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# **ALIAS "CAMPBELLISM"**

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**Review of "Blood Before Water and Christ  
Before the Church," by J. H. Grime**

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**By JAMES A. ALLEN**  
**Office Editor of the Gospel Advocate**

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Published by  
**GOSPEL ADVOCATE COMPANY**  
**NASHVILLE, TENN.**  
1927

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*J. D. Thomas*  
**ALIAS "CAMPBELLISM"**

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## INSCRIPTION.

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Though small and unpretentious and making no claim to any great excellence or merit, it is, nevertheless, deemed admissible to say that to LOUISE GRIMES ALLEN, my affectionate and dutiful wife, who is the partner of all my labors and my true helpmate in the Lord, on account of her willingness and earnest desire to wholly consecrate her life, together with mine, for the advancement of the cause of Christ, which is the cause of humanity, as a humble token of my appreciation and esteem, this little pamphlet is lovingly and affectionately inscribed by

JAMES A. ALLEN.

## INTRODUCTION.

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Close observers of human events recognize that "history repeats itself." Solomon, the Wise, said: "That which hath been is that which shall be; and that which hath been done is that which shall be done: and there is no new thing under the sun." (Eccles. 1: 9.)

The fortunes of that body of religious people who "were called Christians first in Antioch" have been varied and remarkable. As its Founder was misrepresented, vilified, and persecuted, and made the object of ridicule and reproach, it has shared the same treatment and has been the recipient of the same enmity from those who teach "for doctrines the commandments of men." In New Testament times they were stigmatized and called by the *nickname* of "Nazarenes," an orator, making a speech against Paul, contemptuously referring to him as "a ringleader of the sect of the Nazarenes." (Acts 24: 5.) Their doctrine was also misrepresented and perverted. Paul says: "And why not (as we are slanderously reported, and as some affirm that we say), Let us do evil, that good may come? whose condemnation is just." (Rom. 3: 8.)

Sects and denominations still slander, stigmatize, and misrepresent the same body of people. To-day the same body of people with whom Paul was identified and who preach and teach "the things" that Paul preached and taught, in the very words of Paul as they are found in the Bible, are *nicknamed* as "water dogs," "duckers," "dippers," "divers," and "Campbellites"—anything that will hold them up to ridicule and bring them into discredit; and as Paul and the early Christians were "slanderously reported" as propagating the infamous theory that we should "do evil, that good may come," those who occupy the same position and teach what they taught are contemptuously misrepresented as teaching an absurd dogma that they "can take a sinner into the water and bring him out a saint."

Our reason for reviewing the pamphlet, "Blood Before Water and Christ Before the Church," written by Mr. J. H. Grime, Baptist, of Lebanon, Tenn., was not that we thought it had any exceptional merit or that it presented anything that could be regarded as rational or Scriptural argument. All such performances, conceived in prejudice and executed in bitterness, can but be regarded as weak and imbecile efforts to "kick against the goad." But the fact that Mr. Grime prevailed on the Baptist and Commoner, Little Rock, Ark., and the American Baptist, Memphis, Tenn., and others, to circulate his pamphlet for him, gave us an opportunity to teach the truth on the subjects suggested and to correct some misrepresentations that are made by those

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who cannot conceive of unsectarian and undenominational Christianity as presented in the New Testament.

That what is commonly called "the Christian Church," but which may be more properly and Scripturally called "the church of Christ," stands to itself, separate and apart from all other churches, is too well known a fact to admit of argument. It opposes all other churches, and all other churches oppose it. The ground it occupies and the doctrine it preaches are certainly and preëminently distinctive from the ground occupied or the doctrine preached by any other body of religious people. Upon this premise, its principles and the truth for which it stands estop it from fraternizing with other organizations or entering into any of the so-called "union meetings," sometimes carried on by various antagonistic parties. As its Founder stood apart from the various religious denominations that existed during His personal ministry, and as all those denominations temporarily forgot their own antagonistic differences in order that they might combine against Him, the very position occupied by all those who follow Christ, and which gives them a right to exist, makes it impossible for them to compromise or to fraternize with any other body of people whatever. Though the membership of the Christian brotherhood is large and numbers many of the highest circles of society, there can be no doubt of the fact that now, as in the days of Paul, it is still "the sect everywhere spoken against."

It is very obvious that there must be something remarkable about a religious body that occupies a position so unique and peculiar. Evidence is clearly apparent that its members do not cheerfully bear the stigmata of that calumny "that no one is right but them" through narrowness of mind, for some of the most broad-minded men and women living to-day are numbered among them. Nor can it be said that it arises from their being selfish and uncharitable, for among their members are some of the most charitable and unselfish people in the world. The whole matter lies in the fact that they understand Christianity to be something tangible and definite; that there are certain fundamental tenets of the Christian religion which cannot be amended or omitted; or, in other words, that there are certain things that a man must preach in order to be a preacher of the gospel, and that nothing is a part of Christianity, or may be received as such, that is not embraced in the writings of the apostles and evangelists of Jesus Christ.

And this body of religious people who have no creed but the Bible, and who preach and teach, without addition, subtraction, or change, "the things" that were preached and taught by the apostles of Jesus Christ in New Testament times, is the only body of religious people before the public that is now, always has been, and always will be, in favor of full and free investigation and discussion. No member of the church of Christ ever declines an invitation to investigate and examine the position upon which he stands. "And this is the judgment, that the light is come into the world, and men loved the darkness rather than the light; for their works were evil. For every one that doeth evil

## INTRODUCTION.

nateth the light, and cometh not to the light, lest his works should be reproved. But he that doeth the truth cometh to the light, that his works may be made manifest, that they have been wrought in God." (John 8: 19-21.) "Prove all things; hold fast that which is good." (1 Thess. 5: 21.) "To the law and to the testimony! if they speak not according to this word, surely there is no morning for them." (Isa. 8: 20.) "If any man speak, let him speak as the oracles of God." (1 Pet. 4: 11.) Preachers of the church of Christ never refuse to enter a discussion. The Christian people, unlike all others, are "ready always to give answer to every man that asketh you a reason concerning the hope that is in you, yet with meekness and fear." (1 Pet. 3: 15.)

We repeat, the church of Christ is the only body of religious people that will do this. No other religious body will engage in discussion until driven and forced into it. Investigation and discussion is fatal to them. Not until it becomes a *political* necessity will they agree to investigate and discuss the great issues upon which are predicated their happiness and destiny.

Mr. Grime is only willing to enter a discussion with Christians when it becomes a *political* necessity to the Baptists. When he refused to debate with me at Grant, Tenn., or to put up a younger man with physical strength to go through the discussion with me, the brethren at Grant arranged for the Wheeler-Hines debate between Baptists and Christians. Concerning this discussion, Brother Hines wrote as follows:

Russellville, Ala., June 14, 1927.—A few of the Baptists met in conference at Grant, Tenn., and passed a resolution in which they state that they "assume no responsibility" for the Wheeler-Hines debate. It was signed by J. H. Grime, moderator, and W. A. Neal, clerk. But the debate will be held, whether Mr. Grime wants it or not, beginning on July 5 at 10 A.M., to continue four days. J. H. Grime is working against this debate. So do not listen to anything he may say against having the discussion, for it is coming to pass, and I trust to see Mr. Grime on the front seat.

J. L. HINES.

All should try to realize the importance of the questions involved and should diligently cherish a love of the truth in their hearts. Somebody is going to be lost, lost eternally, in that awful place "where their worm dieth not, and the fire is not quenched." If our Baptist friends are right, we are wrong; if we are right, they are wrong. It is a most serious matter. Only truth can save. "Jesus therefore said to those Jews that had believed on him, If ye abide in my word, then are ye truly my disciples; and ye shall know the truth, and the truth shall make you free." (John 8: 31, 32.) We know that prejudice blinds people to the truth. We try to have no prejudice whatever, one way or the other. We want the truth. We preach and teach only what we can preach and teach in the very words of the Bible, just as they read, giving no sectarian turn or twist to them. We tell sinners exactly what Jesus and the apostles commanded that they do to be saved—tell them in the very words of Jesus and the apostles. We will teach nothing on any subject that we cannot teach in the very words of the Bible. If our Baptist friends would agree to so do, it would be impossible to get



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up a division between us. There can be no division between those who stand upon the Bible. Division comes only when somebody leaves the Bible. It is impossible for people to preach and teach contradictory doctrines, and to be divided, as long as none of them preach and teach anything but what they can preach and teach in the very words of the Bible.

We rejoice to stand upon a position religiously that all denominations admit to be safe. All of them ridicule us and oppose us, but all of them concede that the ground we occupy is Scriptural. Let one of our preachers go into any community and tell sinners what the loving Savior commands them to do to be saved, and the denominations will hold a "union meeting" in an effort to prevent the people from hearing that preacher. But they will admit that those who hear him preach the gospel, as the Holy Spirit preached it through the apostles, and who are thus led by the Spirit to do what Jesus commands, are saved, and that, if faithful, they will go to heaven when they die. Notwithstanding all the controversy in which the religious world is involved, we rejoice to know that our position is not in debate, but that all denominations admit that the things we teach are Scriptural and that the grounds we occupy are infallibly safe. We occupy *the one position*, and *the only position*, before the religious world, that all sects and denominations, of every name and party, concede to be incontrovertible, invulnerable, infallibly safe, and right because it cannot be wrong.

The following articles were published in weekly installments in the Gospel Advocate. We are glad to put them in tract form, and hope they may be circulated freely, especially among those who are members of a human denomination. We ask only for the teaching of the word of God, for what can be preached in the words of the Bible, and say, with Paul: "As many as shall walk by this rule, peace be upon them, and mercy, and upon the Israel of God."

Nashville, Tenn., July 14, 1927.

JAMES A. ALLEN

# ALIAS "CAMPBELLISM."

## CHAPTER I.

Under the title, "Blood Before Water and Christ Before the Church," Mr. J. H. Grime, Missionary Baptist, of Lebanon, Tenn., publishes a small booklet or pamphlet in violent opposition to what he is pleased to nickname "Campbellism." While to all thoughtful people it carries its own refutation upon its face, it presents an opportunity to point out some things that ought to be impressed upon the public mind. \* \* \*

The very title of this pamphlet is ambiguous and is an absolute misrepresentation of the teaching of those against whom Mr. Grime wages such a violent war. Does he mean to insinuate that Christian people who preach nothing they cannot read word for word in the Bible, and who tell sinners exactly what inspired men command them to do to be saved as it reads in the Bible, in so doing are putting *water before the blood of Christ*, and that people are *saved by the church rather than by Christ*? Blood before water! Why this bitter attack, this subtle misrepresentation? Because Christians teach in the language of Jesus, "He that believeth and is baptized shall be saved" (Mark 16: 16), why misrepresent them as teaching that sinners can be saved without the blood of Jesus? Is this fair, and is it honest? The apostles, as they preached "as the Spirit gave them utterance," commanded: "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins." (Acts 2: 38.) Does Mr. Grime charge them with putting repentance and baptism before the blood of Jesus? The Lord Jesus, as "the Lamb of God, that taketh away the sin of the world" (John 1: 29), shed his atoning blood in his death; and when those who obey his command to be baptized are thus "buried therefore with him through

baptism into death" (Rom. 6: 4), they come into contact with his atoning blood, and, "being then made free from sin" (verse 18), they are raised to "walk in newness of life" and go on their way rejoicing. Is this putting the water before the blood? And can a man be saved by the blood of Jesus who refuses to obey his command to be baptized?

And because we thus point out the Scripture teaching that the Lord "adds to the church daily" (Acts 2: 47) those who obey the command of Christ to believe and be baptized, can any fair-minded man represent us as teaching that people are saved by the church rather than by Christ? All who are saved are members of the church of which Christ is the Head, because God "adds" them to it. There are no saved people outside of the church that God adds "those that were [are] saved" to. This church that God adds people to is the body of Christ. "And he is the head of the body, the church." (Col. 1: 18.)



In the Nashville (Tenn.) Banner of April 9, 1925, I published, at advertising rates, an article entitled, "Sprinkling Not Baptism," in which the only reference I made to the Baptist Church is contained in the following extract:

From the Scriptures above quoted it may easily be seen that penitent believers, upon being baptized into Christ, enjoy the remission of their sins and all the blessings attendant upon being admitted into that holy and apostolic church that Christ founded upon the rock. All Christians, all children of God, are members of "the church, which is his body," outside of which no man can please God or be acceptable in his sight. The same thing that makes a man a Christian makes him a member of the church; or, to put it in other terms, the same thing that makes a man a child of God makes him a member of the family of God. All of God's children are in God's family, or church. We submit, in the uttermost kindness, that, when a man becomes a Methodist, a Baptist, a Presbyterian, etc., he becomes something more or less than a Christian, as he can be a Christian without being either, and as the church of Christ was established many centuries before the establishment of either of these human denominations. A man must accept something that was not preached by the apostles, and that, therefore, is not Christianity, or any part of it, before he can be a member of

any other church than the church Jesus built on the rock, or wear any other name than the name that was worn by that body of people who "were called Christians first in Antioch."

Mr. Grime wrote, challenging me for a discussion to be published in the Banner, but saying nothing about who was going to pay for it. As the publication of such a discussion at advertising rates would soon run into a considerable figure, I thought it impractical. The church of Christ at Grant, Tenn., in which town Mr. Grime preaches and which town is also near his home at Lebanon, wanted a discussion, in which I readily agreed to participate. But Mr. Grime, under date of October 4, 1926, wrote:

My Dear Brother Allen: It seems that nothing short of a discussion will quiet the waters at Grant, Tenn. I am not able to hold an oral discussion, but I can write.

I do not believe in your church and its doctrines a little bit, and I presume that you feel the same way toward mine. Now, one of us, if not both, is wrong.

I will soon stand before the Judge, and you may; so why can't you and I discuss this matter?

You remember that in your last you proposed the "general church question" for discussion. Therefore, I submit to you an accompanying agreement.

Hoping for a favorable reply, I am as ever, Truly,  
J. H. GRIME.

To which I replied, under date of October 29, 1926:

Dear Brother Grime: I regret the delay in replying to your letters, and hope you will pardon me, on account of the great amount of other things demanding my attention.

I regret to note that you say you do not believe in the church of Christ and its doctrine "a little bit." You are aware, no doubt, that the church of Christ teaches no doctrine that it cannot read word for word in the Bible, and it is on this account that I regret exceedingly your repugnance toward the church. I would regret to know that you will appear before God in opposition to his word.

I do not see how a written discussion between you and me, with little or no circulation, can still the troubled waters at Grant, Tenn. I understand that Grant, Tenn., wants an oral discussion. I think they ought to have it; and I am sure that if the Baptists will agree, our brethren at Grant will heartily come into it.

As to a written discussion, I beg to say that this office is handling the discussion between Dr. E. E. Folk and



Brother J. C. McQuiddy; it also handles the discussion between Dr. G. A. Lofton and Elder F. W. Smith; and I do not believe that you would claim you could do better than did either Dr. Folk or Dr. Lofton. I am sure that I could not do better than did Brother McQuiddy and Brother Smith.

I am sending a carbon copy of this letter to our Brother Joe Pendleton, of Alexandria, Tenn., and I am sure that if you will arrange for some one to hold an oral discussion at Grant, Brother Pendleton will be glad to serve you.

Accept my best wishes for your health and happiness, and that you may yet see the danger in fighting a body of people who teach nothing except what they can read word for word in the Bible. Truly, JAMES A. ALLEN.

Though there was a great demand for an oral discussion, Mr. Grime continued to insist on having a written one, for which there was no demand. I did not agree to the written discussion for this reason, and also for the reason that, in writing a book or pamphlet, I could not feel justified in calling upon Mr. Grime to publish it for me. I would gladly have entered a partnership with him in publishing such a book or pamphlet if I had thought there was a demand for it.

Mr. Grime manifests the right spirit when he says, "I told them also that I wanted the Baptist cause put to the severest test, and if it would not stand the light let it go down," though he does state all the facts when he says, "but no persuasion or goading would induce them to take hold." The intelligent reader knows that the church of Christ, preaching and teaching "the Bible alone," is the only church in existence to-day, or that has ever been in existence, that does not have to be "persuaded" or "goaded" into an investigation of what it teaches. Neither the Baptist Church nor any one of its sister human denominations is ready for such investigation or examination. Occasionally a man of such an aggressive nature as Mr. Grime gets one of them into a discussion, though, generally, one such discussion *cures* them of all desire for investigation for many a long year. Self-preservation, being the first law of human nature, and experience, have taught them that the only way they can keep from losing their members and keep their human

denominations intact is to keep them from hearing a discussion of what they teach. We have just had a most notable exhibition of this stratagem here in Nashville, presented in the Freed (Christian) and Bogard (Baptist) debate. Out of an audience of twelve hundred people, the Baptist debater himself did not claim over fifty or seventy-five Baptists in attendance. Baptist preachers designedly, deliberately, and industriously did their utmost to keep the Baptist people away. They did this because they were conscious that the Baptist denomination would lose many of them if they did otherwise.

But we greatly commend Mr. Grime for rising above the ordinary run of Baptist preachers and wanting "the Baptist cause put to the severest test, and if it would not stand the light, let it go down." No sensible person wants to cling to anything that is to finally "go down" and that will take him down with it. Every cause in which is involved the usefulness and happiness of men and women in this world and their eternal destiny in the world to come ought to be "put to the severest test." Paul says: "Prove all things; hold fast that which is good." (1 Thess. 5: 21.) Peter says: "But sanctify in your hearts Christ as Lord: being ready always to give answer to every man that asketh you a reason concerning the hope that is in you, yet with meekness and fear." (1 Pet. 3: 15.) Jesus says: "And this is the judgment, that the light is come into the world, and men loved the darkness rather than the light; for their works were evil. For every one that doeth evil hateth the light, and cometh not to the light, lest his works should be reproved. But he that doeth the truth cometh to the light, that his works may be made manifest, that they have been wrought in God." (John 3: 19-21.)

We are happy to reciprocate the kindly feeling of Mr. Grime. People should be ashamed to feel otherwise toward their fellow beings. No man who allows himself to be so one-sided and prejudiced as to say bitter things, indulge in innuendo, or slyly say uncomplimentary things behind a man's back, as all overly "sweet" people do, has any chance of heaven unless he repents. No man who "does not believe in discussion," and in the most rigid

and severe investigation of things in which is involved the eternal destiny of the soul, can lay any claim to being a disciple of Him who commands that all things be brought to the light.

But Mr. Grime is mistaken in thinking many of his friends "live above their doctrines." The doctrine a man holds is what makes him what he is. His actions and life are but the expression of what he believes in his heart. "For as he thinketh within himself, so is he." (Prov. 23: 7.) If Mr. Grime will notice a little more closely, he will find that these friends he likes are such good people *because* of their doctrine and not in spite of it.

#### "ORIGIN OF THEIR CHURCH."

What does Mr. Grime mean? The "origin of their church!" Will he allow that we are honest, and that we tell the truth, when we stand up before heaven and earth and unequivocally say that we have no church, and want no church, except the church of which a full record is given in the Bible? He seems determined, perfectly regardless of the plainest facts to the contrary, to charge upon us that Brother Alexander Campbell, of Bethany, Va., is the *founder of the church* of which we are members.

We humbly and kindly call attention to the *motive* that causes the Baptist and other human denominations to make such a charge. All of them were *founded by men*, uninspired and fallible men, and were founded upon human creeds, upon "the precepts and commandments of men," all of which explains why none of these denominations, nor their doctrines, are even once mentioned or taught in the Bible. On their principles it is perfectly right to belong to a church founded by a man. And yet, when we honestly and most sincerely tell them that we want to pass by all these man-made churches, with their man-made doctrines, and be identified simply with the church we read about in the Bible, they charge us with "Campbellism," and with belonging to a church that was founded by Brother Alexander Campbell! Is it not true that Jesus Christ founded a church *upon the rock* many centuries before Brother Campbell was born and before

John Smyth founded the Baptist Church A.D. 1607 by baptizing himself?

The Bible gives a full record of the church that Christ founded and clearly and plainly records how inspired men, as they spoke "as the Spirit gave them utterance," taught people to become members of it. Suppose, then, that we forget all about John Smyth and Alexander Campbell, and every other uninspired man, and go back simply to the Bible. If we do exactly what the apostles commanded people to do to be saved, will not we be saved, and will not God, being "no respecter of persons," add us to the same church to which he added "those that were saved" in New Testament times? Will God add those who do exactly what the apostles commanded to either the Baptist Church or the Campbellite Church? And if we preach exactly what the apostles preached, neither more nor less, but word for word as it is recorded in the Bible, can any man be clear of the sin of bearing false witness against his neighbor who charges us with preaching "Campbellism" and that Brother Alexander Campbell is the founder of our church?

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## CHAPTER II.

### THE ESTABLISHMENT OF THE CHURCH.

We wish to very candidly and most positively submit that we solemnly disavow any identity with any church, or the propagation of any doctrine, that *had its origin* with Alexander Campbell. We preach no doctrine and defend no church that we cannot preach and defend in the very words of those holy men who "spoke from God, being moved by the Holy Spirit." (2 Pet. 1: 21.) We request Mr. Grime to kindly recognize our honest and most sincere disavowal of Campbellism, and also of Baptistism, and every other kind of ism, except *Bibleism*.

Though we recognize Brother Campbell as one of the greatest intellectual giants, if not the greatest, of modern times, as having been a man of consummate abilities and possessed of talents of the very highest order, and as a man whom impartial critics recognized as having lived



one of the most devout and purest of lives in the tremendous struggle he waged against infidelity, Catholicism, and sectarianism, we yet recognize that he was just a man, an uninspired and fallible man. We presume Mr. Grime will allow that, if Brother Campbell did really establish a church, there would be as much Bible authority for any man's being a member of it as there is for him to be a member of a church that all authentic historians testify was founded by John Smyth in 1607, especially as Mr. Smyth, after founding the Baptist Church, recanted, apostatized from the church he himself founded, and went back to the Mennonites! Of course, a man can't fall from grace!



But before Mr. Grime or any one else can fairly and honorably call us by the name of Brother Campbell, it devolves upon him or them to point out something we teach that Brother Campbell *originated* and that was not taught by the apostles of Jesus Christ many centuries *before he was born*. If they cannot so do and yet still persist in *nicknaming* us out of malice and hatred, they must bear the stigma of unfairness and misrepresentation. We do here and now declare, in the most solemn manner, that we teach nothing, and will teach nothing, except those things for which we can find in the Bible a "Thus saith the Lord," either in express terms or in an approved precedent. We solemnly say before the world that we do not accept Brother Alexander Campbell as *authority* on anything, and, we repeat, we call on Mr. Grime to name one thing we teach that was not taught in the Bible before Brother Campbell was born. If he cannot do this, he owes the world a correction and us an apology. We recognize that Brother Campbell preached the gospel as the apostles preached it; but he did not *originate* it, and no man can be a "Campbellite" unless he preaches something that *started* with Alexander Campbell. The Baptist Church really *started* with John Smyth. There is no mention of such a thing in all history until Mr. Smyth *started* it in 1607. We indorse all that Mr. Grime or any one else teaches that he or they can find in the Bible, and repudiate only such things they teach

as are not taught in the Bible. Will Mr. Grime stultify himself by contending that to stand thus upon the Bible, and it alone, teaching nothing except what the apostles of Jesus Christ taught, as their teaching is recorded therein, will make any man a "Campbellite?"



That there is a true church of Christ on earth is too clearly obvious to admit of controversy. "Upon this rock I will build my church," said Christ; "and the gates of Hades shall not prevail against it." (Matt. 16: 18.) And that this church which Jesus Christ founded upon the rock is not the Methodist, Presbyterian, or Baptist, etc., church, but antedates them all by many centuries, and is composed only of Christians, is equally clear and obvious. This true church is the body of Christ. "And he is the head of the body, the church." (Col. 1: 18.) "For his body's sake, which is the church." (Verse 24.) "And gave him to be head over all things to the church, which is his body, the fullness of him that filleth all in all." (Eph. 1: 22, 23.) Christ has but one church, or body. "There is one body, and one Spirit, even as also ye were called in one hope of your calling." (Eph. 4: 4.) "For as the body is one, and hath many members, and all the members of the body, being many, are one body; so also is Christ." (1 Cor. 12: 12.) "For even as we have many members in one body, and all the members have not the same office: so we, who are many, are one body in Christ, and severally members one of another." (Rom. 12: 4, 5.)

Because we point out the Scriptural truth that, as no man can be saved out of Christ, the same step, therefore, that brings him to salvation and makes him a Christian also makes him a member of the body, or church, of Christ, is no reason for Mr. Grime to most unfairly misrepresent us as teaching what he calls "church salvation." The church was purchased with the blood of Jesus. "Take heed unto yourselves, and to all the flock, in which the Holy Spirit hath made you bishops, to feed the church of the Lord which he purchased with his own blood." (Acts 20: 28.) As no man can be saved without being a Christian, "for there is none other name under heaven given

among men, whereby we must be saved" (Acts 4: 12), it may be very easily seen that if a man can become a Christian and be saved without becoming a member of "the church, which is his body," he can become so without the blood of Jesus. Again: "In whom we have our redemption through his blood, the forgiveness of our trespasses, according to the riches of his grace." (Eph. 1: 7.) The only way people can get into Christ and be saved is to be baptized into him. "For ye are all sons of God, through faith, in Christ Jesus. For as many of you as were baptized into Christ did put on Christ." (Gal. 3: 26, 27.)

In the light of these Scriptures, we hardly think any unprejudiced mind can fail to see that the same step a man takes in becoming a Christian also makes him a member of the church. As the church is spoken of in the Bible as being "the house of God," or the family of God, it does not require much intelligence to see that the same thing that makes a man a child of God also makes him a member of the family of God. God does not have any children who are not members of his family. And for this reason we must recognize that all true children of God, all Christians, all who are saved, are members of the family of God, or "the church, which is his body," outside of which no man can please God or be acceptable in his sight.

Mr. Grime admits that a man can be saved and be a Christian without becoming a member of the Baptist Church. He also admits that people who repudiate the Baptist Church and fight against it are Christians and that they will go to heaven. This admission is fatal and shows conclusively that the Baptist Church is not the church that Christ built upon the rock and that he purchased with his own blood. In the light of the above Scriptures, we may conclusively and certainly say that as no man can be saved or be a Christian outside of Christ's church, and that as a man may repudiate every human denomination on earth and still be a member of the church that was founded by Christ upon the rock, it may be clearly seen, upon prima facie evidence, that



neither the Baptist denomination nor any other human denomination can offer any legitimate claim to being the church of Christ.



Mr. Grime may ridicule the idea of the church's having been established upon the day of Pentecost, but we presume he will admit that it really was in existence that day. Beginning with the day of Pentecost, "the Lord added to the church daily such as should be saved." (Acts 2: 47.) The Lord added no one to the church before this time. In every reference to the church before this day its existence was *looked forward to as being in the future*; but, beginning with the day of Pentecost, and since, all reference to the church shows it to have been, and to be now, actually in existence. Since that day the Lord has added to the church all who have believed in Jesus and been immersed.

Before the day of Pentecost, from the most ancient times, the prophets looked to the future for the establishment of the church of God. Jacob, as he neared death, said: "The scepter shall not depart from Judah, nor the ruler's staff from between his feet, until Shiloh come; and unto him shall the obedience of the peoples be." (Gen. 49: 10.) Moses said: "Jehovah thy God will raise up unto thee a prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken." (Deut. 18: 15.) Job said: "For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth." (Job 19: 25.) Seven hundred years before Christ, Isaiah said: "For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder: and his name shall be called Wonderful, Counselor, Mighty God, Everlasting Father, Prince of Peace. Of the increase of his government and of peace there shall be no end, upon the throne of David, and upon his kingdom, to establish it, and to uphold it with justice and with righteousness from henceforth even forever. The zeal of Jehovah of hosts will perform this." (Isa. 9: 6, 7.) Did we have room, we could give many such passages. From olden times all pointed to Christ.

Dan. 2: 44: "And in the days of those kings shall the



God of heaven set up a kingdom which shall never be destroyed, nor shall the sovereignty thereof be left to another people; but it shall break in pieces and consume all these kingdoms, and it shall stand forever." I regret that we do not have room to quote the connection. Daniel interpreted the vision for Nebuchadnezzar that told of the Babylonian, Medo-Persian, Macedonian, and Roman empires. These governments, in their order, overthrew and succeeded each other. Upon the break-up of Alexander's empire, all was merged into the Roman government thirty years before the coming of Christ. It is certain, then, that at some time *after this period, and during the existence of the Roman government, we may look for the God of heaven to set up a kingdom.*

A few years after the Roman government got under way the forerunner of Christ appeared. "And in those days cometh John the Baptist, preaching in the wilderness of Judea, saying, Repent ye; for the kingdom of heaven is at hand." (Matt. 3: 1, 2.) In Matt. 6: 10, Jesus taught his disciples to pray, "Thy kingdom come," showing that at that time its coming was still future. After the death of John the Baptist, Jesus said: "Upon this rock I will build my church; and the gates of Hades shall not prevail against it." (Matt. 16: 18.)



Mr. Grime, no doubt, knows that our Baptist friends contended that the church was established by John the Baptist until the utter fallacy of such an illusion drove them from it. They now contend that it was established *sometime, somewhere*, during the personal ministry of Christ. Suppose this theory is true, what of it? If the church of Christ was established during the personal ministry of Christ, it would have no bearing on the modern, human denomination called the "Baptist Church." Dr. George A. Lofton, who would have been delighted to find just one mention of the Baptist Church in the New Testament, testified that the first Baptist church ever heard of was established by Mr. John Smyth in 1607. When we get through with "Campbellism," in this review of Mr. Grime's little book, and start on "Baptistism," if the

Lord wills, we shall be glad to give an extract from Dr. Lofton's book. Neither Mr. Grime nor any one else can find any mention whatever of, or the slightest reference to, the Baptist Church in all history before this time. It is purely a modern thing. It is almost sacrilege to go to the Bible to try to find authority for the existence of a thing that everybody knows did not exist in Bible times.

Six days before his transfiguration, Jesus said: "Verily I say unto you, There are some here of them that stand by, who shall in no wise taste of death, till they see the kingdom of God come with power." (Mark 9: 1.) While it had not then come, it would come within the lifetime of those then living. On the night Jesus was betrayed, when instituting the Supper, he said: "For I say unto you, I shall not drink from henceforth of the fruit of the vine, until the kingdom of God shall come." (Luke 22: 18.) Thus near the end of the Savior's sojourn on earth he still taught them to *look ahead* for the coming of the kingdom. That this was so understood is shown by the following Scripture: "And as they heard these things, he added and spoke a parable, because he was nigh to Jerusalem, and because they supposed that the kingdom of God was immediately to appear." (Luke 19: 11.) Though they understood the coming of the kingdom was yet in the future, they thought its approach nearer than it really was.

Does Mr. Grime know all these Scriptures, and many others of like import that lack of space prevents us from giving, are in the Bible? He does not act like it.

After the death of Jesus upon the cross we find this: "There came Joseph of Arimathæa, a councilor of honorable estate, who also himself was looking for the kingdom of God; and he boldly went in unto Pilate, and asked for the body of Jesus." (Mark 15: 43; Luke 23: 51.) In the King James translation, in Mark 15: 43, it is rendered, "which also waited for the kingdom of God." In Luke 23: 51 it is translated, "who also himself waited for the kingdom of God." Will Mr. Grime contend that he was *waiting* or *looking* for that which had already come?

"And it shall come to pass in the latter days, that the mountain of Jehovah's house shall be established on the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many peoples shall go and say, Come ye, and let us go up to the mountain of Jehovah, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of Jehovah from Jerusalem." (Isa. 2: 2, 3.) "For if that first covenant had been faultless, then would no place have been sought for a second. For finding fault with them, he saith, Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel and with the house of Judah; not according to the covenant that I made with their fathers in the day that I took them by the hand to lead them forth out of the land of Egypt; for they continued not in my covenant, and I regarded them not, saith the Lord. For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and on their heart also will I write them: and I will be to them a God, and they shall be to me a people: and they shall not teach every man his fellow citizen, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest of them. For I will be merciful to their iniquities, and their sins will I remember no more. In that he saith, A new covenant, he hath made the first old. But that which is becoming old and waxeth aged is nigh unto vanishing away." (Heb. 8: 7-13.) The establishment of the mountain of Jehovah's house was to take place "in the latter days" of the Mosaic covenant, which covenant Paul tells us had waxed old and was ready to vanish away.

We also learn that it was to take place at Jerusalem, that the word of the Lord was to go forth from Jerusalem. Hence, when Jesus, after his resurrection from the dead, was instructing and preparing his apostles for the establishment of his church, "he said unto them, Thus it is written, that the Christ should suffer, and rise again from the dead the third day; and that repentance and remission of sins should be preached in his name unto all the



nations, beginning from Jerusalem." (Luke 24: 46, 47.) No one who believes the Bible can entertain a doubt that *Jerusalem is the place* to look for the establishment of the kingdom of God.

There cannot be a kingdom without a king, any more than there can be an empire without an emperor or a republic without a president. Jesus had not been crowned King while he was upon earth. "But this spake he of the Spirit, which they that believed on him were to receive: for the Spirit was not yet given; because Jesus was not yet glorified." (John 7: 39.) After the resurrection of Jesus from the dead, he remained with his apostles, "to whom he also showed himself alive after his passion by many proofs, appearing unto them by the space of forty days, and speaking the things concerning the kingdom of God." (Acts 1: 3.) The Bible says: "And he led them out until they were over against Bethany: and he lifted up his hands, and blessed them. And it came to pass, while he blessed them, he was parted from them, and was carried up into heaven." (Luke 24: 50, 51.) On nearing the gates of heaven, his attendants cry: "Lift up your heads, O ye gates; and be ye lifted up, ye everlasting doors: and the King of glory will come in." Those on the inside inquire: "Who is the King of glory?" The answer is given: "Jehovah strong and mighty, Jehovah mighty in battle. Lift up your heads, O ye gates; yea, lift them up, ye everlasting doors: and the King of glory will come in." Again they inquire, "Who is the King of glory?" The response was: "Jehovah of hosts, he is the King of glory." (Ps. 24: 7-10.) The triumphant, victorious Redeemer, who had carried the cross and was now ready for the crown, was admitted into the heavens and escorted to the throne appointed of his Father. God, in crowning him Lord of lords and King of kings, before the assembled hierarchies, principalities, dominions, and powers of the heavens, declared: "Thy throne, O God, is forever and ever; and the scepter of uprightness is the scepter of thy kingdom. Thou hast loved righteousness and hated iniquity; therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows." To which Jesus responded:



"Thou, Lord, in the beginning didst lay the foundation of the earth, and the heavens are the works of thy hands: they shall perish; but thou continuest: and they all shall wax old as doth a garment; and as a mantle shalt thou roll them up, as a garment, and they shall be changed: but thou art the same, and thy years shall not fail." (Heb. 1: 8-12.)



After the coronation of Jesus, in which he became the Head of the church and the King of the kingdom, "far above all rule, and authority, and power, and dominion, and every name that is named, not only in this world, but also in that which is to come," the Holy Spirit was sent with the joyful tidings from heaven to an upper room in Jerusalem, in which city *waited* those whom Jesus had commanded to so do, "until ye be clothed with power from on high." (Luke 24: 49.) "And when the day of Pentecost was now come, they were all together in one place. And suddenly there came from heaven a sound as of the rushing of a mighty wind, and it filled all the house where they were sitting. And there appeared unto them tongues parting asunder, like as of fire; and it sat upon each one of them. And they were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance." (Acts 2: 1-4.) Here was Peter, the proper person, to whom Jesus had given the keys of the kingdom, at Jerusalem, the proper place, and Jesus, as King on his throne in the heavens. Peter preaches the first gospel sermon under the new covenant, in which he says: "Being therefore by the right hand of God exalted, and having received of the Father the promise of the Holy Spirit, he hath poured forth this, which ye see and hear. For David ascended not into the heavens: but he saith himself, The Lord said unto my Lord, Sit thou on my right hand, till I make thine enemies the footstool of thy feet. Let all the house of Israel therefore know assuredly, that God hath made him both Lord and Christ, this Jesus whom ye crucified." (Acts 2: 33-36.)

"Now when they heard this, they were pricked in their heart, and said unto Peter and the rest of the apostles, Brethren, what shall we do?" Peter used the keys by

telling persons asking admittance how to get into the kingdom. "And Peter said unto them, 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." (Acts 2: 38.) "They then that received his word were baptized; and there were added unto them in that day about three thousand souls." (Verse 41.) "And the Lord added to them day by day those that were saved." (Verse 47.)

If the kingdom had been in existence before this time, it would have been a *kingdom without a king*. If "the church, which is his body" (Eph. 1: 22, 23), had existed prior to the glorification of Jesus and the descent of the Holy Spirit, it would have been a *body without a Spirit*, and therefore a *dead body*, "as the body apart from the spirit is dead" (James 2: 26). Beginning with the day of Pentecost, and from that time forward, the church is spoken of in the Bible as being in *actual existence*. All disciples of Christ in New Testament times are spoken of as being members of the church. God will to-day add to this same church all who comply with the terms of admittance named by Peter when he used the keys of the kingdom on the day of Pentecost. "For to you is the promise, and to your children, and to all that are afar off, even as many as the Lord our God shall call unto him." (Acts 2: 39.)

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### CHAPTER III.

#### THE FALLING AWAY—RESTORATION.

We have room, in this little review, to present only a small part of what we might present to show that the church spoken of in the Bible was established on the day of Pentecost. "Verily I say unto you," said Jesus, "There are some here of them that stand by, who shall in no wise taste of death, till they see the kingdom of God come with power." (Mark 9: 1.) Not only was it to come during the lifetime of some standing around his person on that occasion, but it was to come at the same time that the power came.

Jesus stated also that the power would come when the Holy Spirit came. "But ye shall receive power, when the Holy Spirit is come upon you: and ye shall be my witnesses both in Jerusalem, and in all Judea and Samaria, and unto the uttermost part of the earth." (Acts 1: 8.) The coming of the Holy Spirit, the enduing of the apostles with power, and the establishment of the kingdom took place on the day of Pentecost. "And when the day of Pentecost was now come, they were all together in one place. And suddenly there came from heaven a sound as of the rushing of a mighty wind, and it filled all the house where they were sitting. And there appeared unto them tongues parting asunder, like as of fire; and it sat upon each one of them. And they were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance." (Acts 2: 1-4.)



In order to properly introduce the reader to a few quotations we wish to give from those who sought to leave denominationalism and return to Primitive Christianity as it was preached and practiced in the days of the apostles, we wish to note some items in the history of the primitive church.

The apostles, guided by the Holy Spirit "into all the truth" (John 16: 13), and speaking "as the Spirit gave them utterance" (Acts 2: 4), established congregations and set them in order, giving them the "ordinances of divine service" (Heb. 9: 1). They taught them "all things that pertain unto life and godliness, through the knowledge of him that called us by his own glory and virtue." (2 Pet. 1: 3.) They taught them to "walk by faith" that "cometh by hearing, and hearing by the word of God" (Rom. 10: 17), thus giving them the word of God, or a "Thus saith the Lord," as the platform upon which they were to stand and as their all-sufficient and alone-sufficient creed, or rule of faith and practice. "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." (2 Tim. 3: 16, 17.)

The churches were to maintain the work and worship as instituted by the apostles. "The things which ye both learned and received and heard and saw in me, these things do: and the God of peace shall be with you." (Phil. 4: 9.) "So then, brethren, stand fast, and hold the traditions which ye were taught, whether by word, or by epistle of ours." (2 Thess. 2: 15.)



But that an apostasy would occur, a "falling away" from the grounds occupied by the primitive disciples, was distinctly foretold by inspired men. Paul predicted that "the man of sin," "the son of perdition," would come and be developed. "Let no man beguile you in any wise: for it will not be, except the falling away come first, and the man of sin be revealed, the son of perdition, he that opposeth and exalteth himself against all that is called God or that is worshiped; so that he sitteth in the temple of God, setting himself forth as God." (2 Thess. 2: 3, 4.) "But the Spirit saith expressly, that in later times some shall fall away from the faith, giving heed to seducing spirits and doctrines of demons, through the hypocrisy of men that speak lies, branded in their own conscience as with a hot iron." The apostle further advised that they would preach a monastic life, advocate celibacy of the clergy, or "forbidding to marry," and that they would observe Lent, or "commanding to abstain from meats, which God created to be received with thanksgiving by them that believe and know the truth." (1 Tim. 4: 1-3.) We cannot, in this place, advert even briefly to the rise of the papacy and to its long domination over the fortunes and destinies of mankind. The fact of its existence is enough for our present purpose.

That the great Protestant Reformation, in which a few bold and intrepid spirits dared to question the power and authority of the Pope, was one of the most splendid eras in the history of the world, is now very generally conceded. But time, that great arbiter of human events, has long since demonstrated that the Protestant reformers, although among the greatest of public benefactors, did not proceed far enough in the cause for which they



pleaded. Emerging from the smoke of mystical Babylon, they saw as clearly and as far as could have been expected in such a hazy atmosphere; but their efforts, under the circumstances, were designed more especially to reform Catholicism than to restore the primitive doctrine and practice of Christianity. Still, many of their positions, if carried out to their legitimate conclusion, would result in such a restoration. But their followers, at their death, instead of pressing on in the great work they inaugurated, degenerated into speculative sects and denominations, and drew about themselves rigid party lines, until the religious world became involved in a bitter controversy over sectarian doctrines in which the spirit of reformation gradually forsook Protestantism and was supplanted by the spirit of the world.

No intelligent man, with a love of honesty and truth in his heart, could be so reckless of facts or have so little regard for the simple records of the Bible, and of authentic history, as to contend that the great Roman Catholic Church of the twentieth century bears any semblance of identity to the ancient, primitive, apostolic church of Christ. She has her pope, cardinals, patriarchs, primates, metropolitans, archbishops, archdeacons, monks, nuns, friars, "fathers," etc., all of which were unheard of and unknown in primitive times; she also teaches and practices priestly absolution, auricular confession, transubstantiation, purgatory, extreme unction, the use and worship of images, relics, penances, invocation of departed spirits, veneration for some being whom they call "the mother of God," etc., none of which are mentioned in the Bible, except in connection with the great apostasy. We would not so far insult the intelligence of any man as to suppose that he believes all this to be the Christianity of the New Testament. The Catholics themselves do not so claim.



The great Protestant denominations are but various forms of *protest* against the supremacy of the papal see. At best, they are but reformations of Catholicism, and only reformations in part. None of them teach or practice the doctrine of Christ and the apostle, and of the primi-

tive church, except in part. If all that any of them have retained from Catholicism were eliminated, there would not be enough left to prevent the disintegration of the denomination. Why should a man be regarded as fanatical and narrow-minded, or have it proclaimed that he teaches that heaven is only large enough for him and his, because he simply has intelligence enough to submit that none of these is the Christianity of the apostolic age, except in part? That all denominations, of whatever character or name, teach some truth, and that some of them teach much truth, is very readily and candidly admitted. We are happy to concur with any of them as far as they teach the doctrine of the apostles.

The true, primitive, and apostolic church of Christ, as we have already shown, was established in Jerusalem in the year A.D. 33. Authentic historians, in giving the birthplace and the date of the birth of the various denominations, as well as the names of the persons connected with the establishment of each, record the fact that the Episcopal Church began in the year 1521 A.D., and that it originated in the refusal of the Pope to grant a divorce to King Henry in order that he might put away his wife and marry Ann Boleyn. Neither the institution itself, nor its name, nor its doctrine, existed before this time; and as the church of Christ had been in existence nearly fifteen centuries before Episcopalianism was established, and as it was established in London instead of Jerusalem, it does not require much of a scholar to see that Episcopalianism and Christianity are two separate and distinct things. Presbyterianism began in the year 1537 A.D.; Methodism, in the year 1729 A.D. Before the days of John Calvin and John Wesley there were no Presbyterians nor Methodists. The Baptist Church was established in the year 1607 A.D.; and although immersion was the universal practice of the entire religious world until the thirteenth century, the present, modern Baptist denomination had no existence before that time.

If space permitted, we could, from the page of authentic history, give the birthplace, date of origin, the creed, and the names of the founders of each one in the long catalogue of religious sects. None of them began in

Jerusalem, and none of them occupy the grounds that were occupied by the church of Christ in the days of the apostles. No man, not blinded by prejudice or disgraced by ignorance, can pretend to believe that any one of these denominations, however numerous or respectful it may be, is the church that was established in Jerusalem on the first Pentecost after the resurrection of Christ.



As above shown, the Protestant Reformation, begun in Europe in the sixteenth century, ended in numerous man-made sects and denominations. In the general rivalry that ensued, all of them were bent on the exaltation of their various parties, and none of them attempted a return to the ancient practice of the primitive church. The ecclesiastical war that followed and the bitterness it engendered paralyzed the advancement of the gospel and threatened a general spread of outspoken infidelity. Pious and noble men in all the denominations recognized that something was wrong and began a diligent search of the Scriptures in order to ascertain the true ground upon which all believers in Christ might unite and upon which they might enjoy that union and communion so vividly portrayed in the New Testament.

About the beginning of the last century many persons, unknown to each other, in various parts of the country, began an effort to abandon denominational creeds and names and to return to the teaching and practice of Christianity as it was instituted by the apostles in the beginning. All of them recognized the importance of taking the Bible alone as the all-sufficient and alone-sufficient rule of faith and practice; of teaching and preaching only such things as were taught and practiced by inspired men; and of establishing the same order of work and worship in the churches that was established by the apostles in the beginning.

The teaching of Brother Campbell, and of others, is of very small or no importance. All of them were men, fallible, uninspired men, and the effort itself was to get away from the teaching of all uninspired men and to get back to the Bible. Yet, as Brother Campbell, on ac-

count of his great learning and industry, as well as on account of his consummate ability and extraordinary talents, soon came to be regarded by the public as the most noted of these men, we wish to give a few extracts from his writings to show the absurdity of the assertion that he founded a new party or that he preached anything that was not as old as the apostolic era itself.

In the Christian Baptist, Burnett's Edition, Volume I., page 32, Brother Campbell says:

We have no system of our own, nor of others, to substitute in lieu of the reigning systems. We only aim at substituting the New Testament in lieu of every creed in existence, whether Mahometan, pagan, Jewish, or sectarian. We wish to call Christians to consider that Jesus Christ has made them kings and priests to God. We neither advocate Calvinism, Arminianism, Arianism, Socinianism, Trinitarianism, Unitarianism, Deism, or setarianism, but *New Testamentism*. We wish, cordially wish, to take the New Testament out of the abuses of the clergy and put it into the hands of the people.

In Volume I., page 50, he says:

From all this scene of raging enthusiasm be admonished, my friends, to open your Bibles and to hearken to the voice of God, which is the voice of reason. God now speaks to us only by his word. By his Son, in the New Testament, he has fully revealed himself and his will. This is the only revelation of his Spirit which we are to regard.

In his "General Preface" to "Living Oracles," pages 14, 15, Brother A. Campbell says:

If the mere publication of a version of the inspired writings requires, as we think it does, the publisher to have no sectarian object in view, we are happy in being able to appeal to our whole course of public addresses, and to all that we have written on religious subjects, to show that we have no such object in view. We have disclaimed, and do again disclaim, all affection or partiality for any human system, creed, or formulary under heaven. The whole scope, design, and drift of our labors is to see Christians intelligent, united, and happy. Believing that all sects have gone out of the apostolic way, and that every sect must go out of the way (for Christianity is in its nature hostile to each and to every sect), we will not, we cannot, we dare not, do anything for the erection of a new one, or for assisting any now in existence in its human appendages. As to any predilection



or preference to any one now existing, we have none, further than they hold the traditions of the apostles. As far as they hold fast these, we hold with them; and where they desert these, we desert them. Besides, we have no aversion to, or umbrage against, any one more than another. We oppose them most who most oppose and depart from the simplicity that is in Christ. I do most solemnly declare, that, as far as respects my feelings, partialities, reputation, and worldly interest as a man, I would become a Presbyterian, a Methodist, a Quaker, a Universalist, a Socinian, or anything else, before the sun would set to-day, if the apostolic writings would, in my judgment, authorize me in so doing; and that I would not give one turn to the meaning of an adverb, preposition, or interjection, to aid any sectarian cause in the world. Whether every reader may give me credit in so declaring myself, I know not; but I thought it due to the occasion thus to express the genuine and unaffected feelings of my heart. May all who honestly examine this version abundantly partake of the blessings of that Spirit which guided the writers of this volume, and which in every page breathes, "Glory to God in the highest heaven, peace on earth, and good will among men!"

In "The Christian Baptist," page 128, Brother Campbell says:

To bring the Christianity and the church of the present day up to the New Testament—this is, in substance, what we contend for. To bring the societies of Christianity to the New Testament is just to bring the disciples, individually and collectively, to walk in the faith, and in the commands of the Lord and Savior, as presented in that blessed volume; and this is to restore the ancient order of things.

In Volume V., page 402, Brother Campbell states "the points at issue" in the controversy that was then raging. He says:

We argue that all Christian sects are more or less apostatized from the institutions of the Savior; that, by all the obligations of the Christian religion, they that fear and love the Lord are bound to return to the ancient order of things, in spirit and truth. Our opponents contend that the sects are not apostatized; or, if they admit that they are apostatized, they say that the time is not yet come to return, but that they must await the millennium. Let this plea for a restoration of the ancient order of things embrace what topics it may, or let this controversy occupy what ground it may, this is the naked question at issue.

We have the concurrence of the wise and good in all

parties when we assert that the Christian church is not now what it once was in its hale and undegenerate days; nor is it now what it will be in the glory of Christ's reign upon the earth, in the period called "the millennium." While many are content with merely affirming as above, we are not satisfied, neither can we be, without attempting something in a subserviency to this glorious Restoration. We wish all our readers never to lose sight of the points at issue. If creeds and systems, texts and textuaries, synods and councils, rites and ceremonies, come in review before us, let our readers remember that these are but a few of the items to be discussed in subservience to the grand question.

While Brother Campbell himself had not got far enough away from denominationalism and near enough to Bible Christianity to omit the use of such terms as "Christian sects" and "Christian Church," which are not Bible terms, the principles he had adopted were correct and were leading the way to a return to "the ancient order of things." In the Christian Baptist, Volume VII., page 660, he says:

There is one great truth, and I will always pick up a truth as I would a diamond out of the mud—I say there is one great truth in your second section. It is this: "That which is true in Mr. Campbell's system is not new, and that which is new is not true." I know there is an ambiguity in this sentence. But in its common meaning it is most true. Suppose it had read, "That which is true in religion is not new, that which is new in religion is not true," I would have said a hearty amen. The fault I have found with the popular schemes of religion is well expressed by Mr. Brantly in this antithesis. They are all too new for me. I have said, as every reader of these volumes knows, that nothing in religion is worth a thought which is not as old as the New Testament. Has Mr. Brantly agreed with me at last—what is new in religion is not true?

We have room to quote but little of what might be quoted from Brother Campbell to show that he *originated* no creed or church, but that, on the other hand, he opposed all creeds but the Bible and all churches but the church of the Bible. On one of his preaching tours, while in New Orleans, La., the papers, in complimentary notices, announced his appointments to preach and referred to him as "the founder of the denomination." He addressed

a very courteous note to the editors of the Commercial Bulletin, an extract of which said:

You have done me, gentlemen, too much honor in saying that I am the "founder" of the denomination, quite numerous and respectful in many portions of the West, technically known as "Christians," but more commonly as "Campbellites."

I have always repudiated all human heads and human names for the people of the Lord, and shall feel very thankful if you will correct the erroneous impression which your article may have made in thus representing me as the founder of a religious denomination."

No fair-minded person, in the face of these facts, can represent Brother Campbell as the "founder" of any denomination. While we are frank to say that he was an inestimably greater and better man than any of the men *who really were* founders of human denominations, such as the Baptist Church, honesty and candor compel us to recognize that Brother Campbell's great effort was to repudiate all human denominations and to return to the church of the Bible.



We wish to remind Mr. Grime that Brother Campbell was never a Baptist in the common use of that term. When, from reading the Scriptures, he saw that Jesus commands all to believe and be immersed, and requested Matthias Luse, a Baptist preacher, to baptize him, not upon the confession the Baptist creed requires, but upon the confession that Philip demanded of the eunuch, as recorded in Acts 8, he did not join the Baptist Church. He worked with them as far as he conscientiously could, but was never a Baptist in the denominational sense. In the Millennial Harbinger, Third Series, Volume V., page 345, Brother Campbell says:

I had no idea of uniting with the Baptists more than with the Moravians or the mere Independents. I had unfortunately formed a very unfavorable opinion of the Baptist preachers as then introduced to my acquaintance, as narrow, contracted, illiberal, and uneducated men. This, indeed, I am sorry to say, is still my opinion of the ministry of that association at that day; and whether they are yet much improved, I am without satisfactory evidence.

Instead of joining the Baptist Church or founding a church of his own, Brother Campbell recognized that, as he had been baptized into Christ, he was a member of the church of Christ. In the "Campbell and Rice Debate," pages 608, 609, Brother Campbell says:

Mr. Rice seems peculiarly fond of speaking of my church, or of "his friend's church." This is very well understood here. The gentleman knows, however, that I have no church, and claim no such thing. I am a member of Christ's church, and no more. I have presumed to lift up my voice for reformation, and multitudes have responded to it. But we are not our own church, nor our own people, but the Lord's. The authority we possess is not personal, nor official. It is the authority of the truth—the great truths elicited, or developed, in the current controversy, or reformation. Light has been elicited by the collision and coöperation of many minds; and it is gone forth, and going forth, with a power as irresistible as the light of God's sun. We began at the right place, and at the right time—Jerusalem, and the descent of the Holy Spirit. One party begins at Rome, another at Constantinople, another at Geneva, Amsterdam, or Westminster. We begin at Jerusalem. Others began with Luther, with Calvin, or with Wesley; some with this synod, and some with that. But we begin with the twelve apostles assembled in Jerusalem. We must, Mr. President, go beyond the reigns of King Henry VIII., Prince Edward, and the mighty tyrant, Elizabeth. We must, sir, go beyond St. Athanasius, St. Augustine, and the Council of Nice. We must go up to Jerusalem and the holy twelve.

To preach and practice what the apostles taught is Christianity, not Baptistism, Methodism, or "Campbellism."

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## CHAPTER IV.

### EFFORTS TO RETURN TO PRIMITIVE CHRISTIANITY.

It is a fearful thing for a man who claims to be a preacher of the gospel to allow a bitter and sectarian spirit to cause him to pervert and misrepresent what others teach.

Mr. Grime presents a few garbled and twisted quotations from the writings of Thomas Campbell, Alexander Campbell, David Lipscomb, F. D. Srygley, J. A. Harding, and F. G. Allen, twisting what he quotes out of its con-



nection, in a vain effort to show that "the institution they now call 'the church of Christ' was born here in the United States in the early part of the last century." It seems hardly necessary to reply to such an utter misrepresentation. All of these men, and all others who preach the gospel as it was preached by the apostles, proclaimed the plain teaching of the Bible that the church that Christ founded *upon the Rock* was established upon the day of Pentecost. All of them positively repudiated any church that had its origin "here in the United States" or anywhere else except in Jerusalem.

The very quotation given from Brother Campbell in "Christianity Restored," page 5, shows that what Mr. Grime calls "the beginning of this new enterprise" was not the establishment of another human denomination, but an effort to get back to the church of the Bible. Brother Campbell said:

Not until within the present generation did any sect or party in Christendom unite and build upon the Bible alone. Since that time, the first effort known to us to abandon the whole controversy about creeds and reformations and restore primitive Christianity, or build alone upon the apostles, Jesus Christ himself the chief corner, has been made.

Why does Mr. Grime seek to twist an effort to abandon all human sects and parties and to return to the church spoken of in the Bible into an effort to establish another human denomination? Why does not Mr. Grime, in his garbled quotations, tell that "the Declaration and Address," written by Thomas Campbell, and which David Lipscomb, in "Christian Unity," page 19, said "is recognized as the beginning of the present effort to restore the apostolic order," was an effort to show that "*nothing ought to be received into the faith or worship of the church, or be made a term of communion among Christians, that is not as old as the New Testament?*" This "Declaration and Address" adds: "*Nor ought anything to be admitted as of divine obligation, in the church constitution and management, but what is expressly enjoined by the authority of our Lord Jesus Christ and his*

*apostles upon the New Testament church, EITHER IN EXPRESS TERMS OR BY APPROVED PRECEDENT."* Is it either candid or honorable to quote little garbled extracts from here and there and to seek to hide or pervert their meaning?

But Mr. Grime, perverting and twisting these garbled quotations, triumphantly says: "Now, if Alexander Campbell and David Lipscomb are to be believed, we know the beginning of the much-boasted 'church of Christ.'" What a statement! It would not be worthy of serious attention but for a defenseless and uninformed public.

The quotations from the "Memoirs of A. Campbell" have reference to their efforts to abandon human creeds and human denominations and to preach and practice only a "Thus saith the Lord." When Mr. Grime says that "Alexander Campbell, his wife, his father and mother, with one sister and two others, were immersed by Matthias Luse, a Baptist minister, but without church authority," why does he not honestly and candidly give the rest of it and tell why they rejected the "church authority" of the Baptist Church? Having, after much study and examination, reached the conclusion that infant sprinkling is unauthorized in the Scriptures, and that, therefore, he had not obeyed the command of Jesus Christ that all believers in him be immersed, he promised to let his father know the time and place he would be baptized. We quote from Brother Campbell:

Immediately I went in quest of an administrator, of one who practiced what he preached. I spent the next evening with Elder Luse. During the evening I announced my errand. He heard me with pleasure. Having on a former occasion heard him preach, but not on that subject, I asked him, *into what formula of faith he immersed.* His answer was that *the Baptist Church* required candidates to appear before it, and on a narration of their experience, approved by the church, a time and place were appointed for the baptism.

To this I immediately demurred, saying that I knew no Scriptural authority for bringing a candidate for baptism before the church to be examined, judged, and approved by it, as prerequisite to his baptism. To which he simply responded: "*It is the Baptist custom.*" But was it, said I, the apostolic custom? He did not contend

that it was, admitting freely that such was not the case from the beginning. "But," he added, "if I were to depart from our usual custom, they might hold me to account before the Association." "Sir," I replied, "there is but one confession of faith that I can make, and into that alone can I consent to be baptized." "What is that?" said he. "Into the belief *that Jesus is the Christ*, the confession into which the first converts were immersed. I have set out to follow the apostles of Christ and their Master, and I will be baptized only into the primitive Christian faith."

After a short silence he replied, saying: "I believe you are right, and I will risk the consequences. I will get, if possible, one of our Redstone preachers to accompany me. Where do you desire to be baptized?" "In Buffalo Creek, on which I live and on which I am accustomed to preach. My Presbyterian wife," I added, "and, perhaps, some others will accompany me."

On the day appointed Elder Henry Spears, from the Monongahela, and Matthias Luse, according to promise, met us at the place appointed. It was the 12th of June, 1812, a beautiful day. A large and attentive concourse was present, with Elder David Jones, of Eastern Pennsylvania. My father made an elaborate address on the occasion. I followed him with a statement of the reasons of my change of views, and vindicated the primitive institution of baptism and the necessity of personal obedience.

To my great satisfaction, my father, mother, and eldest sister, my wife and three other persons besides myself, were that same day immersed into the faith of that great proposition on which the Lord himself said he would *build his church*. The next Lord's day some twenty others made a similar confession, and so the work progressed until in a short time almost a hundred persons were immersed. This company, as far as I am yet informed, was the first community in the country that was immersed into that primitive, simple, and most significant confession of faith in the divine person and mission of the Lord Jesus Christ, without being brought before a church to answer certain doctrinal questions or to give a history of all their feelings and emotions, in those days falsely called "Christian experience," as if a man could have Christian experience before he was a Christian!

Mr. Grime, speaking of those who thus rejected the precepts and commandments of men and the "church authority" of the Baptist Church, and who were baptized just as Christ commanded and just as his apostles taught, absurdly claims that for them to thus leave human sects and parties and to stand upon "the Bible, and the Bible

alone," was to start another human church. He forgets that no man can become a member of a human church by simply following the Bible, and that those who so do, instead of starting another church, become members of the church spoken of in the Bible.

When David Lipscomb, in the *Gospel Advocate*, May 8, 1889, said, "Start out to find the church of Christ in Kentucky or Tennessee, and you cannot find it," he was showing that there is no denominational organization larger than a local congregation of disciples. The quotation from F. D. Srygley in the same number of the *Advocate* shows the same thing.

Benjamin Franklin, editor of the *American Christian Review*, in the introduction to "The Gospel Preacher," Volume I, page 8, says:

It will be seen in the perusal of these discourses that the reformatory movement of the nineteenth century is appreciated by the writer of these lines; that he regards the ground occupied in this great movement as invulnerable; as unquestionably right; as capable of the most irresistible advocacy, propagation, and defense; as the only hope of the present generation. It is nothing less than to return to the original ground in all things; to stand precisely where the apostles and first Christians stood; receive precisely the same gospel received by them; preach it as they preached it, believe it as they believed it, and practice it as they practiced it. As to this being not only the best thing that can be done, but the only thing that can be done, with any hope of uniting Christians and converting the world, the writer hereof never expects to entertain a single doubt.

In "Christian Unity," page 5, Brother D. Lipscomb says:

About the beginning of the present century an effort was made to find ground on which all sincere worshipers of God could stand in unity, and work together in harmony and love, for the honor of God and the salvation of man. The ground or fundamental basis of union was, that all should lay aside all theories and practices based on human authority and standing in the wisdom of men, and in all religious service take the word of God as the only guide, and do only the things required in the teachings of Christ and the apostles. It was expressed in the adage: "Where the Bible speaks, we will speak; where the Bible is silent, we will be silent." If they were not to speak in matters of religion without Bible authority, much less



could they act without Scripture direction. This meant, no one could teach or practice anything in religion not clearly taught in the Bible. All would do what the Bible required, and would ask of no one to do or submit to what it did not require. This bound all to the word of God—to what was commanded by the Lord. It bound them to do all that was taught, it bound them to reject everything in religion not taught, in the word of God. This would bring unity through the word of God, as the Savior taught it must come.

In the Gospel Advocate, January 6, 1916, David Lipscomb, under the heading, "After Fifty Years," says:

Fifty years ago we started out to maintain the principle of loyalty to God through the Gospel Advocate. We have tried to be faithful to it, in insisting upon walking in God's appointments, in seeking entrance into Christ, in opposition to the various denominations around us. To maintain this principle and insist on doing what God required as the only way of honoring him and saving our souls is to be true to God, is to stand with Jesus, whose meat it was to do the will of Him that sent Him. The denominations have fiercely assailed us for the position. I have not for a moment doubted that in doing this they have persecuted us for Christ's sake; that in standing firm and loyal to Christ we have been persecuted for Christ's sake. While we labor and pray for the deliverance of the misguided from their wrong way, we can rejoice when we realize we suffer persecution for Christ's sake.

I think we have given more than enough to show any truth-seeking person that, instead of trying to foist another human denomination, such as the Baptist Church, upon a defenseless public, we are seeking to teach and preach primitive Christianity, as it was preached and taught by inspired men in New Testament times, before any of these human denominations were started.



We want to show that prejudiced and ignorant men, whose chief stock in trade is to shout "Campbellite" and "Campbellism," are as devoid of true religion, as taught in the Bible, as they are of information concerning Alexander Campbell and those great and good men and women who attempted to abandon sectarianism and denominationalism and to return to the Christianity of the New Testament.

## CHAPTER V.

### TESTIMONY OF BAPTIST SCHOLARS.

All intelligent and thoughtful people can readily see the utter fallacy of charging "water salvation" on those who teach in the language of the Bible that all penitent believers in Jesus Christ should obey his command to be baptized. They can also readily see the unkind spirit and the bitter prejudice that prompt such a charge. All the world knows that any cause is hard pressed when those who propagate it have to resort to slanderous misrepresentation.



As all well know that neither Brother Campbell nor Dr. Brents either believed or taught that there is either virtue or power to save in water, we merely point out the unjust inconsistency of giving little twisted extracts in an attempt to leave the impression that they did so teach.

Num. 21: 8, 9 says: "And Jehovah said unto Moses, Make thee a fiery serpent, and set it upon a standard: and it shall come to pass, that every one that is bitten, when he seeth it, shall live. And Moses made a serpent of brass, and set it upon the standard: and it came to pass, that if a serpent had bitten any man, when he looked unto the serpent of brass, he lived." Will Mr. Grime call obedience to the command of God to look at the brazen serpent "snake cure?" If not, why should he stigmatize obedience to the command of Christ to be baptized as "water salvation?" The power to cure the bite of the fiery serpents was in God, not in the brazen serpent, just as the power to save sinners is in Christ, not in the water. But God has never blessed or saved men, in any age or dispensation, before testing their faith. Those who looked at the brazen serpent showed their faith in God by doing what he commanded, whether they could see the reason in it or not, just as those who are baptized show their faith in Christ by humbly rendering obedience to what he commands.

"And Jesus came to them and spake unto them, saying, All authority hath been given unto me in heaven and on earth. Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world." (Matt. 28: 18-20.) Jesus here makes baptism the consummating act of becoming disciples, commanding his apostles to teach those who thus become his disciples "to observe all things whatsoever I commanded you." It is clear that no one can enjoy salvation and peace with God who is out of "the name of the Father and of the Son and of the Holy Spirit." The only way to get "into" this glorious name is to be baptized "into" it.

We attach no importance or authority to the writings of uninspired men. We accept and preach only the Sacred Text of God's Holy Word. But we cannot refrain from reminding Mr. Grime that the best and greatest scholars of his own church agree with us, and are against him, on these matters. James W. Willmarth, Baptist, member of the Board of the American Baptist Publication Society, and Chairman of its Committee of Publication, on "Baptism and Remission," in the Baptist Quarterly, page 309, says:

In giving the "Great Commission" to his Apostles, the risen Lord commanded: *Go ye therefore, and disciple all the nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit. . . . He that believeth and is baptized shall be saved.* Here Faith and Baptism are united as conditions, to the fulfillment of which is affixed his royal promise of salvation, including, of course, Remission. The circumstances invest this declaration with peculiar solemnity. It is a part of the Fundamental Law of Christianity, ordained by the great Founder himself, in his last hours on earth. It is a part of the Prime Article in the Charter of the Christian ministry. It is the last direction and promise to lost sinners, that fell from our Redeemer's life ere he ascended to the right hand of God.

"And he said unto them, Go ye into all the world, and preach the gospel to the whole creation. He that believeth and is baptized shall be saved; but he that disbelieveth

shall be condemned." (Mark 16: 15, 16.) A man who disbelieves automatically refuses to be baptized, as one that believes in Christ immediately obeys his command to so do. A man is condemned for not believing. If he believes, his faith will manifest itself in obedience to Christ's command to be baptized; a refusal to be baptized shows an absence of faith. Mr. Grime, in an almost sacrilegious effort to ridicule Christians for making "so much fuss over" this passage of Scripture, says "they must modify it and make it read, 'shall be saved if he holds out faithfully to the end.'" But, instead of that, we preach in the very words of the Scripture: "He that believeth and is baptized shall be saved." Christ plainly says that a believer will be saved, that his past sins will be forgiven, when he is baptized. Will Mr. Grime take it just as it reads? If this passage does not mean that a man must believe and be baptized to be saved, language has no meaning. When a man is saved, his sins pardoned, and he has been added to the church, the Scriptures teach that he should stay saved, remain faithful, continue "steadfastly in the apostles' teaching and fellowship, in the breaking of bread and the prayers." (Acts 2: 42.)

Commenting on Mark 16: 16, William N. Clarke, Baptist, Professor of New Testament Greek, Baptist Theological College, Toronto, Canada, "Commentary on Mark," pages 256, 257, says:

*He that believeth and is baptized shall be saved.* Broad announcement of the purpose and result of the proclamation. It was the preaching of a Savior, and the promise was that salvation should follow for every one who accepted the glad tidings and obeyed the Savior. The first step is believing—*i. e.*, believing the message, intellectually, without the faith that trusts the soul to the Savior, is by no means the "believing" of the Scriptures. (See John 5: 24; 6: 40; Acts 16: 31.) The second step is baptism. *He that believeth and is baptized.* Baptism was with the apostles a first and natural result of believing, an expression of loyalty to Jesus that almost formed a part of the original act of faith. Any thought of separating baptism from believing, whether by anticipation or by delay, would have seemed to them a perversion of its meaning. (Study especially, in its connection,



the exhortation of Peter on the day of Pentecost—Acts 2: 38.) It is on this principle that the expressions were made by which Christians who reject all ideas akin to baptismal regeneration have sometimes been perplexed. Baptism was regarded as almost a part of the receiving of Christ, so closely was it connected with the beginning of the new life in him. This promise is, substantially, “believe and confess—accept Christ inwardly in the heart, and outwardly before the world—and thou shalt be saved,” well represents the thought of the apostolic age on the subject.

“And he said unto them, Thus it is written, that the Christ should suffer, and rise again from the dead the third day; and that repentance and remission of sins should be preached in his name unto all the nations, beginning from Jerusalem.” (Luke 24: 46, 47.) Peter preached the first gospel sermon under this great commission. “Now when they heard this, they were pricked in their heart, and said unto Peter and the rest of the apostles, Brethren, what shall we do? And Peter said unto them, 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.” (Acts 2: 37, 38.) Baptism, together with repentance, is here declared to be one of the conditions upon which they were promised forgiveness. The Holy Spirit, speaking through Peter, puts repentance and baptism as conditions “unto the remission of your sins.” Mr. Grime is mistaken in saying we “construe” it. We take it just as it is in God’s word. Will he do the same? *He will not.*

The language of the Holy Spirit in the Greek original is clear and plain. The greatest scholars of the world have translated the Greek into English. Those who study Greek can easily translate it for themselves. Any one can see that “unto the remission of sins” is different language from “because of remission of sins.” “Unto” does not mean “because of.”

Willmarth, above quoted, one of the greatest and most learned Baptists in the history of the Baptist Church, on “Baptism and Remission,” in the Baptist Quarterly, page 306, says:

Suppose we force *eis* in Acts 2: 38 to bear the unnatural and unauthorized meaning of “on account of.”

After all, we have gained nothing. Other passages there are which cannot be explained away. Thus our Savior said, just before he ascended the heavens: *He that believeth and is baptized shall be saved.* We shall hardly dare to tamper with his royal word and make it run, *He that believeth and is saved shall be baptized.* And unless we do thus change his saying, we have, by the highest authority, an importance attributed to Baptism certainly not less than that given to it in Acts 2: 38, translated according to its obvious meaning. What, then, is the advantage of violently torturing *eis*, the construction and the context?

This, from a great Baptist, should be given careful attention by all our Baptist friends.

Alvah Hovey, Baptist, President of Newton Theological Institution, Newton Center, Mass., also Professor of Theology in the same institution, editor of "An American Commentary on the New Testament," in which series he wrote the "Commentary on John," says:

*Repent and be baptized every one of you in [or, upon] the name of Jesus Christ, unto the remission [or, forgiveness] of your sins.* (Acts 2: 38, Revised Version.) Here repentance and baptism are represented as leading to the forgiveness of sins. ("Commentary on John," Appendix, page 420.)

On the same page he says:

Baptism involves the idea of prayer for the forgiveness of sins.

On the next page he says:

Baptism, therefore, saves, because it stands for and means genuine reliance, for the first time, upon the mercy of God in Christ, and, indeed, an earnest request for pardon; it expresses the act of the soul in turning to God, committing itself to God, and seeking his grace.

Horatio B. Hackett, Baptist, Professor of Biblical Literature and New Testament Exegesis, Rochester Theological Seminary, one of the greatest scholars in the history of the Baptist Church, whose "Commentary on Acts" is confessedly the finest commentary on that book ever published by a Baptist, on Acts 2: 38, says:

*Eis aphesin hamartion, in order to the forgiveness of sins* (Matt. 26: 28; Luke 3: 3), we connect naturally with both the preceding verbs. This clause states the motive or object which should induce them to repent and be

baptized. It enforces the entire exhortation, not one part of it to the exclusion of the other.

Dr. Clarke, who was a coworker with Dr. Hackett and Dr. Hovey in producing "An American Commentary on the New Testament," says:

The obtaining of forgiveness for a sinful life was *the end* to which the submission to baptism was *one of the means*.

We presume Mr. Grime will certainly recognize Thomas Armitage, who was pastor of the Fifth Avenue Baptist Church, New York City, and author of "A History of the Baptists," as good Baptist authority. Armitage, in "A History of the Baptists," page 73, writing on Acts 2: 38, says:

Peter offered them salvation through the blood of Jesus for the sin of shedding it, and urged them to leave the wicked hierarchy, and enter the new kingdom by faith and baptism.

The Bible is very plain and clear on these matters. It teaches those who are out of Christ, who are lost and in their sins, what to do to be saved, so plainly and clearly that "the wayfaring men, yea fools, shall not err therein." (Isa. 35: 8.) It makes it so plain "that he may run that readeth it." (Hab. 2: 2.)

"Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls." (Acts 2: 41.) "And the Lord added to the church daily such as should be saved." (Verse 47.) God added those that believed and were baptized to the church—not to any modern, human denomination, such as the Baptist, Methodist, Presbyterian, etc., but to the church that Christ founded upon the Rock and that all children of God are members of. "But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women." (Acts 8: 12.) Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus. And as they went on their way, they came unto a certain water: and the eunuch said, See, here is water; what doth hinder me to be baptized? And Philip said, If thou believest with all thine

heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him. And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing." (Verses 35-39.) The point at which "*he went on his way rejoicing*" is the point at which he was *saved*.

"Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas, and brought them out, and said, Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." (Acts 16: 29-31.) Many, with a human denomination to defend, and a human, unscriptural doctrine to propagate, stop reading right here with this verse. It seems awful and horrible to think that men will deal falsely with the word of God. The rest of the passage says: "And they spake unto him the word of the Lord, and to all that were in his house. And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, straightway. And when he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house." (Verses 32-34.) The point at which they *rejoiced* is the point at which they were *saved*. Any man who is saved will instantly rejoice. Not until they rendered *obedience* were they *saved* and did they *rejoice*. "He became unto all them that obey him the author of eternal salvation." (Heb. 5: 9.)

Ananias, a gospel preacher, said to the believing, penitent, praying Saul of Tarsus: "And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord." (Acts 22: 16.)

Hackett, great Baptist scholar and commentator, above referred to, commenting on this verse, says:

*And wash, [bathe] away thy sins.* This clause states a result of the baptism in language derived from the nature of that ordinance. It answers to *for the remission of sins* in 2: 38—i. e., submit to the rite in order to be forgiven. In both passages baptism is represented as bearing this importance or efficacy, because it is the sign



of the repentance and faith which are conditions of salvation. ("Commentary on Acts," page 258.)

"Which sometime were disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls, were saved by water. The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ." (1 Pet. 3: 20, 21.)

On this passage, Hovey, great Baptist scholar and commentator, above referred to, says:

We are satisfied with neither the Common nor the Revised Version of the text. It may, however, be translated as follows: *Which also now saveth you in its anti-type—baptism (not the putting away of the filth of the flesh, but the earnest request of a good conscience unto God), through the resurrection of Jesus Christ.* We give to the word (*eperotema*) variously translated *answer, inquiry, seeking, earnest seeking, requirement*, the meaning *request, or earnest request*, because the verb (*erotao*) signifies to ask a question, or to ask a favor—i. e., *to question, or to request*, and because the compound verb appears also to have both these senses, though slightly modified in use. Hence, the noun (*eperotema*), which sometimes means a question asked, or a demand made, may naturally signify a *request made*. Grimm proposes to add another definition—namely, *strong desire*, because a feeling of desire is implied in the notions of interrogating or demanding. But the form of the noun points rather to a request made than to the feeling which might lead to making it. Now we have seen that "calling on his name," or prayer, is associated by Ananias with baptism, while "forgiveness of sins" is represented by Peter as a result of the beginning of spiritual life, signified by baptism. But in this passage, baptism itself is spoken of as an embodied request or prayer unto God. And what can be truer than this, if it is a symbol of repentance—that is to say, of a change of mind and heart—if it is a sign and figure of entering into a new life? Is not the first motion of faith a beginning of actual trust in God, through Christ, for the forgiveness of sins? And is not this trust an implicit and earnest request for that forgiveness? Baptism, therefore, saves, because it stands for and means genuine reliance, for the first time, upon the mercy of God in Christ, and, indeed, an earnest request for pardon; it expresses the act of the soul in turning to

God, committing itself to God, and seeking his grace.—  
("Commentary on John," Appendix, page 421.)

We could give enough quotations from the greatest scholars of the world, of all denominations, on these passages of Scripture, to make several volumes. We have picked out a few of the foremost Baptist scholars, because Mr. Grime and our Baptist friends cannot object to them.

These passages of Scripture telling sinners what to do to be saved are plain and clear to the greatest scholars of earth, as they are to the illiterate and unlearned. The common people, with no human denomination to defend and no human creed to propagate, may easily see and understand the teaching and requirements of God's word. Prejudice and bias do not blind them to that which is so plain that "the wayfaring men, yea fools, shall not err therein," and "that he may run that readeth it." Speaking of the Pharisees, whom prejudice and bias had blinded against the truth, Jesus said: "Let them alone: they are blind guides. And if the blind guide the blind, both shall fall into a pit." (Matt. 15: 14.) We beg all, as they value their souls, to divest themselves of prejudice and preconceived notions and opinions of their own and to come candidly and honestly to God's word. Only as we do God's will as it is revealed in his word may we be saved and happy in time and eternity.

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## CHAPTER VI.

### THE NEW BIRTH—TEST OF FAITH.

Confronted by overwhelming evidence that the Scriptures require every believing penitent to be baptized as a condition of entrance into the kingdom or church of Jesus Christ, Mr. Grime labors to show that the new birth has no reference whatever to baptism.

"Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again.

The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit." (John 3: 5-8.) The elements of the new birth are *water and the Spirit*. It is not a birth of water alone, nor yet of the Spirit alone. No man can be born of water *on dry land*. One cannot be born of water without *going into it*. To be born of water, a man must *come out of it*. Baptism is the only command of God in all the Bible in which *water and the Spirit* are connected together in this way and bear this relationship.

Before a man can be born, he must first be *begotten*. "Whosoever believeth that Jesus is the Christ is begotten of God: and whosoever loveth him that begat loveth him also that is begotten of him." (1 John 5: 1.) "Blessed be the God and Father of our Lord Jesus Christ, who according to his great mercy begat us again unto a living hope by the resurrection of Jesus Christ from the dead." (1 Pet. 1: 3.) "Seeing ye have purified your souls in your obedience to the truth unto unfeigned love of the brethren, love one another from the heart fervently: having been begotten again, not of corruptible seed, but of incorruptible, through the word of God, which liveth and abideth. For, All flesh is as grass, and all the glory thereof as the flower of grass. The grass withereth, and the flower falleth: but the word of the Lord abideth for ever. And this is the word of good tidings which was preached unto you." (Verses 22-25.)

A man is *begotten* through hearing "the word of good tidings which was preached unto you." Paul said to the Corinthians: "I write not these things to shame you, but to admonish you as my beloved children. For though ye have ten thousand tutors in Christ, yet have ye not many fathers; for in Christ Jesus I begat you through the gospel." (1 Cor. 4: 14, 15.) The Holy Spirit is the Author of the Word of God. The apostles, who spoke "as the Spirit gave them utterance" (Acts 2: 4), who "spake from God, being moved by the Holy Spirit" (2 Pet. 1: 21), "preached the gospel unto you by the Holy Spirit sent forth from heaven; which things angels desire to look into" (1 Pet. 1: 12). Faith, without which "it

is impossible to be well-pleasing unto him" (Heb. 11: 6), "cometh by hearing, and hearing by the word of God" (Rom. 10: 17). David said: "For thy word hath quickened me." (Ps. 119: 50.) "I will never forget thy precepts; for with them thou hast quickened me." (Verse 93.) "The law of the Lord is perfect, converting the soul." (Ps. 19: 7.) "Sanctify them through thy truth: thy word is truth." (John 17: 17.) "Send to Joppa, and fetch Simon, whose surname is Peter; who shall speak unto thee words, whereby thou shalt be saved, thou and all thy house." (Acts 11: 13, 14.)

It is very clear, then, that every one who believes that Jesus is the Christ is *begotten* of God; that God *begets* us with the word of truth; and that, as the word of truth is given unto us by the Spirit, we are *begotten* by the Spirit. The Spirit commands all who are thus made *believers*, all who are thus *begotten* through the word of truth, to "be baptized every one of you in the name of Jesus Christ unto the remission of your sins." (Acts 2: 38.) "Buried therefore with him through baptism into death" (Rom. 6: 4); and there having "become united with him in the likeness of his death" (verse 5), thus coming into contact with his atoning blood shed in his death (John 19: 34), the penitent believer in Jesus is *born* or *comes out of* the water, as Jesus, in *coming out of* the new tomb of the Arimathæan senator, became "the first-born from the dead" (Col. 1: 18). "Also raised with him through faith in the working of God, who raised him from the dead" (Col. 2: 12), "he is a new creature: the old things are passed away; behold, they are become new" (2 Cor. 5: 17). In New Testament times every man who thus "came up out of the water" "went on his way rejoicing." (Acts 8: 39.) They had a right to rejoice, because Jesus said: "He that believeth and is baptized shall be saved." (Mark 16: 16.)

All those who were converted under the preaching of the apostles were "born again," and thus entered the church or kingdom of God. Examine any of the cases of conversion recorded in Acts of the Apostles, and it is easy to tell at what point they were "born again" and entered the kingdom.



But those who repudiate the word of God and who refuse to preach the gospel as the apostles preached it, unable to meet the argument, endeavor to shroud the new birth in mystery. In so doing, no one can ever be certain whether he is born again or not. This doubt and uncertainty is expressed in these words: "Sometimes I feel I am a child of God, and sometimes I fear I am not." Jesus found fault with Nicodemus because he did not understand the new birth. He will find fault with us to-day if we do not understand so simple a thing. Jesus explained: "The wind bloweth where it will, and thou hearest the voice thereof, but knowest not whence it cometh, and whither it goeth: so is every one that is born of the Spirit." (John 3: 8.) He who "is born of the Spirit" is born of Him *by hearing*—not by seeing, feeling, tasting, or smelling, but *by hearing*. A man cannot tell whence the wind comes nor whither it goes, *but he can hear it*. No man can tell whence the Spirit comes or whither he goes, but he can *hear him*, and *by hearing him* faith is produced in his heart, and thus he is born of God, or born of the Spirit.

But as Mr. Grime so vehemently and violently declares that the new birth has no reference whatever to baptism, and as he says, on page 8, "To make John 3: 5 mean baptism is arbitrary and without divine warrant," I call attention to what the greatest scholars of his own church say about it. Dr. Alvah Hovey, Baptist, president of Newton Theological Institution, Newton Center, Mass., and Professor of Theology in the same institution, also editor of "An American Commentary on the New Testament," in which series he wrote the "Commentary on John," and who was one of the greatest men in the Baptist Church, said:

We may say that being "born of water" (baptized) must signify being cleansed from sins or forgiven; while being "born of the Spirit" cannot signify less than being ingenerated, if we may use the word, with a new and holy principle of life by the Spirit of God. It is not, therefore, surprising that Jesus alludes to baptism in the briefest manner, while he dwells with special emphasis upon the work of the Spirit." ("Commentary on John," Appendix, page 422.)

Archibald McLean, English Baptist, "founder of the Baptist congregations in Scotland," says:

If we consult the word of God, we shall find that this divine ordinance is intended to be a sign of *regeneration*, or that the person baptized is *born of the Spirit*. Jesus says to Nicodemus: "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." Water here undoubtedly represents baptism, for it is distinguished from the *Spirit*; so that to be *born of water* is to be baptized." (Works, Volume I., pages 130, 131.)

James W. Willmarth, Baptist, member of the Board of the American Baptist Publication Society and chairman of its Committee on Publication, on "Baptism and Remission," in the "Baptist Quarterly," page 309, says:

Christ himself, in his early Judean ministry, "made and baptized disciples." His preaching at the outset was of similar purport with that of John. It is natural to suppose that his baptism (in connection with repentance and faith) was, like John's, in order to remission. We are confirmed in this by our Savior's words to Nicodemus, who came to him during that early period to learn more fully, no doubt, of the kingdom which Christ and John were preaching. Christ said to him: *Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God*—i. e., Baptism and Renewal by the Spirit are the conditions of true citizenship in the kingdom of God on earth. Unquestionably Remission was one of the blessings of that kingdom.

We now give a quotation from a great Baptist on the importance of obeying the command of Christ to be baptized. We especially invite the attention of our Baptist friends to it. Dr. William Norton, highly eulogized as one of the greatest of Baptists, English correspondent of *The Baptist*, a weekly paper of which J. B. Moody was editor, says:

Can you deny, without doing violence to Mark 16: 16, that a true profession of trust in Christ by being immersed is one of the things on which the promise of salvation is there made to depend? So that he who does not obey as well as trust cannot say that that promise applies to him? Can you deny that the command in Acts 2: 38, to be immersed "for the pardon of sins," that obedience to that command, if it springs from repentance and faith, receives from God the assurance that sins are forgiven? Can you say that the words, "be immersed and wash away thy sins," can possibly mean less than that readi-

ness to obey from the heart this command is required as necessary to the enjoyment of God's full assurance that sins are purged away by the blood of Christ? (Acts 22: 16.) Can you deny that the words, "ye have been bathed clean" (1 Cor. 6: 11), must mean that your combined trust and obedience in being immersed into Christ are one proof that ye are forgiven? Can the words in Tit. 3: 5, stating that God saves by means of "the bath of new birth" (not of regeneration—that is, of new begetting—but of new birth, of new life made manifest) and by "the renewing of the Holy Spirit," mean less than that the due profession of faith in Christ, by being immersed, is part of the way by means of which God "saves?" Do you believe the truth of what Peter asserts in very plain words that as the ark saved Noah, so immersion, as the means by which we seek salvation with a pure conscience, "now saves us?" (See 1 Pet. 3: 23.) Will you deny the truth of this assertion and say that instead of saving us actually, as the ark saved Noah, it is nothing but a picture of salvation? Will you dare to tell those who willfully refuse to obey Christ in this part of his clearly revealed will, that, though no one was saved who did not enter the ark, a person who willfully refuses to profess Christ as he has commanded may be as sure of salvation as if he were willing to obey this command? Do not tell me that it is I who say these things. They are God's words, not mine. If you think that they have another meaning, tell me honestly what other meaning they will bear without being wrested from their necessary sense. (The Baptist, May 25, 1889.)

Men who repudiate the truth of God and who endeavor to keep others from hearing it are doomed to confusion and shame. "As certain even of your own poets have said." (Acts 17: 28.) "One of themselves, a prophet of their own, said." (Tit. 1: 12.) "He saith unto him, Out of thine own mouth will I judge thee, thou wicked servant." (Luke 19: 22.)



As the Scriptures teach that men and women are saved by faith, some who repudiate the plain commandments of God contend that they are saved by "faith only." By this they mean an assent of the mind apart from and without obedience to what God commands.

The Scriptures teach: "Thou believest that there is one God; thou doest well: the devils also believe, and tremble. But wilt thou know, O vain man, that faith without

works is dead? Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect? And the Scripture was fulfilled, which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God. Ye see then how that by works a man is justified, and not by faith only." (James 2: 19-24.) "Not by faith only" settles it with all who accept God's word.

An assent of the mind that neglects or refuses obedience to God's commandments is not the faith that saves. "Nevertheless even of the rulers many believed on him; but because of the Pharisees they did not confess it, lest they should be put out of the synagogue: for they loved the glory that is of men more than the glory that is of God." (John 12: 42, 43.) "And all the people when they heard, and the publicans, justified God, being baptized with the baptism of John. But the Pharisees and the lawyers rejected for themselves the counsel of God, being not baptized of him." (Luke 7: 29, 30.) "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven." (Matt. 7: 21.)

John 1: 11-13 says: "He came unto his own, and they that were his own received him not. But as many as received him, to them gave he the right to become children of God, even to them that believe on his name: who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." This shows that "faith only" does not save. To them that believed he gave "the right to become children of God." They were not children at the time he gave them *the right to become* children. After believing, they had to exercise "the right to become children of God" before they were children of God. "And the hand of the Lord was with them: and a great number that believed turned unto the Lord." (Acts 11: 21.) They were not saved or pardoned until they "turned." They "turned" after they "believed," their faith leading them to turn. "That they should repent and turn to God, doing works worthy of repentance."



(Acts 26: 20.) "Repent ye therefore, and turn again, that your sins may be blotted out, that so there may come seasons of refreshing from the presence of the Lord."

(Acts 3: 19.) This shows that when a man believes and repents he is not yet pardoned, but that after believing and repenting he must "turn to God" in order to be forgiven and saved. The turning act is baptism.

The faith that God accepts is the faith that trustingly obeys what God commands. No man has the faith that saves who refuses obedience. "And why call ye me, Lord, Lord, and do not the things which I say?" (Luke 6: 46.) "If ye love me, ye will keep my commandments." (John 14: 15.) "If a man love me, he will keep my word." (Verse 23.) When the Scriptures refer to the disciples as *believers*, they carry with it the idea or understanding that their faith *manifests* itself in the overt acts of obedience. Those who believed and would not confess for fear of being put out of the synagogue were not classed *with the believers*. "And all that believed were together, and had all things common." (Acts 2: 44.) These believers had obeyed Peter's command to "repent ye, and be baptized" (verse 38), and were afterwards engaged in continuing "steadfastly in the apostles' teaching and fellowship, in the breaking of bread and the prayers" (verse 42). Had they not so done, they would not have been *numbered with the believers*.

God has never blessed or saved men, in any age or under any dispensation, before testing their faith. The test is in obedience to the commandments of God. Commands of a *moral* nature relate to things that are inherently right, right within themselves, always were right under every dispensation, always will be right, and require things to be done, or not to be done, because in the *nature of things* such is right. The laws commanding good morals and forbidding idolatry, fornication, adultery, stealing, murdering, lying, etc., always have been and always will be *naturally* right. All can see the good in, and the reason for, commandments of such a nature. Such commandments are approved and indorsed by men who reject Christ and who do not believe in God.

But positive divine law, embracing commandments of a *positive* nature, is of a higher order and is necessary to serve as a test to show whether or not a man has faith in God and will take God at his word. God, through positive law, makes right that which is not right within itself, but which is right because God, as the only rightful Lawgiver and Ruler, commands it. Such commandments are the greatest trial of faith ever applied to man. Law of this kind is intended to penetrate down into the heart and to try the heart, the piety, the devotion to God. For a man to obey a commandment when he cannot see that the thing commanded can do any good, and when, on the other hand, he can see that it cannot do any good *in itself*, is for him to do it solely through respect for God's authority, to do it solely to please God, and is to do it only because God commands it, not that he can see the good in it or the reason for it. To so do is to entirely lose sight of popularity, all desire to please self or others, and is to seek purely and wholly to please God and to do his will. God's commandment to the children of Israel to look at the brazen serpent *tested their faith* and showed whether or not they would take God at his word. No man could see any connection between *looking* and being *healed*. The only thing that could induce a man to look was simply that God commanded it, not that he himself could see any good in it. No man could see any connection between marching around the walls of Jericho and the falling of the walls. It served as a *test* of their faith and showed whether or not they would take God at his word.

Baptism, in this, the Christian dispensation, is a supreme test. No man, without the Bible, can see any connection between being dipped in water and remission of sins, which takes place in heaven. Confessedly, there is no virtue in water, just as there was no virtue in the brazen serpent to heal the bite of the fiery serpents, and as there was no power in the waters of the Jordan to heal Naaman's leprosy when Elisha commanded him to "go and wash in the Jordan seven times." No man will go through baptism until he is willing to have no will of his own, but to wholly submit himself to the will of God.

It prevents men from getting into the church who do not have the faith to take God at his word. It sifts the wheat from the chaff, separates the dross from the pure gold.

Many make loud protestations of love for God; they cry, "Lord, Lord;" they are extremely active and zealous in religious circles, and "compass sea and land to make one proselyte;" but *the test* shows that they do not have the faith to forget their own will and pleasure and to seek only and wholly to do the will of God. They are aware that God actually commands all penitent believers in Jesus to "be baptized every one of you in the name of Jesus Christ unto the remission of your sins;" but as such does not meet their pleasure, and as they have not the faith to do a thing simply because God commands it and to please God, they refuse to so do, repudiate the authority of God as the only rightful Lawgiver and Ruler, and claim that the command of God is nonessential and unnecessary. Will God admit through the gates into the city those who do not respect his authority and who repudiate his government? Mr. Grime and our denominational friends had better think about this before it is too late for them.

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## CHAPTER VII.

### THE LORD'S-DAY MEETING.

In advertising that he has "had a standing offer for years, and it still stands, to give one hundred dollars reward to any one who would show in the Bible where the Lord's Supper was ever taken on any first day of the week, or ever commanded to be," Mr. Grime appoints himself as both judge and jury. If he would put his hundred dollars in the hands of two or three disinterested and unbiased men and allow them, instead of himself, to pass upon the evidence, his offer could be taken seriously, though in making such a money offer for any one to show him a passage of Scripture he shows himself to be worldly-minded. We cannot approve of such offers. "But Peter said unto him, Thy silver perish with thee, because thou hast thought to obtain the gift of God with money." (Acts 8: 20.)

While any Christian is glad to teach any one the truth without money and without price, my idea of wasting time and effort would be trying to show Mr. Grime his error on any of these subjects. It would be easier to make Niagara Falls run backward than it would be to put a new idea into the mind and heart of any one so blinded and fettered by prejudice. We are writing this review, not for the benefit of Mr. Grime, but for the benefit of those who are open to conviction and who have the love of the truth in their hearts.



That it was an established custom or rule for the disciples of Christ to meet upon the first day of the week, and that the primary object of their meeting was to break bread, or to observe the Lord's Supper, is susceptible of every proof and is beyond the possibility of a reasonable doubt.

Jesus commissioned the apostles to teach the disciples "to observe all things whatsoever I commanded you." (Matt. 28: 20.) Beginning with the day of Pentecost, upon which day they were "clothed with power from on high," they established local congregations of worshippers and gave them the "ordinances of divine service." "For this cause left I thee in Crete, that thou shouldest set in order the things that were wanting, and appoint elders in every city, as I gave thee charge." (Tit. 1: 5.) Whatever acts of religious worship the apostles taught in one congregation, they taught in all congregations. "As I gave order to the churches of Galatia, so also do ye." (1 Cor. 16: 1.) "Only, whereunto we have attained, by that same rule let us walk." (Phil. 3: 16.) "And as many as shall walk by this rule, peace be upon them, and mercy, and upon the Israel of God." (Gal. 6: 16.) All of the New Testament congregations were under the same divine government and had the same established order of worship and service. "The things which ye both learned and received and heard and saw in me, these things do: and the God of peace shall be with you." (Phil. 4: 9.) "So then, brethren, stand fast, and hold the traditions which ye were taught, whether by word, or by epistle of ours." (2 Thess. 2: 15.)



"And on the seventh day God finished the work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and hallowed it; because that in it he rested from all his work which God had created and made." (Gen. 2: 2, 3.) The weekly Sabbath commemorated the finishing of creation. Both the text and context make it impossible to think it otherwise than *weekly*, or *every* Sabbath.

"Remember the sabbath day, to keep it holy." (Ex. 20: 8.) One man probably thought it did not mean *every* Sabbath, so went out to gather sticks. Having observed one Sabbath, he might take a little privilege on this one. He was stoned to death.

Under the Mosaic dispensation, in which the "ordinances of divine service, and its sanctuary," were "a copy and shadow of the heavenly things" under the Christian dispensation, all the commemorative institutions had a fixed order and a fixed time for their observance. The Passover, the Pentecost, the Feast of Tabernacles, the Feast of Purim, all had stated times to be observed. The *time* of their observance was not left to convenience, but was a fixed and stated time, legislated upon by God and designated in the law of God.



"And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; for this is my blood of the new testament, which is shed for many for the remission of sins. But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom. And when they had sung a hymn, they went out into the mount of Olives." (Matt. 26: 30.) An account of Jesus' instituting the Supper is also given in Mark 14: 22-26; Luke 22: 14-20.

Beginning with the day of Pentecost, the apostles were guided by the Holy Spirit in observing the Supper upon the resurrection day of Jesus, or upon the first day of the

week. In Rev. 1: 10 this day is called "the Lord's day." The congregation which met in Jerusalem, and in which were the twelve apostles, continued as regularly and as statedly in the breaking of bread as they did upon the other items of the worship and service. "And they continued steadfastly in the apostles' teaching and fellowship, in the breaking of bread and the prayers." (Acts 2: 42.)

Among the acts of worship, or institutions of the Lord, observed by the disciples in their meetings, the breaking of bread was so conspicuous and important that the churches are said to have met upon the first day of the week for this purpose. "And upon the first day of the week, when we were gathered together to break bread, Paul discoursed with them, intending to depart on the morrow; and prolonged his speech until midnight." (Acts 20: 7.) From the manner in which this is stated it is very clear that it was an established rule with this congregation at Troas to meet upon the first day of the week to break bread. The language can mean nothing else than that they habitually met on that day, and that Paul took advantage of their meeting to speak to them. The fact that Paul and his company, on reaching Troas, *tarried seven days*, though evidently in great haste, shows conclusively and beyond doubt that the *first day* was the *fixed and stated time* for the meeting of the church to break bread. That the breaking of bread for which the church met on the first day of the week was the Lord's Supper (verse 7) is doubly sure from the fact that after the service it is stated they partook of a common meal. "And when he was gone up, and had broken the bread, and eaten, and had talked with them a long while, even till break of day, so he departed." (Verse 11.) In Acts 2: 46 a meal for food is called "breaking bread at home," in which "they took their food with gladness and singleness of heart." It is clearly and plainly distinguished from breaking bread in observing the Lord's Supper.

It is puerile to object that the meeting at Troas was not the Lord's Supper because it says they "gathered together to break bread" and does not mention the cup. It is sacrilegious and sinful to call it "a bloodless

supper" in a sinful effort to discount it and explain it away. The disciples had no custom or practice whatever of meeting upon the first day of the week *merely to break bread alone*. Their meetings to "break bread" always had reference to the Lord's Supper.



Mr. Grime, in objecting to the apostolic practice of breaking bread upon *every* first day of the week, contends that the Bible does not say they broke bread *every* first day. Such an objection refutes itself. "The first day" in Acts 20: 7 is as definite and fixed and as *weekly* as "the sabbath day" in the command to "remember the sabbath day, to keep it holy." (Ex. 20: 8.) All recognize that "the sabbath day" clearly and unmistakably meant *every* sabbath day, and that, under the leadership of Moses and the prophets, the children of Israel so understood it and so observed it. The very same form of words designates "the first day of the week," and it is beyond question or doubt that the disciples in New Testament times, under the leadership of the apostles, as they were guided by the Holy Spirit, so understood it and so observed it.

In contending against the Seventh-Day Adventists, Mr. Grime easily sees that it means the disciples should observe *every* first day of the week to the Lord in commemoration of his resurrection, instead of *every* Sabbath day. Yet he is so inconsistent as to turn round and tell us that it will not prove that the disciples broke bread *every* first day! The same terms that refer to "the sabbath day" refer to "the first day of the week," and the same words that refer to the frequency of the meeting of the disciples refer to the frequency of their breaking bread. "And upon the first day of the week, when we were gathered together to break bread." (Acts 20: 7.) If they met upon the first day of *every* week, as no one calls in question, then they broke bread upon *every* first day. If they met *fifty-two* times a year, or only *once*, so was the breaking of bread. If they did not break bread *every* first day, they did not meet *every* first day, which

proves too much for those who object to the weekly observance of the Lord's Supper. Did the Scriptures say that upon a first day the disciples met to break bread, then we would admit that those who observe monthly, quarterly, semiannual, and annual communion might find some way of explaining the evidence away. But, as it is, the definite article, in both the Greek and English language, is prefixed to *stated* and *fixed* times, and here means *not merely one day*, but a *stated* and *fixed* day.

"When ye come together therefore into one place, this is not to eat the Lord's Supper, for in eating every one taketh before other his own supper; and one is hungry, and another is drunken. What? have ye not houses to eat and to drink in? or despise ye the church of God, and shame them that have not? What shall I say to you? shall I praise you in this? I praise you not. For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which he was betrayed took bread: and when he had given thanks, he brake it, and said, Take, eat; this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come. Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body. For this cause many are weak and sickly among you, and many sleep. For if we would judge ourselves, we should not be judged. But when we are judged, we are chastened of the Lord, that we should not be condemned with the world. Wherefore, my brethren, when ye come together to eat, tarry one for another. And if any man hunger, let him eat at home; that ye come not together unto condemnation. And the rest will I set in order when I come." (1 Cor. 11: 20-34.) The apostle com-



mends the church in Corinth for their observance of the order he instituted among them, but censures them for their abuse of it. They met upon every first day, or upon the first day of every week, to show forth the Lord's death. He refers to their coming together into one place—that is, every week at least—and tells them that for them to act as they had been acting was unworthy of the object of their meeting and that such an unworthy procedure was not to eat the Lord's Supper—that such a performance as that of which they had been guilty was not to show forth the Lord's death. Paul approved of their meeting *every* week to observe the Lord's Supper, but condemned their abuse and perversion of it. He shows that to show forth the Lord's death was the chief object of their meeting.



“Now concerning the collection for the saints, as I gave order to the churches of Galatia, so also do ye. Upon the first day of the week let each one of you lay by him in store, as he may prosper, that no collections be made when I come.” (1 Cor. 16: 1, 2.) This shows the fixed and stated meeting of the disciples “upon the first day of the week.” All agree that it proves the weekly meeting of the saints. In verse 2 the words in the original Greek are *kata mian sabbaton*. Macknight very correctly and properly translates them, “*first day of every week*.” All Greek students know that *kata polin* means “every city;” *kata menan*, “every month;” *kata ecclesian*, every church,” just as *kata mian sabbaton* means “the first day of every week.”

“Not forsaking our own assembling together, as the custom of some is, but exhorting one another; and so much the more, as ye see the day drawing nigh.” (Heb. 10: 25.) This is a positive command to not forsake “our own assembling together.” It refers to a fixed and stated “assembling together,” well understood by all. Some were forsaking the “assembling together.” They could not have formed the habit, or custom, of forsaking the assembling together unless the assembling together was a fixed and stated or habitual meeting. A custom or

habit is "frequent or habitual repetition of the same act." The very terms that indicate how some forsook it indicate that it was a customary or habitual meeting with others. The definite expression, "the day," can only mean the stated and regular day upon which the disciples assembled together. Such an expression could be used only where every first day of the week was meant; otherwise it would not be "the day drawing nigh."

To observe "the first day of the week," or "the Lord's day," would be meaningless without service in memory of Christ and without worshiping him. The same Scriptures that authorize meeting for this service and worship on *any* first day authorize meeting for it on *every* first day. There is and can be no reason why any congregation of disciples of Jesus should commemorate his death or resurrection on *one* first day more than on *any other* first day. If it is not necessary to eat the Lord's Supper on the first day of *every* week, then upon the first day of *which* week should it be eaten? All agree that the Scriptures do not say *which week* it should be observed. Who could, "by faith," select one first day from other first days? "Without faith it is impossible to be well-pleasing unto him." (Heb. 11: 6.) "Whatsoever is not of faith is sin." (Rom. 14: 23.) "Faith cometh by hearing, and hearing by the word of God." (Rom. 10: 17.) The word of God authorizes, both by precept and example, the Lord's Supper to be observed on "the first day of the week," or "the Lord's day," and all can, "by faith," observe it on *every* first day, or Lord's day. But no man can, "by faith," pick out one Lord's day above another. All agree that it is safe to observe it every first day.

If it is not the duty and privilege of every church of Christ to assemble upon the first day of every week to show forth the Lord's death, it is impossible to show from the Scriptures that they should so do monthly, quarterly, semiannually, annually, or at all. The Scriptures enable God's people to "be complete, furnished completely unto every good work." (2 Tim. 3: 17.) All can go by the Scriptures and meet upon *every* first day. No one can go by the Scriptures and pick out one first day from others. Just as it is certain that the Lord's Supper can-

not be eaten Scripturally on any day but the first day, just so certain is it that, to be Scriptural, it must be observed *every* first day.

Not to observe the Lord's Supper upon every first day, but to observe it on one first day in preference to other first days, is to observe it *lawlessly*, or without rule. The course of those who preferred a monthly, quarterly, semi-annual, or an annual breaking of bread no doubt drove the founders of the Quaker system into the practice of *never* breaking bread, just as the unscriptural doctrines, and practices of human denominations all around us are making and confirming infidels.



Having now presented the teaching of the Scriptures on this subject, I beg to submit just a few items of profane history. *All antiquity concurs in saying that for the first three centuries all the churches broke bread once a week.*

Justin Martyr, second century, born A.D. 114, himself put to death for his faith in Jesus Christ, from his "Second Apology," page 96, which was addressed to the Roman Emperor and shows the order of the church of Christ before it was greatly corrupted:

On Sunday all Christians in the city or country meet together, because this is the day of our Lord's resurrection, and then we read the writings of the prophets and apostles. This being done, the president makes an oration to the assembly, to exhort them to imitate, and to do the things they heard. Then we all join in prayer, and after that we celebrate the Supper. Then they that are able and willing give what they think fit; and what is thus collected is laid up in the hands of the president, who distributes it to orphans and widows, and other Christians as their wants require.

Pliny, in his "Epistles," Book 10, testifies that the churches broke bread once a week.

Tertullian, who died A.D. 220, "De Ora," page 135, testifies that it was the universal practice in all the weekly assemblies of the brethren, after they had prayed and sung praises, "then bread and wine being brought to the chief brother, he takes it and offers praise and thanksgiving to the Father, in the name of the Son and



the Holy Spirit. After prayer and thanksgiving the whole assembly says, Amen. When thanksgiving is ended by the chief guide, and the consent of the whole people, the deacons (as we call them) give to every one present part of the bread and wine, over which thanks are given."

Erskine's "Dissertations," page 271, testifies that the weekly communion was preserved in the Greek Church till the seventh century, and that, by one of their canons, "*such as neglected three weeks together were excommunicated.*"

In the fourth century, when all things began to undergo radical changes and "the man of sin" was rapidly reaching his maturity, the practice began to decline. Some of the councils in the western part of the Roman Empire, by their canons, labored to keep it up. The council held at Illiberis, Spain, A.D. 324, decreed that "no offerings should be received from such as did not receive the Lord's Supper." (Council Illi., Canon 28.)

Despite all these efforts the great majority of the church was rapidly becoming so worldly-minded and carnal-minded as to refuse to longer engage in a practice for which they had no spiritual taste. To prevent its going out of use altogether, the Council of Agatha, in Languedoc, A.D. 506, decreed "that none should be esteemed good Christians who did not *communicate* at least three times a year—at Christmas, Easter, and Whitsunday." (Coun, Agatha, Canon 18.) Three times a year soon became the standard of a good Christian, and it was considered presumptuous to commune oftener.

It stood thus for more than six hundred years, when they got tired of even three communications a year. The infamous Council of Lateran, which decreed auricular confession and transubstantiation, decreed that "an annual communion at Easter was sufficient." Bingham's Ori., B. 15, c. 9, shows that this association of the "sacrament" with Easter, and the mechanical devotion of the ignorant at this season, greatly contributed to the worship of the Host. Thus the breaking of bread in simplicity and godly sincerity once a week, as was done in



apostolic times, degenerated into a pompous sacrament once a year at Easter.

John Calvin, great Protestant reformer of the sixteenth century, and founder of the Presbyterian Church, complained that professors should feel that they had discharged their full duty by a single communion a year and resign themselves for the rest of the year to supineness and sloth.

Calvin, in his "Ins.," lib. 4, chapter 17, section 46, says:

And truly this custom, which enjoins communion once a year, is a most evident contrivance of the Devil, by whose instrumentality soever it may have been determined.

In "Ins.," lib. 6, chapter 18, section 46, he says:

It ought to have been far otherwise. Every week, at least, the table of the Lord should have been spread for Christian assemblies, and the promises declared, by which, in partaking of it, we might be spiritually fed.

John Wesley, great Protestant reformer and founder of the Methodist Church, after *fifty-five* years' reflection upon the subject, decided that Christians should show forth the Lord's death every Lord's day. In his letter to America, 1784, he says: "*I also advise the elders to administer the supper of the Lord on every Lord's day.*" We kindly ask our Methodist friends to notice this.

"Church Communion as Practiced by the Baptists," by W. W. Gardner, page 28, says:

Again, "the disciples" or church at Troas observed the Lord's Supper as a church ordinance when assembled in church capacity. (Acts 20: 7.) "And upon the first day of the week, when the disciples *came together to break bread*, Paul preached unto them, ready to depart on the morrow." Here we are expressly told that these disciples *came together for the very purpose of celebrating the Lord's Supper*, and that they observed the ordinance according to the apostles' directions.

On page 33 he says:

Dr. Thomas Scott, of the Church of England, in his commentary on Acts 20: 7, observes: "Breaking of bread, or commemorating the death of Christ in the Eucharist, was one of the *chief ends* of their assembling; this ordinance seems to have been *constantly administered every Lord's day.*"

On page 32 of this same book:

And the Tabernacle Baptist Church (formerly Mulberry Street), New York, which was gathered by the late Dr. Maclay, in 1809, and over which he presided as pastor for some thirty years, practiced weekly communion during the whole of his pastorate. This practice is still common among the Baptists and others in Scotland and Ireland, and it is to be regretted that it is not more common in this country.

"Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him." (John 6: 53-56.)

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## CHAPTER VIII.

### THE GOOD CONFESSION—"WERE CALLED CHRISTIANS."

Jesus, in giving the commission to his apostles, commanded them to baptize *believers*. There can be no doubt about the confession to be made by those desiring to be baptized. It would be sinful to baptize any one without first knowing *he has faith*. For one to state that *he has this faith* is for him to make "the good confession."

All wishing to obey Jesus must confess him. Jesus made this confession before Pilate. "I charge thee in the sight of God, who giveth life to all things, and of Christ Jesus, who before Pontius Pilate witnessed the good confession." (1 Tim. 6: 13.) Every convert to Christianity in New Testament times made this "good confession." They could not have become Christians had they not confessed Christ.

It may be that Acts 8: 37 is an interpolation. Whether it is or not is immaterial and in no way affects the fact that faith must be confessed before baptism. When Philip preached Jesus to the eunuch, "the eunuch saith, Behold, here is water; what doth hinder me to be baptized." (Acts 8: 36.) The very inquiry itself was a

*confession* of his faith. Verse 37 says: "And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God." This is logically and naturally what passed between Philip and the eunuch. The eunuch would not have commanded the chariot to stand still without knowing whether or not Philip would baptize him. Philip, knowing that Jesus said, "*He that believeth and is baptized shall be saved,*" could not have baptized him without first being assured of his faith. Whatever way he told Philip of his faith was "the good confession."

The best manuscripts and most of the earlier versions do not contain this verse. Hackett, great Baptist scholar and commentator, says: "Yet the interpolation, if it be such, is as old certainly as the time of Irenæus." He cited it A.D. 178; Cyprian, A.D. 248; Jerome, A.D. 388; and Augustine, A.D. 400. D. Lipscomb ("Commentary on Acts of Apostles," page 94) says: "It seems about what would have been expected from the eunuch, and seems to fit in the place it occupies; yet it makes complete sense without it, and the same lesson is taught without it as with it. Its interpolation shows that it was in use when it was interpolated. Philip demanded, as the condition of baptism, that the eunuch should believe. Every one who baptizes should demand the assurance of faith. The direct way to assure this is to confess faith in Christ. This, I take it, beyond doubt, was the custom in the early ages of the church, and the custom was probably the cause of the interpolation."

The Bible Union Version, made by the Baptists, contains this verse. On every subject under discussion the scholars of the Baptist Church are against Mr. Grime.

The very attitude of those who oppose the truth condemns them and shows them to be desperate. Before our Baptist friends baptize a man, they have him confess "that God, for Christ's sake, has pardoned his sins." They cannot claim Scriptural authority for such a confession. No convert made such a confession in apostolic times. Their very baptism itself "unto the remission of sins" was a repudiation of such a confession.



In the hearing of the multitudes upon the banks of the Jordan, God, from heaven, said: "This is my beloved Son, in whom I am well pleased." (Matt. 3: 17.) This is the great underlying truth of the whole scheme of man's redemption. In it is comprehended and embraced the whole remedial system. It is the central truth of the Bible, upon which all the Bible rests and around which it revolves. "He saith unto them, But who say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Bar-Jonah: for flesh and blood hath not revealed it unto thee, but my Father who is in heaven. And I also say unto thee, that thou art Peter, and upon this rock I will build my church; and the gates of Hades shall not prevail against it." (Matt. 16: 15-18.) "Many other signs therefore did Jesus in the presence of the disciples, which are not written in this book: but these are written, that ye may believe that Jesus is the Christ, the Son of God; and that believing ye may have life in his name." (John 20: 30, 31.) When a man believes in Jesus, he believes the Bible from Genesis to Revelation. It all fundamentally rests upon Jesus.

Jesus says: "Every one therefore who shall confess me before men, him will I also confess before my Father who is in heaven. But whosoever shall deny me before men, him will I also deny before my Father who is in heaven." (Matt. 10: 32, 33.) "But what saith it? The word is nigh thee, in thy mouth, and in thy heart: that is, the word of faith, which we preach: because if thou shalt confess with thy mouth Jesus as Lord, and shalt believe in thy heart that God raised him from the dead, thou shalt be saved: for with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." (Rom. 10: 8-10.) This confession is not to be made with a *nod of the head*, nor can it be made by *visiting the sick* or other acts of obedience through life, but must be made "*with the mouth*" unto salvation.

Neander's "History of the Church," Volume I., page 385, says:

At the beginning, when it was important that the church should rapidly extend itself, those who confessed their



belief in *Jesus* as the *Messiah* (among the Jews), or their belief in one God, and in *Jesus* as the *Messiah* (among the Gentiles), were immediately baptized, as appears from the New Testament. Gradually it came to be thought necessary that those who wished to be received into the Christian Church should be subjected to a more careful preparatory instruction and a stricter examination.

In New Testament times they required the simple confession "that Jesus is the Christ, the Son of God." As "the falling away" from apostolic teaching developed, they apostatized from it. Some, in modern times, instead of making the simple confession made by the early converts, confess "that God, for Christ's sake, has pardoned their sins."

Benedict's History, Volume I., page 8, says:

These churches were all composed of reputed believers, who had been baptized by immersion on the profession of their faith.

Mosheim, First Century, Part II., Chapter 2, Section 7, page 38, says:

Whoever acknowledged Christ as the Savior of mankind, and made a solemn profession of his confidence in him, was immediately baptized and received into the church.

There can be no doubt that before baptism all believers confessed their faith in Christ. Any deviation from this is unscriptural and sinful.



Notwithstanding all the violence with which Mr. Grime denies that disciples of Christ should be called "Christians," he does not, and cannot, claim that the Scriptures teach that they should be called "Baptists."

Isa. 62: 2: "And the Gentiles shall see thy righteousness, and all kings thy glory: *and thou shalt be called by a new name, which the mouth of the Lord shall name.*" God, speaking through Isaiah to the children of Israel, said: "Behold, my servants shall sing for joy of heart, but ye shall cry for sorrow of heart, and shall howl for vexation of spirit. And ye shall leave your name for a curse unto my chosen: for the Lord God shall slay thee, *and call his servants by another name.*" (Isa. 65: 14,

15.) "Even unto them will I give *in my house* and *within my walls* a place and a name better than of sons and of daughters: I will give them an *everlasting name*, that shall not be cut off." (Isa. 56: 5.) From these Scriptures it is plain that a new name was to be given to the people of God under Christ by the mouth of the Lord; that it would be given *within* God's house or church; and that it would be given after the Gentiles were admitted. To deny that God has given such a name to his people is to charge that God's word is untrue and that God has been unfaithful to his promise.

These items, as given in Isaiah, are fulfilled only in the giving of the name "Christian," as is of record in Acts 11: 26. In Acts 10, Peter preached to the Gentiles and used the keys of the kingdom by naming the terms of admission, as he did for the Jews on Pentecost. In chapter 11 the apostles and all the church came to a realization of the fact that "to the Gentiles also hath God granted repentance unto life." (Verse 18.) "And he went forth to Tarsus to seek for Saul; and when he had found him, he brought him unto Antioch. And it came to pass, that even for a whole year they were gathered together with the church, and taught much people; and that the disciples were called Christians first in Antioch." (Verses 25, 26.) Antioch was a leading Gentile city with a population of nearly half a million. The Gentiles had been admitted into the church, and Saul was the appointed apostle to the Gentiles. "The disciples were called Christians *first* in Antioch." The same word "called" is found in the prophecy and in the fulfillment. "Thou shalt be *called* by a new name." "The disciples were *called* Christians." They were not *nicknamed* Christians.

As Mr. Grime and others violently contend that the disciples were *nicknamed* Christians, instead of being *divinely called* Christians, we submit the Greek original of the passage. "Egeneto de autous eniauton holon sunachtheenai en tee ecclesia, kai didaxai ochlon hikanon, chreematisai te prooton en Antiocheia tous matheetas Christianous." The correct translation is: "And it came to pass, that they assembled during a whole year in the

congregation, and taught much people, and called the disciples Christians first at Antioch." To any person even superficially acquainted with Greek grammar, it is clear that the King James translation breaks the sentence. The usual Greek word for "call" is *kaleo* in some of its different forms. But in this passage, *chreematisai*, a wholly different word, is used. "Chreematisai" carries with it the idea of being *divinely* called. Adam Clarke, great Methodist scholar and commentator, says: "The word *chreematisai* in our common text, which we translate *were called*, signifies in the New Testament, to appoint, warn, or *nominate* by *divine direction*." . . . "If, therefore, the name was given by *divine* appointment, it is most likely that Saul and Barnabas were directed to give it; and that, therefore, the name *Christian* is from God, as well as that grace and holiness which are so essentially required and implied in the character." It is obvious that in the Greek *chreematisai* is connected with *didaxai* and that both depend on *egeneto* in the beginning of the sentence, so that the same persons who performed the act of teaching were *undoubtedly* the same persons who performed the act of *calling* the disciples Christians. As the word means they were *divinely called* Christians, or called Christians *under the guidance of inspiration*, it is clear that Saul and Barnabas, the inspired teachers, gave the name. Dr. Philip Doddridge translates it thus: "And the disciples were by divine appointment first named Christians at Antioch." In his notes on the passage, he says: "I think with Dr. Benson, that the use of the word *chreematisai* implies that it was *done by a divine direction*, and have translated it accordingly."



"And Agrippa said unto Paul, With but little persuasion thou wouldest fain make me a Christian." (Acts 26: 28.) Whether this be the language of conviction or of irony, it is clear that the name "Christian" was the recognized name for the followers of Christ. The response of Paul admits the name and indorses it. The whole context shows that Agrippa had been carried in feeling with Paul's speech. "King Agrippa, believest



thou the prophets? I know that thou believest. And Agrippa said unto Paul, With but little persuasion thou wouldest fain make me a Christian," or, as it is in the King James Version, "Almost thou persuadest me to be a Christian." The next verse shows that Paul understood him to be sincere.

"If ye are reproached for the name of Christ, blessed are ye; because the Spirit of glory and the Spirit of God resteth upon you. For let none of you suffer as a murderer, or a thief, or an evildoer, or as a meddler in other men's matters; but if a man suffer as a Christian, let him not be ashamed; but let him glorify God in this name." (1 Pet. 4: 14-16.) The Holy Spirit, speaking through Peter in this passage, uses and approves the name "Christian." This shows beyond doubt or question that the name was the "new name, which the mouth of the Lord shall name," predicted by Isa. 62: 2. We cannot "glorify God" in wearing any other name. To wear the name "Baptist," "Methodist," "Presbyterian," or any other *human* name, is to dishonor God.

To assume that the name "Christian" is a nickname and that it was applied to the disciples by their enemies, as a term of reproach, is contrary to all Scripture and to the name itself. All the religious world has always *approved* and *preferred* the name "Christian." Human denominations that refuse to wear it themselves recognize its *great preferment* and *superiority* over all other names to the extent that they try to *withhold* it from us. All prefer it above every name.

The enemies of the early Christians, in seeking to cast reproach upon them, called them "*Nazarenos*," and Paul "a ringleader of the sect of the *Nazarenos*." "For we have found this man a pestilent fellow, and a mover of insurrections among all the Jews throughout the world, and a ringleader of the sect of the *Nazarenos*." (Acts 24: 5.) To call them "Christians" was to honor them, not to cast a reproach upon them.

Orchard, in his "History of the Baptists," Volume I., page 12, in closing his history of the first century, says that there were dissidents in the church, "yet at this



period each party *tenaciously held the name Christian*, and had strong aversions to any other."

Tacitus, Suetonius, Pliny, and Trojan, all born in the first century, called them "Christians." Tacitus says: "They had their denomination (name) from Christ their leader."

The Roman Emperor Julian, an apostate from Christianity, and one of the bitterest enemies the church ever had, issued an edict forbidding the use of the name "Christian" and commanding that it should not be applied to the followers of Jesus. He attempted to have them called *Galileans* as more expressive of contempt. Gibbon, an infidel, in writing of Julian and his persecution of Christians, says:

His contempt was embittered by hatred; and the sentiments of Julian were expressed in a style of sarcastic wit, which inflicts a deep and deadly wound, whenever it issues from the mouth of a sovereign. As he was sensible that the Christians glorified in the name of their Redeemer, he countenanced, and perhaps enjoined, the less honorable appellation of *Galileans*. (Gibbon, Chapter 25.)

In a footnote we are told that this was law.

The name "Christian" is the only name under which all the religious world may unite. No man thinks all will ever become Baptists, Episcopalians, Methodists, etc., but all can become Christians. "And in none other is there salvation: for neither is there any other name under heaven, that is given among men, wherein we must be saved." (Acts 4: 12.)

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## CHAPTER IX.

### WORK OF THE HOLY SPIRIT—THE BAPTIST CHURCH A HUMAN DENOMINATION.

All those who are saved necessarily have evidence of the pardon and forgiveness of their sins. Without the clearest and most satisfactory evidence of the forgiveness of sins, no man can have "a conscience void of offense toward God and men" or entertain a well-grounded hope of meeting God in peace.

But, as most men refuse to use as much reason and sense upon religious matters as they would give to the most trivial and unimportant affairs of this life, it is also true that many very religious people are going into the Supreme Court of the Universe upon evidence that would be laughed out of the smallest and humblest court of the land. People press their right hand upon their left breast and seriously and solemnly declare that they *know* they are saved because they *feel* it *here*. They have the divine economy exactly reversed. They base their *faith* upon their *feeling*, instead of basing their *feeling* upon their *faith*. Faith is the first step—faith that “cometh of hearing, and hearing by the word of Christ.” (Rom. 10: 17.) “Without faith it is impossible to be well-pleasing unto him.” (Heb. 11: 6.) The proper *feeling* is as sure to follow the proper *faith* as a *cause* is to produce an *effect*.



But is the physical engine of flesh in the left breast, that which in *materia medica* is known as the *heart*, the part of man that is influenced, operated upon, and *changed* by the Spirit of God in conviction and conversion? Nabal, a churlish and evil man, insulted young men sent from David. His wife, Abigail, appeased David and made amends for the wrong. Returning to Nabal, she found him in the midst of a great feast and “very drunken.” “And it came to pass in the morning, when the wine was gone out of Nabal, that his wife told him these things, and his heart died within him, and he became as a stone. And it came to pass about ten days after, that Jehovah smote Nabal, so that he died.” (1 Sam. 25: 37, 38.) It was not his fleshly heart in his left breast that “died within him” ten days before his death. “For this people’s heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed.” (Matt. 13: 15.) When the physical heart waxes gross, a man is ready for an undertaker.

The heart that is *changed* by the Holy Spirit in conversion is that part of man that *thinks*. “And Jesus knowing their thoughts said, Wherefore think ye evil in your hearts?” (Matt. 9: 4.) The heart also *understands*.

"Lest haply they should perceive with their eyes, and hear with their ears, and understand with their heart, and should turn again, and I should heal them." (Matt. 13: 15.) The heart *receives words*. "When any one heareth the word of the kingdom, and understandeth it not, then cometh the evil one, and snatcheth away that which hath been sown in his heart." (Verse 19.) Evil thoughts and crime come *out of the heart*. "For out of the heart come forth evil thoughts, murders, adulteries, fornications, thefts, false witness, railings: these are the things which defile the man; but to eat with unwashen hands defileth not the man." (Matt. 15: 19, 20.) The heart *reasons*. "And straightway Jesus, perceiving in his spirit that they so reasoned within themselves, saith unto them, Why reason ye these things in your hearts?" (Mark 2: 8.) Other passages of Scripture give other functions of the heart, but, I take it, this is enough.



All agree that the Holy Spirit changes the heart. There is no controversy here. The peculiar excellence and glory of the Christian religion is that it is *spiritual*. No man's religion is worth a thought unless it is begun, carried on, and completed by the personal agency of the Holy Spirit. All concur in saying that the soul of man is quickened, enlightened, sanctified, and consoled by the indwelling presence of the Spirit of God.

The controversy is as to *how* the Holy Spirit does the work of changing the heart in conviction and conversion. Mr. Grime and others contend that the Spirit comes down *direct from heaven*, separate and apart from the Word. and that without the sinner either hearing or obeying the gospel, He regenerates him, saves him, forgives his sins, and speaks peace to his soul. This false theory of the work of the Holy Spirit in conversion is very hurtful and pernicious in that it prevents people from obeying the gospel, which is God's power to save. "For I am not ashamed of the gospel: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek." (Rom. 1: 16.) It is unscriptural and sinful to propagate a *theory* that the Holy Spirit comes to sinners. "Even the Spirit of truth: whom the world



cannot receive; for it beholdeth him not, neither knoweth him: ye know him; for he abideth with you, and shall be in you." (John 14: 17.)

In preaching the first sermon to the Gentiles, Peter said: "Of a truth I perceive that God is no respecter of persons." (Acts 10: 34.) God loves a Chinese soul or a Japanese soul as much as he does an American or an English soul.

But the fact is that the largest and most densely populated parts of the earth to-day are lying under a shroud of heathen darkness and doom. Where the word of God has not gone, there is no spiritual life, not one single spiritual idea or action. It is all midnight, gloom, and utter darkness. No living man, in any quarter of the globe, possesses a single conception of Christianity, or has a single spiritual thought, feeling, or emotion, where the word of God, the glad tidings of salvation through Jesus Christ, has not gone. If the Spirit comes down *direct from heaven*, separate and apart from the word of God, and without the sinner's hearing and obeying the gospel, as God is no respecter of persons and loves the Chinese as much as he does Americans, why does he not *come down direct* to China and speak peace to the souls of the Chinese? Why are there no conversions in China until an evangelist first gets there and preaches the word? "How then shall they call on him in whom they have not believed? and how shall they believe in him whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent? even as it is written, How beautiful are the feet of them that bring glad tidings of good things!" (Rom. 10: 14, 15.)

No one professing to have had an *experience* as a subject of a *direct* operation of the Holy Spirit, to have *felt* the illuminating, converting, and regenerating influence of the Spirit of God, has ever been known to have a single right conception, or right idea, on the whole subject of spiritual things, that is not already found in the Bible. No such persons have now, or have ever had, one suggestion containing the feeblest ray of light, which is not as



old as the gospel era and already found in the Scriptures. This simple fact alone shows that the Spirit communicates ideas and gives light only through the word of truth.



The Holy Spirit is the Author of the Bible. All that the Spirit says is said in the Bible. "For no prophecy ever came by the will of man: but men spake from God, being moved by the Holy Spirit." (2 Pet. 1: 21.) "And they were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance." (Acts 2: 4.) The Holy Spirit revealed all things through the apostles. Jesus said to the apostles: "But the Comforter, even the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and bring to your remembrance all that I said unto you." (John 14: 26.) "Howbeit when he, the Spirit of truth, is come, he shall guide you into all the truth: for he shall not speak from himself; but what things soever he shall hear, these shall he speak: and he shall declare unto you the things that are to come." (John 16: 13.) Nothing is true that the Spirit has not revealed in the Bible. All that is to the honor of God or the good of man is revealed in the Bible. "And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." (2 Tim. 3: 15-17.) Anything not found in the Scriptures is unprofitable. "According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue." (2 Pet. 1: 3.)

Under the preaching of inspired men, the Holy Spirit, who spoke through them, convicted and converted people, and *changed* their hearts by preaching the word of God to them. When Peter stood up to preach on the day of Pentecost, the audience, composed of the murderers of Jesus Christ, certainly needed a *change* of heart. When

the Spirit was through *speaking* through Peter, they had undergone a *change* of heart, "were pricked in their heart, and said unto Peter and the rest of the apostles, Brethren, what shall we do?" The Holy Spirit, speaking through Peter, told them what ~~to~~ do to be saved. When they did this, they were converted, regenerated, forgiven, and saved. In all cases of conversion recorded in the Bible the Holy Spirit convicted and converted them, and changed their hearts by preaching the word of truth to them. "Seeing ye have purified your souls in your obedience to the truth." (1 Pet. 1: 22.)

No man to-day has Holy Spirit religion, or has experienced a *change* of heart, who refuses to do what the Holy Spirit, speaking in the Bible, commands him to do. The Holy Spirit does not come *direct* from heaven into any man's heart and *contradict* what He told sinners to do to be saved, as he speaks through Peter and the apostles in the Bible.     ✱ ✱ ✱

Mr. Grime tries to show that the Baptist Church has a claim for its existence. But he quits without showing it. Neither the Baptist Church nor any other *human* denomination has a claim for existence or a right to exist. Their existence is sinful. The very fact that none of them existed in New Testament times shows that none of them should exist to-day.

In contending that the church was set up upon a mountain in Galilee, Mr. Grime flatly repudiates the facts. After the time to which he refers, Jesus said: "Upon this rock I will build my church." (Matt. 16: 18.) "Will build," in the *future* tense, shows it had not then been built and that Mr. Grime is wrong. The church was established in Jerusalem, in Judea, not in Galilee.

But the church spoken of in the Bible does not have anything to do with the Baptist Church. To show when the church of the Bible was established is not to show when the Baptist Church was established. There was no Baptist Church in Bible times. The Baptist Church does not teach what the church spoken of in the Bible taught, and Baptists themselves admit that a man can be a Christian, a member of the church of Christ, which is the

church spoken of in the Bible, without being a member of the Baptist Church. If a man can be a member of the church that Christ built upon the Rock without being a member of the Baptist Church, as Baptists themselves admit, any one can see that the Baptist Church is not the true church. This same thing is true of all other human denominations. All of them admit that a man can be a Christian, a member of the church, which is the body of Christ, without belonging to any of them. A man cannot be a Christian without being a member of the church which is the body of Christ and in which all Christians are members. The same thing that makes a man a Christian makes him a member of the church.



We could present enough testimony to fill a volume to show that neither the Baptist denomination nor any other Protestant denomination existed before the Protestant Reformation of the sixteenth century. None of these *human* churches reach back to Bible times.

The late Dr. George A. Lofton was perhaps one of the best-known Baptists of Tennessee. In an effort to trace back Baptist history, Dr. Lofton went to Europe, visited the British Museum and Dr. William's Library in London, the Bodleian Library in Oxford, and the libraries of Edinburgh and other places. Dr. Lofton, in "English Baptist Reformation," page 29, says:

Thomas Crosby, the first Baptist historian (Volume I., pages 265-278), gives an account of the origin of the first Baptist Church in English history, organized 1609 A.D. It originated with John Smyth and his followers at Amsterdam, Holland, whither they fled in 1606 from persecution. They were a body of English Separatists gathered by Smyth, who left the Established Church in 1602, on account of his inclination to Puritanism and his opposition to the corruptions of the English Church.

This is the first mention of the Baptist denomination in all history. We want to kindly stress this with our Baptist friends. Back of this point there were no Baptists. While there were no Baptists of any kind in existence before this time, there were no Missionary Baptists until 1830. There are fourteen different kinds of Baptists, all of them splitting off at later times.



Dr. Lofton, "English Baptist Reformation," page 35, says:

I have quoted freely from Smyth—his friends and opponents—in order to show clearly the origin of the first General Baptist Church and the principle and practice upon which it was founded. By a gradual process of development through perhaps eight or ten years—separating first from the English Church and then from the Brownists—Smyth evolved the ideal of a Baptist Church in the light of the Scriptures contrasted with the errors both of the Pedobaptists and Mennonites.

The reader will notice that Dr. Lofton says Smyth "evolved the ideal of a Baptist Church." The "ideal" of such a church is not "evolved" in the Bible.

The rank and file of the people of the Baptist Church will no doubt be surprised to find that the man who founded the Baptist Church did it by *baptizing himself*! Speaking of Smyth, Dr. Lofton (page 35), says:

Reaching this conclusion, he was not long in acting. The logic of the situation led him to dissolve his church and sever all connection with the Separatists. Regarding baptism as the ceremonial constitution of the church, and that being lost, he struck upon the novel idea of baptizing himself and of then baptizing the rest of his company in communion, after each had made his confession of faith in Christ; and it was then through the act of baptism that the church was constituted. No public act, not even prayer, was allowed in the body until baptism was performed and the church thus constituted.

Not only did Smyth found the Baptist Church by baptizing himself, but the rank and file of the Baptist people no doubt will be amazed to know that, instead of baptizing himself, he *substituted sprinkling for baptism*! Dr. Lofton (page 44), says:

What was the mode of his self-baptism which he transmitted to his followers? It seems clearly *affusion*; and this fact, in the absence of Smyth's writings, explains why Crosby, who believed that Smyth was immersed, does not solve the mystery that Smyth's followers did not introduce immersion into England, 1611; and hence he dropped summarily the matter of his self-baptism by repudiating it as never having succeeded to the English Baptists. Crosby did not then know the secret since explained.

When our Baptist friends are stressing their theory of an ordained administrator being necessary to the validity



of baptism, they should tell us how Baptist administrators can get closer to the time of the apostles than A.D 1609, when John Smyth started the Baptist Church by sprinkling water upon himself!

Will our Baptist friends, who are taught to believe that a child of God cannot fall from grace and be lost, be surprised to know that, after John Smyth started the Baptist Church by sprinkling water upon himself, he later apostatized from it and went back to the Mennonites? *The man who founded the Baptist Church later repudiated it!* I am aware that it is painful to give these facts, but I can only give them as Dr. Lofton found them and as he verified them. These facts are the more painful in view of the great boasting of *regularity* in which our Baptist friends have been indulging. Dr. Lofton (page 38) says:

As already intimated, soon after the establishment of Smyth's church, the mother of the General Baptists, sometime in the year 1609, upon further acquaintance with the Mennonites and having become tainted with their Pelagian or Socinian views, Smyth became convinced that he and his followers had erred in their attempt to restore right baptism and true church order; and with the majority of his congregation he sought admission into the Mennonite Church in Amsterdam, which he now regarded as the true church, having right baptism if not regular succession.

On page 39, Dr. Lofton adds:

The very fact, as we shall see in the next chapter, that Smyth abandoned his newly erected church and sought admission among the Mennonites shows that he had come to agree with them in every particular of doctrine and practice.

We kindly urge our Baptist friends to notice these things.



Mr. Grime tries to make a dramatic appeal out of the fact that Floyd Collins was caught in a cave and became much concerned about his soul. The blood of Collins and thousands of others is upon the hands of men like Mr. Grime, who deliberately refuse to tell them what Jesus Christ commands them to do to be saved. It is a fearful thing to repudiate the word of God and teach men so.

We wish, in conclusion, to impress upon all the supreme

importance of embracing the truth. "Jesus therefore said to those Jews that had believed him, If ye abide in my word, then are ye truly my disciples; and ye shall know the truth, and the truth shall make you free." (John 8: 31, 32.) Our likes and dislikes, our preferences and prejudices, have nothing to do with it. What Mr. Grime thinks, or what I think, is of no importance whatever. All that is worthy of attention, and that can free the soul from sin, is just what a man can read word for word in the Bible.

If a man attains to the very greatest success in the fleeting and temporal affairs of this world, and yet does not obey the gospel and live the Christian life, he is a miserable failure and is an eternal bankrupt. Usefulness and happiness can be found only in obedience to God. Time is quickly passing, life is uncertain and death is sure. We are rapidly approaching the eternal world. For a man to die out of Christ and in his sins, and to go before God unprepared, is a horrible thing. While mercy lingers and truth invites, all should "give the more diligence to make your [their] calling and election sure." Procrastination is the thief, not only of time, but of eternity. "Behold, now is the acceptable time; behold, now is the day of salvation." (2 Cor. 6: 2.) "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." (Rev. 22: 14.)

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