

Philip Slater Fall: Seceding Baptist Pioneer



Phillip S. Fall

In Dr. B. T. Kimbrough's HISTORY OF THE WALNUT STREET BAPTIST CHURCH, he heads the Fifth Chapter: "Rev. Philip S. Fall, Second Pastor". It was then called "The First Baptist Church". Dr. T. T. Eaton wrote of him, in an editorial in THE WESTERN RECORDER at the time of Fall's death: "The recent death of Elder Philip S. Fall in Frankfort removes the oldest landmark of the Current Reformation. . . He was a man of rare gifts and pure life, who exerted a powerful influence and did much for the success of the Current Reformation. He was deeply conscientious in all he did and he had the full courage of his convictions, along with rare skill in expressing them and indomitable zeal in propagating them. And withal he was a thoroughly lovable man, who won many friends and held them after winning". (Editorial of Dec. 11, 1890.)

He was born in 1798 at Battersea, on the Thames. His father, James Fall, had major interests in a winery and was affiliated with the Stock Exchange. He was sent to America to survey a claim and took with him his two sons, Philip and William, putting them in a boarding school. Then he went back for the rest of the family. But the War of 1812 intervened

and he found himself ruined in business. The boys were taken back to England. But later James Fall crossed the Atlantic once more, coming to New York on May 17, 1817, after six weeks at sea. That day was the annual "moving day" in New York City then. The streets were filled with movers and their furniture. So he had to wait two days to land, till these movers could be in their new quarters. Then he finally got lodgings in New Brunswick, N. J. where his eleventh child was born. Later they traveled 25 days on a wagon, and then on a flatboat to Kentucky, six weeks, in all, to Adair Co., Ky. There, at Dr. John Slater's, his uncle, Mrs. Fall died, Sept. 17, 1817, at the age of thirty eight. She was buried in a Baptist cemetery. Fall bought 408 acres of land in Logan Co., Ky. and died at the age of forty two years, Dec. 24, 1817, leaving eleven children, Philip being 19 and the head of the family. In the Kentucky wilderness the brave lad cared for his five brothers and five sisters and moved forward and upward in life.

In religion he had been a Roman Catholic and became an Anglican. Here he saw his first immersion, in 1818 near Versailles. Dr. F. M. Masters, "A HISTORY OF KENTUCKY BAPTISTS", p. 117, says: "Deacon Burnam writes concerning Philip S. Fall, who turned so many Baptists to Alexander Campbell: 'This young man, some 20 years old, professed to be converted and was Baptized in 1818 or '19 by Elder Isaac Hodgens, and Very Soon commenced preaching (and was called the boy Preacher). The writer recollects having heard him preach several times in the year 1820 in Bowling Green. His youthful appearance, (21 years old), his ability to preach was attracting large crowds to hear him.' He was extraordinarily accomplished, as to education and scholarship, being a native of England".

Hodgens baptized him and four other Fall children into the Mt. Gilead Church. He became a teacher and operated an Academy in Franklin County. He had an M.A. degree, perhaps honorary, and had had "all the advantages that wealth and social position could afford" in England.

The Forks of Elkhorn Church licensed him to preach Dec. 11, 1819, and that year and the next he "taught during the day and preached nearly every night". says a biographer. He was ordained in June, 1820. About this time Alexander Campbell had his great debate with the Presbyterian Walker about the act of baptism. He won wide acclaim as the Baptist

champion. William Vaughn and Jereiah Vardeman, great Baptist pioneers (Vardeman baptized over 10,000 people, all over Kentucky and beyond), planted this impression of Campbell deep in Fall's heart and soul. He was called to the Baptist Church in Nashville late in 1821, but refused. He preached in Frankfort occasionally and was called as pastor in 1821. He was called to the First Baptist Church in Louisville, to preach monthly, in 1822, a church organized by Henson Hobbs in 1815. He moved to Louisville in Jan. 1823 and opened a school, thus directing church and school at the age of 25. He married Nancy Bacon in 1821. At this stage he became a subscriber and student of Campbell's *the CHRISTIAN BAPTIST*. There were 100 young ladies of the "elite of Louisville" in the Female Academy.

Fall was the first minister in Kentucky to take his stand openly for the "Restoration Movement" of the Campbells. He reconstructed his church in 1823 along these lines, by stages. He met Campbell in Nov., 1824, who came there purposely to meet Fall. Campbell spoke Friday in Fall's Academy, Sunday at the Court House in the morning, and at the Presbyterian Church at night. Five Presbyterian preachers heard his sermon that morning and one answered him for an hour. Fall, now an advanced propagandist of the "Reformation Movement", preached this doctrine as far as in Enon Church, Cincinnati. Our own Louisville church (now the Walnut Street Baptist Church) became "the fourth church in which 'the ancient order' was introduced", next after Bush Run, Wellsburg and Pittsburg. "Fall did not suppose this jeopardized his standing among the Baptists", says a historian.

Meanwhile the Baptist Church of Nashville had lost its pastor, Richard Dobbs, by death. Jeremiah Vardeman, the wide-sweeping evangelistic pioneer already mentioned, and James Whitsett (or Whitsitt, the later spelling) had been instrumental in the rise of the Baptist cause in the Tenn. capital. Now they again sought Fall. Dr. John Ewing wrote him: "Some people have started a report. . . that you have become a Campbellite. . . You need have no apprehensions." On Sept. 3, 1825, the second call to the young Englishman was extended from Nashville and, when an invitation was also received to teach in the "Nashville Female Academy", Fall accepted, arriving in Nashville on Jan. 1, 1826. There were as yet no public schools in the town, so the "Academy" was notable. It had been founded in 1816, "Nashville's first attempt to dignify female education." 100 girls were in attendance.

Fall started out with the slogan that "the worship of any congregation is not scriptural that did not observe the same order every Lord's day", of course, meaning for his sacramentalism to walk on two legs, Campbell's superstition as to baptism, with like emphasis on the weekly Lord's Supper. Slogans were the bane of his life. On May 28, 1828, Fall "mov-

ed explicitly to reorganize in full sympathy with the reform principles of Alexander Campbell", says one history. Out of a membership of 150 there were no more than five dissenting votes, though others secretly hoped that the church would return to its early faith. Giving up that hope, these few dissenters went out, forming the nucleus for a regular Baptist church, "and Fall's reform congregation took its proud place in the vanguard of the rapidly emerging new movement: to be variously called the 'Christian Churches', the 'Churches of Christ' or = as Campbell himself preferred = the 'Disciples of Christ'." So says a Disciples authority. Campbell made extended visits to Nashville in 1827, 1830, 1835, 1841, 1854, and 1858, reaping much from the early enthusiastic Baptist sponsorship.

After five and a half years, Fall's health began to fail. It had been, for a time, weakened by his struggles for his new doctrines, in Louisville. Now he left Nashville, on June 9, 1831, returning to Frankfort. There he had one more Female Academy, three miles out of Frankfort, at Poplar Hill. In the book, "The Disciples in Kentucky", by Alonzo Willard Fortune, ps. 179-80, we read "He organized the Christian Church in Frankfort and preached for 25 years. He conducted the girls' school 26 years at Poplar Hill and six years at Frankfort. It was perhaps the best institution of its kind in Kentucky. . . The girls came from the best homes in the State, and some came from other States. . . Although it was not a church school, it was conducted on a religious basis. The girls who came to the school, not only received a good education, but they carried back to their homes some of the peculiar religious ideas of P. S. Fall." The beautiful booklet of the "One Hundred Twenty-fifth Anniversary of the First Christian Church, Frankfort, Kentucky", under Fall's picture, gives his pastorates there as 1832-1857 and "in 1877 while George Darsie was in Boston." The above cited history of "The Disciples in Kentucky" records the split between themselves and Baptists as follows: 1830 the dividing year. Long Run Association was divided in 1832; Bardstown, Bloomfield and Mill Creek in 1834 (Bardstown Baptists losing the majority of their membership). In Green River, there was a decline from 39 churches in 1830 to 13 in 1832. Elkhorn counted 4,488 members in 1829, but in 1836 only 3,277 members, with 1,484 in 1839. "Fall, writing in a letter to B. B. Tyler in 1875, estimates 80,000 Disciples in 1832 in Kentucky." "In 1830 A. Campbell discontinued the publication of the *CHRISTIAN BAPTIST*, for he had failed in his purpose to reform the Baptists", p. 103. Such is the history of Philip Fall and his remarkable achievement of division and disaster to Baptist life and religious stability in Kentucky and Tennessee during the major part of last century. Now then! It remains to ask how it was possible. It seems a psychological impossibility for a young foreigner to have stolen two great cities and Baptist centers we know

now as Louisville and Nashville. Facts are facts, but how can you believe them?

A. TO WHAT DID FALL CHANGE? Three phases of the tremendous achievement of evil by Fall call for study by every Baptist who can be taught the lessons of history. Let us now look clearly at what caught the eye and heart of Fall in Campbell's "Reformation (or Restoration) Movement".

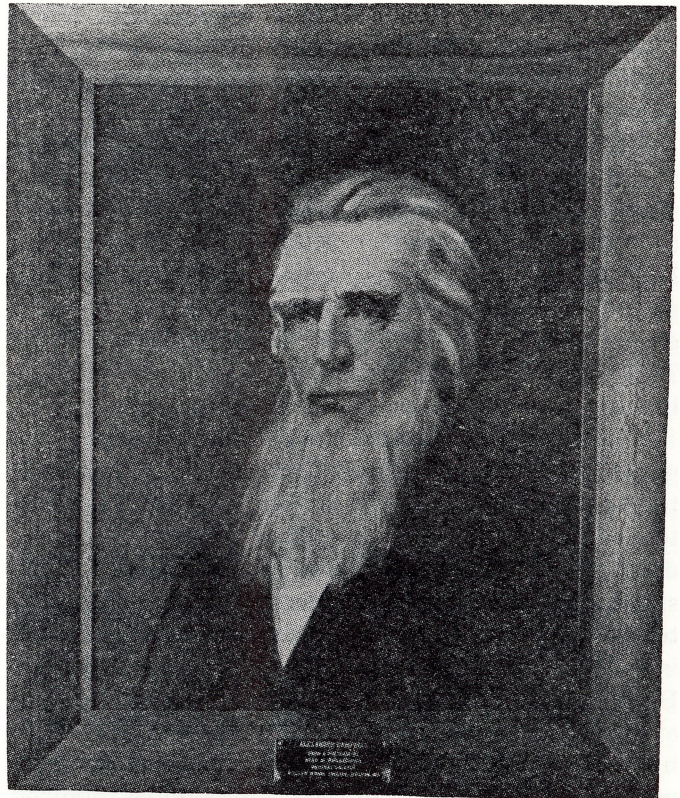
I first quote the significant monument that stands in front of the beautiful Phillips Memorial Building of the Disciples of Christ Historical Society, a "new million-dollar Tudor-Gothic structure at the heart of the University Center in Nashville, Tennessee". Here you feel that the denomination which sprang from Alexander Campbell is as proud of his "Reformation", of which they are heirs, as the Lutherans are of Luther or the Presbyterians of Calvin. Any "Reformation" is no one-man affair.

This monument to the Campbell Movement has, as you come facing it, under a face carved at the top, the name of Alexander Campbell (1786-1866) and two citations from him. The first is: "Colleges and churches go hand in hand in the progress of civilization." Mr. Campbell's College, at Bethany, now West Virginia, is one of the supreme factors in his success. It trained and multiplied attractive preachers of their Reform. And Fall trained hundreds of the other sex. No understanding of their success is at all possible that does not begin with the recognition that it was a religiously educational movement, with its own culture molded in the fashion of the founder's mind. (I did not copy the second Campbell slogan.)

On the left side is another face, carved above, and underneath it the name Thomas Campbell (1763-1854), with these two slogans which have deceived millions and which came from the Sandemanian sectarian movement in the Presbyterianism of Scotland. "The Church of Christ on earth is essentially, intentionally, and constitutionally one." And here is the supreme banner of all Campbellism down the decades of its history: "Where the Scriptures speak, we speak; where the Scriptures are silent, we are silent."

The back side of the monument has a third face and the name Barton W. Stone (1772-1844) and the sayings: "Let the unity of Christians be our polar star", and "Let every Christian begin the work of union in himself". Note the slippery passing from unity to "union", so easily confused in all their propaganda.

On the fourth side, under another face, you have the name Walter Scott and the slogans: "The golden oracle: The saving truth is that Jesus is the Christ", and then: "The terms of the ancient gospel: faith, repentance, remission of sins, the gift of the Holy Spirit". That is Campbellism Foursquare, exultantly portrayed in that great intellectual center, while all about stand the proud buildings of Vanderbilt University, Scarritt College, Peabody's great post-graduate center, besides vast Methodist administrative



Alexander Campbell

The "MEAD" Portrait

buildings. Exultant Campbellism and its Reformers are the proud center of it all.

The most deceptive of these sentiments through the years, perhaps, has been the high-sounding slogan: "Where the Scriptures speak, we speak; where the Scriptures are silent, we are silent." Never did the human tongue pronounce a greater, more palpable or more utterly excuseless lie. How strange that a mind like that of Fall could possibly have been fooled by that. But he was, and thousands more like him. Let us see.

The Bible speaks REPENTANCE AND FAITH, in that order, and with that logical place in the Christian experience, and with the meaning those words have in the Bible itself, not in Mr. Campbell's wicked perversions of these vital terms of the news of salvation. Error at this point has been one of the most deadly blunders in all the history of religion and morals. THE BIBLE DOES NOT SPEAK "FAITH AND REPENTANCE", not once, not ever, not anything that approximates such a vile alteration of the Word of God.

See for yourself: Mark 1:15; Acts 20:21. Mat. 21:32 even says "For John came unto you in the way of righteousness, and ye believed him not; but the publicans and the harlots believed him: and ye, when ye had seen it, repented not AFTERWARDS, THAT YE MIGHT BELIEVE". This is a milder Greek verb for repent, but even so faith come second, not first. And don't let any "Reformer" of the Bible tell you that John the Baptist did not preach the same gospel that

Jesus and the apostles did. Paul tells us that "John verily baptized with the baptism of repentance, saying unto the people that they should believe on him which should come after him, that is, on Christ Jesus", Acts 19:4 and the apostle John tells us: "There was a man sent from God whose name was John. The same came for a witness, to bear witness to the light, that all men through him MIGHT BELIEVE", John 1:6,7. John's gospel was repentance and faith, the only gospel. If that is not your gospel, then you have no gospel and DO NOT SPEAK WHERE THE SCRIPTURES SPEAK, but preach something of your own invention in the place of the only revealed gospel.

Campbellism doesn't even know when the gospel, in its New Testament proclamation, began. It tells people that it began on the Day of Pentecost told of in Acts II. Yet they have a Bible. But they don't speak where it speaks, nor does that Bible speak what they speak, on this and many other matters. It is generally supposed that our second Gospel is the earliest to be written. Here is its record: "The BEGINNING of the gospel of Jesus Christ, the Son of God". And what was that BEGINNING? It was immediately stated, John the Baptist's message of repentance, which we have seen, was always followed by the accompanying message of saving faith in the Lamb of God that taketh away the sin of the world, John 1:29. And you look right on down to Mar. 1:15 and you see that the gospel Jesus preached was repentance and faith, the same as John's. From the very "beginning", that is the gospel, and the only gospel. This faith, John also tells us, resulted immediately in the new birth: "which were born not of blood, nor of the will of the flesh, nor of the will of man, but of God", John 1:13.

Right there John tells another thing about faith that Campbellism never knew. They had just as well throw their Bibles in the trash can for all the good they are getting out of them in the way of finding out the truth and the way of salvation. John defines saving faith: "TO AS MANY AS RECEIVED HIM, to them gave he power to become the sons of God, even to them that believe on his name", John 1:12. Saving faith is not a mere OPINION ABOUT Jesus (that he is the Son of God). Nobody is saved by his opinions. Saving faith is to RECEIVE JESUS personally as Saviour, Sin-bearer (the Lamb of God that taketh away the sin of the world), and Substitute (bearing our sins in his own body on the tree). That is the climax of the experience of grace. All the demons in hell know Jesus is the Son of God. That never saved anybody. That is an historical fact, what Campbell calls "historical faith". But if that is all the faith you have, you are no better off than a demon. And that is the situation Campbellism leaves you in.

Now how can men be sincere in saying, "Where the Scriptures speak, we speak", when they well know that they say just the reverse, in such a vital

matter as the essence of the gospel itself? Their pretense is a manifest falsehood. Is it just the same to have things in their true order as it is to have the cart before the horse, and then even to put a mule in place of the horse, and a wheelbarrow in place of the cart? For Campbellism changes the Bible's order of repentance and faith, and the very meaning of these vital terms, too.

My father wrote a tract on "The Defects in Campbellite Repentance and Faith", and he showed that by each term Campbellism means something different from what the Bible means by it, and then that it has the defect of changing their order in its gospel and thus vitiating the Christian experience. Campbell published a translation of the New Testament. He translates our Lord's gospel: "Reform and believe the good tidings." And so throughout the New Testament. This piece of villainy he perpetrated against the Son of God, mutilating his gospel, in the year 1826 while Fall was new in his Nashville pastorate. How could he possibly have been deceived on such a colossal scale? It seems psychologically impossible. But he was deceived, and became himself a deceiver of thousands. How could you, young Philip? How could you?

Look at the great prepositions associated with the verb believe, in its use in the true gospel. Men believe IN CHRIST, Mat. 18:6; John 3:16; 11:26; Gal. 2:16, etc. We believe ON CHRIST, John 1:2; 3:18, 36; 6:35; 12:11; 14:12; Acts 18:8; Rom. 10:11; I John 5:10. We believe INTO Christ, sealing perfect union of the soul and the Savior for all eternity. The Greek has INTO, in John 1:12; John 3:16, 18, 36, etc. It sometimes has "baptized into Jesus Christ", Rom. 6:3; Gal. 3:27. Then Campbellism is most eager to take that translation literally. But they won't take the same preposition, used about faith in the same Savior, literally at all. But there is exactly its literal significance. We are really united with Christ, believe INTO him, in the experience of regeneration. Symbolically, we are baptized **into** him, as the inner reality is outwardly set forth in the symbolic profession of a previous salvation. Then faith is "TOWARD our Lord Jesus Christ", Acts 20:21. Literally, the preposition is INTO, REPENTANCE INTO GOD, FAITH INTO OUR LORD JESUS CHRIST. You have another Greek preposition meaning ON, in Acts 11:17 and in the great promise, Acts 16:31. This is the only time we have this question put directly and simply in the Bible, "What must I do to be saved?" And the answer does not include baptism, church, good works or any other item of Campbellite salvation. BELIEVE ON, resting your hope only on him. That is the gospel of God.

But it is alleged by Campbell and his sect that baptism is connected with salvation in Mark 16:16. Isn't it strange? This very passage and Campbell's "good confession", of Acts 8:37, are not in the most ancient and reliable Greek manuscripts. This means

that the two basic passages of Campbellism's hope are not genuine Scriptures. But suppose they are Scripture, however doubtful, in light of the facts. Mark 16:16 leaves off baptism when it enumerates what is indispensable for salvation. Negatively, "He that believeth not shall be damned". But the Bible there boldly refuses to join the Campbellites in saying, "He that is baptized not, shall be damned." It is a false condition of salvation which Scripture, even this doubtful Scripture, repudiates. As to the "good confession", it is not in the new translations of the Bible at all. It certainly does not belong in the Bible. But if it were Scripture, it does not in any way affect the Scriptural conditions of salvation, repentance and faith. Nor does it define faith as merely "historical faith". In our Christian land, we have believed that Jesus Christ is the Son of God since early childhood. But when a Jew, in New Testament times, exclaimed his confession of that faith, it represented a great change of mind on his part. Repentance means a changed mind. And such faith would inevitably mean a new attitude toward the Son of God, would normally indicate that he had elevated Jesus to a place in his life, of worship and trust.

Some years ago the first Campbellite missionaries came to Brazil. They set out down the road, met Catholics, all of them believers since childhood that Jesus is the Son of God, and persuaded some of them to be immersed, giving them letters to our church, the only church nearby. We repudiated the fraud and sought to win them to Christ as Savior. I finally had a chance to talk with this son of Alexander Campbell. He cried like a baby, but quit giving to fraudulent "believers" letters to join Baptist churches! ! ! Think of this false gospel going out, by missionary fraudulent evangelization, to deceive all nations. That is the effect of Campbellism on human life internationally. It is clear, then, that what Campbell called a "Restoration" was rather an utter flight from real Christianity, going off at a tangent of terrible unbelief and apostasy.

There is no excuse for Campbellism. Jesus gave a great demonstration of salvation on Calvary, a sample of salvation. One of the thieves crucified with him had blasphemed and cursed him. Then there came to him a great change of mind and attitude (repentance), and he rebuked the blasphemers and avowed his faith, and appealed to Jesus, as about to come into his heavenly kingdom over life, to remember him in sovereign mercy. Then and there Jesus accepted his faith and said they would be in paradise together before sundown. Now Campbellism repudiates that sample salvation, wrought and taught by the Son of God on his cross. Whom shall we believe, Campbell or Christ the Lord?

Then Jesus taught, in his sayings repeated in John's Gospel, SEVENTEEN TIMES, the truth of the eternal life of all believers. The instant a man

believes (trusts) on the crucified Savior, he HAS ETERNAL LIFE, SHALL NEVER PERISH, BUT HAS PASSED FROM DEATH UNTO LIFE. When a man savingly believes, before a watch can tick another second, he already possesses ETERNAL LIFE. You own a Bible. Why follow Campbell in believing Jesus Christ a liar in all these solemn words of life?

Now the New Testament fortifies and further clarifies the truth of **salvation by grace through faith**. It says repeatedly that all such believers are saved. "Every one that believeth" is saved. So the Bible affirms many times, Romans 1:16; John 3:15, 16 (who-soever=every one, in the Greek); 6:40; 11:26; 12:46; Acts 10:43; 13:39; etc. I printed a quotation of every such passage in the New Testament, in one of my books in Brazil, showing that we know by this strong and oft-repeated testimony that baptism neither saves nor helps save nor keeps safe nor has anything to do with salvation except to profess it as something already experienced. We have had some fifty Roman Catholic priests converted in Brazil and John Baptist churches, several of them converted by reading my books. One day, I was preaching in an inland town and ate my evening meal early, so as to get out to the suburbs to preach on time. A tall, fine looking man entered the hotel dining room, strode to my table and said: "Are you Dr. Taylor?" "Yes, I am," I replied. "Well, do you remember what you wrote on page so-and-so of your Church Manual?" "No, I do not. That is what we have paper for, so we can write something, forget it, and go on to write something else needed." "Well, I remember," he said. And he stood there and quoted that page of Scriptures that affirm that ALL believers are saved. Not just Baptist believers, not just baptized believers—ALL believers. Said he, "I was convinced, but not converted. But, as I read those Scriptures, the light dawned upon my soul and I was saved. And I came to thank you." The other day I got a letter from that Baptist ex-priest asking me if he might make that part of my book into a tract to give to all who would read it in Brazil. Campbellism has no gospel for Catholics. Its mission work is either false to Christ or false to Campbell. Baptists have a gospel for all lands, for men in the trenches, for men dying on hospital beds, for all men everywhere.

Now, what about this chatter about being "silent where the Scriptures are silent"? The Bible never says "faith, repentance". All right. Shut up such chatter of infidelity. You be silent, too, as to this false gospel. And shut up this chatter about the dogma that "the Church of Christ upon earth is essentially, intentionally, and constitutionally one." That is an utter falsehood. The Bible does not say it, does not hint it, and says thirty-five times its denial of this medievalism which produced the Dark Ages. Thirty-five times the New Testament says CHURCHES, the plural of the word. That means

that there is not just one church, but there are many churches. There is no more justification for a man's saying there is just one church than there is for his saying there is just one man, or just one woman, or just one calf. It is false, ridiculous, tendentious, heretical and tyrannical in its effects. The Scriptures are silent there. Join their silence forevermore.

B. That was what Fall seduced Baptist life to, in our great Nashville and Louisville Baptist centers. Now, how was it psychologically conceivable? Even if he could fall for that, how could Baptists fall with him? Well, the fact is rooted in emotions.

1. The Campbellites revolted against religious emotionalism, especially in the extreme revivalism of the times. But Philip Fall built Louisville and Nashville Campbellism on the tenderest and most abiding of emotions, feminine emotion, devotion to a great teacher, gratitude for his always and everywhere conducting a FEMALE ACADEMY, even if no public schools existed. Women were given the preference in education over men. Over a vast area, in the loveliest homes of two generations, women who loved Fall's teachings, learned in his Academies, surrounded those teachings with life's deepest emotions. And so Fall's doctrines won.

Barton W. Stone came from the depths of fanatical and foolish emotionalism. He was a Presbyterian and took part in the sweep of an emotional revivalism which was a disgrace to humanity. Men under that spell, clug to saplings and rocked to and fro as if in a whirlwind. They swooned and lay unconscious for hours. "The jerks", screams, fainting, a holy dancing and every imaginable type of physical emotionalism were the order of the day. You cannot conceive of the fanaticism and folly that were manifested in such revivalism. It was an utter disgrace. Barton W. Stone is considered by one wing of Campbellism to have founded "The Christian Church", as Campbell founded "The Disciples of Christ", and that the two denominations came slowly into one. The repudiation of too much, and false, emotionalism, drove them to the other extreme—no emotions, hatred of heartfelt religion, an external, superficial Christianity, knowing only a surface religion of forms. But that was not apparent in Louisville and Nashville. Fall built his movement into the deepest, tenderest emotions, feminine devotion, gratitude and loyalty to a great educator's teachings.

Then, too, Campbell brought his sick wife to Nashville, and sympathy for her brought nearness of heart. One daughter married into a Baptist family. Another later on married the son of the founder of the city, a cousin of the other Baptist. All this built Campbellism into social emotions, truly powerful.

2. Then Fall matched and satisfied the Baptist passion for the preaching of the Scriptures, over a wide area and for a long time. You notice how he was glad to preach daily, and in the homes of the

people. That holds people, enthrones a "boy preacher" in their hearts.

3. David Edwin Harrell, in *DISCIPLIANA* of March, 1961, p. 7, says: "Men such as Tolbert Fanning, Philip Fall, and James S. Lamar in the South; Isaac Errett, David S. Burnet, and Elijah Goodwin in the north; and Alexander Campbell, Thomas M. Allen, and John T. Johnson in the border areas, shared the same unemotional, rationalistic qualities of mind. The movement was essentially a revolt against the emotionalism of contemporary frontier religion . . . Many of the early leaders of the church viewed the restoration movement as the providential precursor of the millennial order when all denominations would unite."

Can you beat that? Does it dawn on you? We are now accustomed to three types of millennialism, Pre-Millennialism, Post-Millennialism and A-Millennialism (refusal to make any millennium a norm by which to establish all doctrine). But Campbell had the audacity to propose his Campbellism as the hoped-for coming of the Millennium to the world. It staggers the mind that such colossal egotism could inhabit any human brain. Yet that is precisely what he held out to men's hopes, as above stated by one of his own, this very month in which I write. Of that, more later.

C. The counter-tactics of the opposition to Fall.

In most places, the opposition to Fall was afraid to fight for truth. Those who are in that pusillanimous state of mind, heart and soul, are thereby condemned to lose the truth and live in cowardly submission to error, enslaving their descendants to embrace it as truth. Happily, in Louisville there was a man ready to fight for the truth. Paul, looking back on life saw as its foremost quality: "I have fought a good fight", II Tim. 4:7. It was not something pretty: "But even after that we had suffered before, . . . at Philippi, we were bold in our God to speak unto you the gospel of God WITH MUCH CONTENTION" (Greek, FIGHTING), I Thes. 2:2. "Fight the good fight of faith" (*the* faith, says Greek), I Tim. 6:12. The Greek word is AGON, from which we get **agony**. The verb is **agonidzo**, from which we get **agonize**. It is the verb in the two commands to Timothy, cited above. See Heb. 10:32; 11:34; Rev. 2:16; 19:11; I Cor. 9:26. And remember that your Savior said "Think not that I am come to send peace on earth: I came not to send peace, but a sword. For I am come to set a man at variance with his father, and the daughter against her mother, etc." (Mat. 10:34, 35). When Christians throw away the SWORD OF THE SPIRIT and are too cowardly to fight for the Bible, with the Bible, then their Christianity is doomed. That was largely the case in the membership Fall found in Louisville and Nashville.

But there was a layman in Louisville who fought for his faith. His name was Cornelius Van Buskirk. Dr. Kimbrough, in his "History of Walnut Street

Baptist Church", p. 25, calls him "the leader of the opposition to the Reform Movement in the First Baptist Church, and was one of the trustees of Georgetown College, when it was founded in 1829. When he failed to get the church to call for the resignation of Pastor Benjamin Allen, who was following Philip Fall in leading the church into the Reform Movement, he and a small group who were loyal to the Philadelphia Confession of Faith walked out of the meeting, and went into another room of the building, and started to meet by themselves as the Regular Baptist Church". From other sources we learn that Van Buskirk seized the Pulpit Bible and the book of minutes of the church and rushed out, crying exultantly: "We've got the Bible and we've got the minutes," and they also had the keys to the building. So the Campbellite majority that excluded them had to humble itself and beg for the use of the building, each group using it two Sundays. Though they called the real Baptists, "C. Van Buskirk, Wm. Colgin, Benj. Sly and 27 others" guilty of having "promoted hatred, strife, seditions, backbitings, swellings, envyings and such like" yet they humbly sued for some use of the meeting house. They got it. But the brave Baptist minority perpetuated Baptist church life and called George Waller to succeed the two Campbellite pastors, Wall and Allen. The heretical majority named themselves as the "Campbellites" and the real Baptists as "Wallerites", in this plea to get the use of the building, though they repudiate the name "Campbellite" on another page. I have read a lot about our brother Van Buskirk. He lived where the Warren Memorial Presbyterian Church stood till recently, at the corner of Fourth and Broadway, which was then not called Broadway, but Prather Street. His yard and garden and another house extended through all the square, including what is now the Greyhound Bus Station. He willed that to one of his daughters. But being eminently fair to all, he willed to each of the others (three or four, if I recall aright) equal properties in Louisville. He was strong-willed, and, at times, heady. He refused to have part in building the house of worship of the Walnut Street Baptist Church, into which his First Church was merged, at Fourth and Walnut. That beautiful work of architecture, famous all over this nation, pictured in journals of architecture as one of the beautiful buildings of the nation, is seen as you open Dr. Kimbrough's history. The iron fence you see there was built by Cornelius Van Buskirk, in penitence over having refused to help build the church house. He saw his error and joined in.

Only five members in Nashville ever dissented from Campbellism as led by Fall and did not separate till much later on. So that is why the story is so different in Louisville and in Nashville. Manly J. Breaker wrote thus of the "Causes of the Success of Campbellism". He affirms that Campbell had 750,000

adherents by the time he was 66 years old. "1. Great aggressiveness has marked the preachers. (Therefore the only remedy is just as aggressive and timely a fight for truth, W. C. T.). 2. Wary prudence and adroit use of the all-sheltering name of 'Christian'. 3. Public discussion. Very little literature of the movement for fifty years was anything but controversial. (Fight or submit, then, W. C. T.) 4. Fluent platform speakers who gave the impression they were proving everything by the Bible". With all this went the use of other people's homes and houses of worship. The doctrine of Campbell itself was attractive to the modern mind. It swept away the Spirit's conviction for sin, humiliating to carnal pride, with its demand of a new birth. It had some resemblance to truth, skillfully manipulating half-truths. All this entered into the making and unmaking of Philip Fall. It had to be faced bravely, intelligently and openly fought with the Bible.

Here let me take a moment to answer the quibble about Confessions of Faith. There is not one particle of difference between the Campbells, Fall and others standing on their feet and saying what the Scriptures teach, and a church saying what is taught in the same Scriptures, in a written declaration. If you do it orally, why not in writing? When written, it is more carefully studied and stated, and may serve as a basis of unifying action and cooperation, as well as a weapon against false doctrine and proselyters such as Campbell, Fall and Stone.

The strongest resistance to Campbellism in these days, along with Van Buskirk's Louisville resistance, was in Georgetown, by "THE BAPTIST CHRONICLE AND GEORGETOWN REGISTER, edited by Uriel B. Chambers", Feb. of 1830 being Vol. 1, No. 2. This issue states that Fall was "once our stated preacher at Georgetown", p. 21. When there was no more to be gained by Campbell's publishing a "**Christian Baptist**", then he changed to the "**Millennial Harbinger**", brazenly presenting his schemes as due to bring on the MILLENNIUM. This is his stupendous claim: "**It (The Millennial Harbinger) is to have for its object 'the development and introduction of that political and religious order of society called Millennium, which will be the consummation of the ultimate melioration of society'.**" Subservient to this end, he will show "**the incompatibility of any sectarian establishment now known on earth with the genius of the glorious age to come.**" He will "**disentangle the Scriptures from commentaries and system-makers and the dark ages**" and give "**regular details of the movements of religious combinations under the influence of the proselyting spirit of the age and notice of all engaged in the proclamation of the Ancient Gospel and the ancient order of things.**" He is going to show "**the inadequacy of all the present systems of education, literary and moral, to develop the powers of the human mind and social happiness.**" The "Chronicle" HERE COMPARES THIS BOM-

BASTIC SCHEME WITH CAMPBELL'S "LABORED SOPHISMS, CUTTING SARCASMS, POINTED RIDICULE, AND EVEN VULGAR WIT TO DISCREDIT BAPTISTS AND OTHER EVANGELICALS." Thus did the Campbell Millennial mountain travail and bring forth its tiny, diseased and squeaky mouse.

The Harbinger of the Campbellite Millennium brings forth anew all the most crass, materialistic and ceremonial salvation and hope of historic Campbellism, in citations given by the "Georgetown Chronicle". Yet Alexander Campbell, before his death "at his Bethany mansion", on Sunday, Mar. 4, 1866, says the DISCIPLIANA of Nov., 1960, was "President of the American Christian Missionary Society and of the General Convention of Disciples". And he who had fought a paid ministry, missionary societies, Bible societies, etc., is now fully committed to the very things he combated with volcanic sarcasm. And you will find, here and there, when he is under pressure, declarations by Campbell in affirmation of most all the truths he so bitterly denounced. That was his way of crawling out of a hole in which he found himself. He was, with his associates, virtually the founder of two sects—Hardshellism and Campbellism.

You do not understand Campbellism without one other major consideration, its eldership. The Campbellite elders are, in the theory, about as autocratic an oligarchy of bosses as you will find outside of the priesthood of the Catholic sects. H. Leo Boles, in his "Eldership of the Churches of Christ", writes: "Whatever authority Christ left with the church was vested in the elders", p. 4. "The eldership of the church must govern the church", p. 5. Then he proceeds to repudiate these forms of church government: Episcopal, Presbyterian with its distinction between teaching elder and ruling elder, and congregational. He repudiates that entirely, basing his rule of elders

on I Thes. 5:12; I Tim. 5:17; and Heb. 13:7, 17. All seem to him to show "that the authority to govern God's people has been vested in the elders", p. 6. "The Lord has ordained that the elders of the New Testament churches should rule, teach and exercise discipline."

Yet the great doctrinal Epistles of our Scriptures are uniformly addressed to the churches themselves, not to an oligarchy reigning over them. God made "the saints" responsible to receive and carry out the great apostolic instructions. Only once does Paul even associate with the saints of a church their local ministry. Philippians is addressed "to all the saints", firstly, "with the bishops and deacons". That kind of a Christianity is a Baptist democracy, with officers for efficiency and leadership, not a Campbellite oligarchy with the monopoly of authority as to all who enter or go out of their false church (or is it "churches"?) and all that is done. The baptizing Campbellite boss autocratically takes in, enrolls and later may exclude all and sundry. The two Campbells and Stone were Presbyterians still in their thinking. And Campbellism is today an irresponsible Presbyterianism, that does not have to answer to presbytery, synod or general assembly above, or the people below.

These studies are based on a mass of testimony. I spent much of a week in our great Historical Society of Southern Baptists and its vast library, in Nashville, reading original documents, rare copies of early histories, Baptist and Disciple, some microfilmed; and I further studied in Vanderbilt University library and the Disciples' "Phillips Memorial Building". I am especially indebted to Secretary Davis C. Woolley and his efficient and gracious associates, in the Historical Society.

Sincerely yours,

WILLIAM CAREY TAYLOR.

W. C. T.