

# **ALIAS "CAMPBELLISM"**

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**Review of "Blood Before Water and Christ  
Before the Church," by J. H. Grime**

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## INSCRIPTION

Though small and unpretentious and making no claim to any great excellence or merit, it is, nevertheless, deemed admissible to say that to LOUISE GRIMES ALLEN, my affectionate and dutiful wife, who is the partner of all my labors and my true helpmate in the Lord, on account of her willingness and earnest desire to wholly consecrate her life, together with mine, for the advancement of the cause of Christ, which is the cause of humanity, as a humble token of my appreciation and esteem, this little pamphlet is lovingly and affectionately inscribed by

James A. Allen

## INTRODUCTION

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Close observers of human events recognize that " history repeats itself." Solomon, the Wise, said: "That which hath been is that which shall be; and that which hath been done is that which shall be done: and there is no new thing under the sun." (Eccles. 1: 9.)

The fortunes of that body of religious people who " were called Christians first in Antioch " have been varied and remarkable. AS its Founder was misrepresented, vilified, and persecuted, and made the object of ridicule and reproach, it has shared the same treatment and has been the recipient of the same enmity from those who teach " for doctrines the commandments of men." In New Testament times they were stigmatized and called by the nickname of " Nazarenes," an orator, making a speech against Paul, contemptuously referring to him as " a ringleader of the sect of the Nazarenes." (Acts 24: 6.) Their doctrine was also misrepresented and perverted. Paul says: "And why not (as we are slanderously reported, and as some affirm that we say), Let us do evil, that good may come? whose condemnation is just." (Rom. 3: 8.)

Sects and denominations still slander, stigmatize, and misrepresent the same body of people. To-day the same body of people with whom Paul was identified and who preach and teach " the things " that Paul preached and taught, in the very words of Paul as they are found in the Bible, are nicknamed as " water dogs," " "duckers," " dippers," " divers," and " Campbellites "-- anything that will hold them up to ridicule and bring them into discredit; and as Paul and the early Christians were "slanderously reported" as propagating the infamous theory that we should " do evil, that good may come," those who occupy the same position and teach what they taught are contemptuously misrepresented as teaching an absurd dogma that they " can take a sinner into the water and bring him out a saint."

Our reason for reviewing the pamphlet, " Blood Before Water and Christ Before the Church," written by Mr. J. H. Grime, Baptist, of Lebanon, Tenn., was not that we thought it had any exceptional merit or that it presented anything that could be regarded as rational or Scriptural argument. All such performances, conceived in prejudice and executed in bitterness, can but be regarded as weak and imbecile efforts to " kick against the goad." But the fact that Mr. Grime prevailed on the Baptist and Commoner, Little Rock, Ark., and the American Baptist, Memphis, Tenn., and others, to circulate his pamphlet for him, gave us an opportunity to teach the truth on the subjects suggested and to correct some misrepresentations that are made by those

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who cannot conceive of unsectarian and undenominational Christianity as presented in the New Testament.

That what is commonly called "the Christian Church," but which may be more properly and Scripturally called "the church of Christ," stands to itself, separate and apart from all other churches, is too well known a fact to admit of argument. It opposes all other churches, and all other churches oppose it. The ground it occupies and the doctrine it preaches are certainly and preeminently distinctive from the ground occupied or the doctrine preached by any other body of religious people. Upon this premise, its principles and the truth for which it stands estop it from fraternizing with other organizations or entering into any of the so-called "union meetings," sometimes carried on by various antagonistic parties. As its Founder stood apart from the various religious denominations that existed during His personal ministry, and as all those denominations temporarily forgot their own antagonistic differences in order that they might combine against Him, the very position occupied by all those who follow Christ, and which gives them a right to exist, makes it impossible for them to compromise or to fraternize with any other body of people whatever., Though the membership of the Christian brotherhood is large and numbers many of the highest circles of society, there can be no doubt of the fact that now, as in the days of Paul, it is still "the sect everywhere spoken against."

It is very obvious that there must be something remarkable about a religious body that occupies a position so unique and peculiar. Evidence is clearly apparent that its members do not cheerfully bear the stigmata of that calumny "that no one is right but them" through narrowness of mind, for some of the most broad-minded men and women living to-day are numbered among them. Nor can it be said that it arises from their being selfish and uncharitable, for among their members are some of the most charitable and unselfish people in the world. The whole matter lies in the fact that they understand Christianity to be something tangible and definite; that there are certain fundamental tenets of the Christian religion which cannot be amended or omitted; or, in other words, that there are certain things that a man must preach in order to be a preacher of the gospel, and that nothing is a part of Christianity, or may be received as such, that is not embraced in the writings of the apostles and evangelists of Jesus Christ.

And this body of religious people who have no creed but the Bible, and who preach and teach, without addition, subtraction, or change, "the things" that were preached and taught by the apostles of Jesus Christ in New Testament times, is the only body of religious people before the public that is now, always has been, and always will be, in favor of full and free investigation and discussion. No member of the church of Christ ever declines an invitation to investigate and examine the position upon which he stands. "And this is the judgment, that the light is come into the world, and men loved the darkness rather than the light; for their works were evil. 'For every one that doeth evil

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hateth the light, and cometh not to the light, lest his works should be reproved. But he that doeth the truth cometh to the light, that his works may be made manifest, that they have been wrought in God." (John 3: 19-21.) "Prove all things; hold fast that which is good." (1 Thess.. 5: 21.) "To the law and to the testimony! if they speak not according to this word, surely there is no morning for them." (Isa. 8: 20.) "If any man speak, let him speak as the oracles of God" (1 Pet. 4: 11.) Preachers of the church of Christ never refuse to enter a discussion. The Christian people, unlike all others, are " ready always to give answer to every man that asketh you a reason concerning the hope that is in you, yet with meekness and fear." (1 Pet. 3: 15.)

We repeat, the church of Christ is the only body of religious people that will do this. No other religious body will engage in discussion until driven and forced into it. Investigation and discussion is fatal to them. Not until it becomes a political necessity will they agree to investigate and discuss the great issues upon which are predicated their happiness and destiny.

Mr. Grime is only willing to enter a discussion with Christians when it becomes a political necessity to the Baptists. When he refused to debate with me at Grant, Tenn., or to put up a younger man with physical strength to go through the discussion with me, the brethren at Grant arranged for the Wheeler-Hines debate between Baptists and Christians. Concerning this discussion, Brother Hines wrote as follows:

Russellville, Ala., June 14, 1927.-A few of the Baptists met in conference at Grant, Tenn., and passed a resolution in which they state that they " assume no responsibility " for the Wheeler-Hines debate. It was signed by J. H. Grime, moderator, and W. A. Neal, clerk. But the debate will be held, whether Mr. Grime wants it or not, beginning on July 5 at 10 A.M., to continue four days. J. H. Grime is working against this debate. So do not listen to anything he may say against having the discussion, for it is coming to pass, and I trust to see Mr. Grime on the front seat. J. L. HINES.

All should try to realize the importance of the questions involved and should diligently cherish a love of the truth in their hearts. Somebody is going to be lost, lost eternally, in that awful place " where their worm dieth not, and the fire is not quenched." If our Baptist friends are right, we are wrong; if we are right, they are wrong. It is a most serious matter. Only truth can save. "Jesus therefore said to those Jews that had believed on him, ' If ye abide in my word, then are ye truly my disciples; and ye shall know the truth, and the truth shall make you free.'" (John 8: 31, 32.) We know that prejudice blinds people to the truth. We try to have no prejudice whatever, one way or the other. We want the truth. We preach and teach only what we can preach and teach in the very word's of the Bible, just as they read, giving no sectarian turn or twist to them. We tell sinners exactly what Jesus and the apostles commanded that they do to be saved-tell them in the very words of Jesus and the apostles. We will teach nothing on any subject that we cannot teach in the very words of the Bible. If our Baptist friends would agree to so do, it would be impossible to get

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up a division between us. There can be no division between those who stand upon the Bible. Division comes only when somebody leaves the Bible. It is impossible for people to preach and teach contradictory doctrines, and to be divided, as long as none of them preach and teach anything but what they can preach and teach in the very words of the Bible.

We rejoice to stand upon a position religiously that all denominations admit to be safe. All of them ridicule us and oppose us, but all of them concede that the ground we occupy is Scriptural. Let one of our preachers go into any community and tell sinners what the loving Savior commands them to do to be saved, and the denominations will hold a "union meeting" in an effort to prevent the people from hearing that preacher. But they will admit that those who hear him preach the gospel, as the Holy Spirit preached it through the apostles, and who are thus led by the Spirit to do what Jesus commands, are saved, and that, if faithful, they will go to heaven when they die. Notwithstanding all the controversy in which the religious world is involved, we rejoice to know that our position is not in debate, but that all denominations admit that the things we teach are Scriptural and that the grounds we occupy are infallibly safe. We occupy the one position, and the only position, before the religious world, that all sects and denominations, of every name and party, concede to be incontrovertible, invulnerable, infallibly safe, and right because it cannot be wrong.

The following articles were published in weekly installments in the Gospel Advocate. We are glad to put them in tract form, and hope they may be circulated freely, especially among those who are members of a human denomination. We ask only for the teaching of the word of God, for what can be preached in the words of the Bible, and say, with Paul: "As many as shall walk by this rule, peace be upon them, and mercy, and upon the Israel of God."

Nashville, Tenn., July 14, 1927.

J A M E S A .  
ALLEN