

THE W. C. TAYLOR LETTERS

Letter No. 57  
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# LOUISVILLE'S FLOOD of CAMPBELLITE PROPAGANDA

One of these **W. C. Taylor Letters** I dedicated to the subject of Alexander Campbell and the epoch in his life when he became the founder in Kentucky of two sects, Hardshellism and Campbellism. (**Letter** No. 19). A second "**Letter**" (No. 28) I used to show how one of his followers, an emotional educator of young women, in two schools, first in Louisville and then in Nashville, Tenn., stole the First Baptist Church in each city and contributed it to the march of victorious Campbellism in both cities. In Nashville, a minority of the First Baptist Church fought back and lives on, today a great church in that city. But in Louisville our church died by this proselytism and the First Baptist Church of Louisville of that day is today called "THE FIRST CHRISTIAN CHURCH", of Fourth and Breckenridge Streets. You will find there the last minutes of the First Baptist Church of Louisville, changing its Articles of Faith to the doctrines of Alexander Campbell and declaredly ceasing to be a Baptist church. Baptists may well look, with horror and all caution, to every scheme of proselytism by the Campbellite movement, today or any day. And we are right now in a flood of vast propaganda of this nature. It has been coming to me personally for months, from a great center of Campbellism, out in one of Louisville's beautiful suburbs, that of Park Boulevard. Every week I receive it in the mails. If they are attempting to proselyte me to their Campbellism, they are undoubtedly attempting to do the same to many, many others. It is for this reason that I write.

Let me state the positive side of our faith first. The greatest doctrine of saving faith in all the Bible is in the very center of our New Testament, and of Paul's deepest Epistle, Eph. 2:8. "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God; not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them."

"NOT OF WORKS." If the population of our world would all read those three words and take in their clear and simple meaning and believe it, then there would not be a Catholic of any breed, or a Campbellite, or a Sacramentalist Protestant of any name, on the face of the earth today. And if men looked at the best loved verse of Scripture in our whole Bible, John 3:16, and many others like it in John's Gospel, there could exist no such sect as Campbellism on the face of the earth. For in that passage and SIXTEEN OTHER PLACES IN THE GOSPEL OF JOHN, it is clearly affirmed that the believer on, or in, Jesus Christ (not some mere Campbellite believer of opinions ABOUT our Lord) has eternal life and SHALL NEVER COME INTO CONDEMNATION BUT IS PASSED FROM DEATH UNTO LIFE, a strong denial by the Son of God of the very essence of Campbellism and its doctrine of apostasy.

Keep ever before the people the truth that our God is a revealed ENTHUSIAST FOR GOOD WORKS, and not of mere arguments about them, but that we should WALK IN THEM, in our daily life and conduct. And they are an expression of the very essence of our experience of saving grace, "ORDAINED THAT WE SHOULD WALK IN THEM!" Salvation is the divine gift to the believer. It is LIFE, "eternal life". And that life has as its certain and inevitable result, GOOD WORKS, and that we WALK IN THEM. It is vital to have these facts well in mind before we even approach the ideas of Catholicism and Campbellism.

Now, with these simple truths before us and clearly understood, let us examine the theories of interpretation with which Campbellism is flooding our city. Every week I get this propaganda from a great fortress of Campbellism in one of our beautiful suburbs. Amazed at the constant letters every week, which I receive of this Campbellite propagan-

da, I took buses that led me out to see where it came from. It is sent forth from a strong and beautiful center, at 4600 Park Boulevard. "I Like Louisville, The All-American City". So we read every day. But we shall have to wake up to the fact that this city is now a center of all kinds of sectarian propaganda, Catholicism, Campbellism, Pentecostalism, Holy Rollerism, and many other sectarian perversions of the Word of God and its teaching, and the organized Christian life that should be produced thereby. If men show such devotion to damning errors, how much more eager should we be to propagate revealed truth and win men to salvation by its gospel, and to obedient Christian lives by its teachings as to our duty, in beliefs and practices, after we have received salvation in regenerating faith.

Now, with these two fundamental truths clearly set forth, let us examine the theories of interpretation with which Campbellism is flooding our city. The first Scripture they cite, to prove their false doctrine, does not teach it, namely Mark 16:16, "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." The passage refuses to say exactly what the Campbellites want it to say, namely that "he that is not baptized shall be damned." That is exactly, clearly and demonstrably what it does not say and will never teach.

Furthermore, this passage, so loved and so perverted by Campbellism and its devotees, does not really exist in accurate New Testaments at all. The Nestle Greek Testament really ends the Second Gospel at Mark 16:8, but publishes in brackets as information two different endings found on beyond the ending of the text proper. Goodspeed's Version does not even have verses 9 to 16 of Mark 16 as in our King James Version. They are not real Scripture. No more does Charles Cutler Torrey, of Yale University, in his version of the passage. The last thing in Mark's Gospel, in that New Testament of the Yale professor, is a line of five stars. That shows that the real end of the book is lacking. Nelson's **Revised Standard** ends the regular text of Mark 16 with the words: "They were afraid," clearly not the words with which any one would end a **Gospel!** He gives two alternative endings in footnotes of small type. James Moffatt gives two endings to the **Gospel.** (a) and (b), which he declares, in a note of fine print at the bottom of the page, "represent a couple of second century attempts to complete the gospel." "The Revised New Testament, With a History of the Revision," by Isaac H. Hall and others, ends the **Gospel** proper at verse 8, but gives this note: "The two oldest Greek Manuscripts, and some other authorities, omit verse 9 to the end. Some other authorities have a different ending to the Gospel." J. B. Phillips publishes our common ending of the Gospel of Mark as

"AN ANCIENT APPENDIX." What a calamity and a shame it is to pin the hope of salvation, for Catholics and Campbellites, on a doubtful Scripture, held not to be Scripture at all by most of the competent authorities on the Greek text of the original New Testament!

We have thus shown that the main proof-text, used by Campbellites to prove their sacramentalist gospel, does not even exist in genuine Scripture (that of the original Greek). Let us now investigate the logic which affirms that salvation consists of faith (in the sense of mere opinions about Scripture doctrine, rather than believing on the crucified and risen Lord Jesus Christ as Savior), followed by a repentance that is mere reformation, (rather than a Spirit-wrought change of the mind, **the thinking self**), and then immersion as the alleged consummation of salvation which can be won, lost and won again more times than you can easily imagine! Of course, such an experience, which lacks every vital element of a real Christian experience, never was for any human soul a genuine experience of divine salvation, but only a Campbellite pretense. You could read your Bible a million years and you would never once find in it a single reference to "FAITH AND REPENTANCE," in that order. That is not the gospel of a real salvation!

What does Campbellism have to say, besides this "sugar-stick" of false Scripture, invented and added to the New Testament in post-apostolic times, and falsely interpreted, too? Well, here is some Campbellism of the "Park Boulevard Bulletin" of April 12, 1964. Ten great Scriptures are quoted as to the effects of Christ's blood. Then the question, in capital letters, is written out page-wide: "HOW DO WE RECEIVE THE BENEFITS OF THE BLOOD OF CHRIST?" And this is the answer given: "He shed his blood in his death (quotes John 19:34)." Then: "WE ARE BAPTIZED INTO HIS DEATH," quoting only Rom. 6:3. The Greek preposition EIS is translated "into, to, until, in, for, by, wherefore, against, at, upon, throughout, among, on, why (FOR WHAT REASON, BECAUSE OF WHAT CONSIDERATIONS, Mark 14:4, also Mark 15:34), therefore, backward, concerning, toward and before," and it is not translated at all, in countless New Testament passages. It is simply absorbed into the sentence structure, as when GO INTO becomes merely the verb ENTER.

EIS can look forward or backward. Its essential meaning is IN REFERENCE TO, WITH REGARD TO. Its great historic use with the word BAPTIZE, during the ministry of John the Baptist and Jesus, illustrates that plainly. John the Baptist said to the Pharisees and Sadducees who went with the crowds to have a part in the great religious movement head-

ing up in John the Baptist: "Bring forth fruits worthy of repentance" ("meet for repentance"). And he uses our preposition EIS in v. 11: "I baptize you in water EIS repentance." Now did John baptize people IN ORDER TO REPENTANCE. Never! He demanded repentance before baptism, repentance proven by works "meet for," fitting repentance. The worthy works LOOK BACK to a genuine repentance as their cause. The **EIS repentance** = a Spirit-wrought change of mind proven by the works, professed by the baptism. The "works" had reference to the previous repentance that produced them. John was baptizing them in water BECAUSE OF THEIR PREVIOUS REPENTANCE, not in order to produce a future repentance. This is made forever clear as the heart of the gospel in the very first book we find when we open our New Testaments. This Campbellite error, about the very essence of the Christian experience, ON THE VERY FIRST PAGE OF THEIR NEW TESTAMENTS, vitiates their whole interpretation of the New Testament and all things related to the Christian experience.

The great Campbellite outcry against denominations and denominational names is stark folly. On the second page of their bulletin of April 12 you are invited to "attend the services of the CHURCH OF CHRIST" and it is called "The OLDEST church in the world." Of course, they very well know there is not a Campbellite Church in the world that is any older than Alexander Campbell. Any other pretense is stark stupidity. And they know there are even different Campbellite denominations. These Anti-Organ Campbellites are as different from the "liberal," "modernistic" "Christian Church" as they are from various other immersionist bodies.

A whole page is given, in the bulletin of April 12, to calling themselves, in big type: "The OLDEST church in the world! The New Testament Church Established by Christ Controlled by His Will the CHURCH OF CHRIST." Now the New Testament thirty five times uses the word "churches." Our Lord himself, in his final revelation to men, says "He that hath an ear, let him hear what the Spirit saith unto the churches." A **one-eared** Campbellite ought to be able to take that in! And on the final page of our Bible, the Lord Jesus solemnly says: "I Jesus have sent mine angel to testify these things unto you in the churches."

The April 19 bulletin gives this propaganda: "STEPS INTO CHRIST AND HIS CHURCH." And those steps are declared to be: 1. Hear. 2. Believe. 3. Repent. 4. Confess. 5. Be baptized. Five Scriptures are quoted to prove this Campbellite gospel. And of the five passages quoted to prove this Campbellism, two of them are not in the original New Testament at all, according to the ancient Greek MSS. One is Mark 16:16, as we have already shown. The second

false Scripture to prove a system of false doctrine is Acts 8:37. The Nestle Greek Testament does not have this verse in its text, just as it does not have Mark 16:16. Twice the bulletin, in this one column, quotes Mark 16:16 and once Acts 8:37, and neither passage is a part of the original New Testament. False Scriptures thus help to prove a false faith.

We have seen clearly that John the Baptist did not say: "I BAPTIZE YOU IN WATER EIS REPENTANCE" with any possibility of its meaning: "I baptize you . . . IN ORDER TO make you repent;" BUT he demanded repentance and its evident fruits in life, shown by confession of sins that were being abandoned, before he would baptize anybody. Of course, this excludes infant baptism. How could a baby REPENT?

In the issue of the said bulletin, of July 19, the writer of these diatribes against Baptists has two whole pages of abuse of our people under the head of the following subject: BAPTIST BAPTISM VS. BIBLE BAPTISM, and the article is to be continued next week. He affirms: "I realize that when Baptists baptize a person they SAY, "I baptize you into the name of the Father, and of the Son and of the Holy Ghost," but in the light of the above, they do NOT do what they SAY they do, nor do they BELIEVE that they do what they say they are doing, for they believe that the person being baptized is ALREADY "into the name of the Father, Son, and Holy Ghost." Well! We aren't idiots enough to think that the Holy Spirit is a "Ghost," or to say that anybody "IS INTO" anything!! We speak English, not jargon!

Somebody has borrowed my PENDLETON'S CHURCH MANUAL, so I went to the Baptist Book Store and verified the quotation. It is correct now. (I wonder how the original was, in Pendleton's day.) But at the end of the next page, in Pendleton's book, he quotes the Great Commission in the words . . . "and make disciples of all the nations, baptizing them IN THE NAME," etc. There he followed our King James Version's correctness, as do Nelson's Revised Standard Version, Goodspeed, Phillips, Wesley and James Moffatt. **EIS the name** thus means **IN the name**.

Two great headlines, in capital letters, carry on this diatribe against "BAPTIST BAPTISM vs. BIBLE BAPTISM." One of the two says: "BAPTIST BAPTISM PUTS ONE INTO THE BAPTIST CHURCH." That is both a hellish lie and very queer ignorance. The stupid ignorance is to talk as if there were just one Baptist church, "The BAPTIST CHURCH." There are some 33,000 Southern Baptist churches, and twenty one other general cooperative bodies of like nature in the world, with more than twenty five millions of Baptists in 112 nations. Every one of these millions made a public profession of faith and salvation before a Baptist church and was welcomed into

its fellowship by a formal vote of its membership. You can't enter a democratic body of people without their giving their consent.

Our great sin, in this Campbellite view and propaganda, consists in being a denomination. You would imagine, according to this propaganda, that all denominations are hell-born! Take your dictionary and look at the meaning of the word DENOMINATION. My dictionary says: "DENOMINATION, A class, or society of individuals, called by the same name; a sect; as, a **denomination** of Christians."

Now take your telephone directory and see how true this is, and just as true of Campbellites as it is of Baptists, Catholics, Methodists and all other religious groups of the population. Turn to the yellow pages of the Phone Book. There you have **Churches - Baptist**, and two pages of names and addresses of churches of the Baptist Denomination that have Bell Telephones in Jefferson County. And right after the section on CHURCHES - BAPTIST comes the section on CHURCHES CATHOLIC and then CHURCHES - CHRISTIAN, with names and addresses of 30 Campbellite Churches. Further on, similarly you have: CHURCHES - CHURCH OF CHRIST, with more than a dozen Campbellite Churches of that **denomination** (name). Then 38 denominations are named, with the addresses of their several churches given. And one of these groups is CHURCHES-NON-DENOMINATIONAL, but not one of the Campbellite churches is included in that group. If you belong there, why don't you have the Phone Book put you where you belong? You are classed with the leprosy of denominationalism exactly the same as other religious sects, and seem to have made not the slightest objection. Anything that is something has a name.

It seems never to occur to Campbellites that baptism, as a ceremony, uses water and that water has a lot of uses of a practical nature in home life. So these may be affirmed FIGURATIVELY of baptism, in relation to the soul. If such declarations were made only, ONLY, I repeat, about baptism, then Campbellism would be a much more probable way of interpreting the New Testament. But the facts are that what is affirmed of the water of baptism, in figurative passages, is affirmed in fundamental passages of Bible doctrine about the great doctrines of the experience of saving grace. Baptism portrays figuratively thus what an experience of grace brings experimentally into salvation and life. In the Park Boulevard Bulletin of July 19 a diagram is drawn to show that "When Baptized, YOU PUT ON CHRIST (Gal. 3:27) WASH AWAY SIN (Acts 22:16) HAVE REMISSION OF SINS (Acts 2:38) ARE MADE FREE FROM SIN (Rom. 6:17-18) BENEFIT BY JESUS' DEATH (Rom. 6:3-4) ENTER THE BODY OF CHRIST (I Cor. 12:13)" And the startling question is asked, in the light of such Scriptural affirmations:

"What is Your Condition WITHOUT Baptism?" You see how the impressionable, the beginners in religion, or those ignorant of Bible study, can be impressed by this propaganda and swept into a Campbellite church as intolerant of the truth of the gospel as any heathen!

It might never occur to these beginners in Bible study to inquire if what baptism affirms about Christians FIGURATIVELY is also affirmed far more frequently, deeply and in unfigurative reality by the great Scriptures that teach the vital truths of regeneration, salvation, sanctification and holy life as the fruit of the Holy Spirit in salvation. Take Rom. 3:27. The verse just before it says: "WE ARE ALL THE CHILDREN OF GOD BY FAITH IN JESUS CHRIST." Now, in contrast with that one figure of speech about baptism, consider the countless Scriptures that affirm salvation by faith, justification, regeneration, sanctification, eternal life, and similar words. 34 times, in the Gospel of John alone, you have the two words BELIEVE EIS. If in one Gospel you have the verb BELIEVE 34 times, as putting you INTO Christ, then it is not surprising that you should find BAPTIZE EIS Christ used figuratively a few times.

You have two sects in the phone-book list, perhaps to be distinguished as the ORGAN and ANTI-ORGAN CAMPBELLITES. You have your phones listed as of two sects. The same dictionary quoted above says, defining the word SECT — "In religion, the believers in a particular creed, or upholders of a particular practice . . . One of the organized bodies of Christians; a demonination."

Louisville has become one of the vast centers of denominational propaganda, even sectarianism of the deepest dye, and of a host of names and doctrinal differences. Kentucky is one of the greatest centers on earth for theological training of a most numerous ministry. From the midst of it all proceeds a terrible anti-Baptist literature and the propaganda has much sympathy and partisanship in the membership of our Louisville Baptist churches. Awake and beware!

(Don't ask me for any of these former W. C. Taylor Letters. I have only my own file. But I am having 1,000 extra copies of this one published. If you need a few, I can supply you. If you feel the urge to see previous ones on similar subjects, there is a file in each of our six Southern Baptist Seminaries, I suppose, and in the offices of our Baptist Historical Society, in Nashville, Tenn. Many pastors over the South keep a file also. But don't write me about extra copies. It is a waste of time.)

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