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Smith-Tant Debate on "Campbell's Baptism": Was Alexander Campbell Baptized In Order to Obtain Remission of Sins?

C. A. Smith

J. D. Tant

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DEBATE
on
"Campbell's Baptism"

Was Alexander Campbell Baptized
In Order to Obtain Remission of Sins?

ELDER C. A. SMITH
("Baptist")
ELDER J. D. TANT
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SMITH-TANT
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(“Christian”)
SMITH-TANT DEBATE

This debate was conducted by personal correspondence, beginning March 7, 1935, and ending January 18, 1936. The reason why it took so long to complete it was because of the slowness of Mr. Tant, as the date with each article was written shows. Elder C. A. Smith is 47 years old and the making of his 49th debate, and he has been in the ministry 26 years. Elder J. D. Tant is 74 years old, and has been in the ministry 55 years, and has held more than 200 debates.

WHY THIS DEBATE?

In my first affirmative you will find that we have held two debates before this one: "Oakland" and "Springdale". The Oakland debate was held on general propositions. In the Oakland debate I presented my evidence that Alexander Campbell (who founded Mr. Tant's church) was never baptized in order to obtain the remission of his sins. Mr. Tant maintained that one must be so baptized or else he remains a lost sinner! Mr. Tant also maintained that both Daniel the prophet and John the Revelator foretold the "Apostasy" of the church, and also foretold the rise of the Campbell movement. In Mr. Tant's efforts to answer my arguments on Campbell's Baptism, he said that he had the evidence at home in "Rowe's Book of the Reformation," that Elder Matthias Luce, a Baptist Minister, did baptize Alexander Campbell "for the remission of sins" and that in our next debate he would bring the book and present his proof. Before we came to the Springdale debate, I wrote Mr. Tant to bring the book written by Mr. Rowe and present his evidence. But when we were engaged in the Springdale debate I called on Elder Tant for the Rowe book, and he even denied that he had promised to bring such a book or to present such proof! However, Mr. Tant, after I pressed him on the matter, mentioned that when we meet in our next debate you can affirm on the Campbell baptism matter. To this I agreed. But you will note that Mr. Tant challenged me to affirm a negative: and his challenge at Springdale to affirm on it, and fearing that if I should present an affirmative to him on this subject that he would refuse, and after a few weeks when Mr. Tant had written me that his brethren at Reed, Oklahoma, were desirous of a debate, but that my brethren out there would not endorse me—but that Mr. Tant was in Reed is a Convention church, so I wrote to the Sulphur church, three miles out northwest of Reed, and secured their endorsement, agreeing to collect what I could for my financial support—I wrote out propositions for the Reed debate, and signed them, including the one I am debating in this written debate. The debate was agreed to by J. D. Tant, and he signed the propositions for a five session debate, March 3-7, 1935. Just before the time for me to go, I had a letter from Mr. Tant stating that his brethren would not so much as answer his letters over at Reed; and that if he did not hear from them he would not be there; but said that he wanted me to go, secure the church house belonging to his brethren, and preach. I wrote him that I would go and lecture one night on "Campbell's Baptism." So I went, and Mr. Tant did not show up; but the weather was bad, and there was quite a bit of sickness, and no service had been arranged, so I did not deliver the lecture. But I had written Mr. Tant in case his brethren did not notify him to appear for the Reed debate, that I wanted to have a correspondence debate on the Campbell baptism matter. To this he agreed, stating that he was sure that both of us would be benefited in the study of the history in this matter. But now in both of Mr. Tant's letters he complains, stating he has "no interest in the matter," and that he does not know "why Smith wants to debate it!"

SMITH-TANT DEBATE

"KINGDOM WITH BAPTISTS"

Alexander Campbell took the position that the kingdom of God was with the Baptists previous to the inauguration of his "New Party," which they called the "Reformation". Mr. Tant said in the Springdale debate that "If the kingdom was ever with the Baptists it is still with them." Hear Mr. Campbell: "That there are some worthy Baptists, exactly accords with the views of some of our brethren long since expressed—that as it was with the Jews, in the times of the Messiah and his apostles, so it is now with the Baptists. The nation, as such, continued to be the kingdom of God, until they rejected the offered salvation; so the present kingdom of God was found amongst those who plead for faith, repentance, and baptism, as necessary to admission into the kingdom of grace, until the present call upon them to reformation. Since the rejection of that call by them, as a people, or so far as any of them have opposed this reformation, they are not of the kingdom of God: and especially such as have been immersed by them, having heard before their immersion the original gospel, are unworthy of the confidence of the brethren of the reformation. (Millennial Harbinger, Vol. 1, page 57). So, according to Mr. Campbell, baptism administered in the regular Baptist way was valid, and they could go to heaven on it, until they would not take up with Mr. Campbell's New Party!

DESIGN OF BAPTISM

At the close of my second affirmative you will find propositions for a debate with Mr. Tant on the teaching of the Scriptures on the design of water baptism; but in Mr. Tant's last negative you will find that he wants to switch it to an oral debate! What I wanted was to get him in print on the question of whether the Bible on baptism, and that he wanted to frame his propositions, that one must be so baptized or else he remains a lost sinner! Mr. Tant admits that he does not want me to get him in print! Our readers can judge as to who "administered gospel knockout drops" in our oral debates, by reading this written debate! Mr. Tant mentions Elder Will M. Thompson. He is one of the greatest debaters belonging to his brethren, and preach. I wrote him that I would go and lecture one night on "Campbell's Baptism." So I went, and Mr. Tant did not show up; but the weather was bad, and there was quite a bit of sickness, and no service had been arranged, so I did not deliver the lecture. But I had written Mr. Tant in case his brethren did not notify him to appear for the Reed debate, that I wanted to have a correspondence debate on the Campbell baptism matter. To this he agreed, stating that he was sure that both of us would be benefited in the study of the history in this matter. But now in both of Mr. Tant's letters he complains, stating he has "no interest in the matter," and that he does not know "why Smith wants to debate it!"

A QUESTION

At the end of my first affirmative you will find the following question: "Mr. Tant, when you said at Oakland that the exact date when the kingdom of God was established after she apostatized, I asked him to answer to my question at the close of my first affirmative!" You will also note that Mr. Tant skipped it again! In fact, no attempt was made in his first negative to answer a single thing in my affirmative. In my second affirmative I took up his arguments and demolished them; and by "gospel knockout drops" so completely inhibited
Mr. Tant's arguments until he again attempts to answer nothing in his closing affirmative! So I go to press wholly unanswered; not a point did he even take up and try to answer in neither article, although J. D. Tant had the right to use as much space as I had used (even "4,500 words")!

MR. TANT EVIDENTLY THOUGHT THAT THE LESS HE COULD SAY THE BETTER FOR THE CAUSE HE REPRESENTS, and so he closed out with but a very brief reply, with no attempt to answer a thing I said! This is an admission that all I said was true, and wholly unanswerable.

Mr. Tant evidently could see no way around. I offered to let him go in with me in publishing this debate, but he refused; and I am not blaming him for it! Read the articles carefully, and draw your own conclusion.

QUESTIONS TO CAMPBELLITES

In my forty debates with "The Church of Christ" Campellite preachers they have shown a confessed state of mind on my question: "Do you baptize a child of God or a child of the Devil?"

W. Curtis Porter in our Southwest City debate (1932) said that he baptized "penitent believers, yet unforgiven." But it matters not how "penitent" his "believers" may be, if he is "yet unforgiven", he has not "Redemption through his blood, the forgiveness of sins." (Eph. 1: 17). Though Porter tries to dodge my question, he admits to baptizing children of the Devil!

Will M. Thompson in our Odessa debate (1920) said that he baptized "Neither one". In our Blanton View debate (1923), and again in our Steedman debate (1926), he said that he baptized "a rebellious child of the devil"! In our Alex debate (1922) I asked: "Did the one who baptized Cornelius baptize a child of the devil?" We were to answer "yes" or "no". He answered "no". In our Tuttle debate (1923) I asked: "Did the one who baptized Cornelius baptize a child of God?" "No," was his written answer! So this plainly brought him back to his position at Odessa, "Neither one."

J. W. Chism in our Cold Springs debate (1881) answered: "Neither one!" I showed how absurd this position is; that their "penitent believers" had ceased to be a child of the devil, and, if he should die, he could not go to heaven, because he is not a child of the devil, and, he could not go to hell, because he is not a child of the devil! This lashing is what ran Thompson away from the position he first took!

J. N. Cowan in our Antioch debate (1935) said that he baptized a "begotten child of God." J. W. Chism said that one is "first begotten of God, then born." At Tuttle I asked Thompson: "Do you baptize one begotten of God by the gospel?" Answer: "No". Again I asked Thompson: "Does one's spirit have life when he is begotten of God?" Answer: "Yes." According to Cowan and Chism they baptize one begotten of God, and according to Thompson one begotten of God has life, though Thompson baptizes one "not begotten!" But the Bible says that those who have "life" have "the Son of God." (1st Jno. 5: 12). This is another good reason why Tant would not engage in a written debate with me on what the Bible teaches concerning the design of baptism. The "Campbell Party" started out with the slogan: "We speak where the Bible speaks, and we are silent where the Bible is silent!" Now look what "heavenly harmony" these gentlemen have!

Porter, Thompson, Chism, and Cowan are among their greatest debaters, and this is how they are "agreed" after having run for over one hundred years!

Dedication!

TO all those millions of Baptist martyrs who gave their lives in defence of Spiritual regeneration, in their opposition to Baptismal Regeneration contend­ed for by Roman Catholics, and to the multitude of Baptist Preachers who have met the enemy of the truth on every part of the ground from the days of John the Baptist to the present time; and especially to my two Preacher sons, J. Cunis Smith and Isaac J. Smith, I now dedicate this little book! May God's richest blessings rest upon it.

C. A. SMITH.
WHY DEBATE THIS QUESTION?

In our debate at the Oakland Baptist Church, near Springdale, Ark., June 22-29, 1933, I asked Mr. Tant if he agreed with Elder Will M. Thompson when Mr. Thompson said in answer to a question of mine on the design of baptism that one must have faith in Christ which embraces the understanding of design or purpose, then and not till then is baptism valid. Mr. Tant said "YES" he agrees with Mr. Thompson. Mr. Tant says in his book, "THE GOSPEL X-RAY", page 34: "A man must be baptized for the remission of sins." Elder J. D. Tant's affirmative proposition at Oakland was: "Resolved, that the church of which I am a member, called by me and my brethren, 'The Church of Christ,' is Scriptural in origin, Doctrine and Practice, but Apostatized, and was restored in the 19th century under Campbell, Scott and others." My opponent's precedent is that, if Mr. Campbell restored the church, yet "faith in Christ embraces faith in design of baptism; and if I can prove that there was no such design expressed in the baptism of Mr. Campbell; then a child of the devil restored the church!

REASONS

I shall give a number of reasons, as affirmative arguments, setting my proof that Matthias Luce did not baptize Alexander Campbell in order to obtain the remission of sins, according to history. We are not discussing the Bible, and where history quotes passages of Scripture will I use the Bible. We are debating history now, as Mr. Campbell lived long after the Bible was completed. I want Mr. Tant to labor to disprove my arguments, taking up each argument in succession, and weigh each point connecting with an argument. The history which I shall use is the history of his own people, written by them, or at least quoted from their own writers, not their enemies!

AFFIRMATIVE ARGUMENT NO. 1

My first witness is one J. D. Tant himself, and I suppose that he will accept himself as good authority!

(a) In our Oakland debate I presented the following question to Mr. Tant: "In 'Campbellism—What Is It?' J. W. Chism says: 'The God of Heaven has as clearly revealed this religious movement as he did the coming of Christ and approved of the work in the prophecies as he did of the coming of the Christ.' He is speaking of the 'Reformation or Restoration movement under Alexander Campbell and his colaborers. DO YOU AGREE WITH MR. CHISM IN THE ABOVE EXPRESSION?' Mr. Tant's answer was, "YES".

(b) Then I asked Elder Tant the following question: "J. W. Chism and Will M. Thompson both say that the exact date when the church was restored after it apostatized is A. D. 1827. DO YOU AGREE WITH THIS?" Mr. Tant's answer was, "YES". On page 227 of Mr. Tant's book before quoted, he says that "SALVATION IS THE CHURCH." This being true from his point of view; and since Mr. Thompson and Mr. Tant say that the exact date when the church was restored after it apostatized is A. D. 1827. DO YOU AGREE WITH THIS?" Mr. Tant's answer was, "YES".

(c) Then I asked Elder Tant the following question: "J. W. Chism and Elder Will M. Thompson both say that the exact date when the church was restored after it apostatized is A. D. 1827. DO YOU AGREE WITH THIS?" Mr. Tant says that after the church apostatized it was not restored until 1827. Now, if as Mr. Tant and Mr. Chism say, "THE GOD OF HEAVEN HAS CLEARLY REVEALED THIS RELIGIOUS MOVEMENT UNDER THE CAMPBELLS, AND FIXED THE DATE OF RESTORATION AT 1837; then poor Campbell is a goner!"
AFFIRMATIVE ARGUMENT NO. 2

My second witness is Alexander Campbell himself. If Mr. Tant will not accept himself as an authority perhaps he may accept Mr. Campbell, since he is at least no writer whose name he has not at least heard of before.

(a) In Millennial Harbinger, 1832, Vol. 3, pages 120, 121, Mr. Campbell was in a dialogue with one Rufus, who had been baptized by the "Regular Baptists." He professed "that he was forgiven six months before his baptism that he was immersed through faith in the blood of Jesus," but later he was re-immersed. Then Campbell, to the contrary, assumes that "the baptism administered by the Baptists introduced the subject of it into the kingdom," he says to Rufus: "God the prophet, that in the days of the Caesars ... he would set up a kingdom on earth which would never be destroyed." That kingdom, on your hypothesis, has old the goodness of God in giving us a formal proof and token of it, by ordaining a baptism expressly "for the remission of sins!" The water of baptism, then, formally washes away our sins. The Blood of Christ really washes away our sins. Paul's sins were really forgiven when he believed, and then he made the pledge of the fact, no formal acquittal, no formal purification of his sins, until he washed them away in the water of baptism. That is the Baptist position; that "PAUL'S SINS WERE REALLY PARDONED WHEN HE BELIEVED"; and that in baptism we have, following the "real" cleansing at faith, only a "formal purification of sins." This is what Mr. Campbell preached this doctrine, he says, in 1823; but did not begin to practice baptism for remission for some time afterwards!

(b) But turning to the Campbell-McCalla debate, page 135, we read: "The blood of Christ then, really cleanses us who believe from all sin. Behold the goodness of God in giving us a formal proof and token of it, by ordaining a baptism expressly "for the remission of sins!" The water of baptism, then, formally washes away our sins. The Blood of Christ really washes away our sins. Paul's sins were really forgiven when he believed, and then he made the pledge of the fact, no formal acquittal, no formal purification of his sins, until he washed them away in the water of baptism. That is the Baptist position; that "PAUL'S SINS WERE REALLY PARDONED WHEN HE BELIEVED." This shows that Mr. Campbell himself!

(c) But turning to the Campbell-McCalla debate, page 135, we read: "I presented this view of the subject at that time, because of its perfect novelty. I was then assured of its import and utility; for we exhibited it fully in our debate with Mr. McCalla in 1823, without feeling its importance and without beginning to practice upon its tendencies for some time afterwards."

(d) Turning to the Campbell-Rice debate, held in 1843, just 30 years after Mr. Campbell spoke the language as given from his debate with McCalla (page 472): "Some twenty years ago, when preparing for a debate with Mr. McCalla, I put myself under the special instruction of four Evangelists, and one Paul, of distinguished apostolic rank and dignity. I had some time before that discussion, been often impressed with such passages as Acts 2:38; and that providential call to discuss the subject with Mr. McCalla, compelled me to decide the matter to my entire satisfaction. Believe me, sir, then I had forgotten my earlier readings upon the subject: and upon the simple testimony of the Book itself, I came to a conclusion alleged in that debate, and proved only by the Bible, which now appears, from a thousand sources, to have been the catholic and truly ancient and primitive faith of the whole church. It was in this connection that the first promulgation of this first doctrine was put into the mystic waters of holy baptism for remission. But they did not begin to practice upon this doctrine for some time later; as Mr. Campbell informed us above; and on page 279 he says: "Here is the Presbyterian church with its eighty ministers, and its eight thousand and less members, after the labors of more than half a century. In one third of that time the cause we plead, notwithstanding our feebleness, and all the errors and accidents incident to a new commencement, without colleges and schools of learning, without the aids of hoary veterans in polity, prudence and sagacity—by the force of this simple story of God's Messiah, and his love, depicted in this mighty Pentecostal gospel, and under the solemn pledge that this doctrine was put into the water of baptism for the remission of sins; in less than twenty years, outnumbered this old, leaned, and well-disciplined host, some five to one. A few lines down he says: "The doctrine which we profess shows that Mr. Campbell and his party made a "new commencement," and had come up from nothing in less than twenty years. So it was some time after 1823 that they began to "baptize for remission of sins."

(e) But turning to the Campbell-McCalla debate, page 135, we read: "I presented this view of the subject at that time, because of its perfect novelty. I was then assured of its import and utility; for we exhibited it fully in our debate with Mr. McCalla in 1823, without feeling its importance and without beginning to practice upon its tendencies for some time afterwards."

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THE SUBJECT WITH MR. McCALLA, COMPULSERY TO DECIDE THE MATTER TO MY ENTIRE SATISFACTION. BELIEVE ME, SIR, THEN I HAD FORGOTTEN MY EARLIER READINGS UPON THE SUBJECT: AND UPON THE SIMPLE TESTIMONY OF THE BOOK ITSELF, I CAME TO A CONCLUSION ALLEGED IN THAT DEBATE, AND PROVED ONLY BY THE BIBLE, WHICH NOW APPEARS, FROM A THOUSAND SOURCES, TO HAVE BEEN THE CATHOLIC AND TRULY ANCIENT AND PRIMITIVE FAITH OF THE WHOLE CHURCH. IT WAS IN THIS CONNECTION THAT THE FIRST PROMULGATION OF THIS FIRST DOCTRINE WAS PUT INTO THE MYSTIC WATERS OF HOLY BAPTISM FOR REMISSION. BUT THEY DID NOT BEGIN TO PRACTICE UPON THIS DOCTRINE FOR SOME TIME LATER; AS MR. CAMPBELL INFORMED US ABOVE; AND ON PAGE 279 HE SAYS: "HERE IS THE PRESBYTERIAN CHURCH WITH ITS EIGHTY MINISTERS, AND ITS EIGHT THOUSAND AND LESS MEMBERS, AFTER THE LABORS OF MORE THAN HALF A CENTURY. IN ONE THIRD OF THAT TIME THE CAUSE WE PLEAD, NOTWITHSTANDING OUR FEELBES, AND ALL THE ERRORS AND ACCIDENTS INCIDENT TO A NEW COMMENCEMENT, WITHOUT COLLEGES AND SCHOOLS OF LEARNING, WITHOUT THE AIDS OF HOARY VETERANS IN POLITY, PRUDENCE AND SAGACITY—BY THE FORCE OF THIS SIMPLE STORY OF GOD'S MESSIAH, AND HIS LOVE, DEPICTED IN THIS MIGHTY PENTECOSTAL GOSPEL, AND UNDER THE SOLEMN PLEDGE THAT THIS DOCTRINE WAS PUT INTO THE WATER OF BAPTISM FOR THE REMISSION OF SINS; IN LESS THAN TWENTY YEARS, OUTNUMBERED THIS OLD, LEANED, AND WELL-DISCIPLINED HOST, SOME FIVE TO ONE. A FEW LINES DOWN HE SAYS: "THE DOCTRINE WHICH WE PROFESS SHOWS THAT MR. CAMPBELL AND HIS PARTY MADE A "NEW COMMENCEMENT," AND HAD "COME UP FROM NOTHING" IN LESS THAN TWENTY YEARS." SO IT WAS SOME TIME AFTER 1823 THAT THEY BEGAN TO "BAPTIZE FOR REMISSION OF SINS."

AFFIRMATIVE ARGUMENT NO. 3

My third line of evidence will come from a number of books, to the effect that it was in 1827 that "BAPTISM FOR THE REMISSION OF
SINS" was first practiced by the Campbell Party; for which they were excluded from the Baptists, and became a separate people!

(a) In the Religious Encyclopedia, page 462, appears an article written by Alexander Campbell himself, under the heading of "DISCIPLES OF CHRIST, (Sometimes called Campbellites, or Reformers)," and he says of Alexander: "The rise of this society, if we only look back to the year 1812, when Matthias Luce baptized Alexander Campbell, until 1827, 15½ years! We read in Vol. 2, page 206, of Memoirs of Campbell: "Various associations appointed Mr. Walter Scott an evangelist in the year 1812, and great numbers began to be immersed into Christ under his labors, and new churches began to be erected by him and other laborers in the field, did the Baptist Associations begin to decline, no longer, with the Brethren of the Kingdom, to have regular and well-defined limits of doctrine, and name and practice with the church of the New Testament: and during the Dark Ages the Church was in an apostate state on earth, and the work of the Church had been divided into various districts, and the Baptist Associations began to form societies out of those communities that split upon the ground of adherence to the apostolic doctrine." Note, will you, that it was not until "Walter Scott, in 1827, began to immerse great numbers into Christ," that Baptist disfellowshiped the Baptists of the Campbell party! Now, we have hit upon the trail that will soon locate for us just when, where and by whom "baptism for remission of sins" first was practiced by these people!

(b) December 23-28, 1920. I met Elder Will M. Thompson (and I have now held five debates with him, and he is one of the greatest debaters of the Campbell Party!) at Odessa, near Gotebo, Oklahoma, and he affirmed the following proposition: "Resolved that the church of which I, Will M. Thompson, a member, am a member, is the Church of Jesus Christ, being identical in origin, doctrine, name and practice with the church of the New Testament; the rise of this society, if we only look back to the year 1812, when Matthias Luce baptized Alexander Campbell, until 1827, 15½ years! We read in Vol. 2, page 206, of Memoirs of Campbell: "Various associations appointed Mr. Walter Scott an evangelist in the year 1812, and great numbers began to be immersed into Christ under his labors, and new churches began to be erected by him and other laborers in the field, did the Baptist Associations begin to decline, no longer, with the Brethren of the Kingdom, to have regular and well-defined limits of doctrine, and name and practice with the church of the New Testament: and during the Dark Ages the Church was in an apostate state on earth, and the work of the Church had been divided into various districts, and the Baptist Associations began to form societies out of those communities that split upon the ground of adherence to the apostolic doctrine." Note, will you, that it was not until "Walter Scott, in 1827, began to immerse great numbers into Christ," that Baptist disfellowshiped the Baptists of the Campbell party! Now, we have hit upon the trail that will soon locate for us just when, where and by whom "baptism for remission of sins" first was practiced by these people!

(c) Page 38, of the "ONE HUNDRED ANNIVERSARY OF THE DISCIPLES OF CHRIST," published by the "Christian Church" wing of the Campbell Party—they held this when the movement first took shape, I mean a hundred years after 1809, when the Campbells first set up a movement, the "Progressives" celebrated the hundred-anniversary—we read: "Walter Scott was the first man in modern times that he had not at that time found the history showing that Mr. Campbell was "baptized for remission of sins." Recently I wrote him a letter asking him if he had as yet located that history; and he is as silent as the grave! Notice, please, that Mr. Thompson did locate Mr. Amend, baptized by Walter Scott; which took place in 1827, not June 12, 1812.

(d) Since it was Mr. Scott that "learned and taught baptism in order to obtain remission of sins!" just where, when, and how did he learn it? Up to 1827, we read in Vol. 2, page 206, of Memoirs of Campbell: "Various associations appointed Mr. Walter Scott an evangelist in the year 1812, and great numbers began to be immersed into Christ under his labors, and new churches began to be erected by him and other laborers in the field, did the Baptist Associations begin to decline, no longer, with the Brethren of the Kingdom, to have regular and well-defined limits of doctrine, and name and practice with the church of the New Testament: and during the Dark Ages the Church was in an apostate state on earth, and the work of the Church had been divided into various districts, and the Baptist Associations began to form societies out of those communities that split upon the ground of adherence to the apostolic doctrine." Note, will you, that it was not until "Walter Scott, in 1827, began to immerse great numbers into Christ," that Baptist disfellowshiped the Baptists of the Campbell party! Now, we have hit upon the trail that will soon locate for us just when, where and by whom "baptism for remission of sins" first was practiced by these people!

(e) We come now to give the history of this matter, it being a Mr. Amend" (I baptized by Walter Scott) on page 209 of the before-quoted Memoirs, we read where Mr. Scott was encouraged "to make the experiment" in preaching this baptismal remission doctrine! His first efforts were not very sure; but he finally got up courage to try it again! So he went to New Lisbon. On page 210 of the before-quoted Memoirs, we read: "Mr. Scott, taking the confession of the candidate, baptized him in the presence of a large concourse for remission of sins, and just what date was it performed?" Answer: "Walter Scott was the first that I know of, baptized by Elder Luce." I pinned Mr. Thompson down so closely on this that he promised to bring out a booklet in which he was going to prove the Campbell Baptism matter. He never could get him to bring out the booklet; and during my rounds I met up with Elder E. M. Borden, and he told me that Mr. Thompson came to him for information; and that he told him that there was no such history! Note please that Thomas Campbell said that in 1827 he was then "upon the ground" where "baptism for remission of sins" was "now reduced to practice." Thomas Campbell wrote his son from the scene itself, and said: "I must confess that in respect of the direct exhibition and application of it for that blessed purpose, Walter Scott, the Baptists of the Campbell Party—they held this when the movement first took shape, I mean a hundred years after 1809, when the Campbells first set up a movement, the "Progressives" celebrated the hundred-anniversary—we read: "Walter Scott was the first man in modern times that he had not at that time found the history showing that Mr. Campbell was "baptized for remission of sins." Recently I wrote him a letter asking him if he had as yet located that history; and he is as silent as the grave! Notice, please, that Mr. Thompson did locate Mr. Amend, baptized by Walter Scott; which took place in 1827, not June 12, 1812.

(f) Alexander Campbell heard of the success of Walter Scott in this matter, and he concluded to send his father, Thomas Campbell, over to investigate it, fearing that Scott would overstep his bounds. Page 219: "He saw at once that what he and his son Alexander had plainly taught as "baptism for remission of sins" was "now reduced to practice." Thomas Campbell wrote his son from the scene itself, and said: "I must confess that, in respect of the direct exhibition and application of it for that blessed purpose, Walter Scott was "now reduced to practice." Thomas Campbell continues: "Mr. Scott has made a bold push to accomplish this object, by simply and boldly stating the ancient gospel and insisting upon it, and then by putting the question generally and particular-ly to males and females, old and young—will you come to Christ and be baptized for remission of your sins and the gift of the Holy Spirit?" 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 received the assurance of the remission of his sins. THAT DIFFERENTIALES, OR "MARKED AN EPOCH IN THE HISTORY OF THE REFORMATION."
hastened to adopt that primitive order of the different parts of the gospel which was then no less a novelty." He continues: “Everywhere the confusion which had involved the subject of conversion was removed; THE MOURNING BENCH WAS ABANDONED: an intelligent obedience was substituted for visionary theories, and a divine assurance replaced delusive frames and feelings.” When was the “mourning bench” abandoned, and an “intelligent obedience” by being baptized, substituted? Why, sir, it was immediately following, and in, Walter Scott’s revival at New Lisbon in November 1827, not back in 1812, when Alexander Campbell was baptized by Matthias Luce!

J. W. CRUMLEY

At Odessa, near Gotebo, Oklahoma, in May 1918, I held a debate with Mr. Crumley, who was then (now dead) a leading defender of the Campbell Party, and he affirmed the following proposition:

“The Scriptures and History teach that the Church of Christ ceased to exist on earth as an organized body, and was restored as such by Campbell, Scott and others in the beginning of the 19th century. I pressed Mr. Crumley on Campbell’s Baptism not being “in order to remission;” and forced him to sign the following:

STATEMENT

“Matthias Luce said that he baptized Alexander Campbell into Jesus Christ; and thus Campbell was baptized in order to remission of sins. Walter Scott was also baptized for the same purpose.” Signed:

J. W. CRUMLEY.

"ROW BOOK OF THE REFORMATION"

Eld. J. D. Tant also said in our Oakland debate that this proof is "IN THE RAW BOOK OF THE REFORMATION," I AM NOW READY FOR THE PROOF, MR. TANT. GET DOWN TO YOUR KNITTING.

QUESTION

Mr. Tant, when you said at Oakland that the exact date when the church was restored after she apostatized was 1827, if you did not refer to the practice of “baptism in order to remission” beginning when Mr. Amend was baptized by Walter Scott, just what did you mean?

C. A. SMITH

1308 South 12th Street, Chickasha, Oklahoma

March 7, 1933.
precisely after "Apostolic pattern." If you will turn to apostolic pattern you will find that Jesus predicted salvation, faith and baptism. Mark 16:16, 18. It will also do to say that Peter predicted remission of sins upon repentance and baptism. Acts 2:38. And Ananias in Acts 22:16 predicted washing away sins on baptism. These are apostolic patterns which Campbell followed and which Graves says are unscriptural.

I only present the above as preliminary to bring me to the main issue.

1. I beg to state that all scholars of the church of the first four hundred years after Christ, who wrote on baptism, represented it as being for the remission of sins. Alexander Campbell was familiar with all these writings. (Proof I'll give later). I now skip 1200 years of scholarship which is not germane to the subject and affirm that all schools and creeds for the two hundred years immediately before Campbell taught baptism for the remission of sins.

Now if these two propositions can be sustained, and they can, and we can find that Campbell was familiar with all their teaching on baptism as being a condition of salvation, as well as the same being taught in the Bible, it looks like he would be silly to turn away from all Bible pattern and all history to get Baptist baptism which is no where taught in the Bible.

Let us follow history. Barnabas, Paul's companion, whom Dr. Graves and Orchard say was like Paul, sound in the faith, in his Catholic epistle chapter eleven, speaking of baptism, says: "Blessed are they who putting their trust in the cross, descend into the water. Why do they go into the water? That we go down into the water full of sin and pollution, but coming forth fruit having in our hearts the fear and hope which are in Jesus by the Spirit." No Baptist will take that kind of a man but the early church did.

In the second century, Hermæs in his book of Similitudes chapter 16, speaking of baptism, says: "And I said to him, I have even now heard from elders that there is no other repentance besides that of baptism when we go down into the water and receive the forgiveness of sins!" This shows that these writers in the second century who Graves claims were sound in the faith, taught baptism as a condition of salvation.

Tertullian wrote in the third century condemning baptism, as they were baptizing children for remission of sins. "Let them be made Christians when they can know Christ. What need this godless age to make haste to the forgiveness of sins." In his work, page 74. At that time they were baptizing children for the remission of sins. He condemned it and demanded that children wait till they were older.

Origen says: "The baptism of the church is given for the remission of sins."

Not one of the apostolic fathers but who taught baptism was for the remission of sins. Campbell was familiar with all their teaching.

Passing over 1200 years what did the people teach before there was any Baptist church?

Beginning with the Episcopalians, founded in 521, we find them plainly teaching baptism as a condition of salvation. Common prayer, p. 165. The Presbyterians, started in 1537, taught that baptism is a sign and a seal of the covenant of grace, of his engrafting into Christ, of remission of sins. Presbyterian Confession of Faith, Chapter 28, Sec. 1.

The Methodist church started in 1729. Their Discipline on page 105 teaches baptism for the remission of sins. John Wesley, in his notes on the New Testament, teaches it even stronger than does the Discipline.

The Baptists, who formulated their creed in 1611, chapter 30, sec. 1, teach that baptism engrafts into Christ, into remission of sins, and of his giving up to God through Jesus Christ to live and walk in a new life.

With all the creeds for four hundred years before Campbell, including Martin Luther, John Calvin, and John Wesley, teaching that baptism was for the remission of sins, with Hermæs, Tertullian, and Origin during the first four hundred years after Christ teaching the same thing, Campbell, being familiar with all their writings and seeking for the truth, and refusing to accept Baptist baptism for the remission of sins, would have been a fool to go against the Bible and all modern and ancient history who taught baptism for the remission of sins.

What was he baptized for? It seems Campbell ought to know, so we call him on the stand.

I note in Dr. Richardson's "Memorials of Campbell" p. 397-398 the following historical statement: "In his remarks he had quoted, among other scriptures, the command of Peter to the believers on the day of Pentecost: 'Repent and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and you shall receive the gift of the Holy Spirit,' and had dwelt at length upon the gracious promises of God to all who should obey him. When he had concluded James Henen, who with his wife, had also concluded to be baptized, took his child from its mother's arms, and requested him to walk aside. He asked her what she thought of the declaration of Peter. Your shall receive the gift of the Holy Spirit, and how she understood it. Mrs. Haren, being well acquainted with the scriptures, soon gave a satisfactory reply, and both were accordingly, baptized along with the rest, consisting of Alexander Campbell and his wife, a church deacon, and mother, and his sister. Alexander and Luce had stipulated with Elder Luce that the ceremony should be performed precisely according to the pattern given in the New Testament, and as there was no account of any of the first converts being called upon to give an account of other religious experiences, this modern writer has been induced to be omitted, and that the candidates should be admitted on the simple confession that Jesus Christ is the Son of God.' These points he had fully discussed with Elder Luce during the evening spent in his house when he first went to request his attendance and he had arranged as he desired. Elder Luce had indeed, at first, objected to these changes, as being contrary to Baptist usage, but finally consented, remarking that he believed they were right, and he would run the risk of censure. There were not, therefore, upon this occasion, any of the usual forms of receiving persons into the church upon a detailed account of religious feelings and impressions. There was indeed no Baptist church meeting to which he had given an account. Elder Luce and Elder Jones of Eastern Pennsylvania, being the only Baptists known to have been present. All were therefore, admitted to immersion upon making the simple confession of Christ required of converts in apostolic times. The meeting, it is related, continued about seven hours."

From the above statement I glean: (1) Baptist usage at that time required a candidate to relate an experience of grace and be voted upon by his elders before baptism. All refused to submit to this condition of baptism. Dr. Graves, p. 166. (2) Alexander Campbell was familiar with all his elders, but refused to submit to this condition of baptism. The first Luce refused to baptize him contrary to Baptist doctrine. (3) After further discussion Luce stated, "I believe your idea is scriptural, but it is contrary to Baptist doctrine, but if you so desire I'll baptize you and run the risk of being censured by the Baptist church." (4) In Campbell's talk before baptism he quoted Acts 2:38 to sustain his act. Acts 2:38 says "repent and be baptized for the remission of sins," and if Campbell was not going to be baptized, his act for remission of sins as Smith says, we quote Acts 2:38 to prove baptism was for remission of sins? (5) Campbell demanded of Luce that he should be baptized precisely according to...
the pattern given in the New Testament, and had so stipulated with Luce the night before. (6) He refused to be baptized according to Baptist doctrine of relating an experience and of being baptized into the Baptist church. Graves, Jarrell and Dr. Jarrell both say he was not baptized into the Baptist church, was not baptized by Baptist authority, was never a Baptist, was never a member of any Baptist church. But both claim that his baptism was precisely after the pattern given in the New Testament.

This forces us to go back and find out the New Testament pattern of baptism. Graves and Jarrell both claim he was not baptized according to which they claim is not according to Baptist doctrine (and they are correct). I now turn to the Bible to find the New Testament pattern.

In the commission of the New Testament pattern Christ said: “He that believeth and is baptized shall be saved.” Mark 16:16. Jarrell and Graves, noted Baptist scholars said Campbell had that, but it was not Baptist doctrine. True. Paul said: “As many of you as have been baptized into Christ have put on Christ.” Gal. 3:27. That is New Testament pattern, not Baptist doctrine. The eunuch said: “I believe Jesus Christ is the Son of God.” On that confession Phillip went down into the water and baptized him. Acts 8:37, 38. Why did he baptize him? Jesus said: “He that believeth and is baptized shall be saved.” Mark 16:16. So Phillip baptized him that he might be saved. Graves said that was according to New Testament pattern but not Baptist doctrine.

But why did Campbell go to Matthias Luce to be baptized? What was he baptized for? Let Campbell tell. In his talk just before his baptism which was contrary to Baptist doctrine, he quoted Acts 2:38 in defense of his action. As Campbell was versed in church history which for four hundred years after Christ taught baptism for the remission of sins, and as he was acquainted with all church creeds and reformers like Luther, Calvin, and Wesley, he demanded baptism for the remission of sins, and as he wanted to follow the Bible pattern, and quoted Acts 2:38 as the pattern he must follow, I then turn to Acts 2:38 and find that Peter told the people to be baptized for the remission of sins.

In as much as Graves and Jarrell both deny Campbell having Baptist baptism, or ever being a member of any Baptist church, and in as much as both claim that Campbell demanded baptism according to New Testament pattern, and in as much as Campbell quoted Acts 2:38 as the New Testament pattern he wanted to follow, and in as much as said pattern was for the remission of sins, no man on earth who makes any pretense to honesty can claim that Campbell was not baptized for the remission of sins.

More than a hundred times have I heard Baptists in debate claim that Campbell had Baptist baptism and was excluded from the Baptist church. They made themselves a set of ignorant or willful liars and have no regard for the truth, but follow their father, the devil, who was a liar from the beginning.

But this is not all; we will let Campbell answer for himself. In Millennial Harbinger, New Series, Vol. 2, p. 467, Campbell referring to his baptism said: “That faith, repentance, baptism, remission, and many other words in the New Testament are perfectly understood and believed and taught by us, I can not doubt; but that the proper application and application of any one of these is the restoration of the gospel, I should not find it in the events of 1823 or 1827.” These are the dates thatJarrell and Graves use for the beginning of all baptisms. "I would pitch upon the time when, and the place where" (Referring to his own baptism) “a penitent sinner made the apostolic confession of faith in order to remission, and was immersed on that confession alone—not for any particular purpose, as the personal remission of sins; but for all the blessings of the Christian hope, the very confession of Peter, on which Christ built the church, and on which, and for which he lost his life, is truly the Christian confession and the true gospel. If any one can tell me who first made this confession, and received persons into the church by this truly primitive and apostolic plan, and then taught the disciples all that Christ commanded, I will think favorably of his pretentions to the peculiar honor of restoring the original gospel. This might lead us back to almost the beginning of the Christian church. For my own part I was immersed on that very confession and for that grand object by special covenant and stipulation with the Baptist who immersed me: and for adhering to that confession alone we have been separated from that community. They have renounced us as being Baptist.”

We note in this that Campbell dates his work before 1823 and 1827, back almost to the beginning of the century, 1812, when he was not only baptized with the Christian covenant, but for all other blessings connected with the Christian covenant, which comes to any man making the scriptural confession that Peter made (Matt. 18:19), and being baptized for the remission of sins. (Acts 2:38)

David Lipscomb, in commenting on this statement of Campbell’s says in Gospel Advocate, Jan. 20, 1899: “This makes the case a little stronger than we had contended, in so far as Brother Campbell’s own baptism is concerned. I stipulated that he believed it to be scriptural, not only for the remission of sins, but as he states, for all the blessings of the Christian covenant. So we see his grasp of the truth at the time he was baptized was greater and reached farther than we Baptists contend that one should understand in order to valid baptism. In fact Brother Campbell understood the design of baptism at the time he was baptized by Mr. Luce—even greater than he contended was necessary in order for Baptist baptism.”

Again in Millennial Harbinger, 1831 p. 481. Mr. Richardson asked Campbell: “Were you not baptized by a Regular Baptist and in a Regular Baptist way?” Campbell said: “I was immersed by a Regular Baptist but not in a Regular Baptist way. I stipulated with Matthias Luce that I should be immersed on the profession of the one fact or proposition that Jesus was the Messiah, the Son of God. When I solicited his attendance with me on that occasion he replied that it was not usual for Baptists to immerse simply on that profession but he believed it to be scriptural. Fearing, however to be called to account for it by some of his brethren he solicited the attendance of Henry Spears.”

Campbell claimed he was immersed on the simple confession that Jesus Christ was the Son of God, and that he had never baptized any one only on that confession.

So far we have learned (1) Luce did not get authority from the Baptist church to baptize Campbell. (2) Luce agreed that Campbell’s baptism was scriptural but was not according to Baptist practice. (3) If Campbell’s baptism was scriptural, yet not according to Baptist practice, it follows that Baptist baptism is not scriptural. (4) Baptists believe he that believeth and is saved may be baptized if voted upon and accepted. Christ taught “He that believeth and is baptized shall be saved.” Mar. 16:16. (5) Luce, Graves, Jarrell and Campbell all deny Campbell’s baptism was scriptural because according to Baptist practice, baptism is not scriptural. (4) Baptists believe we have not have and Campbell demanded, “baptism for the remission of sins.” (Acts 2:38). (6) Campbell claims that his baptism dates before 1823 or 1827, back almost to the beginning of that century. For my own part I was immersed by Mr. Luce—and Campbell and six others went to Matthias Luce and demanded baptism of him on the simple confession that all my brethren
make, and J. R. Graves said it was stipulated that it must be performed precisely as the New Testament pattern. (8) Campbell himself said he was not baptized for remission of sins only, but for all other blessings that come to man in the Christian covenant that follow a man’s obedience. (9) Campbell states that his baptism must be according to New Testament pattern and not according to Baptist usage. (10) When Campbell refused to accept Baptist baptism because of remission of sins, or to get into the Baptist church, and demanded baptism after the New Testament pattern he had before him the scholarship of the world for the four hundred years after Christ without exception taught baptism was for the remission of sins. He was also familiar with the writings of Luther, Calvin, John Wesley, and all reformers without exception who taught baptism was for the remission of sins. He also had the New Testament before him and demanded baptism for the remission of sins. He had before him the scholarship of the world for the four hundred years after Christ without exception taught baptism was for the remission of sins.

J. D. TANT
2101 Southeast 14th Street
Brownsville, Texas
August 28, 1935

I wrote my first affirmative on March the 7th, 1935, and mailed it to friend Tant on the 8th. On August the 26th, just five months and 20 days later, Mr. Tant mailed me his first negative! I wrote him, however, to take plenty of time to get up his history. Having not heard from Mr. Tant, under date of April the 25th, I wrote him as follows: “My dear friend Tant: On March 8, 1935, I sent you my first article in our written debate on ‘Campbell’s Baptism.’ To this good day, more than a month and a half later, I have not heard a word from you! Of course, I wanted you to take time to get up your history; but I have about concluded that you have no ‘facts’ on your side, and cannot answer my ‘sledgehammer blows’, and have decided that your best way out would be to never make an effort! A NUMBER FEEL AS I DO ABOUT IT. Please write me a card at least, and let me know what you have done, and whether I may expect you to take up your side of the debate.” On April 27, Mr. Tant mailed me a letter as follows: “My Dear Smith: Your card came today, and you are on my reply like you are the Bible, terrible wrong. Glad you informed me you made some sledge hammer blows. I had not detected them, and will re-read your article. When your article came, my daughter was here from Memphis, Tenn.; (went home last week) with a sick child, which took up much time. Then a call to Ardmore, Oklahoma, to talk at the burial of Bro. J. W. Chism, and then a call to New Orleans and to Wellington, Texas, for meetings, has kept me from replying to your article. But have examined history and find enough to make your article look like 30 cents; and have packed all in my grip, and will start to Arkansas Monday for a tent meeting, and during the time I hope to get up a reply and have it typewritten and mailed to you, and hope it will not so completely upset you that you will not make the next reply. So don’t get impatient in waiting a little longer.” So the gentleman has evidently taken plenty of time to get up his negative proof; if there is any to be had! Mr. Tant has agreed to not introduce any new matter in his next article, which ends the debate. So you have all that he can give on his side of the question, except to sum up, which he has already done! Friend Tant relates in his letter that the Chism funeral delayed his reply. BUT J. W. CHISM DIED ON FEBRUARY 16, AND WAS BURIED ON FEBRUARY 18, AND I DID NOT MAIL MY FIRST ARTICLE UNTIL MARCH 8; EIGHTEEN DAYS AFTER MR. CHISM WAS BURIED! So you see how the gentleman gets mixed. He is much nearer the truth concerning the Chism funeral hindering him in his reply than he is in the historical facts concerning Mr. Campbell’s baptism! You have his “facts”, and judge ye, if he made my article “look like 30 cents”!

A REQUEST UNHEEDED

In my first affirmative I made the following request of Elder J. D. Tant: “I shall give a number of reasons, as affirmative arguments, setting forth my proof that Matthias Luce did not baptize Alexander Campbell for remission of sins. I want Mr. Tant to labor to disprove my arguments, taking up each argument in succession, and weigh each point connected with each argument.” Instead of doing as I requested, and as all rules of honorable debate demand that he do: HE JUST SIMPLY IGNORED EVERY ARGUMENT AND EVERY POINT IN
Each argument, brushed them all aside, bringing a line of rebuttal arguments with no reply to a single his—made—and that is debating!

So, according to Tant; God did not have a child on earth that he could send Mr. Campbell to in order to get his own church back on earth! You see, if Tant should admit that Elder Luce was saved, or regenerated; that would say that the church of Christ was on earth, and need not be restored; for Tant says that one cannot be saved out of the church!

**TANT AFFIRMED A FALSEHOOD!**

If, then, Mr. Tant has affirmed the falsehood at Oakland, he said at Oakland that God's Bible foretold of Alexander Campbell's work; and by the mouth of Daniel fixed the date when the church would fall and when she would be restored again. In Tant's arguments he ran the dates from B. C. 473 to A. D. 1827, 2300 years. J. D. Tant now says that the church was "Restored" back in 1812, with seven members, all Baptized by Matthias Luce "IN ORDER TO OBTAIN REMISSION OF SINS!"

This position Tant first took at Oakland, but upon his theory, "Faith in design of baptism," I ran him away from it, and drove him back to 1812 when Campbell was baptized—to keep out of the awful predicament that if one must be in the church, as Tant teaches, to be saved; THEN 'THE REN OF THE BAPTIST FAITH WERE IN IT. Then that would cut the Campbells out of "Restoring the Church" in the 19th century; for Matthias Luce was a Baptist minister, a very old man; baptized and ordained back in the 18th century. If he and his Baptist brethren were in the church away back in the 18th century, then contrary to Tant's theory of salvation, "FAITH IN DESIGN OF BAPTISM!", is not necessary; and that would put all Baptists into the church; Tant denies with all his soul! So this puts things in a pretty mess! ! !
T. H. BURNETT

Mr. Burnett was a Campbellite preacher in Texas, but he did not believe that faith in design of baptism was necessary to remission, and would take baptism administered by Baptists and others, just so it was immersion on a profession of faith. On page 32 of "J. N. Hall's Campbellite Catechism" is published an article from the "Gospel Advocate, Dec. 2, 1897," written by T. R. Burnett: "Alexander Campbell and Walter Scott, and John Smith and Jacob Creath and all the pioneers were immersed before they learned that baptism was for remission of sins. Walter Scott baptized William Amend on Nov. 18, 1827, 'for the remission of sins,' and he was the first person in modern times so baptized. This was fifteen years after the baptism of Alexander Campbell and his father, Thomas Campbell, which occurred at Brush Run in 1812. Neither one of those gentlemen had baptized a believer in order to obtain remission of sins during those fifteen years."

"FAITH IN DESIGN"

The Campbellites were having it hot and heavy among themselves in those days, and A. McGary and T. B. Wilkinson had it over and under with Burnett; and Joe S. Warlick, J. W. Chism, J. D. Tant and C. Nichol were on McGary's side. Wilkinson wrote a poem on T. R. Burnett, "Shaking goats out of the Baptist Goat-pen," without baptizing them over, without "wetting his skin!" To this Burnett wrote the following, as published in Hall's book:

"But that's a fib, a fad, a fake:
None from the Baptist fold he'll take,
Or shake from out the Baptist pen,
Except they have been born again.

In Mark Sixteen the savior said
To all on earth for whom he died:
"Believe, baptize (the words he gave),
And you from sin and death I'll save.

If Jesus here the truth hath told,
All such are in the blessed fold;
But hobby scribes won't shake or grip
Unless they'll take a second dip.

Not faith in Christ as God's own Son,
And buried with the Holy one
Is quite enough; it will not do;
They must have faith in water too.

Nor does this end the bold digression;
You needs must have a new confession.
The old's too short by half a line;
It don't embrace "faith in design."

Say, bard, when did your church begin,
And from the first where has it been?
Did Campbell build it on the rock,
And is he daddy of the flock?

How long's your line? Threescore and ten,
And there it strikes the old goat-pen,
Where you must either shake or break;
And that's what makes your hobby quake."

SMITH-TANT DEBATE

It once began at Pentecost,
But soon in fog and sin was lost;
And now it's short (the figures vary);
It runs from Campbell to McGary.

Ah, that is bad, that you can't trace
A track of your baptismal grace,
By light of star or moon or sun,
Beyond the goats at old Brush Run.

You can't go round, you won't go through;
And now you don't know what to do.
The goats were out, and put us in;
And that's the place where we began.

I know old Daniel once did say
The kingdom shall not pass away;
But he was not a prophet true,
And could not see the ages through.

'Twas our new hob, "faith in design",
That broke the church succession line;
And, in our mad sectarian spasm,
We've made an awful, bloody Chasm.

And in that gulf, forever doomed,
The hobby crowd is now entombed,
No more to sing in loud laudation
The glories of the Firm Foundation.

Here's Jackson, Jones, and Charlie Nichol,
And 'Weeping Joe' in the sad pickle;
And Durst and Swinney, Tant and Chism
All buried in this bloody chasm.

This is the rock, as all admit,
On which the Rebaptismal boat was split;
Not one of all the mighty host
But here hath yielded up the ghost!

The question true they could not meet,
Though many times it did repeat,
At noon and night and early morn:
"Where was the church when C. was Born?"

Here lies the last of poor old hob,
He undertook too big a job;
He tried to kick the Baptists out,
And that's what brought this end about.

For then he could no further go,
Than Campbell's day, and could not show
A church or people in the line
That understood the one design.

Ho, every Adam's son and daughter
That makes an idol of the water.
Come back into the good old way
That leads to heaven and endless day!"
"NOT FOR PERSONAL REMISSION OF SINS."

"but for all the blessings of the Christian covenant." I know that Tant is a big dodger, so I put Campbell's words in the above heading, to bring out, and to show that when Campbell was Baptized, it was not "FOR REMISSION". Yet, Mr. Campbell did not say that this party was himself, but doubtless he wanted to make the impression on his followers that the baptism was so performed for he was being "baptized" for "faith in design of baptism." Then Mr. Campbell goes on says: "For my own part I was immersed on that very confession and for that grand object by special covenant and stipulation with the Baptist who immersed me." But he had also quoted: "The very confession of Peter, on which Christ built his church." That Campbell got Matthias Luce to immerse him on the "confession of the Ethiopian eunuch," the Memoirs of Campbell state; and it was not until Alexander Campbell brought out his edition of the

THE TRUTH OF THE MATTER

The truth of the matter is, that Mr. Campbell got Brother Luce to consider the fact that Campbell was immersed, there was no church present in the case of the Ethiopian eunuch, and that he wanted to be baptized like that; and finally got Luce to agree to that. This is all right when a missionary is sent out into a situation so to baptize without the voice of a church; but when other brethren are present they should be consulted, as in Acts 10:47. But at a word did Campbell say to Bro. Luce about being "baptized in order to remission;" but he and his Brush Run church did, the very next year "baptize in order to remission;" the time of the end will be in the year before Christ 334. Here, then, we are compelled, by force of historic facts, to date the vision under consideration. From this date we compute the 2300 days. And what is the result? The time of the end will be in the year of our Lord 1866—one hundred and twenty-three years yet distant. If, then, the Millerites, and all who agree with them in their times and seasons, seek to rid themselves of all the previous difficulties by taking the date of the vision proper, to which the 2300 days belong; if they prefer this horn of the dilemma, it is not as evident as demonstration that they have wholly mistaken the history is more notorious than the battle at the rive Grandicus, in which Alexander the Great, the first king of the Grecian Empire, triumphed over Darius and, broke to pieces the Medo-Persian dynasty. Now we cannot doubt that the word "baptize under the symbol of the new goat," (which, by the way, was the ensign armorial of the Macedonian people) is more correctly than from the invasion of Asia by Alexander and his all-conquering army, in the year before Christ 334. Here, then, we are compelled, by force of historic facts, to date the vision under consideration. From this date we compute the 2300 days. And what is the result? 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less the former, rather than the latter, would have my cordial approbation and love as a Christian. So I judge, and so I feel.” J. D. Tant and his brother, among the Christians,” as Mr. Campbell has done them, has been preaching all over the country that ‘faith in design’ as necessary to a Christian; which he perhaps did on some occasions, but not so here!

**BLASTED NUT DOCTRINE**

That Campbell taught immersion necessary to salvation in some instances is proved by the following from page 521 of *The Christian Baptist:* “Knowing that the efficacy of this blood is to be communicated to our consciences in the way which God has pleased to appoint, we ‘stagger not at the promises of God’ but flee to the sacred ordinance which brings the blood of Jesus in contact with our consciences. Without knowing and believing this, immersion is as empty as a blasted nut. The shell is there, but the kernel is wanting.” This would be better proof for Tant than anything he has cited! Campbell wrote in 1829, in Vol. 2, page 517, of Memoirs of A. Campbell, he is quoted as saying, in substance: “I *PUT BAPTISM FOR REMISSION OF SINS IN MY CREED IN 1823, BUT DID NOT BEGIN TO PRACTICE IT FOR SOME TIME AFTERWARD.*” This is quoted fully in my first affirmative. So this “blasted nut” doctrine puts Campbell in hell; but Mr. Campbell “blasted” his own “blasted nut” doctrine! In 1843, in his debate with Mr. Rice, Mr. Campbell (page 519) says: “I do not make baptism absolutely essential to salvation in any case.” So here, Mr. Campbell not only *blasted* his “nut” doctrine; but actually “BLASTED” baptism itself! In speaking of the “sects”, on page 16 of his book on Baptism, Mr. Campbell says: “Among them all, we thank the great God that there are many who believe in, and love the Savior, and that, though we may not have Christian churches, we have many Christians.”

**CAMPBELL “EXPLAININS!”**

In the year that Mr. Campbell wrote his “blasted nut” article on Feb. 2, 1829, he also wrote on April 12th, an article on “The Three Kingdoms.” There he specifies as (1) The Jewish Kingdom, (2) The Kingdom of Favor, (3) The Kingdom of Glory. He says: “The nature of the kingdom of God amongst the Jews is very different from the nature of the kingdom of favor and both are different from the kingdom of glory.” Again he says, “I have discovered that the objections offered against the scriptural design and import of Christian immersion, are based upon a misapprehension of the nature and privileges of these three kingdoms.” Then he says: “They cannot enjoy the blessings of the second kingdom: in other words, they can not have and enjoy that light, peace, liberty, and love, which are the natural privileges of all who intelligently enter the kingdom of favor. But the objector means, can they not be admitted into the third kingdom, or the kingdom of glory?” In answer thereto Mr. Campbell says: “I doubt not but many Pedobaptists of all sects will be admitted into the kingdom of glory. Indeed all they who obey Jesus Christ, through faith in his blood, according to their knowledge, I am of the opinion will be introduced into that kingdom. But when we talk of the forgiveness of sins which comes to christians through immersion, we have no regard to any other than the second kingdom, or the kingdom of favor, and the kingdom of the covenant of Law, the Kingdom of Favor, and the Kingdom of Glory; each has a different constitution, different subjects, privileges and terms of admission.” So, to get into the true kingdom of heaven, Mr. Campbell explains, is by other principles than to get into the church on earth. That

**THE DESIGN OF CHRISTIAN IMMERSION**

is necessary to “enjoy that light, peace, liberty, and love,” here on earth; but mistakes as to the mode and design of Christian Baptism will not cut one out of the “admission into the everlasting kingdom.”

**THE CHURCH FATHERS**

Mr. Tant makes the bold and false statement that “all scholars of the church of Christ for the first four hundred years after Christ, who wrote on baptism represented it as being for the remission of sins.” I challenge Mr. Tant to show any “history of the Church of Christ!” covering the first four centuries, except that that has been under the control, and therefore colored by the Roman Catholic Church! The true church of Christ could not keep track of the history of the Church, nor the immorality of the enemies for the history the rest of the way back! BUT HER SACRED FOOTPRINTS CAN BE TRACED IN EVERY CENTURY BY THE HISTORY KEPT BY HER ENEMY. If by no other means, she can be traced by the trail of blood which was drained from her two hundred million martyrs killed by the Roman Catholic Hierarchy!

**ROME’S DESIGN OF BAPTISM**

At our Springdale debate I pressed upon Mr. Tant that he advocated the very plan of Rome herself, as to the design of baptism, and plan of salvation. He admitted it, and said: “The Catholics got their plan of salvation from the Bible, and you Baptists did not.” So, admittedly, he stands with the Catholics on the plan of salvation! “Our Sunday Visitor,” a Roman Catholic paper, issue of Nov. 4, 1923, says: “Baptism removes the sins committed prior to its reception.” In Roman Catholic Catechism of Christian Doctrine, they say: “Baptism is absolutely necessary for salvation.” The council of Trent says: “Whosoever shall affirm that men are justified solely by the imputation of the righteousness of Christ, or that the grace in which we are justified is only the favor of God, or that the sacraments of the new law do not contain the grace which they signify, as if they are only external signs of grace and regeneration, received by faith, let him be accursed.”

**BARNABAS**

This book, quoted by Mr. Tant, has been much in dispute. Some think that the Barnabas mentioned in the Bible wrote it, and others do not. The “Ante-Nicene Fathers”, Vol. 1, page 134, says that notwithstanding the ancient writers attribute it to him, “THE INTERNAL EVIDENCE IS NOW GENERALLY AGREED AS CONCLUSIVE AGAINST THIS OPINION.”

**HERMEUS**

Mr. Tant quotes from him: “And I said to him, I have even now heard from certain teachers that there is no other repentance besides that of baptism when we go down into the water and receive the forgiveness of sins! Hence, Mr. Tant says not that he has proved anything, but HE THINKS PROVES, IF IT PROVES ANYTHING, THAT SOME BELIEVED THE DOCTRINE AND SOME DID NOT. Paul speaking of Romanism, the system of iniquity, says in 2 Thess. 2:7: “But the mystery of iniquity is already at work.” I challenge Mr. Tant to deny that this Scripture has reference to Romanism. Watch him skip this, just as he has my other authorities! HE WILL NOT ANSWER. Yes, when we get to the 2nd century A.D., and the “First Remnant” and the “Early Fathers” and the “Extraordinary Authorities”, “There is no dependence to be put in them, for any of their opinions.” Alexander Campbell, page 422, “Campbell-Rice Debate.” Mr. Campbell says of Origin, that he was “SO GREAT A VISIONARY” that “Infant Baptism is an Apostolic Tradition.” This is another of Mr. Tant’s witnesses!

**TERTULLIAN**

Mr. Tant quotes from this “father” also. But Tertullian said: “We are not washed that we may cease to sin, but because we have ceased:}
since we have already been bathed in heart." Does Mr. Tant believe that
our hearts are bathed by the blood of Christ, which alone can really
"WASH AWAY SINS", before the body is bathed in water? NO!! So why
quote Tertullian? Mr. Tant, the Daddy of your "NEW PARTY" says that
all the "Fathers" were unreliable as to their opinions. So why quote them?
They have a thing to do in praying or picking words of other men of
Baptism! But Tant had no history to dispose my proposition, hence he
did to lug in everything at his command for "Filler!" Hard pressed!

"BAPTISTS"

On page 66 of Tant's book, "THE GOSPEL X-RAY," he says: "In
1742 others became dissatisfied and started the Baptist church." Further
down he says that in 1712, all Baptists were "Primitive Baptists", that
"there was no missionary Baptist church on earth at that time. But
page 83, David History of Welch Baptists, says that in 1702, Welch
Baptists met at Swansea, and "From the messages at Llantirsaint, also
the proposal to revive the ancient order of things came the preceeding year;
that is to bring back the support of the missionary church." On page 31 we
read: "Wm. Thomas was appointed home missionary for six months,
for which he received a salary! Here is an active missionary Baptist
church 88 years before J. D. Tant says that there was no a kind of a Baptist
church on earth! On page 296, Vol. 1, of "JOHNSON'S NEW UNIVERS-
AL Cyclopedia," we read: "Dr. John Clark, born in Bedfordshire,
England, Oct. 8, 1699, emigrated to Massachusetts, but was driven to
Rhode Island in 1638, and in the same year founded the first Baptist
church at Newport." So this Baptist church was founded 104 years be­
fore J. D. Tant says there was any Baptist church on earth! CAN WE
TRUST TANT FOR FACTS? On page 196, "THE FIRST BAPTIS-
T CHURCH IN AMERICA," by Graves & Adlam, we find a
from the articles of faith of this Newport church: "Christ freely offered
himself as a substitute to suffer and die in behalf of all men. Thus he
became a perfect savior by whom all who will may be saved." On page
198 we read: the ordinances of the church are Baptism and the Lord's
supper. Baptism is the first formal act of the Christian life." Yet J. D.
Tant had the gall to say that "all schools and creeds for the two hundred
years immediately before Campbell taught baptism in order, and all creeds for
200 years before Campbell taught Baptismal Regeneration, that Campbell
could not have conceived the idea of salvation before Baptismal Regenera­
tion, that Campbell could not have conceived the idea of salvation before
Baptismal Regeneration: ADMITTED THAT THE BAPTISTS OF CAMP­
BELL'S DAY DID NOT BELIEVE IN BAPTISMAL REGENERATION.
Baptists then were a very large denomination. Do you suppose that some
of their ideas might have gotten around close to Mr. Campbell?

DR. W. A. JARRELL

Mr. Tant introduces this Baptist brother as a "star witness" that Mr.
Campbell was "BAPTIZED FOR REMISSION," in as-much as Dr. Jarrell
says: "The Campbells, therefore, never were Baptists nor members of
any Baptist church." But Mr. Tant should be fair to his author. Dr.
Jarrell had just been summing up his evidence, and his "therefore" refers
to his point Eleven: "Campbellism is an off-shoot from the Presbyterian
Church!" Then he goes right on below where Tant quoted, that this
"disaffected, apostate Presbyterian Church," wrote up a "declaration of
their faith so as to deceive the Red Stone Baptist Association! On page
& Dr. Jarrell says: "We thus see that Campbellism originated from the
Presbyterian Church; that its origin is in no way, of the Baptist Church.
On page 49, Jarrell says, after quoting Campbell where he disowns any
account of his baptism by Matthias Luce. "Mr. Campbell omits, in this connection,
to state that, near two years before, the Campbells had organized a new
Church." In summing up, point Fourteen, page 63, Dr. Jarrell says:
"Having thus got a hold among Baptists, like his namesake, Alexander
the great Alexander Campbell led the Baptists to Tim. 4: 14-16." Following this Mr. Tant quotes Jarrell: "Never let it be said
again that the Campbells or Campbellites were ever any part of any
Baptist or New Testament Church." Dr. Jarrell then sums up point
Fifteen, page 63, Dr. Jarrell says: "It is not in the exclusion from the
Baptists' in the exclusion of their followers from the Dover and other
Associations; the exclusion of their converts—whenever and where­
evem you find that Churches. This was, part of an inclusion of the
Campbellites, since it was driven them from common-fellowship with
Baptist Churches which they had obtained as apostate Presbyterians,
by creeping into the Red Stone Association, with such a 'written declaration'
of the school, soul, and body, and their own, to think they were receiving to
their bosom one 'of like faith and order' to their own! Over this exclusion Mr. Tant poured out his wrath, be­
cause it limited his opportunities of destroying the Church of Jesus Christ." But the point to Tant is, was Campbell's life, in the words of
Dr. Jarrell says on page 414: "If Campbellism is true, the father and
founder of the Campbellite Church and many of the leading Campbellite
preachers are in perdition. Why? Because they have been baptized with
Baptist baptism and were not re-baptized." So, your witness, Mr. Tant,
says your daddy Campbell had only Baptist baptism, and therefore went
to hell according to your "Faith in design of baptism" doctrine! YOU
HAD BEST LEFT DR. W. A. JARRELL OFF!

DR. J. R. GRAVES

This is another Baptist "star witness" introduced by Mr. Tant to dis­
prove my proposition. So we will now see about this witness! I say again,
Mr. Tant should fairly represent his authors. Tant goes to page 193 of
Tant, Dr. Graves claims that Baptism was unscriptural because it was p­
formed precisely after 'Apostolic pattern'. Dr. Graves is thus, by a cunning
ruse of Tant's made to contradict himself. Dr. Graves did say: "NEITHER
ALEXANDER CAMPBELL NOR HIS FATHER WAS SCRIPTURALLY
BAPTIZED, According to all the principles that characterize Baptists!" For
what reason? Dr. Graves says: "Mr. Luce had no authority from
Christ or a Christian Church to baptize Mr. Campbell as he did, and
therefore the act was null and void." On page 191 Dr. Graves says:
"After his failure in his attempt at reformation (among the Presbyterians)
"he decided to unite with the Baptists; not because he was one in principle,
but because he regarded them as 'being favorable to his views of reform.'
Accordingly, in 1812, he was immersed by Elder Luce, a Baptist minister,
within the implication of any authority of any Baptist church having
an invariable and recognized law and usage of Baptist churches." On page
194 Dr. Graves says: "But Mr. Campbell refused to give any evidence of
sinners' regeneration of heart, for he had no such evidence to
give." This covers all of Tant's points, "there was no Baptist church
present, no Baptist vote and no experience of grace;" but does Dr. Graves,
Mr. Tant’s witness say that Mr. Campbell was “BAPTIZED IN ORDER TO REMISSION?” Right in between the two statements from Dr. Graves, which Tant jammed together as one, making Dr. Graves say just what he disproved my evidence; and go back and read it for yourself. Mr. Tant, please attempt an answer to my question at the close of my first affirmative!

SMITH-TANT DEBATE

PROPOSITION: “I affirm that Matthias Luce did not baptize Alexander Campbell for (in order to) the remission of sins, according to history.”

C. A. SMITH, Affirms;

J. D. TANT, Denies.

J. D. Tant’s second negative:

Elder Smith is very positive (to remind me that I can not make any new arguments. And why should I want to make any new arguments until the ones I have made have been answered? I want to inform Elder Smith that I am in no way interested in what Campbell did or taught. There will be thousands of people in heaven who never heard of Campbell. As my salvation does not depend on what Campbell did or taught I am no more interested in him that I am in any other great man.

I was at a loss to know why Smith wanted to debate this question with me, but since he has challenged me to meet him on baptism for remission of sins (which challenge I gladly accept), I can see through it now.

In my past debate with Smith at Oakland Baptist Church he seemed unable to meet the gospel knockout drops I gave him in every talk I made. Smith spent most of his time in telling how he cleaned up on Thompson: and what kind of a debater Thompson was, and what kind of a liar.

In my second debate with Smith at Springdale, he spent half his time in telling what Tant said at Oakland, and how he demoralized Tant there! No: he challenges me for a written debate, hoping I may say something in this debate that he can use his surplus time on in our oral debate, and get by as a great debater among the Baptists. But such does not interest me.

In Smith’s second reply to me he takes up seven pages, about 4,500 words, to show that Tant, Thompson, and Chism are all liars, and then goes to T. R. Burnett’s doggerel (which is false along all lines) to help him out. But what does all that have to do with Campbell’s baptism? It does not help me at all.

I showed from a number of early writers, Barnabas, Hermeans, Tertullian, and others, and could have quoted from twenty more if necessary, for all without exception taught baptism as a condition of salvation. I showed that Campbell was familiar with all their writings and could not mistake their position. It would be useless to go over their works again.

I then showed that the creeds of all churches for two hundred years before Campbell’s day taught baptism as a condition of salvation. Campbell was familiar with their writings. I then showed that Dr. J. R. Graves, Dr. W. A. Jarrell, the leading Baptist preachers of the South, both denied
that Campbell was ever a Baptist or that he ever had Baptist baptism. As all know that Baptists deny baptism for the remission of sins, and Graves and Jarrell both claim he did not have that kind of baptism, and there being only one other kind, namely baptism for the remission of sins; then the only thing to decide is to let Campbell tell his own tale!

I find that Philip was teaching and baptizing under the last commission which plainly says, “He that believeth and is baptized shall be saved.” And Campbell says he would only accept baptism upon the simple confession the Eunuch made, and Luce agreed to give that kind of baptism, declaring at the time it was contrary to Baptist doctrine. In the next place I learned that just before Campbell was baptized he made a talk in defense of his baptism and actually quoted Acts 2:38 in defense of his act. I then turn to Acts 2:38 and find Peter demanded them not only to repent but to be baptized for the remission of sins. As Alexander Campbell quoted that command and then made the scriptural confession and was baptized for the remission of sins, or that he might be saved as Christ said, “He that believeth and is baptized shall be saved.” This is proof sufficient!

Most anyone would be surprised that Smith would deny Campbell being baptized for the remission of sins, if they did not know he denied the Bible also. But as he wants Tant to affirm that Baptism is for the remission of sins (and Tant will affirm it), and after he reads the very thing in so many words in the Bible: and Tant is not an infidel because he believes just what the Bible says; but Smith says he will deny it, which shows that he is in accord with all Baptist preachers who deny the plain statements of God’s word!

I shall be glad to affirm just as Smith stated on baptism and shall want two days on it, and shall be glad for Smith to affirm same length of time the Baptist doctrine of total depravity or the direct operation of the Holy Spirit in conversion. I should also be glad for Smith to find a place in his country where my brethren and the Landmark Baptists want the debate, and let us agree on some time which does not conflict with my already dated time, and I’ll be there.

As I have gone up there almost a thousand miles to meet Smith in two debates, I would be glad to locate this debate near my home; but my part of Texas is much like Heaven, as we have no Landmark Baptists here, and have to go up there to find them.

J. D. TANT
2101 Southeast 14th Street
Brownsville, Texas.
January 18, 1936.