

Campbellism.

"We do protest against christening the gospel of Jesus and the Christian religion, by the name of any mortal man. To carry the principle out, we ought to call every man's sentiments by his name. Because we have disclaimed creeds, names, and sects, our adversaries seem to take a pleasure in designating our writings and speeches by the name creed, Campbellism, theory, system, &c. This is both unmanly, and unchristian. Men, fond of nicknaming, are generally weak in reason, argument, and proof."

THE following query was sent up to a small Association in this state for an answer:--

"What must a church do with her preacher who has embraced Campbellism?" To which the Association in her wisdom, replied, "As we know not what Campbellism is, we cannot tell her what to do."

A correspondent in Kentucky asks me, "What Campbellism is?" To which I answer: It is a nickname of reproach invented and adopted by those whose views, feelings, and desires are all sectarian; who cannot conceive of Christianity in any other light than an *ism*. These *isms* are now the real reproaches of those who adopt them, as they are the intended reproaches of those who originate and apply them. He that gives them when they are disclaimed, violates the express law of Christ. He speaks evil against his brother, and is accounted as a railer or reviler, and placed along with haters of God and those who have no lot in the kingdom of heaven. They who adopt them out of choice disown the Christ and insult him; for they give the honor which is due to him alone to the creature of the Devil; for all slander and detractions are of the creation of the Devil. If Christians were wholly cast into the mould of the Apostle's doctrine, they would feel themselves as much aggrieved and slandered in being called by any man's name, as they would in being called a thief, a fornicator, or a drunkard. And they who bestow such names are actuated either by the spirit of foolish jesting, or that vengeful spirit which would sacrifice the life as well as the reputation of those who deprive them of the means of self-aggrandizement at the expense of the intelligence, liberty, and true happiness of mankind.

One uninspired man's name weighs as much as another's when put into the scales of the sanctuary, and where good information and moral character exist it is just as honorable: but no intelligent christian could be pleased to be named a Paulite, a Cephite, though either of these is a thousand times, ten thousand times more, honorable than a Calvinist or Lutheran. But neither Paul nor Peter would own that man as a consistent disciple of Christ who chooses to call himself by Paul, Apollos, or Cephas. I have always disclaimed every thing sectarian; and if the people of the different sects slander me or any of those who prefer the scriptures to any human creed, and the kingdom of Jesus the Messiah, to any sect; I say, if they slander us with the names and

epithets which we disavow, they must answer to him who judges righteously. But for ourselves we protest against the name, the precepts, the feelings of any sect or schism in Christendom.

Though some persons use such names without the intention of slander or reproach, and are not conscious of doing wrong, they ought to remember that in this way all sectarian names began to be approved. The time was that the terms Lutheran and Calvinist were a reproach. When these men died they became honorable, and are now gloried in. This was effected by the admirers of these men; first for the sake of distinction and to avoid circumlocution, and then with acquiescence, adopting the designation which their opposers gave them.

We wish all the friends of the ancient gospel and the ancient order of things, to remember that our motto is, and we hope ever will be, to call no man Master or Father, in the things pertaining to the kingdom of our Lord.

EDITOR.

The Christian Baptist.