

Old Landmarkism – What is it?

Preface – 30 Minutes

I. What caused Bro Graves to take notice of the subject found in this book?

- A. Practice of baptism witnessed – Knowing Bible teaches “One baptism”
- B. Key question: If the administrator did Not believe in immersion, was the act at his hands valid? Would this act be acceptable to God?
- C. Questioned his pastor at the 1st Baptist Church in Nashville, TN – RBC Howell. His response indicated an acceptance of Protestantism.
- D. Began to study, “Can an unbaptized man administer baptism?” Decided, No.
- E. Questions formed from his early study on the topic:
 - Has any organization, save a scriptural church, the right to authorize any one, baptized or unbaptized, to administer church ordinances?
 - Are immersions administered by the authority of a scriptural church with an unscriptural design valid?

II. The Tennessee Baptist

- A. Became the Editor of this paper in 1846
- B. Began presenting the question of the validity of alien immersions in paper
- C. Convention of like minded Baptists held in Cotton Grove, TN 1851
- D. Resolutions presented came to be called “Cotton Grove Resolutions”
 - 1st. Can Baptists, consistently with their principles or the Scriptures, recognize those societies not organized according to the pattern of the Jerusalem Church, but possessing different governments, different officers, a different class of members, different ordinances, doctrines and practices, as churches of Christ?
 - 2d. Ought they to be called gospel churches, or churches in a religious sense?
 - 3d. Can we consistently recognize the ministers of such irregular and unscriptural bodies as gospel ministers?
 - 4th. Is it not virtually recognizing them as official ministers to invite them into our pulpits, or by any other act that would or could be construed into such a recognition?
 - 5th. Can we consistently address as brethren those professing Christianity, who not only have not the doctrine of Christ and walk not according to His commandments, but are arrayed in direct and bitter opposition to them?

III. The Name of “Old Landmarkers”

- JM Pendleton wrote “An Old Landmark Reset”, 1854
 - Ought Baptists to recognize Pedobaptist preachers as gospel ministers?
 - Baptist and Protestant leaders in North and South reviewed the book.
 - Reviewers branded those who agree as Old Landmarkers by way of reproach
 - Accused Pendleton and Graves of trying to divide Baptists and start a sect

IV. Purpose of Old Landmarkism. What is it?

- To correct misrepresentations and state what “Landmarkism” really is.
- Graves is able to address these as he was the one who publicly advocated the policy of strictly and consistently carrying out in our practice those principles which all true Baptists, in all ages, have professed to believe.

V. State of Baptists in 1846

- Pulpit affiliations, union meetings, receiving the immersions of Pedobaptists and Campbellites, and inviting Pedobaptists to seats in our associations and conventions had become general throughout the South.
- In the North, not only all these customs, but inviting Pedobaptist preachers to assist in the ordinations and installations of Baptist ministers was quite common.

VI. State of Baptists in 1880

- There is only one Baptist paper in the South, of the sixteen weeklies, that approve of alien immersion and pulpit affiliation (*The Religious Herald*), while already two papers in the Northern States avow and advocate Landmark principles and practices.
- I do not believe that there is one association in the whole South that would today endorse an alien immersion as scriptural or valid, and it is a rare thing to see a Pedobaptist or Campbellite in our pulpits. They are no longer invited to seats in our associations and conventions anywhere in the South.
- The heavy drift of sentiment throughout the whole South, and the "Great West" and Northwest, is strongly in favor of Baptist churches doing their own preaching, ordaining, baptizing, and restricting the participation of the Lord's Supper to the members of the local church celebrating it.

Questions

1. What did Bro Graves say first captured his attention to study problems associated with the administration of the ordinances?
2. How did RBC Howell advise young Bro. Graves regarding ordinances performed by Pedobaptists?
3. How did Bro. Graves correct the ordinance of baptism for his mother?
4. What is the main idea you get from the Cotton Grove Resolutions?
5. How did the name “Old Landmarker” originate?

Optional Writing Assignment

In 2 to 3 pages, explain the difference between the state of Baptists before the adoption of the Cotton Grove Resolutions and the state of Baptists 30 years after their adoption.