

305 An Examination of Campbellism

BY ELDER R. C. EVANS

The sect calling itself Disciples, or Christians, but commonly known as Campbellites, has been posing as the guardian angel of the Christian religion since its organization in 1828. Many of its representative ministers have acquired notoriety by a manifestation of egotism and impudence to such an extent that the writer has been called upon, on several occasions, to defend the plain principles of the gospel of Jesus Christ as recorded in the New Testament, against their attack.

From the founder of the sect to its present representative men they have been guilty of making violent and bitter attacks on the cherished principles of the different institutions among men for good. No denomination has escaped the fury of their denunciation. Perhaps the most contemptible matter in all their history is that when it seems good policy they will appear favorable to one denomination in order to wage war upon another church. This method has been adopted by them, as a body, and to prove that they are guilty of this "wolf in sheep's clothing" method of procedure, we submit evidence from their own books, papers, and sermons.

Alexander Campbell is acknowledged by them to have been the founder of the sect that bears his name, hence we shall give special notice to the writings of this prominent disturber.

Alexander Campbell, by his commanding talents, by his great force of character, and by his invincible courage, overshadowed all other reformers, and at once by common consent of all parties, became the acknowledged champion—the admired leader—of the great onslaught upon the sectarian world.—History of Reformatory Movements, Rowe, p. 179.

Campbell, Alexander, founder of the religious sect calling themselves Disciples of Christ, but commonly known as Campbellites. Born in County Antrim, Ireland, in June, 1786, died in Bethany, West Virginia, March 4, 1866.—American Cyclopaedia, vol. 3, p. 662.

Thomas Campbell came from Scotland to the United States in May, 1807, and his son Alexander landed in New York, September 9, 1809. They both settled in Washington County, Pennsylvania. When Thomas Campbell landed in Philadelphia, he found the seceder synod in session, and, upon presenting his credentials, he was cordially received and at once assigned by this synod to the Presbytery of Chartiers in Western Pennsylvania. Both father and son were educated from childhood in the Westminster confession of faith.—History of Reformatory Movements, p. 127.

From the above we learn that Alexander Campbell was early in life connected with Presbyterians, and if we are to believe his own words, he was a bigot from the start:

I have, said he, tried the Pharisaic plan, and the monastic, I was once so straight, that, like the Indian's tree, I leaned a little the other way. . . . I was once so strict a separatist that I would neither pray, nor sing praises with any one who was not as perfect as I supposed myself.—*Christian Baptist*, p. 238.

I quote from one of their biographers, who will surely give them justice:

When the Campbells landed on the shores of America, they found the various denominations in a deplorable condition, and the Presbyterian "branches" were, if anything, more powerless, as spiritual agencies, than any other branch of the church. All around, as they viewed the religious horizon, . . . they saw nothing but dissension and disunion, bigotry, party intolerance, and sectarian selfishness. . . . The great soul of Thomas Campbell was moved within him when he saw that the whole land was given over to the idolatrous worship of opinions. . . . The various sects were quarreling and fighting over party shibboleths. . . . The denominations were all lost to the apostolic order of things.—History of Reformatory Movements, pp. 127-129.

Just think of it, Alexander, not yet out of his teens! His father, at first sight, took in the entire situation, saw the whole land was given over to idolatrous worship of opinions,—all wrong, the religious world in complete chaos, the Presbyterians worst of all.

Why was it that these stalwarts (I say stalwarts because we are told "that not one Protestant minister among ten thousand would make the least plea for

Christian union upon the basis of the Bible; not one, intellectually and morally, in comparison with Thomas Campbell. They are all pigmies.”—History Reformatory Movements, p. 161) did not at once denounce the church and start up their own sect? It was because they were not strong enough. From the first, they plotted the downfall and destruction of the churches. They acted as “wolves in sheep’s clothing,” but their conduct and double-dealing were soon discovered and what was the result? At the first session of the Presbytery, specified charges were preferred against Campbell. He apologized soon after. The synod of Pittsburg, assembled at Washington, Pennsylvania, on the second day of October, 1810, refused to receive Thomas Campbell into their body. This action roused the ire of the “young polemic,” Alexander. He availed himself of the first opportunity and told that august body what he thought of them.

Then commenced a public tirade upon the sectarian world. This continued till in June, 1812, when Alexander Campbell and his wife, his father, mother, and sister were baptized by Elder Matthias Luse, of the Baptist Church, and soon after Alexander was ordained one of the elders of the Church at Brush Run. He labored for several years as a Christian teacher with that body. For a full history of his baptism, ordination, and service as a minister in the Baptist Church the reader is referred to the History of the Reformatory Movements, by Rowe, and Campbellism Examined, by Jeter.

He became a prominent member of the Redstone Association, “He had now ceased to be a Pharisee—he could sing and pray with his fellow Christians.” But the two Campbells soon wearied of the Baptist Church, and again we notice the evidence of hypocrisy and deception. Notwithstanding Campbell had been baptized by a Baptist minister, ordained a Baptist minister, listen to what he has to say of that

Church, their ministry, and his connection with that body.

I had no idea of uniting with the Baptist 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. . . . They were little men in a big office.—Ibid., p. 169.

In August, 1816, Alexander Campbell preached what is called in Campbellite history, "The young polemic's famous sermon on the law, which subsequently created such wonderful excitement in the Baptist community; it was the sudden explosion in the Baptist camp of an apostolic bombshell."—Ibid., p. 172.

The historian relates in full, that during the preaching of this sermon, one woman fainted, jealous preachers caused great disturbance, one preacher rushed into the stand, and we are treated with a long history of the trouble. Suffice it to say, this was the end but not the beginning of the Campbellite rows with their Baptist brethren.

Subsequent to the presentation of this unanswerable address, the Baptist association for several consecutive years by means of self-constituted ecclesiastical courts, brought charges of heretical teachings against Thomas and Alexander Campbell. . . . The two Campbells foreseeing that it was the fixed intention of their mischievous persecutors to gain a majority of votes in favor of their excommunication, severed their connection, and withdrew from the Redstone Baptist Association.—Ibid., p. 173.

Writing of the separation of the Campbells from the Baptist Church, the historian, Hayden, makes the following statement:

They were accordingly immersed, on a confession of faith in the Son of God, and united with the regular Baptists. . . . The prejudice and passion of some excitable and intolerant men who

then held a leading influence in the Redstone Association, rendered it prudent for Mr. Campbell to withdraw, after a few years, from that connection; against his own wishes, he was compelled by the force of ecclesiastical opposition to act separately from the Baptists.—Hayden's History of Discipleism in the Western Reserve, p. 46.

It is not my purpose to furnish a complete history of the trouble between the Baptist Church and the Campbells, but the Baptist Church suffered long, and finally in the year 1832, the Dover Association, then the largest association of Baptists in the world, convened, and selected a committee to consider and report what ought to be done in reference to the Campbellite disturbance. The committee reported. They found that the doctrines held and propagated by the Campbells

are not according to godliness, but subversive of the true spirit of the gospel of Jesus Christ—disorganizing and demoralizing in their tendency; and, therefore, ought to be disavowed and resisted by all the lovers of truth and sound piety. . . . Their views of sin, faith, repentance, regeneration, baptism, the agency of the Holy Spirit, church government, the Christian ministry, and the whole scheme of Christian benevolence, are, we believe, contrary to the plain letter and spirit of the new testament of our Lord and Savior.

By their practical influence, churches long blessed with peace and prosperity have been thrown into wrangling and discord—principles long held sacred by the best and most enlightened men that ever lived or died, are vilified and ridiculed as “school divinity,” “sectarian dogmas,” etc. Ministers who have counted all things but loss, for the excellency of the knowledge of Jesus Christ, are reprobated and denounced as “visionary dreamers,” “mystifiers,” “blind leaders of the blind,” “hireling priests, etc.” The church in which many of them live, and from which they call it persecution to be separated, is held up to public scorn as “Babylon the mother of harlots, and abominations of the earth.” . . . In fine, the writings of Alexander Campbell and the spirit and manner of those who profess to admire his writings and sentiments, appear to us remarkably destitute of “the mind that was in Jesus Christ.” Wherever these writings and sentiments have to any extent been introduced into our churches, the spirit of hypercriticism, “vain janglings and strife about words to no profit, but to the subverting of the hearers,”

have chilled the spirit of true devotion, and put an end to Christian benevolence and harmony. . . .

We, therefore, the assembled ministers, and delegates of the Dover Association, after much prayer and deliberation, do hereby affectionately recommend to the churches in our connection, to separate from their communion all such persons as are promoting controversy and discord, under the specious name of reformers.—Campbellism Examined, pp. 92-97.

This is the record of the action taken by the Baptist people in regard to Campbell and his associate disturbers of the peace. This gives a pen-picture of the Campbellites in regard to their faith, doctrine, and conduct, also of their cruel, unrelenting persecution of other churches.

Has the Campbellite sect changed in this regard? No, they pursue the same policy where they have the strength and courage to do so, but where they are weak, numerically or otherwise, they adopt a conciliatory policy to effect their purpose of securing converts. This hypocrisy is one of the most prominent features of their history.

Mr. Campbell, in his effort to enlist sympathy, because of the action taken against him by the Baptist people, wrote as follows:

They can do nothing more in Virginia, as yet, than treat a dissentient as they would a murderer or a vile adulterer. The committee, or managers of the bull of excommunication, can neither banish, burn, nor imprison those who differ from their views of sin, faith, and baptism. There is no Patmos, jail, or pillory, known in Virginia law, for those who think differently.—*Ibid.*, p. 105.

Why should Campbell complain, because the Baptist Church had refused to permit him to fellowship with them, when he had denounced the Baptist Church "as a relic of popery"? (*Christian Baptist*, p. 15.) We have already shown statements he made against the Baptist Church, and we believe the Baptists, as well as the Presbyterians, did the only thing left to be done when they refused to fellowship with those who were constantly slandering them.

The Presbyterian and Baptist Churches were not the only ones to be denounced by this man and his followers. We could fill a volume with his denunciation of all the churches, but will be content for the present by giving one more from his sarcastic pen:

The worshipping establishments now in operation throughout Christendom, increased and cemented by their respective voluminous confessions of faith, and their ecclesiastical constitutions, are not churches of Jesus Christ, but the legitimate daughters of that mother of harlots, the church of Rome.—*Milennial Harbinger*, vol. 3, p. 362.

In proof that the Campbellites still voice the above sentiment we submit the following:

Protestantism characterizes Romanism as the "great apostasy," and of this fact there can be no doubt according to the language of the Apostle John; but John calls Rome "the mother of harlots." And how can she be a mother without having daughters? And who are the daughters? Answer: The Protestant sects; and the difference between mother and daughters is made manifest in the fact that while the mother of harlots affiliates with paganism in its grosser forms, the daughters, arrayed in meretricious ornaments, and exhaling sweeter perfumes, are found confederating with paganism in its subtler forms.—*Christian Leader*, October 6, 1896.

Thus far we have traced the Campbells and have found that they, while holding membership first with the Presbyterians and afterward with the Baptists, were reflecting upon those churches till forbearance ceasing to be a virtue, the churches named charged them with heresy and withdrew their fellowship from them.

When the "bull of excommunication," as Mr. Campbell called it, was put into operation, Campbell for a time threw off his mask, and waged a warfare against all the denominations. This seemed to be his chief object in life. As Mr. Rowe says, "Their tocsin of war is the avowed destruction of all sectism."—Page 31.

Again Campbell speaks of the creeds thus:

We must unload all these, and dump them into the mystic stream of Babylon; and let them for ever disappear beneath the

waves of dark oblivion. The sects of Christendom are all adrift. —Page 126.

At first the Campbells said they had no idea of organizing a church,—forming a sect. Hear him:

I have no idea of adding to the catalogue of new sects. This game has been played too long.—*Christian Baptist*, p. 217.

The *Christian Baptist* was a little paper published by Campbell. His writings and sermons gathered around him men of his own style of thinking, and for a time they thought their work would soon be rewarded with the destruction of every “sectarian church.”

At the same time that Campbell was waging his warfare against the churches in Pennsylvania, there was a similar movement being conducted in Kentucky under the management of Barton W. Stone. The followers of Stone called themselves “Christians” (and, if we were to believe them, they were the only Christians on earth at that time), while the adherents of Campbell were called Reformers. Well, after a little labor on the part of Campbell and Company, the “Christians” were reformed by the reformers, or, stated in the language of their own historian, “a union of the ‘Christians’ and ‘Reformers’ or between the ‘Christian Church’ and the Church of the ‘Reformers’ was secured through the agency of John T. Johnson.” (History of Reformatory Movements, p. 176.)

This Johnson was a lawyer, and by some nice work he persuaded both the Christians and Reformers to be good, and combine to overthrow the wicked “sects.” This union was effected in 1831. With this double-header came the “holy work” of destruction, death, and burial of the clergy. To destroy the churches, overthrow the power and influence of the popular clergy, and upon the ruins to build up the Campbellite sects, was the dream of Alexander Campbell and confreres. But we will let Mr. Camp-

bell speak on this important matter, lest we be accused of misrepresentation:

In endeavoring to use our feeble efforts for these glorious objects, we have found it necessary, among other things, to attempt to dethrone the reigning popular clergy from their high and lofty seats, which they have for ages been building for themselves. . . . It is not to gratify the avaricious or the licentious; but it is to pull down their Babel, and to emancipate those whom they have enslaved, to free the people from their unrighteous dominion and unmerciful spoliation.—*Christian Baptist*, p. 32.

Little do men think and indeed little do they know, that the modern clergy are indebted to Pythagoras, Socrates, Plato, Aristotle, Zeno, Epicurus, and a thousand pagan philosophers, Jewish and Christian theorists, for the order of things which they found ready to their hand, as soon as they put on the sacerdotal robes.—*Ibid.*, p. 54.

Mr. Campbell employed all the resources of his various learning and fertile genius to subvert the influence of the clergy, and bring them into popular contempt. They were stigmatized as "tentuaries," "scrap-doctors," "theoretic doctors," "populars," "priests," "hirelings," and "goat-milkers." "The third epistle of Peter" is an ingeniously written burlesque of the clergy, with just truth enough to make it plausible and biting, and divert attention from its gross exaggeration, and merciless injustice. (*Christian Baptist*, p. 166.) They were, in Mr. Campbell's estimation, a set of mercenary hirelings, actuated in their labors by no better motive than the love of lucre.—*Campbellism Examined*, pp. 30, 31.

A hireling is one who prepares for the office of a "preacher" or "minister," as a mechanic learns a trade, and who obtains a license from a congregation, convention, presbytery, pope, or diocesan bishop, as a preacher or minister, and agrees by the day or sermon, month or year, for a stipulated reward.—*Christian Baptist*, p. 166.

Upon the whole, I do not think we will err very much in making it a general rule, that every man who receives money for preaching the gospel, or for sermons, by the day, month, or year, is a hireling in the language of truth and soberness.—*Ibid.*, pp. 71, 233.

There is one spirit in all the clergy, whether they be Romanists or Protestants, Baptist or Pædobaptist, learned or unlearned, their own workmanship, or the workmanship of others.—*Ibid.*, p. 94.

To show that the Campbellite sect is still busy denouncing the ministers of every denomination but

their own, we quote the following from one of their present leading men:

Thomas Campbell speaks like an oracle, as he continues his arraignment of the hypocritical clergy of his day, of whom we find a counterpart in the present day. What was then true of the clerical profession is still true. "Can an Ethiopian change his skin, or a leopard his spots?"—History Reformatory Movements, p. 153.

There is more energy put forth to-day to establish clerical rule, and to again seat the clergy upon the throne of power, than it took in the days of Campbell to dethrone it . . . God save the church from the power of the clergy.—*Christian Leader*, September 28, 1897.

We could fill a large volume with extracts from Campbellite literature, that denounce with great bitterness the ministers of every church. Campbell seemed to take comfort in the thought that "the Lord Jesus will judge that adulterous brood, and give them over to the burning flames." (*Christian System*, p. 15.)

Notwithstanding all the bitter denunciation of the "salaried ministry," the Campbellites look after the "nimble nickels" as keenly as any "hireling preacher" ever did. They take pay for sermons and hire out by the day, week, month, or year, and get as large salaries as they can squeeze out of their congregations. One of their own preachers, when feeling a compunctious throb, writes as follows:

Another instance I think of, is in December (1895) the members of the digressive denomination [that is, the larger body of the quarreling and many times divided Campbellite Church] joined in with human societies, at Helix, Oregon, and had a dance to raise money to pay the pastor of said Christian Church.—W. W. Stone in the *Gospel Messenger*, February, 1896.

Their hypocrisy and vacillating propensities are so apparent in the hireling ministry proposition that we pass it by without further comment.

We have shown briefly in former pages how Campbellites have denounced the Presbyterian and Baptist Churches in particular, but we shall now show

how they regarded all churches, as the "legitimate daughters of that Mother of Harlots, the Church of Rome."

The present popular exhibition of the Christian religion is a compound of Judaism, heathen philosophy, and Christianity.—*Christian Baptist*, p. 9.

The worshiping establishments now in operation throughout Christendom, increased and cemented by their respective voluminous confessions of faith, and their ecclesiastical constitutions, are not churches of Jesus Christ, but the legitimate daughters of that mother of harlots, the church of Rome.—*Millennial Harbinger*, vol. 3, p. 362.

I read, some time since, of a revival in the state of New York, in which the spirit of God was represented as being abundantly poured out on Presbyterians, Methodists, and Baptists. I think the converts in the order of the names were about three hundred Presbyterians, three hundred Methodists, and two hundred and eighty Baptists, . . . these being all regenerated without any knowledge of the gospel. . . . I think it would be difficult to prove that the Spirit of God had anything to do with the aforesaid revival.—*Christian Baptist*, p. 50.

A reformation of popery was attempted in Europe, full three centuries ago. It ended in a Protestant hierarchy, and swarms of dissenters. Protestantism has been reformed into Presbyterianism—that into Congregationalism—and that into Baptistism, etc., etc. Methodism has attempted to reform all, but has reformed itself into many forms of Wesleyism. None of these has begun at the right place. All of them retain in their bosom, in their ecclesiastical organizations, worship, doctrine, and observances, various relics of popery; they are at best but a reformation of popery.—*Ibid.*, p. 15.

For all sects have been originated by false teachers, or by corrupt men. Sectaries, it would appear, occupy the same place under Christ that false prophets filled under Moses. Need we infer, then, the danger of keeping up religious sects, or to go on to prove that every one who builds up a party, is a partaker of the crime with him who sets it up?—*Christian System*, pp. 102, 103.

Having quoted so much from Mr. Campbell, we now proceed to show that his followers, to this day, indorse and reiterate his statements, in their books, papers, and sermons:

We wish the people of this generation, as well as the people of succeeding generations, to know the reason why we stand

apart from all denominations, Papal and Protestant.—History of Reformatory Movements, p. 11.

If not ecclesiastically under the power of the “mother church” they are religiously and spiritually of the same affinities. None of these creeds, whether Catholic or Protestant, tell a man how to be a Christian. They tell a man how he may become a Catholic, a Lutheran, a Reformer, an Episcopalian, a Presbyterian, a Methodist, a Baptist, perchance. There is not a confession of faith in existence that ever saved a soul. . . . They all originated in the councils of men. . . . They have always engendered strife, hatred, malice, bigotry, intolerance, and persecution. . . . There is no Christian love in them. . . . The mind of God is not found in them, and the Spirit of Christ does not breathe through them. . . . They paralyze the power of truth, they make a fable of the gospel, they mock the prayers of the Savior, they make void the law of God. . . . In view of these facts, and many more yet to be produced, let our brethren understand that our mission is not yet ended, but, on the contrary, only fairly begun. . . . All creeds must be crushed under the weight of divine authority.—Ibid., pp. 51, 52.

We quote the following from the creed of the Church of Christ as recorded in Rowe’s History of Reformatory Movements, published in Cincinnati, Ohio, in 1894.

In the ninth article of said creed, we find these words: “We believe that God only acknowledges one body of believers. . . . We call ourselves the Disciples of Christ, because we learn only from Christ and his apostles.”

To make it clear that they believe that all other denominations are on the broad way to ruin, we submit the following from the same page:

We do not believe in sectarian churches, nor in Protestant denominationalism, nor in the Roman Catholic Church, or any other church that has an existence without the sanction of the word of God. . . . We do not believe that persons who have never been immersed into Jesus Christ—into the death of Christ—into the one body, are members of the one body.—Ibid., pp. 192, 193.

Here you have it clearly stated. There is only one church acknowledged of God, and that is the Campbellite Church. There is no salvation in any other. To be saved, you must be immersed into that body.

Here is some more from the creed:

We do not believe in a Roman Church, nor in an Episcopal Church, nor in a Lutheran Church, nor in a Presbyterian Church, nor in a Baptist Church, nor in a Methodist Church, nor in any other church not known in the apostolic age.—Ibid., p. 193.

Query: Was the Campbellite Church, founded by Alexander Campbell and others and acknowledged to be a cross between the Presbyterian and Baptist Churches,—organized by men whom both Presbyterian and Baptist Churches discarded,—we ask was that sect “known in the apostolic age”? Verily, I say unto thee, nay.

We have referred to the creed of the Campbellite sect, and are told by some of them that “they have no creed.” This statement is either a manifestation of ignorance or some more Campbellite deception.

Webster, defines the word “creed” thus: “Belief—summary of the articles of faith.”

The Campbellites say, “The Bible is our creed.” Well, all denominations make the same claim. The truth is, the scriptures, as understood by them, is their creed. Their interpretation of the Bible is their creed. This interpretation is found in the articles from which I have already quoted, and may be found in the writings of Campbell and others. For example, Alexander Campbell and others, when they sought admission into the Redstone Association, presented “a written declaration of their belief,” drawn up, no doubt, by himself. This was their creed. This is only another inconsistency in Campbellism. Again found guilty of having done what they denounce in others!

Having shown that they reject all churches in existence, as being destitute of divine authority, I shall more particularly draw attention to the special targets they have selected to shoot at.

CALVINISM.

He [John Calvin] ruled with a rod of iron in the city of Geneva, where he directed civil as well as ecclesiastical affairs. In 1568, under the stern code which was established under the auspices of Calvin, a child was beheaded for striking its father and mother. A child, sixteen years old, for attempting to strike its mother, was sentenced to death; but, on account of its youth, the sentence was commuted, and having been publicly whipped, with a cord about its neck, it was banished from the city. In 1565 a woman was chastised with rods for singing songs to the melody of the Psalms, and other inflictions are recorded too numerous to mention. The expulsion of Castillio from Geneva, a highly cultivated scholar whom Calvin had brought from Strasburg, to take charge of the Geneva school—an expulsion caused by the influence of Calvin himself—and the death of Servetus, instigated by Calvin, and executed by those directly under his influence, because Servetus wrote a book entitled *Errors of the Trinity*, which contradicted the opinions of Calvin—these heartless acts indicate the temper of Calvin's spirit. . . . In our opinion, there is nothing in Calvinism but the defeat of Christianity—there is nothing in it on which a sinful and helpless world can lean for support. There is not a gleam of hope in it, it is a death-dealing system.—*Ibid.*, pp. 59, 60.

PRESBYTERIANISM.

At the Pan-Presbyterian convocation, held in Glasgow, Scotland, in 1877, Doctor Bailie declared that there were "forty branches of the Presbyterian family" in existence, but he failed to tell that the trail of the serpent is over them all. We speak of the systems of theology and of the distinct ecclesiastical organizations which these bodies represent, as wickedly sectarian, and as a burning disgrace to the author of Christianity. None of these sects originated under the apostolic teaching. None of them can be dated beyond the sixteenth century, and hence, as misrepresenting the church of Christ, which the apostle founded, we reject them all.—*Ibid.*, pp. 122, 123.

METHODISM.

Like Luther, Zwingle, Calvin, and Knox, Wesley never made any attempt to return to apostolic practice, nor did either of these reformers ever suggest the idea of reproducing the church of Christ as established by the apostles.—*Ibid.*, p. 119.

There are, according to McClintock and Strong's *Encyclopedia*, about nine subdivisions of the Methodist body in the old country. . . . In the United States [the names of several more

are given] they have all originated within a little over a hundred years, as distinct organizations; they are all of the "earth, earthly." They are all founded upon the opinions and speculations and dreams of men, and the mark of the beast is impressed upon them all.—Ibid., p. 122.

The Methodist Church makes baptism a "nonessential" to salvation, thus directly insulting the author of the plan of salvation, and substituting human expediency for divine law.—Ibid., p. 123.

BAPTISTISM.

The origin of the Baptist Church . . . distinctively can not be traced beyond the sixteenth century.—Ibid., p. 93.

The Baptists of the present day baptize into the Baptist Church, not "into the one body of Christ." . . . The third article relates to the breaking of bread; in this it is declared that they who break the one bread in commemoration of the broken body of Christ, and drink of the one cup in commemoration of his blood poured out, must first be united together in the one body of Christ, that is, into the church of God—which is not the Baptist Church of the present day.—Ibid., p. 95.

As neither Christ nor the apostles ever founded a Baptist church, nor taught the direct agency of the Holy Spirit in the conversion of sinners, nor appointed "monthly meetings" where converts might give the "experience" of their feelings as an evidence of pardon, nor appointed the celebration of the Lord's supper but once a month, we reject all such theology as unscriptural and nonapostolic. By such dreamy speculations and with no other evidence but the feelings of the misguided sinner, the Baptists contradict (through ignorance of the plan of salvation, it may be) the doctrine that the word of God is the sword of the Spirit, which kills and makes alive. Surely, with such evidence before us, we dare not say that the Baptist Church is identical with the church of Christ, which the apostles founded, and who made immersion into the name of the Father, and of the Son, and of the Holy Spirit, essential, to salvation, a doctrine which the Baptist Church ignores.—Ibid., p. 109.

The Baptist churches are not churches of Christ; otherwise we have no right to exist as a separate organization setting up the same claim. At the beginning of this reformation there were Baptist churches all over the land, and if they were churches of Christ, there was no excuse or apology for the pioneers to organize other churches, and invite Baptists to leave one church of Christ and unite with another, which could be no more, than a church of Christ. But this is the very thing they did, and the thing which was necessary to be done in order to inaugurate, institute, or begin what is now known, both in common par-

lance and in law, as the "Church of Christ," or "Christian Church," . . . If Baptist churches are not churches of Christ, what are they? Are they "synagogues of Satan"? No, not necessarily. They are the churches of man,—man-made and man-labelled.—*The Christian Leader*, 1897.

We might continue to submit statements from Mr. Campbell and his followers up to the present time, showing a perpetual denunciation of all the churches as the "relics of popery," "the legitimate daughters of the mother of harlots"; all destitute of divine authority, all man-made, no hope for salvation in them; "an insult to the author of Christianity," and "the trail of the serpent is over them all"; and that Alexander Campbell has organized "the only true church,"—they are "the one body"; outside of that Church, there is no salvation.

Now we shall prove, from their writings, that the only hope for the people, according to their way of thinking, is to denounce the church, accept the Campbellite sect as the only true church, and be immersed for the remission of sins.

There are three births, three kingdoms, and three salvations. One from the womb of your first mother, one from the water, and one from the grave. We enter a new world on, and not before each birth. The present animal life, at the first birth; the spiritual, or the life of God in our souls, at the second birth; and the life eternal in the presence of God, at the third birth. And he who dreams of entering the second kingdom, or coming under the dominion of Jesus Christ without the second birth, may, to complete his error, dream of entering the kingdom of glory without a resurrection from the dead.—*Christian System*, p. 233.

The Holy Spirit calls nothing personal regeneration except the act of immersion.—*Ibid.*, p. 202.

Now, as soon as, and not before, a disciple, who has been begotten of God, is born of water, he is born of God, or of the spirit.—*Christianity Restored*, p. 206.

Begotten of God he may be; but born of God, he can not be, until born of water.—*Millennial Harbinger Extra*, p. 30.

Whatever the act of faith may be, it necessarily becomes the line of discrimination between the two states before described. On this side, and on that, mankind are in quite different states;

on the one side, they are pardoned, justified, sanctified, reconciled, adopted, and saved; on the other, they are in the state of condemnation. This act is sometimes called immersion, regeneration, conversion.—Christian System, p. 193.

These expressions (immersed, converted, regenerated) in the apostle's style, denote the same act.—Ibid., p. 203.

For if immersion be equivalent to regeneration, and regeneration be of the same import with being born again, then being born again and being immersed, are the same thing.—Ibid., p. 200.

From the Day of Pentecost, to the final amen in the revelation of Jesus Christ, no person was said to be converted or to turn to God; until he was buried in, and raised up out of the water.—Ibid., p. 209.

Discovering that much depends upon having correct views on this point, we have carefully examined all those passages where conversion either in the common version, or in the new version, or in the original occurs, and have found a uniformity in the use of this term, and its compounds and derivatives, which warrants the conclusion that no person was said to be converted until he was immersed, and that all persons who were immersed were said to be converted.—Christianity Restored, p. 202.

They who gladly received the word were that day immersed; or, in other words, that same day were converted, or regenerated, or obeyed the gospel. These expressions, in the apostolic style, when applied to persons coming into the kingdom, denote the same act.—Ibid., p. 199.

But the grandeur, sublimity, and beauty of the foundation of hope and of ecclesiastical and social union, established by the author and founder of Christianity, consists in this, that the belief of one fact, and that upon the best evidence in the world, is all that is requisite, as far as faith goes, for salvation, the belief of one fact, and submission to one institution expressive of it is all that is required of Heaven for admission into the church.—Ibid., pp. 118, 119.

He tells us that the "one fact" is, "Jesus the Nazarene is the Messiah," and the "one institution" is "baptism into the name of the Father, and of the Son, and of the Holy Ghost." Query: If baptism in water is "conversion," "regeneration," "new birth," then Simon Magus was "converted," "regenerated," "pardoned," "born again," "saved," "sanctified," when he was baptized; yet after his baptism, Peter, the inspired apostle of Jesus Christ,

said of him, "I perceive that thou art in the gall of bitterness, and in the bond of iniquity."—Acts 8: 23.

The boastful statement "where the Scriptures speak we speak, where these are silent we are silent," has long since frittered away. Here again we find Peter and the Bible in direct conflict with Alexander Campbell.

To prove more conclusively that Mr. Campbell and the Campbellites in general did and do yet believe that water baptism is conversion, we submit the following in proof that, according to the Campbellite creed, the unbaptized are not expected to sing songs of praise or even to offer a prayer. Water baptism seems to be the start and the finish of Campbellism:

No man can have a Holy Spirit otherwise than as he possesses a spirit of love, of meekness, of humility; but this he can not have unless he feel himself pardoned and accepted, therefore the promise of such a gift wisely makes the reception of it posterior to the forgiveness of sins. Hence in the moral fitness of things, in the evangelical economy, baptism or immersion is made the first act of a Christian's life, or rather the regenerating act itself, in which the person is properly born again—born of water and Spirit—without which into the kingdom of Jesus he can not enter. No prayers, songs of praise, no acts of devotion in the new economy, are enjoined on the unbaptized.—*Christain Baptist*, p. 439.

We assert now, as we have ever done, that there is not one passage in the Bible which, during the reign of Christ, makes it the duty of the unbaptized to pray.—Lard's Review of Jeter, p. 172.

Question: Mr. Lard, why is it that you and your chief have failed to "speak where the Scriptures speak"? Saul of Tarsus and Cornelius both prayed before they were baptized, and the Lord heard and answered their prayers. (See Acts 9:11-18; 10:1-48.)

We will now present views regarding immersion in water being for the remission of sins. None may misunderstand these statements:

When a person is immersed for the remission of sins, it is just the same as if expressed, in order to obtain the remission of

sins. . . . I am bold, therefore, to affirm that every one of them who, in the belief of what the apostle spoke, was immersed, did, in the very instant in which he was put under water, receive the forgiveness of his sins, and the gift of the Holy Spirit.—*Christian Baptist*, pp. 416, 417.

I assert that there is but one action ordained or commanded in the New Testament, to which God has promised, or testified, that he will forgive our sins. This action is Christian immersion.—*Ibid.*, p. 520.

It is not our purpose to discuss the question of the Roman Catholic or Protestant church authority, nor to defend the ministry against the Campbellite attack, nor to discuss the mode or essentiality of water baptism. The main purpose of this paper is to show by the writings of Alexander Campbell and his people that in their books, sermons, and church papers, they denounce all churches as either the work of man or Devil. That there is no salvation outside of the "one body," the Campbellite Church. The reader may think that it is too strong to say that the statements made by Campbellites and recorded in this paper show that they teach that no person can be saved unless he is baptized by a Campbellite into the "one body," the Campbellite sect. Our reason for saying this is, they claim that all the churches are unauthorized of God, churches of men; that no one is a Christian, no one is pardoned or born again, unless he has been immersed by a Christian. And since one not a Christian, not "born again," not baptized has no authority to baptize, therefore the only one authorized to baptize is a Campbellite.

One may say the Baptist ministry immerse their followers. True, but we have shown that the Campbellite Church regards the Baptist clergy as of "an adulterous brood," and the Baptist Church "a relic of popery" (*Christian Baptist*, p. 15), and hence not the "one body." And further we have shown that according to the statements made by Mr. Campbell and others of his sect as Baptists preach and believe

that water baptism is not for the "remission of sins," not "regeneration," not "conversion," therefore it is not Christian baptism that is practiced by the Baptist Church.

We present one more quotation, in proof of the position taken, that Campbellites regard the clergy of the Baptist Church as not converted, and that the Baptist Church is only a human institution.

I was now glad to inform them that Elder Logan (a Baptist minister) was about *converted*, and at the same rate of advancement he was making since last evening, that he would soon be a member of the church of Christ,—a divine institution—leaving a human institution which was unauthorized by God's inspired word.—Elder James J. Thompson [Tomson] in Poplewell's Primitive Christianity, vol. 2, p. 8.

We present another quotation from the pen of Alexander Campbell:

Now if our baptism is for any other end or purpose than was that to which Paul submitted, it is another baptism, as much as bathing for health is different from a Jewish ablution for legal uncleanness or impurity. The action has a meaning and a design; and it must be received in that meaning and for that design, else it is another baptism.—Campbell-Rice Debate, p. 439.

According to the Campbellite creed, they believe in the restriction of communion, or, in other words, in "close communion," that is, that none are worthy of the Lord's supper, until they have been immersed for the remission of sins. A conference, held in Richmond, Virginia, in 1866, drew up and subscribed to an article on baptism which ran thus:

Christian baptism is the immersion in water of a penitent believer into the name of the Father, and of the Son, and of the Holy Spirit, for the remission of sins; and is a prerequisite to church membership, and to a participation of the Lord's supper. See *Religious Herald*, of Richmond, May 3, 1894; also footnote in *Disciples and Baptists*, by Reverend F. Adkins, p. 54.

In the year 1835, Mr. Campbell had a correspondence with William Jones, a distinguished Baptist minister of London,

England. Mr. Jones proposed the following question, Do any of your churches admit unbaptized persons to communion; a practice that is becoming very prevalent in this country? To this query Mr. Campbell replied, "Not one, as far as known to me. I am at a loss to understand on what principles—by what law, precedent, or license, any congregation founded upon the apostles and prophets, Jesus Christ being the chief corner-stone, could dispense with the practice of the primitive church—with the commandment of the Lord, and the authority of his apostles. Does not this look like making void the word or commandment of God, by human tradition? I know not how I could exhort one professor to 'arise and be baptized' as Ananias commanded Saul, and at the same time receive another into the congregation without it. Nay, why not dispense with it altogether, and be consistent."—*Millennial Harbinger*, vol. 6, p. 18.

But we are met with this statement: "Many of the Campbellite sect permit the unbaptized to partake of the Lord's supper with them," and further than that, "Mr. Campbell at times received to the communion those who were not immersed."—Campbell-Rice Debate, p. 785.

All we care to say to this is, If Campbell and his people honestly believed that no one was "a Christian," "born again," "pardoned," "converted," "regenerated," until he was "immersed for the remission of sins," then he and they prove themselves guilty of the charge this paper prefers against them, namely, that they, as a sect, are deceptive, fickle, and hypocritical, in inviting or permitting the "unregenerated" and "unbaptized" to the holy communion. There is no escape from this conclusion, that in every point, they prove themselves unworthy the respect of frank, honorable people.

The Campbellite sect repudiates all theories of special spiritual operations outside of the word, that the word is the Spirit's influence—the only influence the Holy Spirit ever does or can employ in the conversion of the soul. (See *Christianity Restored*, p. 346-365.)

Mr. Campbell and his followers have held up to

ridicule the religious experience of those who have claimed to be wrought upon by the Holy Spirit, but we will let them speak for themselves:

While they can, as they conceit, thank God that they are not like other men, they are very happy; but when this fancied excellency disappears, the glad tidings afford no consolation: anguish and distress have come upon them. This, with some of the spiritual doctors, is a good symptom too: for, say they, "if you do not doubt we will doubt for you." When they have worked them into despondency, they minister a few opiates, and assure them that they are in a safe and happy state, now they are to rejoice, because they are sorrowful; now they are to feel very good because they feel so very bad. This is the orthodox "Christian experience." This is the genuine work of the Holy Spirit.—*Christian Baptist*, p. 138.

Query, Was Alexander Campbell an honest man when he wrote the above sarcastic misrepresentation of "the genuine work of the Holy Spirit"? To say nothing about his being converted, saved, pardoned, regenerated, was he even an honest, earnest man?

Now we will hear from two or three of his followers:

The pretention that men of this day, unendued and uninspired, receive testimony directly from the Spirit; experience "pentecostal showers," hear a "still small voice," etc., is a preposterous assumption equaled only by the pope! When the last inspired man laid down his pen, then revelation ceased. Not another word has man ever heard from the Spirit, nor will he till the trumpet sounds: it is not necessary. "His divine power hath given unto us all things that pertain unto life and godliness."—2 Peter, 1: 3. . . . And the prophet could say; "The law of the Lord is perfect converting the soul, the testimony of the Lord is sure making wise the simple."—Psalm 19:7. —Our Distinctive Plea, by Doctor. J. C. Holloway.

We wish to notice just two points in the foregoing: First. No one in this or any other age of the world's history ever claimed to "receive testimony directly from the Spirit," or to experience a "pentecostal shower" (the gift of tongues) when unendued or uninspired. The point this writer desired to make was that no man has been endued or inspired since the time of the apostles. Second. The reason for

reaching such a conclusion is found in the quotations from 2 Peter 1:3 and Psalm 19:7, as quoted above. Let us see: If because "the law of the Lord is perfect" in the time of David, and "his divine power hath given unto us all things that pertain unto life and godliness" in the days of Peter; if this is proof that God would cease to pour out his Spirit, as promised to his children, then it proves that from the days of King David, God has not spoken because the law being perfect then, according to the Campbellite idea, he would speak no more. This position removes much of the Old and all of the New Testament from the word of God, but we pass over the point they try to make from the statement made by King David, and go down to the time Peter wrote the words, "His divine power hath given unto us all things that pertain unto life and godliness." If this means that God would no more speak to his people, then that which Peter and John wrote after the time referred to by Peter is not the word of God. The fact is the Campbellite position is unscriptural, misleading, and God-dishonoring. God's promises to impart the Holy Spirit to the believer still stand and will. All may fully trust in the fulfillment of the words, "Lo, I am with you alway, even unto the end of the world." Surely the Campbellite gospel, of word only, is not the one that Paul preached, when he said, "For our gospel came not unto you in word only, but also in power, and in the Holy Ghost and in much assurance."—1 Thessalonians 1:5.

This theory, by which Mr. Campbell and his followers belittle spirit baptism and spiritual experiences as promised in the Bible, and in their mad desire to give prominence to water baptism and make it about all there is to Christianity, is further exemplified in a "sermon preached by Elder F. Osborn, of the Church of Christ, near McDonald, Kansas, and submitted for publication by request of brethren," entitled

“Holy Spirit baptism and water baptism.” We select a few statements from said sermon:

5. Holy Spirit baptism was for the apostolic age, and passed away with it. . . . 13. In Holy Spirit baptism there is no birth, new or old, whereas in water baptism there is a new birth. . . . 14. There was no regeneration in Holy Spirit baptism. The apostles were regenerated when John baptized them. . . . 15. Holy Spirit baptism had nothing to do with salvation; water baptism had. . . . 18. Those who were baptized with the Holy Spirit were already sanctified, but all believers under the gospel as given by the apostles had to be sanctified by water baptism.

Published in *Christian Leader*, May 25, 1897.

The above is the Campbellite position regarding water baptism and spirit baptism, so well told that the brethren had it published.

We can not leave this subject without giving a few quotations from Clark Braden:

Persons might as well claim the power to create a world, as to claim baptism in the Holy Spirit. All such unscriptural, visionary ideas that leave an open door for fanaticism and folly and have cursed the world with the most infamous delusions and crimes, should be abandoned.—Braden-Kelley Debate, p. 13.

It is a fact that has puzzled many persons, that almost invariably claims of direct influence of the Spirit, inspiration and miraculous power, sanctification and holiness end in infamous lewdness. Let one examine a history of the various parties and sects that have arisen in human history, that have claimed this direct influence as a constant influence of their followers and have laid special claims to revelations, inspiration, holiness, sanctification, second blessing, higher life, and in every instance delusion, fanaticism, crime and especially lewdness have attended them. . . . There is not a church that believes in this direct and immediate influence, that has not had trouble with infamies and pollutions growing out of it. . . . Then we repeat that the most dangerous delusion that has ever cursed the church has been this vagary of a direct and immediate influence of the Spirit. It has been the Pandora's box out of which has come only delusion, fanaticism, and pollution. The polygamy of Mormonism is its last and foulest product, but it is the legitimate fruit of the orthodox dogma of direct and miraculous influence of the Spirit. . . . No believer in the keynote of orthodoxy, direct, miraculous influence of the Spirit, can meet a Mormon in discussion.—Braden-Kelley Debate, pp. 268-270.

We regard the above, from the lips of Clark Braden, the most infamous slander upon the work of the Holy Spirit promised by the Savior that we have ever read. The idea that the power that leads and inspires men and women to "holiness," "sanctification," higher life, is attended, "in every instance," by "delusion, fanaticism, crime, and especially lewdness." That the belief in the promise: "Ye shall receive the gift of the Holy Ghost, for the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call," resulted in the practice of polygamy in the Utah Mormon Church. That polygamy is "the legitimate fruit of the orthodox dogma"! This slander upon Christianity deserves the combined censure of the Christian world.

We shall now show from another standpoint the unreliable nature of the claims of Alexander Campbell and his sect. They have denounced, with much bitterness, every benevolent or religious association, such as missionary societies, Sunday-schools, Bible and tract societies, declaring them to be the "marks of the beast"; but we shall permit them to speak for themselves. Speaking of the primitive churches he says:

They had no monthly concerts for prayer; no solemn convocations, no great fasts, nor preparation, nor thanksgiving days. Their churches were not fractured into missionary societies, Bible societies, education societies; nor did they dream of organizing such in the world. The head of a believing household was not in those days a president or manager of a board of foreign missions; his wife the president of some female education society; his eldest son the recording secretary of some domestic Bible society; his eldest daughter a tutoress of a Sunday-school. They knew nothing of these hobbies of modern times. In their church capacity alone they moved. . . . They dare not transfer to a missionary society, or Bible society, or education society, a cent or a prayer, least in so doing they should rob the church of its glory, and exalt the inventions of men above the wisdom of God; in their church capacity alone they moved.—*Christian Baptist*, p. 6.

Our objections to the missionary plan originated from the conviction that it is unauthorized in the New Testament; and that, in many instances, it is a system of iniquitous speculation and speculation. I feel perfectly able to maintain both the one and the other of these positions. . . . Indeed, I think, we have few men of any information, who would come forward openly to defend the plan of saving the world by means of money and science; of converting pagans by funds raised indirectly from spinning-wheels, fruit-stalls, corn-fields, melon-patches, potato-lots, rags, children's playthings, and religious newspapers, consecrated to missionary purposes. . . . By sending out men to preach begging sermons, and to tell the people of A's missionary patch of potatoes producing twice as much per acre, as those destined for himself and children; of B's uncommon crop of missionary wheat, a part of which he covetously alienated from the missionary to himself, and as a judgement upon him, his cow broke into his barn and ate of it until she killed herself; of E's missionary sheep having each yeaned two lambs apiece, while his own only yeaned him one apiece and a variety of other miracles wrought in favor of the missionary fund. I say, what man of good common sense and of reasonable mind, would come forward to defend a scheme of converting the world by such means, and by the means of that very "vain philosophy" and "science falsely so-called" condemned by the apostles?—*Christian Baptist*, pp. 53, 54.

I honestly confess that the popular clergy and their schemes appear to me fraught with mischief to the temporal and eternal interests of men. . . . How has their influence spoiled the best gifts of heaven to men? Civil liberty has always fallen beneath their sway—inalienable rights of men have been wrested from their hands—and even the very margin of the Bible polluted with their inventions, their rabbinical dreams and whimsical nonsense. The Bible can not be disseminated without their appendages, and if children are taught to read in a Sunday-school, their pockets must be filled with religious tracts, the object of which is either directly or indirectly to bring them under the domination of some creed or sect. Even the distribution of the Bible to the poor must be followed up by those tracts. . . . It is on this account that I have for some time viewed both "Bible societies," and "Sunday-schools," as a sort of recruiting establishments to fill up the ranks of those sects which take the lead in them.—*Christian Baptist*, p. 80.

The Baptists, too, have got their schools, their colleges, and their Gamaliels, too—and by the magic of the marks of the beast, they claim homage and respect, and dispute the high places with those very rabbies whose fathers were wont to grin at their fathers.—*Millennial Harbinger*, Vol. 1 p. 15.

Just think of these vacillating and hypocritical people! Only a few years after the above tirade of abuse was hurled at every church, preacher, Bible society, tract society, Sunday-school, missionary society, and college, the Campbellite sect had adopted all those methods of religious work; and to cap the climax, Alexander Campbell, the man who led the attack against these societies,—the man who penned the above abusive language, was made president of the Bethany college in West Virginia.

When writing against the missionary work, Mr. Campbell penned these words: "The Bible gives us no idea of a missionary without the power of working miracles; miracles and missionaries are inseparably connected in the New Testament."—*Christian Baptist*, p. 15.

Now that they have missionaries, we ask, Do the missionaries receive power to work miracles? The answer is, No, our gospel is in word only. We have no spiritual gifts; these were only given as toys in the childish days of early Christianity. We Campbellites are full grown men and women. We require no divine assistance, no spiritual grace. The word, or what suits us of it, and plenty of water, will do us.

One branch of the Campbellite sect still holds to the above views as expressed by Mr. Campbell, regarding the sinfulness of Sunday-schools, of which the following is proof: After quoting the Ohio *Penitentiary News*, wherein it is stated that "eighty per cent of those three hundred and seventeen convicted persons sent to the penitentiary during three months, last referred to, were persons who had attended Sunday-school for from five to forty years," Mr. Will W. D. Taylor proceeds to try and prove that the Sunday-school is "neither a cure for, nor a preventive of crime. The Sunday-school, like everything else that has originated in the mind of man, and is used as an improvement on God's plan of teaching the people, is

a failure, and always will be a failure.”—*Gospel Echo*, September 3, 1896.

To show that these matters are still live issues between the Church of Christ and the Christian Church (the reader will remember that the above titles represent two of the many divisions of this quarreling people, the Campbellites—the “one body”), we submit a proposition for public debate between two “reformers” each claiming that the other is not sufficiently reformed. One is the editor of the *Gospel Messenger* and the other is editor of the *Oregon Missionary Record*. The proposition reads as follows:

Societies, such as the “Foreign Christian Missionary Society,” “the General Christian Missionary Society,” “the Christian Women’s Board of Missions,” “the Oregon Christian Missionary Society,” and the “Sunday-school,” are unauthorized by the Holy Scriptures, diverse in their effects and are therefore sinful.

W. W. STONE affirms.

J. B. LESTER denies.

—*Gospel Messenger*, April, 1896.

We have heard of Campbellites trying to impress the members of secret societies with the thought that they indorsed such societies, but in this, like other matters already exposed, they are guilty of cunning deceptions that are disgusting. From Mr. Campbell down to their present representative men, we shall furnish the proof of this duplicity.

Why Christians in the nineteenth century should, after they had tasted the sweet influences and blessings of the kingdom of heaven, seek admission through all the pledges, oaths, and obligations of secrecy, into the societies of Free Masons and Odd Fellows, is rather a difficult and perplexing problem.—*Millennial Harbinger*, 1842, p. 557.

This subject must be discussed. Thousands call for it. All the confederations among Christians with Turks, Jews, and Atheists are, in our opinion, anathematized by Heaven, and are just as useless to the church as to state—fit only for darker times—for ages of knight-errantry, witchcraft, and the Abrahams—Ibid., 1845, p. 135.

I simply affirm that no Christian man is under any sort of obligation to join any of them; nay, that he can not as a Christian become a member of any one of them, without dishonoring the church of Jesus Christ, or himself, or the founder of it.—Ibid., 1848.

Mr. Campbell, when speaking of Free Masons, Odd Fellows, and Sons of Temperance societies, said, "All mixed communion in religion with the world, under any pretense whatever, is spiritual adultery, or fornication, according to my Bible."—Ibid., 1848, p. 309.

Later he wrote: "Nay, indeed the conviction grows deeper that Christians dishonor rather than honor the church and its founder, by accepting of membership in any one of the three fraternities, (Masons, Odd Fellows, and Sons of Temperance.)"—Ibid., 1849, p. 116.

The foregoing quotations, with many others of like character, were republished in a Campbellite paper, called the *Gospel Messenger*, February, 1896, and indorsed by the editor.

Some may say, "But many Campbellites are now members of those very societies." Perhaps so, but it only proves they are not sound in the Campbellite faith, or else it's their old game of policy, and "wolf in sheep's clothing" scheme.

ALEXANDER CAMPBELL A SLAVEHOLDER.

E. V. Smalley, a son of one of Mr. Campbell's converts, writing of Alexander Campbell and the sect of which he was the founder, records the following brief history regarding Mr. Campbell and his connection with slavery:

Bethany was in a slave State, and thousands of Campbell's converts in Virginia, Kentucky, Tennessee, and Missouri, were slaveholders. When pressed for his own views on the rightfulness of slavery, Campbell answered in his *Millennial Harbinger*, that inasmuch as slavery existed among the Jews and was not forbidden by God it could not be sinful for Christians to hold slaves. Thereupon a large number of antislavery disciples left

the church, and were stigmatized as "Comeouters." . . . My father was a "Comeouter" and kept a station on the "underground railroad." . . . To be a "Comeouter" was at that time as unpopular as to be an infidel.—The Sunday *Times-Herald*, February 23, 1896.

In a tract written by Jerome A. Scott, entitled, A Brief Sketch of Alexander Campbell, is the following, on pages 37 and 38, concerning Mr. Campbell's experience in Edinburgh, Scotland:

The Scotch Anti-Slavery Society having deputed three persons hostile to Mr. Campbell, to elicit his views on the slavery question, they approached him in a friendly manner, and without stating their object, they obtained his views. In a short time they had posted in public places, placards, bearing the following inscription: "Citizens of Edinburgh—Beware! Beware! The Reverend Alexander Campbell of Virginia, United States of America, has been a slaveholder himself, and is still a defender of manstealers."

We may remark that Mr. Scott during his defence of Mr. Campbell, makes several admissions, all of which prove that the Scotch Anti-Slavery Society was not far astray in their charge against Mr. Campbell. He admits: 1. A committee of three waited on Mr. Campbell, "to elicit his views on the slavery question." 2. "They obtained his views on the question." 3. "They approached him in a friendly way." 4. The placards told the facts. (See the admission.) 5. "Mr. Campbell had owned slaves." 6. Mr. Campbell "not only conceded that the Scriptures did not expressly prohibit the holding of slaves, but on the other hand prescribed the duties of the slave to his master, and of the master to the slave."

All the above, taken with the testimony of our former witness, Mr. Smalley, proves that Mr. Campbell believed in and practiced the inhuman traffic in human slavery; and it is in evidence, in authentic history, that he and his sect persecuted with the most inveterate hatred those who denounced slavery, saying, "One hour of virtuous liberty is worth a whole lifetime of slavery."

We willingly record the fact stated by Mr. Scott in the sketch from which we quoted, "that Mr. Campbell had set his slaves at liberty." Public sentiment became too strong and the law of the country too strict for him to keep them. To cover up the shame he felt, it is admitted, as stated in the sketch, that he finally "denounced the institution of slavery, and favored emancipation." Yes, when it became policy to do so. Till then he was a slaveholder and stigmatized those who defended the cause of human liberty as "comeouters."

Before we leave this part of the subject, we wish to show from the history of the above case in Scotland, that Campbell at once, upon seeing the placard referred to, rushed into print, against one of the ministers of the Baptist Church, who was an active member of the antislavery movement. Whereupon the clergyman brought suit against Mr. Campbell for libel and to prevent Campbell's escape from Scotland had him arrested, and he was sent to prison. (See *The Sketch*, pp. 37, 38.)

Let us take a glance at a few more of the many-sided Campbellite sect.

As they lust after popularity they apostatize from Campbellism, and to-day the "one body" is divided and subdivided into many bodies. For the reformation has been reformed several times, and sects and parties have arisen in the Campbellite movement, each denouncing the other with the old time vigor once displayed against the evangelical churches. But let us repair at once to the Campbellite apartments, and listen to the family jars:

As to Bro. Campbell, he was a great and good man, but he was not inspired, and he made some mistakes, and none worse than failing to adopt the true worship—a thing he plainly taught—and establishing instead thereof this hireling priesthood, which has grown to be the most intolerant, impious, and proscriptive religious corporation on earth, not accepting the

Roman hierarchy.—*Christian Leader*, (a Campbellite paper,) June 1, 1897.

Mr. Ellmore, editor of the *Gospel Echo*, has spent many years in the Campbellite front ranks. His son is now a Campbellite preacher, yet in writing the above arraignment of the Campbellite sect, he charges Campbell of "failing to adopt the true worship," of teaching one thing and practicing another, and the denunciation hurled against their ministry is as just as any one would demand.

Alexander Campbell spent fifty years of life trying to uproot an army of clergymen, but lo and behold, since the time of his death, which occurred in 1866, we have an army of clergymen in our midst as large and menacing as the one he fought against. The world is about to absorb our distinctive plea.—Editorial in *Christian Leader*, August 26, 1897.

The great reformation which never was perfect, and lacking in power commensurate with its imperfections, is now practically divided and subdivided. We have the "progressives" and the "loyal" and in each of these parties, there are minor parties.—*Gospel Echo*, August 13, 1896.

The writer has already, in this paper (the *Gospel Echo*), submitted articles for discussion between two sects of this "one body." Professor Clark Braden and Elder J. R. Roberts were advertized to hold a debate at Olney, Illinois, beginning February 3, 1903. Again the Church of Christ and the Christian Church will engage in deadly combat to see which is the "one body."

Mr. Braden was in Meaford, Ontario, this winter, trying to prove his was the simon pure article, but the other side would not even permit him to lecture in their church; so he lectured in a schoolhouse. There is the Christian Church, the Church of Christ, the Progressives, the Loyal, the Organ, and the Anti-Organ, the Sunday-School, and the anti-Sunday-school. But why continue? The Campbellite sects to-day, by reason of their divisions and quarreling, are a standing disgrace to the common cause, and a

laughing-stock to infidelity. We will not leave this part of our paper till we have wrung from their own lips a further confession of their guilt:

I grow more and more discouraged regarding the future of the church. . . . This reformation can never restore the ancient gospel so long as we, like other religious organizations, are sailing, like comets, in an opposite direction from God's revealed will.—W. B. Wilson, in *Christian Leader*, September 15, 1893.

When Thomas and Alexander Campbell began the restoration, their design was to restore the church in creed, faith and practice to its native simplicity, but about the time they had restored the law of conversion, lo, the apostasy set in, and diverted them from their work, and the worship in its perfection was never established.—*Gospel Echo*, August 20, 1896, Editor Ellmore.

Alexander Campbell admits the above statement to be true; in fact, hear him, when speaking concerning his effort to pattern after the Church of Jesus Christ, as described in the New Testament:

We have to pattern after the first [church] as well as we can, but we can never equal it. With all our efforts the great disparity will ever remain, and could the apostles and primitive Christians be here, they would doubtless weep at beholding it.—*Millennial Harbinger*, vol. 5, p. 40.

Yea, verily they would!

If there be a church among us, which both in faith and practice, has attained to the ideal New Testament church, which the Disciples claim as their model, we have not either seen it or heard of it.—Elder J. H. Garrison, editor of *Christian Evangelist*, p. 153, 1893.

A reformer to reform the reformation, may be a necessity in the very near future, and where is he? since prominent teachers dare the fathers.—*Christian Leader*, October 15, 1895.

Job said, "Oh . . . that mine adversary had written a book."—Job 31:35. If Job was deprived of his desire, surely the true worshipers of the meek and lowly Master, in the latter days, have had his desire in this regard; for the Campbellites, the great adversaries of the true church of Jesus Christ, have written books, sermons, and papers in which they have confessed their human origin, and have made manifest

the unscriptural character of the theological hodge-podge, known as the Campbellite sect.

We will now show by a few brief statements from those who know the Campbellites best, that by reason of their false doctrine, they are unworthy of the respect of Christian people. The first work from which we quote is entitled, No Communion with Campbellites, written by Reverend A. P. Williams, D. D., author of the Lord's Supper, Campbellism Exposed, etc. This work comes highly recommended. It was originally prepared by special request of the ministers' and deacons' conference of the General Association of the state of Missouri, and read before that august body previous to publication, hence should be worthy of consideration.

In the work, the author submits a number of reasons why the Baptist Church should not commune with the Campbellites, but as we presume the work has been widely circulated and carefully read, and we do not wish to make this paper too lengthy, we submit just a few statements:

The next disqualification we have noticed is a schismatical spirit. The law on this subject (Romans 16: 17) applies with all its force against Campbellites. How many "divisions" have they caused in our churches? More seditious factionists have never had membership amongst us. Divide and conquer, was the motto on which they seemed to act. What Baptist church would they not now divide if they could? How do they herald the news if one of our members is caught in their theological meshes? And do they not cast stumbling-blocks (*skandala*) in the way of the unsuspecting amongst us? These questions, I am confident, must be answered in the affirmative. Then, what is our duty? Commune with them? Why the very suggestion is preposterous. No, the law says, "mark" and "avoid" them.—No Communion with Campbellites p. 34.

Only think of it! Campbellites and Baptists around the same communion table, and yet the former call the latter apostates; such a spectacle is horrifying.—Ibid., p. 42.

The ministry of the General Baptist Association, of the state of Missouri, was not far astray in pub-

lishing this detector of those "wolves in sheep's clothing," for we have shown by the writings of Alexander Campbell and his sect, that they denounce the Baptist Church, and, in fact, all other Protestant churches as "the relics of popery" and the legitimate daughters of the mother of harlots, yet they will profess friendship, till they sow discord and "steal the sheep," then cry "victory" over the once contented, but now divided, flock.

An intelligent correspondent of the *Christian Baptist* thus addressed Alexander Campbell:

As I informed you when here, I repeat it again, your opposition to a preached gospel, to the preachers and the Bible societies, secure to you the concurrence of the covetous, the ignorant, the prayerless and Christless, Christians. Should they have any religion, they cease to enjoy it as soon as they embrace your views.—Page 70.

Ah! what an arraignment for the reformer, and his reformation! A "Christless," "prayerless" system, that robs one of the hope he may have had as soon as he becomes contaminated by its touch.

With this reformation the Baptists had no sympathy, believing it to be pugnacious in spirit, unsound in theory, and barren in the fruits of piety. . . . Moreover, the principles advocated by the reformers, were deemed by the Baptists to be not only erroneous, but of pernicious influence, and such as they could not countenance without recreancy to the cause of Christ.—Campbellism Examined, p. 91.

It would be quite easy to select from Mr. Campbell's books, without any perversion of the quotations, a system of doctrine so utterly at variance with the Scriptures, and so repugnant to the feelings of pious people, that it would receive the undivided condemnation of every evangelical denomination.—Ibid., p. 362.

SUMMARY.

We have shown from the writings of Alexander Campbell, and the most prominent men of the Campbellite sect, together with authentic history:

1. That Thomas Campbell arrived in America from Scotland in 1807, and that his son, Alexander, arrived in America from Scotland in 1809.

2. That claiming to be Presbyterians, they were upon application at once received into that Church.

3. That Thomas Campbell acted as a minister in that Church, till causing much trouble, charges were preferred against him, which terminated in the Synod refusing to longer fellowship him.

4. That both the Campbells denounced the Church in bitter and sarcastic terms.

5. That father, mother, son, and daughter were baptized by Reverend Mr. Luse, and became members of the Baptist Church—father and son becoming ministers in that Church.

6. That their riotous and self-assertive methods soon called down upon them the disapprobation of the Baptist Church, and their double-dealing being exposed, the Baptist people refused to sustain them, and they soon left, to save being excommunicated.

7. That Campbell's own confession proves he was a hypocrite, and a bigot: "I would neither pray, nor sing praises with any one who was not as perfect as I supposed myself."

8. That Alexander Campbell, after denouncing all churches as "the relics of popery" and "the legitimate daughters of the church of Rome" became the founder of the sect called Campbellites in history, but calling themselves, at different times and places, Reformers, Christians, the Church of Christ, Disciples, etc.

9. That Campbell, heading the Reformers, and Barton W. Stone, leading the "Christians," united as "the one body," in 1831, with Campbell as chief.

10. That at first Campbell declared his was not a church, not a sect—just a reformation.

11. That the new combination had for its great object the destruction of the sectarian world, and by pen and voice their time was occupied in tracing the origin of every denomination, and showing they were "all man-made," "human," "relics of popery,"

“legitimate daughters of the mother of harlots,” “the trail of the serpent was over them all”; all were too young to be the church of Christ, being organized by man during, or since, the sixteenth century, and must be destroyed, so that upon their ruins the Lord would use Campbell and his followers to build the church of Christ,—Campbellism.

12. That the clergy of every church who were paid for preaching by sermon, day, week, month, or year, were hirelings, and that “Jesus would judge that adulterous brood and give them over to the burning flames.”

13. That while they considered “a creed” a sinful thing, “a sect” wickedness before God, salaried ministry “as goat-milkers” and hirelings, yet they became “a sect,” “have a creed,” and ask for and receive pay for their sermons by the hour, day, week, month, and year.

14. That they not only made a general attack upon the churches, but singled them out and denounced them one by one in the most unchristian language.

15. That they deny that any person was ever converted, born again, or pardoned, in the Methodist, Baptist, Presbyterian, or any other church now in existence, save the Campbellite “one body.”

16. That the act of immersion is “conversion,” “regeneration,” “born of water,” “born again,” “born of the Spirit,” “obeying the gospel.” In a word, to be immersed in water by a Campbellite, is to be pardoned, regenerated, born of water, born of the Spirit, and obeying the gospel.

17. That the very instant you are put under the water, your sins are remitted, you are born again, regenerated, converted.

18. That even prayer is not rewarded to the unbaptized.

19. That from the day of Pentecost till now, no one has been converted till immersed.

20. That the belief of one fact (that Jesus is the Messiah), and submission to one institution (immersion in water, into the name of the Father and of the Son and of the Holy Spirit), are all that is required of Heaven for admission into the church.

21. That none but Campbellites have the right to baptize, and those immersed by the Baptists or other denominations, must be rebaptized to be saved in the kingdom of God.

22. That no one is worthy of the Lord's supper unless baptized by a Campbellite.

23. That they have ridiculed, in the most shocking language, the claim made by the children of the Lord, regarding the spiritual blessings they have received according to the Master's promise made in the New Testament, asserting that such so-called blessings end in lewdness and crime.

24. That water baptism is the new birth, that Holy Spirit baptism has nothing to do with salvation, but we are sanctified by water baptism.

25. That Sunday-schools, missionary, tract, and Bible societies, also colleges and all educational societies, are sinful. These are "the marks of the beast," yet they, or at least some branches of the Campbellites, have indorsed these very "marks of the beast."

26. That they have and do denounce such societies as "Sons of Temperance," Free Masons, and Odd Fellows. No man can be a Christian and hold membership in these societies. They are anathematized by Heaven, yet where policy suggests, they join these orders.

27. That Alexander Campbell indorsed human slavery, and was a slave-owner, and defended slavery, till policy suggested to abandon the traffic.

28. That they claimed a restoration of the "one body," the church of Christ; but now the Campbellite sect confesses the restoration was never complete,

that it is still faulty, that did an apostle see it he would weep over its deformity and weakness.

29. That Campbellism is now divided and subdivided into several quarreling sects, holding public debates, writing books, filling church papers, each accusing the others of being a disgrace to the cause they claim to represent.

30. That the Baptist people, with whom many of the Campbellites once worshiped, have, after careful and prayerful examination of the creed of the Campbellite sect, decided that the Campbellites were unworthy of Christian fellowship, and should be barred from the holy communion,—the Lord's supper.

31. That the Campbellite doctrine was contrary to the sacred Scriptures, and should receive the undivided condemnation of every evangelical denomination.

32. That Campbell's methods drew around him the covetous, the ignorant, the prayerless, and the Christless Christians, who, should they have had any religion, ceased to enjoy it as soon as they embraced his views.

We submit the above thirty-two indictments against the Campbellite sect. They speak for themselves, and when we remember that in the majority of the charges therein preferred the confession of guilt is found in the writings of Alexander Campbell and his leading men, there should be little doubt of their being guilty, as charged.

Now in conclusion: If Mr. Campbell, in his heart, believed that the Roman Catholic Church was the mother of harlots and the Protestant denominations were those daughters,—those harlots, and that he should commence a reformatory movement, he had as much right to form a new sect as any other reformer before him.

If he believed that the ministry of the churches

were an adulterous brood, he should surely endeavor to show them their error.

If he believed, the "water baptism is immersion," and that "immersion," "conversion," "regeneration," "new birth," "are equivalent," and that only those who are immersed are pardoned, he had the right to say so.

If he had no faith in spirit-baptism, and fully believed that God did not intend to pour out the Holy Ghost on his children, but the gospel is now in word only, he had the right to say so.

In a word, we would not think of abridging his right of free speech in religious matters.

And, further, if Alexander Campbell believed that in the Sunday-schools, colleges, missionary societies, Bible and tract societies, he saw the marks of the beast, he had the right to express himself in proper language.

If he believed the Free Masons, Odd Fellows, and Sons of Temperance societies were anathematized by Heaven, he had the right to say so.

With regard to the truth or falsity of the claims made and positions taken by the Campbellites, this paper has nothing to say, but we affirm that, believing as they do, as shown in this paper by their own statements, to hide their distinctive features, cover up their real faith, seek to ingratiate themselves into the good graces of other denominations, under false colors, changing here and there to meet the emergency, bending their creed to acquire popularity and prestige, playing the "wolf in sheep's clothing" act, "the spider to the fly" game, are, in our opinion, unmanly, deceptive, dishonest, cowardly, and disgusting even to a man of the world, to say nothing of hypocrisy, when viewed from the standard of Christianity.

We can not close with anything more appropriate than the following quotation from Campbellism Examined:

Like some tall and hoary cliff, against which the mighty waves of the ocean have dashed and foamed, and raged for a time, and to whose strength they have at last rendered homage, by subsiding into a comparative calm at its base, the evangelical faith . . . has received and resisted the threatening surges of the "current reformation" [the Campbellite sect] until their force is spent, and their receding fury proclaims its stability. Commencing its assault on all Christian denominations with dauntless intrepidity, and giving strong assurances of their early overthrow . . . the reformation has been frittered away to nothing, or has ended in a huge mass of inconsistencies and contradictions.—Pages 358, 359.

The history of the Campbellite sect proves the above charge to be true, and to-day the Campbellite movement, as seen in the different sects into which it has been divided, is known and marked, and nothing but the abandonment of false doctrine and an honorable apology to the Christian world for the violent and bitter attack made upon it, will ever give to them the confidence and respect of Christian people.

With a sincere prayer that the honest people who have been led into the meshes of Campbellism, may see its deformity and escape from its grasp, and reach safety and sweet peace in the kingdom of God, I submit this paper.

LONDON, Ontario, 474 Adelaide Street, February 11, 1903.

