That discovery marked an epoch in the history of the Restoration."

So Walter Scott "discovered" that baptism was necessary to salvation! The doctrine is his own by right of discovery. Campbell came along and adopted it. The Campbellite book from which I have just quoted says Scott was the first man in modern times to preach baptismal salvation.

18. CAMPBELLITES MAKE A HYPOCRITICAL PLEA FOR UNION.

They talk sweetly of all getting together on the Bible when they really mean, they want us to join them, notwithstanding all their heresies. They want a union like the snake proposed to the frog, with the frog inside the snake.

19. CAMPBELLITES CLAIM TO HAVE NO CREED, WHICH IS EQUIVALENT TO CLAIMING TO BE FOOLS.

Creed is from a Latin word that means "to believe." A man who believes nothing is a fool. All intelligent people have some belief—a creed. Campbellites have a creed—they believe something, and they are a thoroughly creed-bound sect, as much so as any other sect in the world and their pretext at having no creed is hypocrisy and is intended to catch suckers.

20. CAMPBELLITES DECLARE SINNERS SHOULD NOT PRAY AND TURN RIGHT AROUND AND DEMAND THAT ALL OF THEM "CONFESS" BEFORE THEY ARE SAVED.

If the sinner confesses to God it is prayer.

If he confesses to men it is Roman Catholicism. They may take either horn of the dilemma they please and they will be gored through.

21. CAMPBELLISM MAKES PRIESTS OF ITS PREACHERS.

No man can come to God except through baptism and a man must be found to do the baptizing. The man who does the baptizing is the priest that stands between the sinner and his God and without this the sinner cannot reach God. What more do Roman Catholics do?

22. CAMPBELLISM DENIES THE DOCTRINE THAT THERE IS ONLY ONE MEDIATOR BETWEEN A SINNER AND HIS GOD.

Christ stands between a sinner and God and it is only through Christ a sinner can reach God. But, according to Campbellism, a man—the baptizer—stands between the sinner and Christ. Thus Campbellism has two mediators between God and man, viz: Jesus Christ and a Campbellite preacher. This contradicts I Tim. 2:5: “For there is one God, and one mediator between God and men, the man Christ Jesus.”

23. CAMPBELLITES TEACH (AND PRACTICE) THAT THE PREACHER SHOULD RECEIVE THE NEW MEMBERS AND NOT THE WHOLE CONGREGATION AS THE BIBLE TEACHES.

When the candidate for membership presents himself nobody has a word to say except the preacher. The preacher decides whether he will baptize him or not. The people or church have nothing whatever to do with it. This contradicts Rom. 14:1, which says to the whole church: “Him that is weak in the faith receive ye.”

Elder Bynum Black refused to accept a man and baptize him because Black thought the man insincere. Elder Joe Blue refused to accept and baptize a young woman because he thought she was not sincere. They had reasons that convinced them that the parties were unworthy of baptism and church membership. But if it is right for an individual to decide such matters wherein it is wrong for a whole congregation to do so? Campbellites make a great deal of sport about Baptists voting in members. The difference between Baptists and Campbellites in this particular is that with Baptists all the membership are allowed to vote, but with the Campbellites the

preacher does all the voting by himself. In the multitude of counsellors there is safety.

24. THE CAMPBELLITE CHURCH DEMANDS THAT THE LORD'S SUPPER BE OBSERVED EVERY FIRST DAY OF THE WEEK WHEN THERE IS NOT A VERSE IN THE BIBLE THAT TEACHES SUCH A PRACTICE.

Just offer a dollar for every passage in the Bible that teaches we should take the Supper every Sunday and see how many passages are produced. I have repeatedly made this offer and nobody has yet claimed the dollar. There is one passage (Acts 20) that says the disciples met one time on the first day of the week to break bread. That is the only place where it says they met to partake of the Supper on the first day of the week and there is no hint that they did it every Lord's day. Our Saviour instituted the Supper in the middle of the week, three days before the first day of the week. These are the only records we have of the time when the Supper was observed, and one of those times was in the middle of the week. There is as much Scripture for partaking of the Supper on Thursday as on Sunday. Here is a practice that Campbellites have made essential to salvation for which there is neither command nor precept in the New Testament. The place you will find such a command is in the 13th chapter of the book of Campbell's Imagination.

25. CAMPBELLISM RIDICULES WEEPING AND MOURNING ON ACCOUNT OF SIN.

But James 4:8-10 commands mourning and weeping. "Be afflicted, and mourn, and weep; let your laughter be turned to mourning, and joy to heaviness."

This language was addressed to adulterers, adulteresses and murderers. (See verses 2-4.)

26. CAMPBELLISM TEACHES CHURCH SALVATION—"TO BE IN THE CHURCH IS TO BE IN CHRIST."

But Paul taught the opposite. He commanded the Corinthian church to put a fornicator out of the church that his spirit might be saved. I Cor. 5:4, 5: "In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ, to deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus."

27. CAMPBELLISM TEACHES SALVATION BY WORKS.

They tell you that you can't be saved without baptism and not even then unless you hold out faithful to the end.

But the Bible teaches the opposite. Rom. 4:3-5: "Abraham believed God, and it was imputed to him for righteousness. Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness."

This cannot refer to the works of the Mosaic law because it refers to Abraham who lived before that law was given, and it teaches that we are justified as he was.

28. CAMPBELLISM DENIES THE WORK OF THE SPIRIT BEFORE PENTECOST.

But the Scriptures teach that the Spirit even worked before Christ came as well as during His personal ministry. II Peter 1:21: "For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost."

Mark 12:36: "David himself said by the Holy Ghost," etc.

Luke 1:41: "Elizabeth was filled with the Holy Ghost."

Luke 1:67: "Zacharias was filled with the Holy Ghost."

Luke 1:15: Speaking of the birth of John the

Baptist, "he shall be filled with the Holy Ghost, even from his mother's womb."

Luke 2:25, 26 says Simeon had the "Holy Ghost upon him."

Matt. 3:16: "Jesus when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him."

Matt. 12:28: "But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you."

John 4:23: "The hour cometh, and now is, when the true worshippers shall worship the Father in Spirit and in truth."

John 20:20-22: "He breathed on them, and said unto them, receive ye the Holy Ghost."

Numerous other passages could be quoted but these will suffice to show that the Spirit was doing His work in the old dispensation and during the personal ministry of Christ.

Those passages, which speak of the Spirit not yet being given, mean the baptism of the Spirit and the gift of tongues by the Spirit, which came on Pentecost, and has no reference to the ordinary work of the Spirit.

29. CAMPBELLISM DENIES THAT ANYBODY WAS SAVED BEFORE THE DEATH OF CHRIST.

In John 14:27, we read that the disciples had peace before His death.

In John 15:3, we read that they were clean.

In John 10:1-5, we read that the disciples were as sheep in the Lord's fold.

In John 10:27-30, we read that they had eternal life and should never perish.

All this heresy about nobody being saved before Christ's death comes from a misunderstanding of the passage which reads: "Without the shedding of blood there is no remission of sins." But they forget that Christ stood as a lamb slain

from the foundation of the world in God's purpose and plan, Rev. 13:8.

30. CAMPBELLISM DENIES THE DOCTRINE OF HEREDITARY DEPRAVITY.

Eph. 2:3: "And were by nature the children of wrath even as others."

Job 14:4: "Who can bring a clean thing out of unclean, not one."

Eccl. 8:11: "The heart of the sons of men is fully set in them to do evil."

In connection with these read Jer. 17:9; Psalm 51:4, 5; Psalm 58:3-8; Jer. 13:22, 23; Jer. 6:10; Rom. 5:18.

31. CAMPBELLISM DENIES THE DIRECT WORK OF THE HOLY SPIRIT IN THE CONVICTION AND CONVERSION OF THE SINNER.

On this point they do a lot of quibbling. They try to make it appear that Baptists exclude the Word by teaching the work of the Spirit. This is false. Both the Word and the Spirit are used in the conviction and conversion of sinners.

I Thess. 1:5: "Our gospel came not unto you in word only, but also in power, and in the Holy Ghost."

Read also Acts 16:14; Acts 11:20, 21; John 6:44; II Cor. 3:3; I Cor. 3:5-7.

32. CAMPBELLITES MAKE SPORT OF PRAYING FOR SINNERS.

But Paul was not ashamed to pray for lost men that they might be saved.

Rom. 10:1: "Brethren, my heart's desire and prayer to God for Israel is, that they might be saved."

It cannot be said that these Israelites were in covenant relation with God because the old Mosaic dispensation was dead and they had not accepted the new.

33. CAMPBELLISM TEACHES THAT BAPTISM MAKES A HATER OF GOD LOVE GOD.

Proof: Do they not teach that a man is not

born of God until he is baptized? They do. Then there is no love for God until after baptism because "he that loveth is born of God," I John 4:7. If they acknowledge that man loves God before baptism, that spoils their baptismal salvation doctrine. If they acknowledge he does not love God until after baptism, then the baptism of a hater of God changes him into a lover of God. He goes into the water an enemy and comes out a friend; he goes in hating, he comes out loving! Marvelous magic there is in water!

34. CAMPBELLISM FORCES PEOPLE TO BE BAPTIZED BY THREATS OF HELL.

Their doctrine is, be dipped or be damned. According to their doctrine, nobody is baptized because he loves God, because if he loved God he would already be born of God and would not need baptism. It therefore follows that those who are baptized by Campbellites submit to it simply and only to keep out of hell forced by fear.

35. CAMPBELLISM TEACHES THAT LEAVING OFF BAPTISM IS THE SIN AGAINST THE HOLY GHOST.

Jesus said that the sin against the Holy Ghost was the only sin for which there is no forgiveness, Matt. 12:31, 32. Is leaving off baptism a sin? It is. Can you get forgiveness for leaving off baptism? You can unless it is the sin against the Holy Ghost. But, says the Campbellite, God won't forgive you for leaving off baptism, you must be dipped or be damned. Then it is the sin against the Holy Ghost. God can forgive a man for lying, stealing, adultery, seduction, murder, but He cannot forgive a man who has failed to be dipped by a Campbellite preacher. That is Campbellism bald and bare. It makes leaving off baptism the worst of all sins. The Methodist or Presbyterian who has failed to be dipped, according to Campbellism, is worse than the liar, adulterer, seducer, or bloody handed and black-hearted murderer! And that's Campbellism! Excuse me, I'll have none of it.

36. CAMPBELLISM TEACHES SALVATION BY INFALLIBILITY INSTEAD OF BY GRACE.

No matter how fully a man has repented, no matter how strong his faith, no matter how pious his life, if he has been mistaught concerning baptism, and even through ignorance misses baptism, he must go to hell! The mere mention of this devilish doctrine is enough to turn every right-thinking man against it. Such a doctrine demands infallible knowledge, which no man has.

37. CAMPBELLISM TEACHES THAT INFANTS ARE PERFECTLY PURE, WHICH MAKES GOD AN UNJUST GOD TO PERMIT THEM TO SUFFER AND DIE, THUS PUNISHING THEM THE SAME AS IF THEY WERE IMPURE.

Rom. 5:12 reads: "Death by sin; and so death passed upon all men, for that all have sinned."

This statement in God's Word Campbellites flatly deny.

38. CAMPBELLISM DENIES THE RIGHT AND NEED OF A SINNER PRAYING.

But God's Word teaches those in need of salvation to pray for it. Rom. 10:13: "Whosoever shall call upon the name of the Lord shall be saved." It does not say those who are saved may call upon the Lord.

39. WHILE CAMPBELLISM DECLARES THAT GOD WILL NOT HEAR A SINNER PRAY, IT TURNS RIGHT AROUND AND DECLARES THAT SAUL WAS A SINNER WHEN GOD HEARD HIM PRAY (Acts 9) AND THAT CORNELIUS WAS A SINNER WHEN GOD HEARD AND ANSWERED HIM, Acts 10.

Campbellism is here in a dilemma. If Cornelius and Saul were saved men when they were praying, then they were saved before baptism. If they were not saved, but sinners, then God heard two sinners pray. Either horn of that dilemma gores Campbellism through.

40. THE CAMPBELLITE METHOD OF SALVATION EXCLUDES REPENTANCE.

They demand that a man believe, then confess, then be baptized. He believes, confesses, is baptized. Where is the repentance? They do tell us that faith and baptism are connected always. Then evidently repentance does not come in between faith and baptism, for that would disconnect them. The truth is, there is no repentance at all in the Campbellite system.

41. CAMPBELLISM IS MADE UP MOSTLY OF PEOPLE WHO HAVE BEEN EXCLUDED FROM OTHER CHURCHES.

It began that way. Campbell said he did not start it until the Baptists had, in the year 1827, withdrawn fellowship from them. Sometimes Campbellites try to evade this by saying the Baptist turned them out after they had already withdrawn. But Campbell ought to know and he said they did not begin to "organize societies until after the Baptists had declared non-fellowship for the brethren of the reformation." (See Religious Encyclopedia, page 465.)

You will be surprised at the large number of people in the Campbellite church who were excluded from other churches, if you only could make inquiry of those who know. The Campbellite church is an ecclesiastical slop-tub and has in it some of every sort.

42. CAMPBELLISM SPENDS MORE ENERGY TRYING TO MAKE PROSELYTES FROM OTHER CHURCHES THAN IT DOES TO CONVERT THE OUTSIDER.

Very few saved people are ensnared by Campbellism, but once in a while a saved man becomes entangled in its meshes. Of all the Campbellites I have ever seen I never saw a half dozen whom I regarded as saved.

43. I OBJECT TO THE SPIRIT OF CAMPBELLISM.

Everywhere its spirit is bad. They are conten-

tious, nagging, strife-breeding. If a man or woman marries one of them there is no peace to be had until there is a dip in the water. For the sake of peace some weak souls submit, smother their real sentiments and are dipped.

44. NO CAMPBELLITE EVER TOLD AN INQUIRING PENITENT SINNER WHAT THE APOSTLE TOLD THE JAILER.

Acts 16:30, 31: "What must I do to be saved? Believe on the Lord Jesus Christ, and thou shalt be saved."

If Paul had been a Campbellite preacher he would never have left baptism out of his instructions as to how to be saved.

45. CAMPBELLISM TEACHES THAT THE ONLY WAY A MAN CAN SHOW HIS LOVE IS BY BEING BAPTIZED.

They positively deny that any man loves God unless he has been baptized. He may show his love by his obedience in a hundred other ways, but unless he obeys in this one particular he does not love God. They are driven to this absurd position because "he that loveth is born of God," I John 4:7. And it would never do to allow him to be born of God without baptism!

46. CAMPBELLISM TEACHES THAT THERE IS NO WORK OF RIGHTEOUSNESS WITHOUT BAPTISM.

In Acts 10:35, we read: He that feareth him, and worketh righteousness, is accepted with him." If anything is a work of righteousness without baptism, then, a man may be accepted by Christ without baptism. But if Campbellism grants that, away goes the necessity of baptism to be accepted by Christ. So, Campbellism teaches that a man can neither love God nor do right in any particular without baptism! Don't you think that makes a little too much of baptism? Well, that is Campbellism.

47. CAMPBELLISM DOESN'T KNOW THE

DIFFERENCE BETWEEN A BIRTH AND A BURIAL.

In Rom. 6:4 and Col. 2:12 Paul tells us that baptism is a burial. But along comes Campbellism and tells us that "born of water" in John 3:5 means baptism!

Upon this I make the following remarks:

If in John 3:5 born of water means baptized of water, then born of the Spirit means baptized of the Spirit, and our Campbellite friends will be found advocating Spirit baptism, which thing they repudiate.

If the plan of salvation is taught in John 3:5, then we have the plan of salvation taught before Pentecost, so down goes another cherished Campbellite doctrine.

It is not my purpose to give an explanation of John 3:5 in this place, but it is my purpose to show that it does not teach baptismal salvation, no matter what else it may teach.

48. CAMPBELLISM TAKES THE FIGURE OF SALVATION FOR SALVATION ITSELF.

In I Peter 3:21 we are told that as Noah was saved by water, "the like figure whereunto even baptism doth also now save us," etc.

Peter here tells us that baptism saves us like the water of the flood saved Noah. But the water didn't come until Noah was in the ark, and it was sealed. Then the water of baptism should not come until after we are in the ark, Christ Jesus, and sealed by the Holy Spirit.

If anybody tried to go through the water to the ark they failed, and was destroyed, even so those who undertake to get into the ark, Christ Jesus, by going through the water to Him, will be lost.

49. CAMPBELLITES THINK THAT THE SYMBOLIC WASHING AWAY OF SINS IS THE REAL WASHING.

In Acts 22:16, Saul was told to "arise, and be baptized, and wash away thy sins," etc.

That this was a symbolic washing and not a

real or literal washing away of sins is evident from the following considerations:

1. Paul was a "chosen vessel" before he was baptized, Acts 9:15.

2. Ananias said, "Brother Saul," Acts 9:17. He was a "brother" before baptism.

3. He was a fit subject for the reception of the Holy Ghost, Acts 9:17. But the world can't receive the Holy Ghost, John 14:17.

These considerations show that Paul was saved before he was baptized. Hence, his baptism washed away his sins, not in reality, but symbolically.

50. CAMPBELLITES PERVERT ACTS 2:38.

"Be baptized for the remission of sins" means be baptized on account of the remission of sins. A man laughs for joy; he has the joy first and then laughs for it. A man weeps for sorrow. He has the sorrow first and weeps for it afterwards. Even so we are baptized for the remission of our sins. We have the remission first and are baptized for it afterwards.

There is one stock answer for this, and that is that repentance and baptism are for the same thing and that if we are baptized on account of remission, then we repent on account of remission. But a little peep beneath the English into the Greek and the difficulty vanishes. "Repent" in Greek is second person plural, active voice. "Be baptized" is third person, singular, passive voice. Now, there is a rule in all grammars that "verbs must agree with their subjects in number and person." But "repent" and "baptize" are not of the same number and person, hence they cannot have the same subjects. So a correct rendering is: "Repent all of you, and each one be baptized for the remission of your sins."

51. CAMPBELLITES PERVERT GAL. 3:27.

It reads, "As many of you as have been baptized into Jesus Christ have put on Christ."

As many of you who? The verse before (verse 26) reads: "For ye are all the children of God by

faith in Christ Jesus." O, yes, as many of you children of God (by faith) as have been baptized have by baptism imitated Jesus Christ. The words "put on" are from a Greek word that means to "imitate." First, children of God by faith. Then, "put on," or "imitate," Christ by baptism. A correct rendering would be: "As many of you, who were already children of God by faith, and have been baptized on account of (eis) Jesus Christ have imitated Christ."

The foregoing is correct if the ordinance of baptism is meant at all. But I have serious doubts about the ordinance of baptism being in the passage at all. If the word baptize is translated it means to "plunge" or "dip" or "submerge." Now translate it that way and the passage would read: "As many of you as have been submerged into Jesus Christ have put on Christ." If "baptize" had been translated instead of transferred as it ought to have been, nobody would have thought of baptism in connection with Gal. 3:27.

Every passage used by Campbellites to teach baptismal remission is easily taken away from them.

52. I OBJECT TO THE CAMPBELLITE METHOD OF INTERPRETATION OF MARK 16:16.

It reads: "He that believeth and is baptized shall be saved; but he that believeth not shall be damned."

They seem to think they have a sure thing in Mark 16:16. They demand that we let it say just what it really says without any modification. Very well. The passage literally says who will be "damned"—"he that believeth not." Will anybody except unbelievers be lost? Certainly not, because those who will be damned are specified—"he that believeth not." Then, nobody but an unbeliever will be lost. Such a thing as a believer "damned" is out of the question because those who shall be damned are distinctively specified—"he that be-

lieveth not." If it had only said: "He that is not a baptized believer shall be damned," it would fit the Campbellite theory. The way it is it knocks that theory out.

Now, if nobody is saved except those who are baptized and nobody lost except the unbeliever, what will become of the man who believes and yet has not been baptized? He can't go to heaven because he has not been baptized. He can't go to hell because he is a believer. So that reduces it to an absurdity.

What is the real meaning? It must harmonize with other passages, else we have the Bible contradicting itself. In John 3:36, we read: "He that believeth on the Son hath everlasting life." In John 5:24, we read: "He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life." The believer has everlasting life and shall not come into condemnation. That explains why nobody who believes will be damned. Only "he that believeth not shall be damned." Campbellites themselves contend that faith comes before baptism. Then, we get into possession of everlasting life before baptism. Life is obtained at faith, and the life thus obtained is formally expressed in baptism. "He that gets on a train and takes a seat shall go to St. Louis." Getting on the train is the essential thing, and the trip could be made without taking a seat at all, and the trip has been often made without taking a seat. Even so, "he that believeth and is baptized shall be saved" in heaven. The faith is the essential thing, baptism is like taking the seat on the train—there is a blessing in it, as there is in taking the seat, but the trip can be made without it.

53. CAMPBELLITES PERVERT ROM. 6:3-5.

It reads: "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by

baptism into death," etc. The word "into" is from the Greek word "eis" and it frequently means "with reference to" or "on account of." Let's so render it and see how it reads:

"So many of you as were baptized with reference to, or on account of Jesus Christ, were baptized with reference to or on account of his death, and that is the reason we are buried with him by dipping with reference to or on account of his death," etc.

To prove that the word "eis" means, frequently, "on account of" or "with reference to" all that is needed is to consult a Greek Concordance. One sample will suffice here. In Matt. 12:41, Jesus said, "The people of Ninevah repented at the preaching of Jonah." The word "at" is "eis" in the Greek. Did they repent "into" Jonah's preaching or "in order to" get Jonah to preach? Certainly not. But they repented "on account of" his preaching.

54. CAMPBELLITES PERVERT ROM. 6:17.

It reads: "Ye have obeyed from the heart that form of doctrine . . . being made free from sin," etc.

They claim that "form of doctrine" means baptism and that when we obey baptism we are then made free from sin.

But the word "form" is "tupos" in the Greek and means "mark or impression." The passage means that when the heart submits to the "impression" which the gospel makes on it, we are then made free from sin. Rom. 10:10, "With the heart man believeth unto righteousness; and with the mouth confession is made unto salvation."

55. CAMPBELLITES TRY TO EXPLAIN AWAY THE PASSAGES THAT TEACH SALVATION IS OBTAINED BY FAITH.

Such passages as the following:

1. The believer has everlasting life, John 3:36.
2. The believer is not condemned, John 3:18.

3. The heart is purified by faith, Acts 15:8, 9.
4. The believer shall not perish, John 5:24.
5. The believer is a child of God, Gal. 3:26.
6. The believer is justified, Rom. 5:1.
7. The believer is born of God, I John 5:1.
8. The believer is saved, Eph. 2:8-10.

Since all concede that faith comes before baptism, then it follows that a pure heart, justification, becoming a child of God, being born of God, and salvation, come before baptism. The passages just cited make this unmistakably plain.

56. THE CAMPBELLITE CHURCH HAS AN UNSCRIPTURAL ELDERSHIP.

In the New Testament nobody was an elder except preachers, and these elders were only servants. But with Campbellites the majority of elders are not preachers, and instead of being servants they control all the affairs of the church.

57. CAMPBELLITES TEACH THAT THERE IS SOME GOOD IN EVERY MAN BY NATURE.

But Paul said, in Rom. 8:8, "They that are in the flesh cannot please God." "Flesh" here means "natural state," because in the next verse Paul says, "Ye are not in the flesh." Of course, "flesh" does not mean the "body," because they were in their bodies. It means "natural state." "They that are in the flesh — natural state — can not please God." Now if there was any good in a man the Lord would be pleased with the good. This shows the utter absence of a good man as he is by nature—the whole man, the total man, unholy. But Campbellites deny the Scriptures on this point.

58. CAMPBELLITES TEACH THAT ANYBODY, EVEN AN UNCONVERTED MAN, MAY BAPTIZE AND HIS BAPTISM WILL BE VALID.

But Jesus specified who should do the baptizing—He told His church to do it, Matt. 28:19, 20.

59. YET CAMPBELLITES TEACH THAT

TO BE VALID THE BAPTISM MUST HAVE THE RIGHT DESIGN.

With Campbellites everything depends on the dip and the design. Hence, many of them refuse to accept baptism as coming from Baptists because Baptists do not baptize "in order to obtain remission," but they will take the baptism of Mormons, who baptize for the same thing Campbellites do.

60. CAMPBELLISM AND MORMONISM ARE TWINS.

They began about the same time, Campbellism being the first to be delivered by the old mother, "The Christian Association." But Mormonism soon came forth and for four years they bore the same name, "The Church of Christ." They hold substantially the same doctrines. Let us note the similarity:

1. Both baptize in order to obtain remission of sins.

2. Both believe the church so far apostatized, or died out, that it needed to be restored. One believes that Campbell restored it and the other that Joseph Smith restored it.

3. Both claim that all outside their church will be lost.

4. Both claim that nobody receives the Holy Spirit until after baptism.

They are as much alike as twins usually are.

61. CAMPBELLITES DENY THE RIGHT AND POWER OF THE CHURCH TO EXCLUDE ANY MAN, HOWEVER BAD.

(See John's Troubles, p. 75, by E. M. Borden).

But Paul commanded the Corinthian church to exclude the incestuous man. That may account for the Campbellites having so many disorderly members. They are notorious for their impiety, irreverence, profanity, and worse things. There are many moral people among them, but they have more of the other sort in proportion than any other church I know.

62. CAMPBELLITE DOCTRINES COMPEL THEM TO ACKNOWLEDGE MORMONS, ADVENTISTS, CHRISTADELPHIANS AS HAVING OBTAINED REMISSION OF SINS, AND AT THE SAME TIME CONSIGN BAPTISTS, METHODISTS, PRESBYTERIANS AND OTHERS TO HELL.

Mormons, and the others mentioned, baptize in order to obtain remission of sins, hence, according to Campbellism, they obtained remission. But Baptists and others mentioned were not baptized for that purpose, hence, have never obtained pardon. Thus, everyone can see that Campbellism sides with Mormonism and has more fellowship for Mormons than respectable and reputable people.

63. CAMPBELLITES BELIEVE THERE ARE THREE SEPARATE GODS INSTEAD OF BELIEVING THE BIBLE DOCTRINE OF THE TRINITY—THREE IN ONE.

(See Tom's Call to Preach, pp. 53, 58, by E. M. Borden).

Mr. Borden explains the oneness of the Trinity by saying the three are one in purpose, aim, intention, something like a husband and wife are one. This makes Campbellites Polytheists and not believers in the ONE GOD of the Bible.

64. CAMPBELLITES TEACH THAT GOD—ONE OF THE THREE GODS OR ALL OF THEM JOINTLY—CREATED ADAM WITH AN EVIL NATURE.

(See Tom's Call to Preach, p. 77, by E. M. Borden).

Mr. Borden, in the statement referred to, states that Adam had a nature that led him to sin. He boldly repeated this in the Borden-Bogard debate. If Adam had a nature when he was created, that led him to sin, then that nature was not good. Then God created something that was not good, and if so, then, Gen. 1:31 is false when it says all God created was good, "very good."

65. CAMPBELLITES REPUDIATE THE GREAT COMMISSION FOUND IN MATT. 28:18-20.

(See Tom's Call to Preach, p. 90, by E. M. Borden).

Mr. Borden says distinctly that we are not under the commission given by Jesus in Matt. 28:18-20. Anybody can see the reason he takes such a position. It is because that commission was given before Pentecost, so Mr. Borden must get rid of it some way. But Jesus promised to be with the church to which He gave this commission to the end of the world, and that knocks the Campbellite theory in the head. (Mr. Borden has published a new edition of this book referred to above and I understand the pages are different in the new editions. Just look on another page if you don't find it on the page referred to in the foregoing.)

66. CAMPBELLITES TEACH THAT A MAN CANNOT BELIEVE, LOVE, NOR DO RIGHT, UNLESS HE IS BAPTIZED.

If a man has complete faith before baptism, he has everlasting life before baptism, John 5:24. This, Campbellites can't afford to admit. If a man really loves God before baptism he is born of God before baptism (I John 4:7) and this they can not afford to admit. If a man "works righteousness" before baptism, he is accepted by God (Acts 10:35) before baptism, and this they can't afford to admit. In a debate with Joe S. Warlick, at Slater, Texas, he boldly said that a man does not have complete faith before baptism and defied me to find a passage that taught that anybody had complete faith before baptism. I promptly quoted Acts 8:37, where Philip said to the eunuch: "If thou believest with all thine heart, thou mayest" be baptized. To believe with all the heart is all any man can do along that line. It silenced Mr. Warlick, but he did not give up his false doctrine. Notwithstanding this, they say a man must be-

lieve before he is baptized! A strange inconsistency.

67. CAMPBELLITES MAKE FUN OF SINNERS COMING INTO THE CONGREGATION AND HUMBLING THEMSELVES BEFORE GOD IN THE PRESENCE OF THE CONGREGATION AND THUS BEING CONVERTED.

But what saith the Scriptures:

I Cor. 14:24, 25: "But if all prophesy, and there come in one that believeth not, or one unlearned, he is convinced of all, he is judged by all: and thus are the secrets of his heart made manifest; and so falling down on his face he will worship God, and report that God is in you of a truth."

Nobody ever saw a thing like that in a Campbellite church. Sinners, unbelievers, do fall on their faces or kneel down, or otherwise prostrate themselves before God and pray in the meetings held by Baptists, but such is never seen in a Campbellite meeting. They make sport of sinners' "wallowing in the straw" or "kneeling in the sweat box." Whatever may be said against the extravagances and disorders of the modern Methodist mourners' bench it is a thousand leagues nearer right than the cold, calculating, dry-eyed Campbellite confessors' bench.

68. CAMPBELLITES DENY THAT JOHN'S BAPTISM WAS CHRISTIAN BAPTISM.

Well, it was the only baptism Jesus had. It was the only baptism the apostles ever had, and it was the only baptism the "one hundred and twenty" who, as the Campbellites say, constituted the church on the day of Pentecost, had.

The baptizing of which we read in Acts 19:1-5 was not because it was John's baptism, but because the parties who had received it "had not so much as heard that there be any Holy Ghost." They were like Campbellites—had been baptized before they were qualified to receive it. A baptism of that sort today would not be valid.

69. CAMPBELLITES CAN'T PROVE THE

IDENTITY OF THE CAMPBELLITE CHURCH WITH THE APOSTOLIC CHURCH, TO SAVE THEIR LIVES.

They only try to show points of similarity. But similarity does not prove identity. I recently saw a boy that looked almost exactly like my son, but he was not my son. A government could be organized in South America exactly like the United States government. A counterfeit is all the more dangerous by being so much like a genuine coin. So, Campbellism is a counterfeit that may pass as heavenly coin, but it did not come from the mint of heaven.

70. CAMPBELLITES TEACH THAT A CHRISTIAN HAS BEEN BORN OF LITERAL WATER; THAT JOHN 3:5 IS NOT FIGURATIVE BUT REAL, LITERAL WATER; THEN, WATER IS THE CHRISTIAN'S MOTHER.

As children usually love their mother better than they do their father, even so, Campbellites talk more about water than they do God.

71. CAMPBELLITES TEACH THAT GOD LEFT THE WORLD WITHOUT LAW OR GRACE FOR FIFTY DAYS.

Do they not teach that the old Mosaic law was destroyed, put to death, taken out of the way, at the cross? Yes. Do they not also teach that the dispensation of grace did not begin until the day of Pentecost? They do. Was not Pentecost fifty days after the cross? It was. Then, there were fifty days—nearly two months—in which God abandoned the world, left it without law or grace. If an unsaved man wanted to be saved there was no hope for him during that fifty days. He could not be saved by the law, for that was out of existence—had died when Jesus died. He could not be saved by grace, for that did not begin until Pentecost. Such is the absurdity of Campbellism.

72. CAMPBELLITES ENCOURAGE THOSE WHOM THEY THEMSELVES SAY ARE ON THE ROAD TO HELL TO EAT THE LORD'S

SUPPER, AND THUS ENCOURAGE THEM TO EAT AND DRINK DAMNATION TO THEMSELVES.

In the sermon preceding the Supper they preach that Methodists, Baptists and others are going to hell because they have not been baptized in order to obtain remission of sins, and yet they encourage the same people to eat and drink unworthily, then it is a sin to encourage them to do so. Campbellites do this and therefore are guilty of sin every time they celebrate the supper.

They do this hypocritically, for the purpose of appearing broad and liberal, in the hope of catching suckers. Methodists and others should not feel very highly complimented to be told in one breath that they are on the road to hell, and in the next invite them to eat and drink damnation to themselves. But that is what Campbellites really do.

73. CHRIST, IN PERSON, COULD NOT HAVE BEEN A MEMBER OF THE CAMPBELLITE CHURCH, THEY THEMSELVES BEING WITNESSES.

Granting that the Campbellite claim is true that their church began on the day of Pentecost, it started too late for Jesus to be a member of it, since He ascended ten days before Pentecost. Campbellites would not accept Jesus on His baptism for He had John's baptism.

74. CAMPBELLITES HAVE NO VALID BAPTISM.

They do not have John's baptism for they repudiate that.

They do not have the baptism administered during the personal ministry of Christ, for they repudiate that.

They do not have the baptism administered on the day of Pentecost, because they started as a church this side of Pentecost.

They did not get their baptism from the Baptists, because they were excluded from the Baptists. They have no baptism.

75. CAMPBELLISM HAS NOTHING IN IT NECESSARY TO SALVATION OR CHRISTIAN JOY THAT CANNOT BE HAD OUTSIDE OF IT.

Immersion can be had outside of it.

Immersion in order to remission of sins can be had outside of it.

The Lord's Supper can be had outside of it.

All the true gospel there is, is on the outside of it.

What is Campbellism fit for anyway? It is a deception and a snare.

76. NEARLY ALL OF THE OTHER CHURCHES HAVE SOME TRUTH, BUT CAMPBELLISM IS FALSE AT EVERY POINT.

1. They are wrong on the character of God—three gods instead of the Bible idea of the Trinity.

2. They are wrong on the doctrine of depravity.

3. They are wrong on the work of the Holy Spirit.

4. They are wrong on the new birth.

5. They are wrong on the order of repentance and faith.

6. They are wrong on baptism—miss it on the subject, design, and administration.

7. They are wrong on church government.

8. They are wrong on the doctrine of apostasy.

9. They are wrong on the Lord's Supper.

10. They are wrong on the doctrine of future rewards and punishment.

They are wrong on everything.

77. CAMPBELLITES TEACH THAT THE DEVIL HAS MORE POWER THAN GOD.

I Peter 1:5 reads, we "are kept by the power of God." But Campbellites believe the Devil may get us anyway. Then, the Devil must overcome God or he will never get us.

78. CAMPBELLISM TEACHES THAT WE WILL NOT HAVE ETERNAL LIFE UNTIL WE REACH HEAVEN.

But in John 5:24 and 10:27-30 we read that we have it now.

79. CAMPBELLISM TEACHES THAT ONE OF THE LORD'S SHEEP MAY FOLLOW A DECEIVER AND BE DESTROYED.

But Jesus said: "A stranger will they not follow, but will flee from him, for they know not the voice of strangers," John 10:5.

80. CAMPBELLISM TEACHES THAT MANY WHO HAVE KNOWN THEIR LORD IN THE REMISSION OF THEIR SINS WILL BE CAST OFF AT THE LAST DAY.

But Jesus says of those who are cast off at the last day: "Depart ye cursed, I never knew you," Matt. 7:23. Who will you believe, Campbellism or Jesus?

81. CAMPBELLISM SAYS THAT MANY WHO COME TO THE LORD WILL DO WRONG AFTERWARDS AND BE CAST OUT.

But Jesus said: "Him that cometh unto me I will in no wise cast out," John 6:37. A flat contradiction to Campbellism.

82. CAMPBELLISM TEACHES THAT MANY THINGS DO NOT WORK FOR THE CHRISTIAN'S GOOD, SINCE MANY THINGS CAUSE THEM TO FALL FROM GRACE AND GO TO HELL.

Paul says, "We know that all things work together for good to them that love God," Rom. 8:28. If all things work together for good to a lover of the Lord, it is certain that nothing will ever stop him from loving God, for that would not be for his good. It is certain that he will never fall from grace, for that would not be for his good.

Even the Devil, in spite of his evil design, must work for the Christian's good. The Devil does not intend it, but God overrules his evil work so as to bring about the Christian's good. This is true or the passage quoted is false.

83. CAMPBELLISM TEACHES THAT SIN

MAY GET DOMINION OVER A CHILD OF GOD.

But Paul says, in Rom. 6:14: "Sin shall not have dominion over you: for ye are not under law, but under grace."

Thus Campbellism contradicts the Bible at every step.

84. CAMPBELLISM TEACHES THAT A CHRISTIAN MAY FALL AND STAY DOWN.

But Psalm 37:23, 24, reads: "The steps of a good man are ordered by the Lord: and he delighteth in his way. Though he fall, he shall not be utterly cast down: for the Lord upholdeth him with his hand."

It looks as if Campbellism was created on purpose to contradict God at every point.

85. CAMPBELLISM TEACHES THAT SOME WHO ARE REALLY OF US GO OUT FROM US.

But John says, in I John 2:19: "They went out from us, but they were not of us: for if they had been of us, they would no doubt have continued with us."

Thus Campbellism gives God's Word the lie.

86. CAMPBELLISM TEACHES THAT THE DOCTRINE PREACHED BY BAPTISTS, THAT IT IS IMPOSSIBLE TO FALL FROM GRACE, ENCOURAGES LICENTIOUSNESS.

But in I John 3:3, we read: "Every man," not a majority, but "every man that hath this hope in him purifieth himself."

To teach an unconverted man that he is safe in his unconverted condition would be to encourage him to licentiousness, but it has the opposite effect on the one who "has this hope in him." It fills him with such gratitude that he greatly desires to serve the Lord and to grow in grace.

87. CAMPBELLITES TEACH THAT IT IS DANGEROUS TO BE SAFE.

In one breath they tell us that "he that believeth and is baptized shall be saved"—made safe—and in the next breath we are told that such a

one is in constant danger of going to hell! Then, evidently, it is dangerous to be safe!

88. THE CAMPBELLITE CHURCH CLAIMS TO BE UNITING THE WORLD, YET IT IS ITSELF SPLIT INTO SEVERAL FACTIONS.

There are the progressives who are themselves divided into two factions. There are the non-progressives who are also divided into at least two factions. There are at least four factions of these folks who are going to unite the world on "our plea." Better practice among themselves what they preach to others.

89. CAMPBELLISM DENIES THAT JESUS EVER SANG IN THE CHURCH, BECAUSE HE LEFT THE WORLD BEFORE THE CHURCH BEGAN, ACCORDING TO CAMPBELLISM.

But in Heb. 2:12 we read: "In the midst of the church will I sing praise unto thee." The preceding verses say it was Jesus who did the singing. The only time Jesus ever sang, of which we have any account, is when they had finished the Supper they sang a hymn and went out, Matt. 26:30.

If Jesus really did sing in the church, the church existed before Pentecost. That is why Campbellites deny it.

90. CAMPBELLITES ACCEPT HISTORY WHEN IT SERVES THEIR PURPOSE, BUT DENY HISTORY WHEN IT IS AGAINST THEM.

They don't at all mind calling attention to the fact that Wesley founded the Methodist Church and Calvin founded the Presbyterian Church, and Smith founded the Mormon Church, but they get mad as fury when you call their attention to the fact that Alexander Campbell founded their church! Now, sauce that is good for the goose is good for the gander.

91. CAMPBELLISM TEACHES THAT SALVATION IS PARTLY BY GRACE AND PARTLY BY WORKS.

But God's Word flatly contradicts this **heresy** of Campbellism. Read Romans 11:6, 7: "If by grace, then it is no more of works: otherwise grace is no more grace. But if it be of works, then it is no more grace: otherwise work is no more work."

Could a Baptist debater contradict Campbellism any more clearly and fully than does this passage?

92. CAMPBELLISM DENIES IMPUTED RIGHTEOUSNESS, AND THUS AGAIN DENIES THE TEACHINGS OF THE BIBLE.

Read II Cor. 5:21: "For he hath made him to be sin for us, who knew no sin: that we might be made the righteousness of God in him."

Campbellites proudly reject the imputed righteousness of Christ and, hence, reject salvation.

93. CAMPBELLITES DENY THE DOCTRINE OF DEMOCRATIC CHURCH POLITY.

But the New Testament teaches:

1. That churches elect their own officers, Acts 1:15-26; Acts 6:1-6.

2. That churches send out their own missionaries, Acts 11:21, 22; Acts 13:1-6.

3. That churches administer their own discipline, I Cor. 5:1-5; II Cor. 2:6; II Thess. 3:6.

4. That churches receive their new members, and not leave it to the preacher, Rom. 14:1.

5. That churches have a right to require evidence of conversion and sincerity before they receive a man into fellowship, Acts 9:26-28.

The churches in New Testament time were democratic in executing this law of the Lord, but they had no right to make law.

94. CAMPBELLITES REPUDIATE THE NAME "BAPTIST" WHEN GOD CALLED THE FIRST NEW TESTAMENT PREACHER, "THE BAPTIST."

Matt. 3:1: "In those days came John the Baptist."

John was his name as a man. Baptist was his title as a preacher. What kind of a preacher was

he? A Baptist preacher. Was he a missionary? A missionary is "one sent"—that is the meaning of the word—and John was a Baptist sent of God. Therefore a Missionary Baptist.

O, but John himself was not baptized. Neither was Adam born of woman. As well argue that Adam was not a man because he was not born of a woman as to argue that John was not a Baptist because he was not himself baptized. Everything must have a start. God used John to prepare the material which would be used to constitute the New Testament church. He used a Missionary Baptist preacher in making ready the material, hence, the material prepared was Baptist material. Since this material used in forming the New Testament church was Baptist material it follows that the church which Jesus formed out of it was a Baptist church. But Campbellites had rather be in a church formed by Alexander Campbell.

95 CAMPBELLITES TEACH THAT A MAN MAY FALL FROM GRACE AND GET IT AGAIN.

Paul said, Heb. 6:1-6: "If they shall fall away . . . it is impossible to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame."

This is not saying that anybody will fall, but it is replying to those who think a man can fall and get back again. Paul says it is impossible. But Campbellism says it is possible to get it back again.

96. CAMPBELLITES PRACTICE OPEN COMMUNION, WHEN THE NEW TESTAMENT TEACHES CLOSE COMMUNION.

In the New Testament the Lord's Supper is restricted.

1. Restricted as to place—in the church, I Cor. 11:18.

2. Restricted as to motive—the social idea forbidden, I Cor. 11:21, 22.

3. Restricted as to purpose—discern the Lord's body, I Cor. 11:29.

4. Restricted to those who are baptized, Matt. 28:18-20.

5. Restricted to church members, Acts 2:41, 42.

6. Restricted to those who are orderly, II Thess. 3:6.

7. Restricted to those who live correct lives, I Cor. 5:11.

8. Restricted to those who are judged by the church and found worthy, I Cor. 5:12, 13.

9. Restricted to those of the same faith, Heb. 13:8-10.

10. Restricted as to the elements used—bread and wine, Matt. 26:26; Luke 22:19, 20.

11. Restricted as to design—to remember the Lord, Luke 22:19.

12. Restricted to a united church, I Cor. 11:16-20.

13. On top of all this the individual must undergo a self-examination. Instead of the self-examination being the only requirement, it is in addition to all the other restrictions, I Cor. 11:28.

In spite of all these Bible restrictions Campbellites practice open or unrestricted communion. In practicing open communion they commit sin.

97. CAMPBELLISM LOGICALLY DENIES THE NEED OF PRAYER.

They teach that there is no use in the sinner praying—what he needs to do is to be baptized.

They teach that there is no need to pray for the Spirit's presence and power in the conviction and conversion of sinners, since all the power needed is in the Word.

They teach that there is no use to pray for the Lord's presence—because He is present everywhere, even in hell.

They teach that there is no need to tell the Lord our needs, because He already knows all about it.

Such is Campbellism. But what did Paul say about it?

II Thess. 3:1: "Finally, brethren, pray for us, that the word of the Lord may have free course, and be glorified."

Col. 4:2, 3: "Continue in prayer, and watch in the same with thanksgiving; withal praying also for us, that God would open unto us a door of utterance," etc.

98. CAMPBELLISM TEACHES THAT THE CHURCH APOSTATIZED.

But God's Word reads, Eph. 3:21: "Unto him be glory in the church by Christ Jesus throughout all ages, world without end."

If there was to be glory in the church in all ages, where was the apostasy? The church, however much it was reduced in size, remained the chaste bride of Christ.

99. CAMPBELLITES CLAIM THAT YOU CAN NEVER KNOW FOR SURE THAT YOU ARE SAFE IN THIS WORLD.

But Paul taught a different doctrine, II Tim. 1:12: "For I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day."

Paul was not trying to take care of his own soul—he had deposited that with the Lord, hence, he felt perfectly secure.

100. CAMPBELLITE DOCTRINE LEAVES THE WORLD WITHOUT HOPE.

The sinner must know to a certainty all about baptism, even its design, before he can make a start toward salvation. He must then hold out faithful to the end, which means that if he sins at all he loses his salvation and, since all men sin through life, there are none holding out faithful—

hence, all will be lost, unless in the very last breath the poor man gasps a prayer for forgiveness.

How different is that idea from the strong words of the Bible:

“Which hope we have as an anchor of the soul, both sure and stedfast,” Heb. 6:19.

101. MY ONE HUNDREDTH AND ONE REASON FOR NOT BEING A CAMPBELLITE MAY BE FOUND IN THE FOLLOWING LINES:

THE CAMPBELLITE IMAGINATION.

We have a people here on earth—
And Campbellite is their name—
Who don't believe the Word of God,
And hence reject the same.

They have an imaginary God,
An imaginary Son,
An imaginary Spirit,
And these three are not one.

Their imaginary Lord
Has an imaginary plan
And they imagine that this saves
A real sinful man.

With imaginary gospel
Preached in imagination, too,
They catch a hardened sinner
And plunge him right through.

He says that he believes
In this imaginary Christ,
Has imaginary safety
In his sin-polluted life.

Then the preacher takes him in
On an unscriptural plan,
And he decides the status
Of the poor deluded man.

And the Devil surely laughs
At these deluded folk,
Because he knows if they are right,
Religion is a joke.

Do you imagine they are saved,
And will enter heaven's land?
No, surely they will each one fall
Into the Devil's hand.

Let's preach and pray, and work and sing
Yea, call upon our God,
Till even Campbellites repent,
And trust in Jesus' blood.

There is a fountain filled with blood,
Drawn from Immanuel's veins,
Even Campbellites may plunge in
And lose their guilty stains.



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