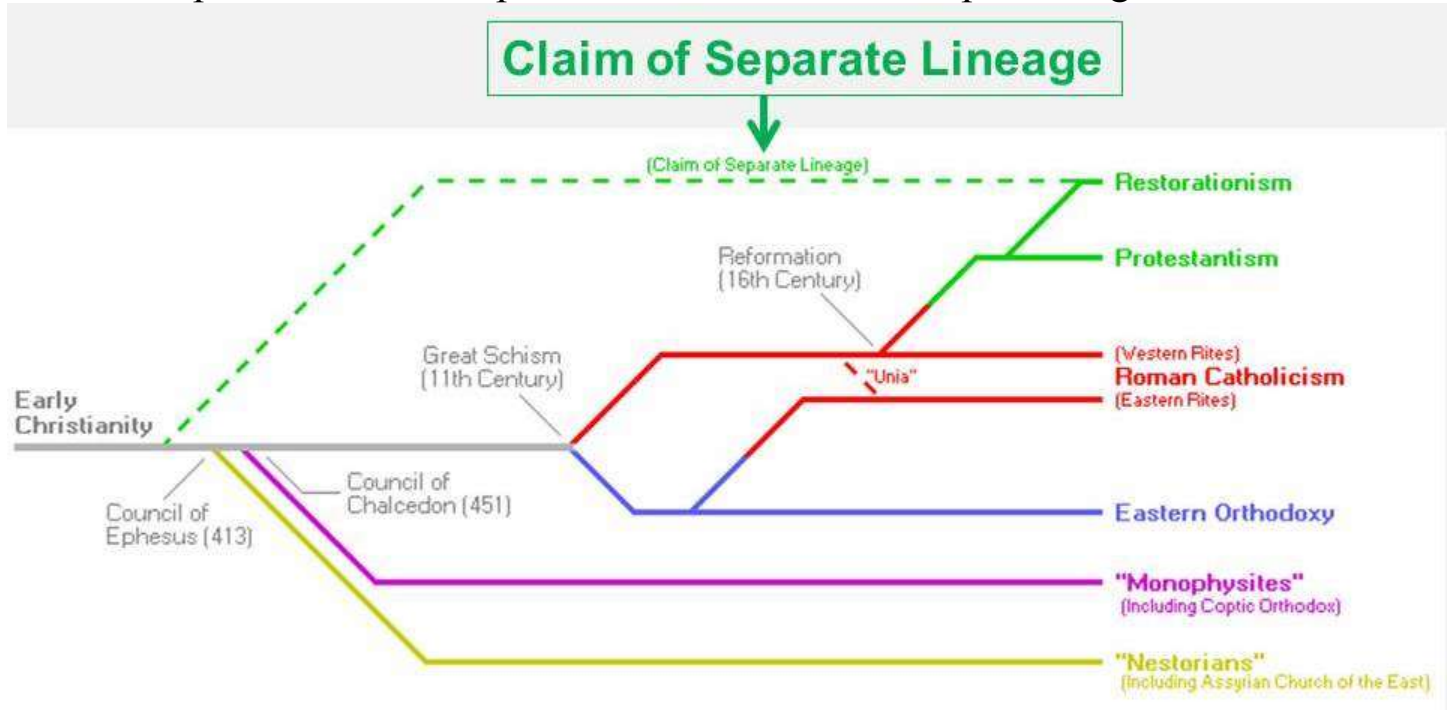


## Exhibit 1

### Quotation from Dr. Hans Grimm

It has always been a real church of Christ in this world since Pentecost, and this means: a church believing in faith, repentance, confession and immersion for the remission of sins—a church which worshipped at least the first day of the week, with hymns, prayers, the Lord's Supper, Bible study and contributions for the saints — a church — not some isolated seekers, but an organized church, which trusted in the Lord's promise that "the powers of death will never prevail against it."



## Exhibit 2

### From Biographical Sketch of Hans Grimm

- He was baptized as a scion (a young shoot or twig of a plant) of one of the oldest Christian families in Central Europe at the age of 17 in the Hanau pond in Alsatia. He attended college in Strassburg, and started preaching while inscribed in the universities of Koningsberg, Hamburg and Riga. Lic. Comparative Religion Science and doing research work for a history of the churches of Christ in Central Europe.
- In 1933 he was placed in a Nazi concentration camp in Germany for illegal preaching in Anhalt, Germany. His first library and manuscript were confiscated in 1934, and his second library and manuscript were bombed out in 1944 in Leipzig. In 1946-48 he served as professor in the Teachers' College in Leipzig.
- In October 1948, he was arrested by the Communists for illegal preaching, serving a four-year term in the Red prisons of Leipzig, Waldheim and Graefentonna. He escaped to Berlin in December 1952, and from 1953 to 1955 was a lecturer of the Evangelical Academy in Kassel.
- At his first contact with the brethren from the United States (Roy Palmer and Otis Gatewood), Herr Grimm was recognized as a member of the churches of Christ. He served congregations at Kaiserslautern and Mannheim, Germany, and beginning in May, 1963, at Biel, Switzerland, under the supervision of the elders of Trinity Heights Church of Christ in Dallas.
- Prior to the contact with Roy Palmer and Otis Gatewood, neither Herr Grimm nor his ancestors had any knowledge of the Restoration in the United States.
- Researched and wrote a "Tradition and History of the Early Churches of Christ In Central Europe"
  - Two Manuscripts were destroyed, as noted earlier.
  - Later translated into English by Dr. H. L. Schug
  - Reprinted by the Firm Foundation, circa 1955.
- The entire translation is on my personal website --- [www.buddyshaw.net](http://www.buddyshaw.net)

### Exhibit 3

From 1800-1955

Imprisoned in 1933 by the Nazis for preaching the gospel in the face of a blasphemous government, I had to suffer almost two years in the concentration camps of Hammerstein and Lichtenburg hunger, thirst, and the uninterrupted thrashing of arms, shinbones, and head like all other political, religious or non-Aryan prisoners. Released, deaf in one ear and with crushed kidneys, I continued preaching like my ancestors in woods, hills, and swamps or in hiding places in the large cities. I had to sell my special library and furniture to manage to live. When World War II began I was commissioned as an interpreter with the army.

Back in Leipzig on Christmas, 1945, I learned of my dear father's death, from some survivors, the extermination of our churches in East Europe. I immediately took up the task of rebuilding the destroyed brotherhood, and I had to work hard as a proofreader, reporter, and lecturer to earn a living not only for me, but also for the old and sick brethren and sisters in Communist-ruled, famine-stricken and ravaged East Germany. I could say with the apostle: "These hands have ministered unto my necessities, and to them that were with me" (Acts 20:34).

Just at the beginning of a remarkable revival of young people in Leipzig, and three months after my wedding, I was arrested October 9, 1948, by the Communists and for four years imprisoned in the ill-famed jails of Leipzig, Waldheim and Graefentonna. The pretended reason: conspiracy against the Red government in religious circles.

Released in the fall of 1952, I joined my dear wife in Western Germany. In March 1955, the protestant State Church of Kurhessen-Waldeck invited me to take over the office of president of the Evangelical Academy for Social Ethics in Kassel. I declined; I could not subscribe to the promise not to attack the teaching of the Confession of Augsburg.

But in the same month I met for the first time in my life a member of the restored churches of Christ of America. What he had to tell me was not other than the faith of my ancestors which I had taught and practiced all my life. My grandfather had had contacts with Scottish (Haldane) Baptists and Sandemanians, yea, even with Christadelphians in Birmingham, but the American Restoration Movement had been totally unknown to us. And now the fact that the Lord had built up his church beyond the Atlantic, just in time, when his last followers in Europe dwindled, hit me like a thunderclap.

The torch did not die out. God had kindled it again and put it on a lamp-stand and it gives light for everybody in the house. This was the fulfillment of Christ's promise: *I am going to build my church, and the powers of death will never prevail against it.*

## Exhibit 4

### Some Terms Defined

- **Heretic, Heresy**

- After 313 AD, probably after 380 AD, the state-church of Rome used heretic to describe anyone who dissented with their approved teaching, rules, edicts, canons, and rituals.
- The state-church of Rome traced disagreement to copies of the scriptures in the common language, and declared that to be heresy.
- Edict of Thessalonica in 380 AD decreed that Christianity would be the official state religion.

- **Anabaptist**

- Greek (*anabaptismos*) - *ana* "over again" and *baptismos* "baptism" (not a N. T. word)
- Emperor Augustine - passed a law by which infant baptism was decreed to be the law of the land in 416 AD.
- All infants had to do it within a specified time.
- Could only be done by an authorized Roman priest.
- Those who disagreed were persecuted and even executed for non-compliance.
- The early members of this movement did not accept the name "Anabaptist", claiming that since infant baptism was unscriptural and null and void, the baptizing of believers was not a re-baptism but in fact their first real baptism.
- Their reasoning was that infants had neither the capacity to believe nor the need to repent, so such baptism would neither be necessary nor valid.

- **Donatist**

- Led by Donatus Magnus in Northern Africa
- Opposed the State-Church alliance
- Opposed conversion at the point of a sword, denying the validity of forced conversion
- Believed that the church would be corrupted when those lacking sincerity were forced into the church. (*Ushered paganism into what had been the church.*)
- Some surrendered their copies of the scriptures rather than be executed.
- Others were "suppressed", and the ones who survived suppression moved into desert areas
- Disappeared after the Muslim conquest of Africa in 700 AD.

## Exhibit 5

### Illegal to Have Bible

- 1199 - Pope Innocent III
  - ... to be reprov'd are those who translate into French the Gospels, the letters of Paul, the psalter, etc. They are moved by a certain love of Scripture in order to explain them clandestinely and to preach them to one another. The mysteries of the faith are not to be explained rashly to anyone. Usually in fact, they cannot be understood by everyone but only by those who are qualified to understand them with informed intelligence. The depth of the divine Scriptures is such that not only the illiterate and uninitiated have difficulty understanding them, but also the educated and the gifted.
- 1215 - Pope Innocent III:
  - “that they shall be seized for trial and penalties, WHO ENGAGE IN THE TRANSLATION OF THE SACRED VOLUMES, or who hold secret conventicles, or who assume the office of preaching without the authority of their superiors; against whom process shall be commenced, without any permission of appeal”
  - “declared that as by the old law, the beast touching the holy mount was to be stoned to death, so simple and uneducated men were not to touch the Bible or venture to preach its doctrines”
- 1229 – The Council of Toulouse
  - Canon 1. We appoint, therefore, that the archbishops and bishops shall swear in one priest, and two or three laymen of good report, or more if they think fit, in every parish, both in and out of cities, who shall diligently, faithfully, and frequently seek out the heretics in those parishes, by searching all houses and subterranean chambers which lie under suspicion.
  - Canon 6. Directs that the house in which any heretic shall be found shall be destroyed.
  - Canon 14. We prohibit also that the laity should be permitted to have the books of the Old or New Testament; unless anyone from motive of devotion should wish to have the Psalter or the Breviary for divine offices or the hours of the blessed Virgin; but we most strictly forbid their having any translation of these books.

## Exhibit 6

- 350-800 AD (excerpt from Hans Grimm)
  - Out of the Celtic district of Galicia (Spain) and Gaul (France) messengers of the New Testament gospel must have entered the British Isles for the first time, for even as early as the year 422 the Catholic bishop Germanus, who had been sent there on inspection, wrote that numerous Christians in Britain had rejected Augustine's doctrine of the original sin, practiced the immersion of adults only, did not follow the Roman ritual in their divine service, and did not recognize the hierarchy of Rome, especially the spiritual jurisdiction of the Pope.
  - A Byzantine monk of this time (694 AD) reports concerning a religious debate with them:
    - The people and the authorities called the followers of the Lamb "Paulicians" because these followers knew how to answer their opponents in all their discussions with well-aimed arguments of the great apostle to the Gentiles, while they called themselves exclusively "Christians" and among each other as "brothers" and "sisters".
    - Only the New testament was accepted among them as rule for faith and church practice; they rejected the worship of the Mother of God and of the saints, even of the great martyrs George and Sergius; they do not consecrate a special worship to the Archangels or to Elias, have no church feasts at all; each Sunday they assemble in places of prayer which are not worthy to be named thus, since they have neither altar nor wall for pictures of the saints, nor a place for keeping the holy vessels; they use neither incense nor chrism oil. They despise and scorn the baptism of the church and say that infants have no faith. They recognize neither the jurisdiction of the Patriarch at Constantinople nor of the Patriarch of Antioch and Jerusalem and have no respect for the schismatic church of the Armenians. They are proud of the fact that their churches are small and poor and that their evangelists live only from what sheltering believers give them voluntarily. They do not accept the false accusation that the heretic Paulus is said to have founded their sect, and say that they are not Paulicians, but Christians, and chosen of God.

## **Exhibit 7**

800-1071 AD (excerpt from Hans Grimm)

(In Bulgaria)

Old Slavic belief in the gods and Finnish-Ugrian Schamanism of the Bulgarian lordly rank merge in many parts of the eastern Balkans with Gnostic-Manichean conceptions which non-Christian groups of heretics had brought with them, groups that had been deported at the same time as the Christians. In numerous discussions the brethren and sisters tried to protect themselves against the reproach that they had had anything at all to do with these dualistic groups of ascetics; it was all without avail. The hundreds of earnest disciples of Christ who because of their proclamation of the doctrine of the Lord (just as it had been preached by him on the mountains of Galilee) had had to mount the funeral piles both in Constantinople, the residence of the emperor, and also in Tirnowo, the residence of the Bulgarian Grand Khan, were burned to death as "adherents of the faith in two gods".

First Reference to Ancestor of Hans Grimm

In the year 1052 Emperor Henry the Third had executed in Goslar "Manichean heretics" whose crime consisted in that they had preached before monks that everything which belonged to the world of the Babylonian beast must be avoided, and that only that was genuine fasting which Christ demanded of us. In 1118 Gregory Grimm was tortured in Ensisheim in Alsace as a "Patarene" and put to death, because he had been baptized by his grandfather, who on his part had been baptized by immersion for the forgiveness of sins in the name of the Father, and of the Son, and the Holy Spirit by a traveling merchant from Venetia of the church, which according to his words was the only church of the saints.

## Exhibit 8

1143-1400 AD (excerpt from Hans Grimm)

In the year 1143 an elder and more than one hundred orthodox Christians were seized on the lower Rhine. These confessed under torture that their congregations were in existence everywhere, but in concealment; their greatest center of members at that time was Greece, by which term doubtlessly the Byzantine Empire was meant.

Out of the stronghold of the heretics at Montwimer near Chalons-sur-Marne, which already 150 years previously had sheltered the evangelist Gundulf as he came from Lombardy—Gundulf, who at that time journeyed through the Walloon and Picardy district of north France and Belgium as a preacher of apostolic poverty and opponent of christening of children, and had called into life important churches both in Luettick and in Arras—out of Montwimer came the establishment of the brotherhood in Rheims in about 1200. Here the New Testament believers were called "Publicani"—probably not to brand them as receivers of custom but as a mistaken word-form of their Macedonian designation of "Paulikanoi", which the French crusaders had brought back with them.

In the year 1208 a papal legate in a public sermon had severely insulted the mighty Earl of Toulouse, a free thinker and by no means a religious man, and because of his insult had been slain by a vassal of the earl. A crusade began under the king of France who long had greedily eyed the possessions of the rich, industrious Languedoc tradesmen; his forces marched into the district of the "heretics" and stormed one city after the other in fearful slaughter among Catholics, fanatics, and Christians. In his long-lasting and furious campaigns of revenge during thirty years and more he made of the land a wilderness almost uninhabited by man.

The French historians estimate the number of those who perished through the direct effects of war in Languedoc from 1208 through 1244 at around 1,500,000; to this must be added also the number of those perishing from epidemics and famines following the campaigns and those who fell victims of the tribunals of the Inquisition.



## Exhibit 9

1400-1800 AD (excerpt from Hans Grimm)

In 1400 an annihilating blow struck the congregation which was perhaps the oldest church in Germany, Strasbourg, in which according to tradition of the Alsatian Old Evangelicals there were said to have been New Testament Christians even from the time of Julian the Apostate (360-363 AD).

In a raid based on Denunciation 32, "Winkler" ("Cornerers") — as common folk here called the orthodox believers on account of their secret meetings in old corners (Winkeln) and vaults—were arrested, submitted to torture and in their torture terribly mutilated. The persecutors extorted from these victims the confession that their sole authority was not the church but the New Testament, which should be studied in the language of the country. They rejected all adoration of Mary and of the saints and all veneration of pictures or crucifixes; they disavowed the authority of the consecrations by priests and bishops along with the clergy's claim to the keys of salvation and heaven. Of feast days they kept only Good Friday, Easter, Whitsunday (approximately Pentecost) and the first day of the week. They called the baptism of children useless, since there could not yet be any belief in these little ones.

It is not superfluous to point out that by no means was it in the Roman church alone which poured out in streams heretic blood. The new reformation churches of Lutheran and Zwinglian and Calvinistic stamp vied with the Roman church in rooting out the disturbers of graveyard quiet. The churches, under the protection of the basic principle *Cuius regio, eius religio* (The sovereign decides about the religion), had begun to expand in the "Holy Empire of German Nations." Even Melanchthon, who was praised as the gentle Lutheran man of God, gave out for his sovereign ruler theological decisions which were intended to justify the execution of defenseless advocates of baptism.

What the dark centuries of the blood-covered torture racks and the reeking funeral piles had not been able to bring about an end, namely, the complete destruction of the churches of the Lord, was brought about by the centuries of tolerance, with the domination of enlightened absolutism beginning with the rules of emperor Joseph and King Frederick. Emerging out of the night of catacomb-like existence, many of the members could not see their way clearly any longer in the sun of the light of freedom of belief.

### **Exhibit 9 (continued)**

They did not prevent their children from intermarrying with Mennonites, Amish, or baptists, since these after all practiced baptism of adults upon profession of faith. They sympathized with other groups of previously persecuted believers who likewise professed to represent Bible groups and truths, such as the Inspiration-Groups and New Baptists, radical Pietists and Quakers. The spirit of Evangelical Alliance, that spirit that conceded to everyone membership in "the church of his choice" and granted the same rights to the legalistic-Mosaic Seventy Day Adventists as it did to almost antinomistic (*rejects laws or legalism and is against moral, religious, or social norms*) Pregizerianers, to the unbending Calvinists who quaked in their thoughts of the "inner sin" along with the Arminian Methodists who defended mankind's freedom of will, to the Lutherans who consented to the sacrament of sprinkling children along with the Baptists who affirmed that only believers should be baptized — this shifting spirit undermined the surviving churches.

The descendants of martyrs became lukewarm and many fell away. When the First World War broke out there were only three small churches of 20 families or less which professed the apostolic order of their lives and baptism for the remission of sins.