

THE BAPTIST LANDMARK

“REMOVE NOT THE OLD LANDMARK, WHICH THY FATHERS HAVE SET.” PROVERBS 22:28

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ALEXANDER CAMPBELL AND THE BAPTISTS

by H. B. Little

The following excerpt is from the public debate between William Maccalla and Alexander Campbell on Christian Baptism. The debate was held in Washington, Kentucky in the year 1823. The quote is the reply of Mr. Campbell to Mr. Maccalla's assertion that the Baptists and their baptism are of modern invention. Though lengthy, the entire speech has been provided to show, in context, Mr. Campbell's belief that scriptural baptism has been brought from the first century to modern times by the Baptists.

That if Mr. Maccalla would enter into the discussion, he would engage to shew that baptism, as viewed and practised by the Baptists, had its advocates in every century up to the Christian era. That communities of Christians practised it in every age since its institution. That the first FORTY-FOUR WRITERS after the apostles, now called orthodox, never once mentioned any other baptism than that for which we contend. That all the writers of the first and second centuries, inspired and uninspired, speak of a believer as the only subject, and of immersion as the only baptism. In the third century infant baptism was introduced, but only in certain cases; that Jerome, Athanasius, Epiphanius, the Council of Laodicea, of Niocessaria, in the fourth century; Chrysostom, Faustus, Regiensis, and Evegrius, in the fifth; Gregory and the Council of Agatha in the sixth; the Bracaren's Council, and that of Toletanus, Paulinus, and his associates in England, in the seventh; Bede, Haime, the Council of Paris, and that of Laodicea, in the eighth; Rabanus and Albinus in the ninth; Smaragdo in the tenth; Anslem, the Waldenses and Albigenses, Peter de Bruis and his numerous associates, in the eleventh; Albutus Magnus, Thomas Aquinas, in the twelfth; Jacob Meringus records that many in Poland, Lombardy, Germany, and Holland, in the thirteenth; Carious, bishop of Meyland, the Thaborites, and many Bohemians, in the fourteenth; the Hungarians and

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THE CHURCH DISTINCT FROM THE FAMILY OF GOD

by M. A. Brawner

Among the doctrines the Lord Jesus Christ entrusted to His Church, the doctrine identifying the Church is unique. This doctrine points out that people who have been truly born again enter the family of God. However, this new birth does NOT place a person in the Church. Soul salvation and Church membership are distinct. A person must be a child of God before they can join the Church, but becoming a child of God is different than becoming a member of the Church.

The Lord entrusted this doctrine to His Church causing it to stand out among all others who call themselves churches. A vast majority of those who call themselves churches teach that church membership is equal to being a child of God. This doctrine is referred to as the universal-invisible church doctrine. This article will refer to it as simply the universal-church doctrine. Those who teach the universal-church doctrine hold that a person becomes a member of the church at the same time they become a child of God. For instance, some teach that an infant is sprinkled with water to become tied to the Church and this act also makes them a child of God. Others hold that a person simply needs to repeat a prayer or dedicate themselves to the Lord to become a child of God which at the same time unites them to the Church. Regardless of what these so-called Christian churches chose to teach, they all conclude that salvation and church membership occur at the same instance. It is easy to see that these teachings are far different than the doctrine that the Lord entrusted to His Church.

A few verses may be presented in isolation from the rest of the Bible to make the case for the universal-church, but the position quickly falls apart when the full text of God's Word is considered. It is impossible to take all of the Word of God into consideration and harmonize any doctrine other than what the Lord entrusted to His Church. A few scriptures

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KNOWLEDGE TO DEFEND OUR FAITH

by B. W. Carver

There are many things that we find that are counted worthy to defend. Jude 3 states that we "should earnestly contend for the faith which was once delivered unto the saints." To contend for something means to maintain by argument, and faith is a system of beliefs. So we are considering maintaining by argument a system of beliefs – God's word. First of all, we need to identify what this faith is. II Timothy 3:16-17 states, "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." All scripture, both Old and New Testaments, is God's word. It is what we need in order to please God. We also find in Revelation 22:18-19 a warning against adding to or deleting from God's word. It should be noted that there are hundreds of translations of God's word. We have one that can be trusted, the King James Version. All others have additions, deletions and other changes to the original text.

As we consider this thought, there are several reasons that we must study so that we may be able to defend our faith. We must do so in order to show our love for God. Jesus said to His disciples in John 14:15, "If ye love me, keep my commandments." After salvation, if we fail to keep Christ's commandments, we are showing that we do not truly love Him. His commandments are His written word. How then can we know His commandments in order to keep them if we do not study the scriptures? Can we truly say we love Christ if we fail to study the commands He has given us? According to the scriptures, we cannot. II Timothy 2:15 says, "Study to show thyself approved unto God, a workman that needeth not be ashamed, rightly dividing the word of truth." It takes time and effort to "rightly divide" the truth. We cannot expect to grow in the knowledge of the truth very quickly by merely listening to

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will be presented teaching that: 1) People who are born again enter the family of God, 2) The true Church is the body of Christ, and 3) Children of God are baptized into the Church to become members.

Let's consider scriptures teaching that a person enters the family of God when born again: (Gal 3:26) For ye are all the children of God by faith in Christ Jesus; (Gal 4:6) And because ye are sons, God hath sent forth the Spirit of His Son into your hearts, crying, Abba, Father; and (Rom 8:16) The Spirit itself beareth witness with our spirit, that we are the children of God. Comment: No explanation of these scriptures is required to see that a person who is born again enters the family of God. Children of God receive the Spirit of God down in their hearts, and the Spirit itself bears witness with their spirits assuring them of their status as His children.

Now notice scriptures that point out that the Lord's Church is referred to as His body: (Eph 1:22-23) And hath put all things under His feet, and gave Him to be the head over all things to the Church, (23) Which is His body, the fulness of Him that filleth all in all; and (Col 1:18) And He is the head of the body, the Church: Who is the beginning, the firstborn from the dead; that in all things He might have the preeminence. Comment: As already stated, these verses show that the Lord's Church is referred to as His body. So then, when children of God enter His body, they enter His Church.

Then we find scriptures revealing that baptism of a child of God places them into Christ: (Rom 6:3-4) Know ye not, that so many of us as were baptized into Jesus Christ were baptized into His death? (4) Therefore we are buried with Him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life; and (Gal 3:27) For as many of you as have been baptized into Christ have put on Christ. Comment: Notice that we are "buried with Him by baptism". A person who is lost is separated from the Lord Jesus Christ. However, the Lord enters and abides within a person as a result of the new

birth. So then, to be "with Him" when baptized is to be born again beforehand.

These verses combine to reveal the distinction between being a part of the family of God and a member of the Lord's Church. These two situations are simply different. It is the Lord's Church who has been entrusted with this teaching. Such teachings as these, set the Church apart from the other organizations in the world. They like to refer to themselves as churches.

There are times when someone wants to know why a person who is truly born again should even be concerned about finding the true Church and serving the Lord therein. After all, if a person is already a child of God then surely that person is headed for heaven. Why then should they even worry about Church membership? While it is true that all who are truly born again are on their way to heaven, it is also true that a child of God is far short of what God would have for them to be as long as they fail to serve the Lord Jesus Christ in His Church.

The Bible records that the Lord Jesus Christ was appointed the position of Lord of Lords and King of Kings. This being the case, all of mankind are called on to serve Him. Children of God submit to the headship Christ by joining His body which is the Church. The prophet Daniel was allowed to see and record the appointment of the Lord Jesus Christ to this position after the resurrection. (Dan 7:13-14) I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought Him near before Him. (14) And there was given Him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve Him: His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed. Comment: The Lord also referred to this when He appeared to the apostles after His resurrection. (Mat 28:18) And Jesus came and spake unto them, saying, All power is given unto Me in heaven and in earth. Comment: To know that the Lord Jesus Christ is appointed to this position and to fail to surrender to His leadership is obviously an act of disobedience.

Those who faithfully serve the Lord in His Church are promised to be a part of the

bride of Christ in the marriage of the Lamb. The apostle John documented the promise of this union and then this same apostle was allowed to see the revelation of this promise coming to pass. (Joh 12:26) If any man serve Me, let him follow Me; and where I am, there shall also My servant be: if any man serve Me, him will My Father honour; and (Rev 19:7) Let us be glad and rejoice, and give honour to Him: for the marriage of the Lamb is come, and His wife hath made herself ready.

There are many reasons for a child of God to desire to be a part of the Church over which the Lord is head. A couple of those reasons have been briefly stated; however, the Bible is full of God's promises to those who will faithfully serve the Lord Jesus Christ in His Church. Prayerfully, the points shared here will serve to encourage further study into this important doctrine.

J.H. GRIME'S CATECHISM OF ECCLESIASTICAL HISTORY

by M. A. Brawner

The Catechism of Ecclesiastical History was written by Elder John Harvey Grime who was for 66 years a Baptist Minister. It was first published in 1905. Brother Grime pastored a number of Churches in Middle TN and Southern KY. A few of these include Macedonia, 1878-81; Hogan's Creek, 1880-83; Knob Spring, 1884; Hartsville, 1887-88; and Shop Spring, 1890-91. He also wrote several books and tracts such as "Catechism of Ecclesiastical History", "History of Middle Tennessee Baptists", "Hereditary Depravity", "Close Communion and Baptists", and many more.

The following is a limited extract from the "Catechism Of Ecclesiastical History". The following selection is provided here seeing it states the distinction between the family of God and the Church.

Question: What is ecclesiastical history?

Answer: It is the history of the church.

Q: Why is it so called?

A: Because the Greek word used by Christ and the apostles to designate the church is ecclesia.

Q: What does this word mean?

A: It means the called out, or separated, a congregation.

Q: What is a church, then?

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the preacher on Sunday and never putting forth the time to study for our own sake. Psalm 1:1-2 tells us that the man is blessed whose "delight is in the law of the Lord; and in his law doth he meditate day and night." We should temper everything we do in our daily lives by God's word. We find in Ephesians 5:17 these words, "Wherefore be ye not unwise, but understanding what the will of the Lord is." His will is contained in the scriptures. Do we love Him enough to search out His will?

Secondly, we must study to be able to identify heresy. Heresy is defined as a belief or opinion contrary to doctrine. It's already been established that God's word is profitable for doctrine, so heresy would be considered as anything contrary to God's word. We must know the truth "that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the slight of men, and cunning craftiness whereby they lie in wait to deceive." (Ephesians 4:14) Hebrews 5:12-14 states, "For when the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat. For everyone that useth milk is unskillful in the word of righteousness: for he is a babe. But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil." Regardless of age, without study one will remain a babe and not be able to discern between what truth is and what heresy is. Ephesians 4:15 states, "...speaking the truth in love, may grow up into him in all things, which is the head, even Christ." We must study that we may "grow up into Christ". Consider Revelation 2:1. Here Christ commends the church at Ephesus for trying "them which say they are apostles, and are not, and has found them liars." What if the church at Ephesus were filled with babes in Christ? Would they have been grounded in the truth to try these heretics? By this, we can see that a church full of members who do not study is easy prey for Satan. We find in I Peter 5:8-9 that the apostle tells us to be watchful because the devil is walking about, seeking whom he may devour; and that we need to resist him "steadfast

in the faith." It appears that many churches have been destroyed because members failed to study in order to be grounded in the faith.

We read in Joel 1:3, "Tell ye your children of it, and let your children tell their children, and their children another generation." We must have knowledge of the truth to be able to teach our children and generations to follow. Psalm 78:1-7 reads, "Give ear, O my people, to my law: incline your ears to the words of my mouth. I will open my mouth in a parable: I will utter dark sayings of old: which we have heard and known, and our fathers have told us. We will not hide them from their children, shewing to the generation to come the praises of the Lord, and his strength, and his wonderful works that he hath done. For he established a testimony in Jacob and appointed a law in Israel, which he commanded our fathers, that they should make them known to their children: That the generation to come might know them, even the children which should be born; who should arise and declare them to their children: That they might set their hope in God, and not forget the works of God but keep his commandments." It is the responsibility of this present generation to know what God has said and declared in order that we might pass it to the generation to come. It only takes the failure of one generation to cause a church to stray from the truth. The church is the light of the world, and without it, generations to come are without hope. Jesus said in Matthew 28:19-20, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you..." Christ has commissioned us to teach, but how can we if we lack in knowledge? Satan and his devices are a definite hindrance to the church as it relates to our responsibility to teach new converts of Christ's commands. The perpetuity of the church depends upon members studying and handing down true doctrine to generations to come.

We must be mindful of this point. Hosea 4:6, "My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to me: seeing thou hast forgotten the law of thy God, I will also forget thy children." We are a "royal

priesthood". However, if we reject the knowledge of God, the warning God gave Israel applies still today.

GRIME'S CATECHISM

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- A: It is a congregation of people called out by the gospel, and separated from the world to do business for Christ.
 Q: Does it include all the saved?
 A: No. There are many saved people who do not belong to the church.
 Q: To what, then, do they belong?
 A: The family of God.
 Q: What is a kingdom?
 A: It is a government.
 Q: Of what does it consist?
 A: Of a king, subjects, and laws.
 Q: Of what does Christ's kingdom consist?
 A: Christ as King, His law-abiding children as subjects, and His written word as the law.
 Q: What are the executive powers in the kingdom?
 A: The local churches of Jesus Christ, of which the kingdom is composed.
 Q: Are the church and kingdom visible or invisible?
 A: They are both visible. The kingdom is made up of local, visible churches, and these local churches are made up of men and women of mature years.
 Q: Does the church ever mean anything but a congregation?
 A: No. It always means a local assembly whether on earth or in heaven.
 Q: Does the Bible teach that there is a universal, invisible church?
 A: No. It nowhere so teaches.
 Q: Who have a right to become members of the church?
 A: Those who have repented of their sins, exercised faith in Christ, and have been baptized upon a profession of this faith, by one properly authorized to administer this rite.

CORRESPONDENCE

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The Baptist Landmark
 c/o Britt Little
 P. O. Box 392
 Westmoreland, TN 37186

-OR-

By email to:

hblittle21@gmail.com

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Waldenses in their confession of faith, A. D. 1521, and hosts in the sixteenth century have advocated the Baptists' sentiments and practice. And we might more reasonably tell of the bloody deeds of the Catholics, Calvinists, Lutherans, etc. and impute them to their followers, than Mr. Maccalla to tell us of the German Anabaptists, whom we disclaim; and independent of whose existence, clouds of witnesses attest the fact, that before the Reformation from popery, and from the apostolic age to the present time, the sentiments of Baptists, and the practice of baptism, have had a continued chain of advocates, and public monuments of their existence in every century can be produced. See Strictures on Ralston, pp. 260—272. Even the greatest enemy among ecclesiastical historians, Dr. Mosheim, is constrained to say, Vol. iv. p. 424, "The TRUE ORIGIN of that sect which ACQUIRED the denomination of Anabaptists, by their administering anew the rite of baptism, to those that came to their communion, and derived the name of Mennonists from the famous man to whom they owe the greatest part of their present felicity, is HID in the remote depths of antiquity, and is of consequence difficult to be ascertained." (Maccalla Campbell Debate, pg. 338-339)

Mr. Campbell was the leader of the so-called *Restoration Movement* which led to the formation of the religious society denominated *The Churches of Christ*. As such, one may be surprised after reading his forceful statement that the Baptists are the original Christians. He states historical evidence, or "monuments", of their existence can be found "in every century" beginning with the apostolic age. Several of these monuments he specifically names, referring to them as advocates of Baptist sentiments. In other words, these advocates were Baptists in doctrine, though called by different names. Also, one may find strange that Mr. Campbell argued the Baptist position to be the scriptural one. This can be better understood if one understands the history of Alexander Campbell and the society called *The Churches of Christ*.

Mr. Campbell was associated with the Baptists for nearly two decades. Previously, he had been a Presbyterian minister. After becoming dissatisfied with

his baptism, which was administered by sprinkling in his infancy, he petitioned a Baptist preacher to perform the rite. In June of 1812, Mathias Luce baptized Alexander Campbell and his congregation in the presence of Henry Spears and David Jones, also Baptist preachers. From this group of baptized believers, the Brush Run Church was formed. The following year, the Brush Run Church was received into the Red Stone Association of Baptist churches. From 1813 to 1829, Mr. Campbell's congregations represented in Baptist associations.

While associated with the Baptists, Alexander Campbell preached in Baptist churches and debated against infant sprinkling to the delight of the Baptist people. If Mr. Campbell's views on baptism were then different than those of the Baptists, they were not widely known. In his debate with Mr. Maccalla, he described the relationship between baptism and the remission of sins as follows:

The blood of Christ, then, really cleanses us who believe from all sin. Behold the goodness of God in giving us a formal proof and token of it, by ordaining a baptism expressly "for the remission of sins!" The water of baptism, then, formally washes away our sins. The blood of Christ really washes away our sins. Paul's sins were really pardoned when he believed, yet he had no solemn pledge of the fact, no formal acquittal, no formal purgation of his sins, until he washed them away in the waters of baptism. (Maccalla Campbell Debate, pg. 116)

The statement above attests that in 1823 Mr. Campbell was not yet publicizing the doctrine of baptismal salvation, for he states "The blood of Christ...really cleanses us who believe from all sin" and "Paul's sins were really pardoned when he believed." As such, Mr. Campbell and his followers remained largely in communion with the Baptists until the late 1820s.

In 1829, the doctrines which separated Campbell's followers from the Baptists were manifested when the Mahoning Association, where Campbell's church represented, was fractured. The churches wishing to remain Baptist churches withdrew to the Beaver Association and decried the false doctrines of Campbell to the nearby associations. Two of the most grievous of the teachings denounced by

the Beaver Association were "that there is no promise of salvation without baptism" and "there is no direct operation of the Holy Spirit on the mind prior to baptism." Upon hearing these erroneous teachings, many Baptists began advocating a separation from those adhering to Campbell's doctrines, while the adherents of these doctrines claimed that the Baptists misrepresented their teachings.

In the following year, Mr. Campbell published his "Extra on the Remission of Sins". In "A History of the Baptists in Kentucky", Frank Masters writes, "After the publication of the *Extra* there was no longer any doubt as to Mr. Campbell's position on the design of baptism, being essential to the salvation of a soul." (pg. 219)

Once the sentiments of Alexander Campbell became clear, many Baptist Associations resolved to withdraw from those tolerating, as they called it, the Campbellism heresy. Some associations were divided over the matter forming separate bodies, while others were completely lost adhering to the heresies of Campbell. By 1832, a new sect had been formed from the Baptists. This new society was denominated *Disciples of Christ* or *The Christian Church*. Today, they are referred to as *The Churches of Christ*.

"They went out from us, but they were not of us; for if they had been of us, they would *no doubt* have continued with us; but *they went out*, that they might be made manifest that they were not all of us." 1 John 2:19

Considering the former facts, it should be no surprise that Mr. Campbell, in 1823, would claim the Baptists to be the original Christians having regular succession to the New Testament Church. As the histories of The Baptists and those called *The Churches of Christ* have not changed, both should readily admit them today.

CALL TO PREACHERS

Old-Time Baptist Churches in Arkansas, Idaho, Kansas, Louisiana, Missouri, Oklahoma, Oregon, Texas, Washington, and West Virginia are without regular preaching. These churches desire preaching, but the number of preachers available to assist them is few. I would encourage our preachers to pray over this matter. While space will not permit the listing of these churches, contact information may be obtained by contacting The Baptist Landmark.