

The  
**RESTORATION READER & REVIEW**

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Kevin L Greer, Editor

## **Primitive and Modern Christianity**

( Walter Scott )

A SERIES of almost 2000 years has now fled away since the gospel announced light and religious liberty to the enslaved world; since Messiah, emerging from the rocky sepulchre, destroyed Death, and delivered those who, through fear of his merciless domination, were all their lifetime subject to bondage. Strong and implacable were the enemies of Jesus; many were the foes with which the Captain of our salvation had to contend, and for a moment they seemed to prevail. They crucified him, and thought themselves secure; they entombed his murdered body, and vainly imagined the conquest was complete. Unhappy men! how blind to the future! Scarce was the palm of victory lifted to their brows, when it withered; scarce did the dawn of conquest rise upon their marshalled efforts, when it set in the midnight of everlasting dismay. They succeeded in depriving the Champion of Israel of the light of life; but in the awful moment he only groped for those pillars on which the whole temple of Jewish and heathen superstition stood. Then, indeed, he bowed himself. The grave could not retain him who made the world. The Shepherd of Israel descended into the pit, but it was only to destroy the enemy of the flock, and having seized him he slew him. When

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the son of God rose from the dead, and thereby brought life (eternal life) and immortality to light, ignorance, the cause of all Jewish, heathen, and antichristian superstition fled before him; and seeing that the world were in great bondage through fear of death, and especially through their ignorance of that life which lay beyond death, it was necessary that he who gave his life for the world should deliver his children from the bondage of this fear. Having risen from the dead, and removed the cause of all uncertainty respecting a resurrection and eternal life, nothing remained but to let the children know it. To effect this, to remove all fear, to inform the body of the resurrection of its head, to let all flesh see the salvation of our God--the Lord Jesus called the twelve, and, *viva voce*, commissioned them to go into all the world and to preach the gospel (*i. e.* his death and resurrection) to every creature: "He that believes shall be saved--he that believes not shall be damned." This, by the way, is the only constitution of a christian assembly in opposition to all written instruments. Having received this gospel in charge, the apostles went forth every where preaching it, God bearing them also witness in signs and wonders, and diverse miracles, and gifts of the Holy Spirit, according to his will. Having made disciples in Jerusalem and every where among the gentiles, it became necessary to assemble the brethren on that fact which they had believed, in order that they might edify one another, grow in grace and knowledge increase in every good word and work, and finally show forth the death of Jesus in the eating of the supper.

To manage the business of the church in all ages, it pleased the Head of the church to appoint point bishops and deacons. The apostles were chiefly employed in ordaining elders "in every church" on their return from their first tour through the Lesser

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Asia. Titus was left in Crete for the express purpose to "ordain elders in every church," and Timothy had this business in charge in the church at Ephesus. And in all those appointments the bishops and deacons were chosen from among those who believed; and they had previously assembled themselves, like others, to eat the supper. Besides this, they were numerous in every church.

Of the elders or bishops at Ephesus, it is said that they "all fell upon Paul's neck," &c. but the word "all" is never used of one or two, but of a considerable number of persons. The epistle to the Philippians is addressed to the church there with the bishops and deacons. Two things, then, are remarkable in the choice of the primitive bishops: 1st. They were selected from among the brethren--2dly. they were numerous in every church. Two things are remarkable of modern teachers also: 1st. That they are not chosen from among the brethren--2dly. that there is uniformly but one in every church. The order established by the apostles, was the same in every church, and was very simple; but the world, which perverts all things, soon began to make inroads into the beautiful and simple institution of the Lord Jesus, and from the most instructive and pure society, it has become the nest of every unclean bird. Evil men did not wait until the apostles were dead, but even while they were alive commenced their antichristian labors, which caused the apostle to say that even now, i. e. while the all-authoritative apostles and chief servants of the Lord Jesus were present, the mystery of iniquity was a working; yes, even then there were evil men and seducers, who were to wax worse and worse; and those men were not without, but within the church, like Diotrefes, who loved to have the pre-eminence, who received not even the apostles, but prated

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against them with malicious words. So says John. Peter tells us that these false teachers were to be remarkable for false doctrine, for covetousness, for their contempt of the magistrates, for their corruption, for loving the wages of unrighteousness, for speaking great swelling words, &c. &c. They even dared, under the name of christians, to call in question the authority of the apostle, which occasioned him to speak as follows to the Corinthians; "Am I not an apostles?" and to say of those pretended servants of Christ, that seeing Satan himself was transformed into an angel of light, it was no wonder therefore if his ministers were transformed into the ministers of righteousness. This is a singular incident, that the sons of God, the disciples of our Lord Jesus, should really be subject to the impositions of the servants of the Devil, transformed in appearance into servants of Christ. What is the christian to do after being told so by the Spirit of his Father? Where is he to look for these transformed ministers? How is he to detect the cloven foot?

This difficulty is greatly increased in the present age. Teachers are so numerous and so contradictory, so learned and yet so ignorant of the scripture, so covetous and yet so lofty in their requirements, that even the well meaning are at a loss sometimes how to act in regard to their claims. Is the disciple to look for these transformed ministers among those who have thrown off not only the power, but the form, of religion? Surely not! The apostle says they assume the color of servants of Christ, and therefore must be looked for among christians. When any truth in the New Testament is contended for by any number of combatants, it is possible for all to be wrong, but they never all can be right. If one man call himself a servant of Christ because he holds a license of the Pope; another, because he holds it of an

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Episcopalian bishop; a third, of a classical presbytery; a fourth, of an association; and a fifth, of any body that has plenty of influence with the public--surely they cannot all be right when they come to contend with each other about the *jus divinum* of their respective ordinations. The first of these tells the world he can make his God! and the disciples eat him! The second half denies this, and the rest deny it altogether. This, one would suppose, is a very delicate point to be divided upon--yet so it is; and the Lord pity the poor disciple who has to confide in any of them, for they are very wolves! O! reader! is it not a desideratum then to have a rule by which the disciple may distinguish the ministers of Christ from the ministers of Satan transformed? Surely it is; and the Bible is that rule--the bible, declared to be profitable for doctrine, reproof, correction, and instruction in righteousness, and is given by inspiration, that the man of God may be perfect, fully furnished, says the apostle. I shall suppose myself a christian greatly embarrassed by the above saying of the apostle, viz. that the ministers of Satan are transformed into the ministers of righteousness, and feel anxiously desirous to be able to distinguish them from those who are the true shepherds or bishops of Christ's flock.

I have no guide under heaven but the Bible. This is either allowed, or ought to be, by all. There is no legitimate authority in religion that is not derived immediately from the scriptures; they are God's umpire in all christian questions; and to them, and them alone, in the dernier resort, must we appeal; so that the only question remaining is, Whether the Bible contains descriptions of the real and transformed ministers, particular enough to enable me to distinguish them from each other. I can know this only by opening the Bible and reading it. I proceed,

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with respect to both, by induction of particulars, thus:--First, all the bishops and deacons in the churches of Jerusalem, Judea, Samaria, Ephesus, Greece, Crete, &c. &c. were uniformly, without a single exception, selected from among the brethren of the particular churches in which they were to officiate; and this particular I hold to be a *sine qua non* in electing or ordaining a bishop of Christ. He must be chosen from among the flock. Step aside from this, and the hireling system at once enters with all its train of religious spouting, preaching, &c. If the brethren, therefore, require or desire to have bishops and deacons, it is indispensable that they look out from among themselves holy men, answering to the description of such persons, in Timothy, Titus, and elsewhere. Now in selecting bishops and deacons, a church, or a number of people calling themselves a church, may choose to depart from this uniform practice of the apostolic churches, *i. e.* they may hire a school or college man, who, allowing the assembly so hiring him, to be what they profess to be, a church of Christ, can never, in any sense, be said to be selected from among the brethren of said church; and for their practice in so doing it is certain that they can plead neither scripture, precedent nor precept. In such a case, then, we have great and manifold reasons to suspect the character of the church, as well as that of the minister. The first may be, and I only say *may be* a synagogue of Satan, and the preacher his minister transformed into a minister of righteousness. However, it would be premature in me to say that every minister so appointed is a minister of Satan, because this would, even in my own opinion, be deducing the general conclusion for which I am searching, from too limited a number of experiments. I only say then that such a person and such a church are wrong, *i. e.* astray

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from scripture authority in the very first step, and therefore I must proceed with the induction. But here I shall turn a leaf, and look through the medium of the scriptures at the hireling or transformed minister. We have seen how any number of individuals in the apostolic churches arrived at the episcopal office, i. e. through a choice from among the members of the church where said bishops were to officiate. We are sure, then, that one so appointed "comes in by the door," i. e. in the only manner authorized by scripture precept and example. But for the hireling--how comes he in? "Verily, verily, I say to you, he that enters not by the door into the sheepfold, but climbs up some other way, is a thief and a robber." It would appear from this declaration, then, that the step which a man makes at the threshold, may finally determine his character as a minister. The reader may, perhaps, be afraid to look at things in this frightful point of view, seeing he may never have heard or seen of ministers being got by selecting them from the christians in the church where they are to officiate. We grant that this manner of viewing things bears wonderfully on the preachers of the present day, notwithstanding all their pretensions. But to go on: It may be objected that the Saviour used the above language (*John x.*) in reference to the Pharisees with whom he was speaking. It will be granted; but let us try to discover the meaning of the Saviour's account of the hireling in *John x.* First, then, he spoke this address to the Pharisees, as appears from the latter end of the preceding chapter; and when he had done so, the Apostle John makes this observation on the matter, (verse 6.) "This parable Jesus spake to them, but they understood not what things they were which he spake to them." A second matter worthy of observation then is, that those same Pharisees, whom

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he plainly indicated to be thieves and robbers, did not understand what he meant in this speech. In short, it would appear that those ministers were not aware of their own origin--were not aware that they had no right to labour among the flock of God, and had no authority from him. Let us see, then, how these men climbed up to the office of teachers in Israel!--how they came by the name Reverend or Rabbi.

All the world knows that there was no foundation in the law of God for the sectarian distinction of Pharisee and Sadducee. These sectaries, therefore, owe their origin to some heresiarch, who lived either at or before the return from Babylon. Well, therefore, might the Saviour style them an offspring of vipers, *i. e.* the followers of unauthorized, heretical assemblies, who, instead of adhering to the law of God, and that alone, would wickedly frame their own religious course, and even set aside the law of God by their traditions. But if they had no liberty from the law to assume these names, they had far less for assuming to themselves the office of teachers. It was declared by God in Deuteronomy, that the house of Levi should teach Jacob his judgments, and Israel his law; that they should put incense before him and whole-burnt sacrifice upon his altar. And on this account the lands of the house of Levi, which amounted to the one-twelfth of all Canaan, were divided among the other tribes, who returned one-tenth of their annual increase for the service appointed them by God, *viz.* for teaching his judgments and law, and for waiting on the service of the tabernacle. And here it must be remarked, to the confusion of those who plead for the tenth, that the lands of the tribe of Levi being taken into account, the priests received only one-tenth of the produce for one-twelfth of the soil, which is about one-sixtieth of the whole, besides what



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in reality was their own; so that Israel paid to the priests, in fact, a very poor stipend, considering the business and important service appointed them by God. The house of Levi, then, were the true teachers in the church of Moses. And now conceive for a moment the fatal effects which the violation of the law would have upon the condition of the Levites; conceive how easily this paltry return might be diminished, and how quickly the ministers of God might be deprived of their due and necessary means of subsistence. If a host of individuals from the other tribes should arrogate to themselves the office of teachers and expounders of the law, the Pharisees, then, who were chief teachers, and compounded of individuals from every tribe, are therefore, by our blessed Saviour, declared to be a plantation which his heavenly Father had not planted, and were to be rooted out. Josephus, as quoted by Whitby, says that many of the priests were starved to death in consequence of the people not bringing in their tithes. It appears to me that the Pharisees had got up an order of things very much resembling our theological institutions, where all comers indiscriminately were instructed in the divinity of the day, without the least respect to the law of God on this point, without the least regard to the rights and dues of the Levitical ministers; and who does not see that the young Pharisee, Paul, who was no Levite, but of the tribe of Benjamin, was one of the young divines at the moment of his conversion? What right had Paul to teach the judgments and law of God to the Jews? He was a Benjamite, concerning which tribe God said nothing about teaching. Yet was this young gentleman sent to college--schooled in the traditions of his sect--distinguished for his zeal, and for his progress in the study of self-deception, as well as for being the student of the famous Gamaliel. Now, then,

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we can easily perceive, I hope, what the Saviour meant by the Pharisees' climbing up into the sheepfold another way, and being thieves and robbers. First, they had no authority for teaching from God. Secondly, they robbed both the priests and the people; as the Lord Jesus said, "You rob widows' houses, and for a pretence make long prayers." The priest's lips were to keep knowledge, and the people should seek the law at his mouth: for, says Jehovah, "He is the messenger of the Lord of hosts." The Pharisees and others then had come in between the people and the teachers whom God had appointed, and thus threw the nation into sects, as the schoolmen have done in the christian church; for, whereas our blessed Saviour has ordered us to look out for officers from among ourselves, and has given us examples of it in all primitive churches of his apostles' planting, these learned divines have come in between the holy brethren and the law of Christ, and have not only done away the ancient custom of selecting bishops from among the brethren, but even succeeded almost generally in foisting their own young men on the sons of God for teachers. When I look, therefore, through the medium of scripture at the christian bishops, I see that they are distinguished for being selected from among the disciples; and this I call the door into the sheepfold, because it is the way authorized by Christ. When I look through the scriptures at the transformed minister of Satan, I behold him coming into the fold by another way. *i. e.* in a way not authorized by Christ, not chosen from among the brethren, but foisted over the heads of the most aged and experienced into an office which is due only to one of themselves. " He that enters not by the door into the sheepfold, but climbs up some other way, the same is a thief and a robber." Now, then, in searching the scriptures, I have

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discovered one difference between the bishop and transformed minister--they do not come in alike--the manner of their induction is absolutely diverse--the one by the door, the other by the wall--the one by an authorized method, the other by an unauthorized method. But this induction may be pursued to greater length in some future paper.

PHILIP, *alias Walter Scott*

( Walter Scott's "Primitive and Modern Christianity" )  
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**“We must distinguish between a doctrine of the Bible, and human opinion of that doctrine. No Christian of any name among us, but receives every doctrine of the Bible clearly stated; yet Christians may have various opinions respecting the doctrine. Here let the old neglected virtues of forbearance and long suffering be cultivated, and the spirit of humility and brotherly love be maintained, and the soul-revolting idea of a general union of Christians will be banished, and religion, in its glory, be restored. . . .”**

( Barton W. Stone, *The Christian Messenger* 1 (March 24, 1827) p. 112 )

# The Restoration Plea Today - Its Validity And Necessity

By  
Tom M. Roberts

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“It is most likely that in the Apostolic age when there was but “one Lord, one faith, and one baptism,” and no differing denominations existed, the baptism of a convert by that very act constituted him a member of the church, and at once endowed him with all the rights and privileges of full membership. In that sense, ‘baptism was the door into the church.’ Now, it is different” (Hiscox’s Manual, 1951, 22; emphasis added).

Without a doubt, modern churches are evolving. Not only the Protestant churches, but the monolithic Catholic church has experienced pressure to identify with an ever-changing religious world. The role of women, morality issues, world politics, inclusive LGBT pressures and many more modern problems provide an atmosphere of evolving religious identities. Without a solid, biblical foundation that provides an alternative, social pressures are historically strong that induce continual modernization of church structure and expression. Perhaps the “evangelical” denominations provide the best example of evolution from the “saw-dust trails” under tents of the past to the modern mega-churches with sizzling services that would do Las Vegas proud. With television-driven technology, choral presentations, and positive preaching that excludes no one, arena-like buildings are drawing multitudes that eagerly await the next extravaganza. Who is interested in “primitive Christianity?”

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Radically different from this modern phenomenon is a backward looking search for the ancient church which originated in the first century under the direct influence of the Holy Spirit and inspired men such as the apostles. We speak of the church of Christ (Romans 16:16) which began in Jerusalem (Acts 2) spread throughout the Roman Empire even while undergoing severe persecution (Acts 8:1). As a fulfillment of prophecy, the church that Jesus Christ caused to be established (Matthew 16:18) came into existence by the will of God and was perfect in its concept and creation. Understanding this divine history gives us a comparative viewpoint to explore the “restoration plea.”

### **Historical Corruption and Restoration**

It is not unusual for divine principles to be corrupted by men. During the secular history of the Davidic kingdom of Israel, many errors are recorded. Immorality, idolatry, rebellion, usurpation, murder and treason were commonplace. What Jehovah had established as a fulfilled promise to Abraham (Genesis 12:1-3; 17:1-8), the twelve tribes corrupted to their own desires. At the death of Solomon, the nation of Israel was divided into two separate nations: Judah and Israel. As Israel continued in wickedness, God sent them into Assyrian exile about 722. B. C. Later, Judah followed fellow Jews into Babylonian captivity beginning about 606 B. C. The question arises: was this the end of Jewish history or could something be done to bring the tribes back home? In this history, we learn the principle of “restoration.”

The Temple of Solomon was destroyed as Judah fell and the walls around the city were demolished. All was in ruins and they would remain in captivity for seventy years (Jeremiah 29:10). Yet Jehovah had foreseen their fall and spoke of a return from

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captivity, a restoration of the nation to their promised land. “Restoration” is a biblical concept, illuminated by the following verses:

(1 King 8:46-49) “When they sin against You (for there is no one who does not sin), and You become angry with them and deliver them to the enemy, and they take them captive to the land of the enemy, far or near; 47 yet when they come to themselves in the land where they were carried captive, and repent, and make supplication to You in the land of those who took them captive, saying, ‘We have sinned and done wrong, we have committed wickedness’; 48 and when they return to You with all their heart and with all their soul in the land of their enemies who led them away captive, and pray to You toward their land which You gave to their fathers, the city which You have chosen and the temple which I have built for Your name: 49 then hear in heaven Your dwelling place their prayer and their supplication, and maintain their cause.”

(Job 22:23) “If you return to the Almighty, you will be restored; If you remove unrighteousness far from your tent.”

(Nehemiah 1:9) “But if you return to Me and keep My commandments and do them, though those of you who have been scattered were in the most remote part of the heavens, I will gather them from there and will bring them to the place where I have chosen to cause My name to dwell.”

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A portion of the nation of Israel returned to Jerusalem under Zerubbabel in 535 B.C. and then with Ezra in 458 B.C., and Nehemiah in 444 B.C. After much toil and trouble, the walls were erected, the Temple rebuilt and the Jews had their national identity again. Restoration was complete.

Though lengthy, this lesson from biblical history underscores the principle of restoration. However important this segment is to establish the restoration concept, there is a much more important subject at hand as we extrapolate from Israel to the New Testament church of the first century.

Modern practices of religion are not necessarily the best. As Jeremiah 6:16 states: “Thus saith the LORD, Stand you in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and you shall find rest for your souls. But they said, We will not walk therein.”

Modern practices of religion are seen by the Lord as rebellion against the “old paths” of revealed religion. We can see clearly that the direction of the Holy Spirit and the work of the apostles (Acts 2) brought into existence exactly what Jesus wanted: the ideal church, “His church” (Matthew 16:18). Through the Great Commission, God intended for this church, by the power of the gospel, to extend to all ages. Matthew 18:28-30 states clearly: “Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world.”

The church of Jesus Christ was a reality in the first century, during the lifetime of the apostles. It was the fulfillment of many prophecies (Isaiah 2, Daniel 2, Joel 2, culminating in Acts 2).

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Through the labors of the apostles and evangelistic Christians, the church spread throughout the Roman empire and in Rome, itself.

But corruption of the New Testament church began even while the apostles were active. A philosophy known as Gnosticism denied the humanity of Jesus Christ and the apostle John fought it as recorded in his epistles. Paul had to wrestle with the Jewish Christians who rejected Gentile converts unless they embraced Judaism (see the book of Galatians and Acts 15). Cultural formalism and rebellious theology made inroads in the Lord's church. Corruption of the Lord's church began quickly.

Additionally, human egotism began to elevate a hierarchy that spread rapidly and changed the church dramatically. Diotrefes (3 John 9) took control of a local church and exiled true believers. This hierarchal attitude continued unabated for centuries until the Papacy was created as the ultimate corruption during the fifth century. From the structure of the local church with elders, deacons and saints (Philippians 1:1), egotistical hierarchy progressed until elders were controlled by a single bishop, bishoprics were overseen by cardinals, leading eventually to a universal "father," "Lord God the Pope." Thus was ushered in the "Dark Ages" where clergy controlled the laity and Roman Catholic Church evolved from the divinely revealed religion of the first century. Immorality, theocratic and social control were so widespread that some noble souls attempted to reform the Catholic Church.

### **The Reformation Failure**

Attempts at "Reformation" were met with violence and repression. Many reformers were burned at the stake, exiled or



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imprisoned and tortured. The Latin version by Jerome and the Vulgate were standardized for the Church. Pope Innocent III in 1199 banned unauthorized versions of the Bible. The synods of Toulouse and Tarragona (1234) outlawed possession of such renderings. Yet some stalwart men began to transcribe the scriptures from Latin into the common tongue. There was an increasing desire for the common man to have scriptures in his native tongue for their own understanding. In 1521, Martin Luther was placed under the Ban of the Empire, and he retired to the Wartburg Castle. During his time there, he translated the New Testament from Greek into the German language. It was printed in September 1522. As other translators followed suit, knowledge of biblical texts became widespread and lent impetus to the Reformation.

The actual reformation was begun by Martin Luther when he nailed his 95 theses to the door of the Wittenberg cathedral on 31 October 1517. Recognizing the limits of time and space, we must pass over much of the Protestant Reformation. Suffice it to say that Luther's effort to confront the errors of Catholicism (salvation by works) led to the opposite pendulum effect (salvation by faith only). Surviving today are many protestant churches caught in Luther's erroneous doctrine who are content with Reformation Theology and unable to attain to New Testament Christianity.

### **The Need For Restoration**

As we saw in the Davidic kingdom of corruption and restoration, the same process must now be applied to church history. The failure of the Reformation to redig the wells of New Testament Christianity is obvious. The divided and multi-faceted reality of Protestantism denies the "unity of the Spirit" (Ephesians 4:1-7) of which Hiscox was aware and rejected. Even he was aware of the original church which was then different from modern religions. Searching back beyond Protestantism

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and Catholicism, there exists beyond successful denial, a New Testament church. We say “New Testament church” since the inspired New Testament reveals the truth about this church. In its pages is revealed the church, its worship, its work, its structure and its divine origin. The question arises to every Bible student, “Should I accept modern religions or the religion of the apostles and saints of the first century?” If we choose the latter, how does one go about restoring New Testament Christianity?

Passing over attempts at Restoration in Europe (especially in Germany and England), we focus the beginning of a Restoration in early America. It “developed from several independent strands of religious revival that idealized apostolic Christianity. Two groups, which independently developed similar approaches to the Christian faith, were particularly important. The first, led by Barton W. Stone, began at Cane Ridge, Kentucky, and identified as “Christians”. The second began in western Pennsylvania and Virginia (now West Virginia) and was led by Thomas Campbell and his son, Alexander Campbell, both educated in Scotland; they eventually used the name “Disciples of Christ”. Both groups sought to restore the whole Christian church on the pattern set forth in the New Testament, and both believed that creeds kept Christianity divided. In 1832 they joined in fellowship with a handshake” (Wikipedia, Restoration in America).

Rejection of all creeds was the seminal approach to the Restoration. Both the Catholic catechism and Protestant by-laws presented an impossible barrier to restoring the Lord’s church. Creeds redefine scriptural doctrines into acceptable documents which placate a particular denominations whims. As creeds were abandoned, slogans were promoted to explain a return to the Bible alone. Some were:

1. Where the Bible speaks, we speak. Where the Bible is silent, we're silent.

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2. No creed but Christ.
3. In essentials unity. In opinions liberty. In all things love.

One of the difficulties hindering restoration is the concept of establishing a historical lineage of modern churches back to the New Testament church. Of course this is impossible to do, perhaps except for the Catholic Church. But even they cannot detail an historical connection to any one New Testament church. So then, how do we overcome this difficulty? Thankfully, the Bible provides the answer. Jesus' parable in Luke 8 explains that the "seed" that is sown and produces fruit is the "word of God" (v. 8). Therefore when any seed is planted, it always produces fruit "after its kind" (Genesis 1:11). The seed, which is the word of God, when planted in the New Testament days produced "after its kind" converting sinners into Christians (John 3:5). These Christians, added together into a congregation, established a local church (Acts 2:47; Jerusalem, Corinth, Ephesus, Antioch, etc.). Thus, all it takes today to restore the Lord's church is to preach (plant) seed into good and honest hearts who will accept the truth, congregate with other Christians, and become a New Testament church. According to the seed principle, restoration is valid. And as we survey the divided condition of denominations who speak within their creeds alone, the restoration is needed today.

Restoration is needed within churches of Christ even as it is among denominational bodies. Liberalism, which is common among denominations is active and viral among churches of Christ today. The effect of liberalism is seen basically in three areas:

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1. Church structure: elders that oversee the resources of more than one church, institutionalism (funding institutions to do the work of the church by proxy), and, presently, using women in public service.
2. Worship changes: choral groups instead of congregational worship; accepting instrumental music instead of accapela singing (Ephesians 5:19, etc.); and turning the Lord's supper into a common meal (1 Corinthians 11:20-22; 34).
3. Church work changes: funding entertainment and recreation (ski trips for the young; bus trips for the elderly to view the foliage changes in the Northeast); sending youth to "Christian" camps; establishing college "chairs" to support college students; men and women retreats; day care centers; and financial seminars.

All these things, and many more, call for a restoration among churches of Christ. We need to reinstate the original seeds of restoration:

1. Where the Bible speaks, we speak. Where the Bible is silent, we're silent.
2. No creed but Christ.
3. In essentials unity. In opinions liberty. In all things love.

### **Conclusion**

There can be no valid objections to the need for restoration. If it can be established that there was a New Testament church that pleased God in its origin, worship, structure and work (and this cannot be successfully disputed), many have lost sight of this ideal. Focusing on the New Testament church brings us face to face with the need to return

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to the “ancient order” and the “old paths” of pure religion. Continual corruption of the Lord’s church compels one to accept the need for ongoing restoration. Each generation needs to examine themselves (1 Corinthians 13:5) and return to the original paradigm of New Testament Christianity. Then, and only then, will we participate in the “unity of the Spirit” and offer the world the gospel of Christ (Romans 1:16).

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“If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, Fulfil ye my joy, that ye be likeminded, having the same love, being of one accord, of one mind. Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others. Let this mind be in you, which was also in Christ Jesus: . . .”

( Philippians 2:1-5 )  
< KJV >

*The Proper Attitudes And Actions  
By Members Of Christ’s Church  
Are Shown Over And Over Again In God’s Word  
To Be Both Preventative  
And Restorative (healing).*

< K L G >

A Brief Biography of:  
**Rice Haggard**

REV. RICE HAGGARD was born about 1765-1770, and lived in Norfolk county, Virginia. He moved to the State of Kentucky about the year 1812, and died about the year 1819, or a few years before Rev. James O'Kelly died.

He married the widow of William Wiles. She was the daughter of William Grimes and only legal representative in 1809. William Grimes was an officer in the Revolutionary war and became entitled to 4,000 acres of military bounty lands which were valued at \$5,000.00. These lands descended to his daughter Nancy Grimes, for which "a warrant No. 3990 was issued from the Land Office of the said Sate of Virginia on the 2nd day of December, in the year 1785, to the said Nancy Haggard, then Nancy Grimes, as legal representative of the said William Grimes, deceased, for three years' services . . . . as Captain in the Continental line . . . ." She joined her husband William Wiles in the execution of a deed bearing date September 3, 1792, at which time she had not arrived at the age of twenty-one, and hence was born about 1772.

Rev. Rice Haggard entered the ministry of the Methodist Episcopal church in 1789. While he labored among the Methodists, he proved his gifts and was admitted into full connection in 1790, and stationed in Bedford county, Virginia; in 1791 he was stationed in Cumberland county; and in 1792 in Mecklenburg county. He is recorded as withdrawn with O'Kelly, Allen, and Robertson, in 1793. He was in the Methodist first regular General Conference" in Baltimore, which began on the first day of November, 1792. Some of those who were arrayed on

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the same side with him and O'Kelly in the discussion of the appeal, were Freeborn Garrettson, Ivey Harris, Hope Hull, Stephen Davis, William McKendree. When the vote on the resolution, which was lost, had been taken, O'Kelly with others withdrew from the Conference. O'Kelly was asked on what terms he would return; he said, "Let an injured man have an appeal," to which the reply was, "That cannot be granted." Revs. Rice Haggard and John Robertson with others left the place, O'Kelly leading.

About two weeks after the General Conference had adjourned, Asbury says, "Sunday [November] 25, came to Manchester and preached in the afternoon, and felt life amongst the people and preachers who were met for the District Conference." "W. McKendree and R. H. [Rice Haggard] sent me their resignations in writing." While McKendree returned to the Methodists, Haggard stood firm and faithful to the cause he had espoused.

On the 4th of August, 1794, at Lebanon church in Surry county, Virginia, Rev. Rice Haggard, after the committee had labored some time in vain, arose and moved that the Bible be the rule and guide for the Church, which motion was unanimously accepted, and at his suggestion the Conference decided to discard all names except the one which would fully express their relation to Christ, the Head of the Church,--Christians--"although 'Christian Church' is the name." Though they may not all have been present at this General Meeting, the following co-laborers also took an active part with James O'Kelly and Rice Haggard: Micajah Debruler, William Glendenning, Adam Cloud, William Dameron, Joseph Hartley, Joshua Worley, and others.

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In 1801, he traveled the "Mountain Circuit" in Virginia with Rev. William Dameron. This territory was not unknown to him, he having been stationed in parts of it before his withdrawal from the Methodists.

He was the author of several productions on the doctrine of the Church, one of which in particular published in 1804, it is said, created quite an excitement among friends and foes. This was on the subject of the "Union of all the followers of Christ in one Church." In this the name proposed was "Christians." The name as well as his other measures of union were such as had already been adopted, and such as continue to be the platform of the Christian Church at the present time.

In 1807, Rev. Thomas Reeves with Rev. Joseph Thomas visited Elder Rice Haggard, who then resided about twelve miles from Norfolk out toward the Great Bridge. It was in December about Christmas time. Rev. Joseph Thomas says, "He was a man of a sound, deep, penetrating mind, capable of looking over and excusing youthful imperfections, and of judging their probable abilities. . . . Though it is was supposed by some he was an austere, lordly disposed man, yet I found him possessed of every necessary qualification to make him a great, *a good man, a Christian.*" Again, in 1809, Rice Haggard was visited by the young preacher Joseph Thomas. For the following year, he made an engagement with Rev. Joseph Thomas to travel in the western country, but owing to the sickness of the latter the engagement was broken. They had arranged to meet at the home of one of the brothers of Joseph Thomas on New river in Virginia. The time appointed for the meeting was the first day of June, 1810. It is more than probable that this visit was planned to return the visit of Elder Reuben Dooly, who had visited Elder Haggard during



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this year at his home in Norfolk county, or to visit his brother David Haggard and to make a prospecting tour with reference to his moving to Kentucky. Rev. Dooly, born in Virginia in 1773, now lived in Kentucky, and it is said of him: "Indeed, he was like Paul, he knew nothing but Jesus Christ and him crucified."

About 1812, Rev. Rice Haggard moved with his family to the State of Kentucky, and settled in Cumberland county where he resided in 1815. He disposed of the remainder of his property in Virginia by deed acknowledged May 14, 1816. At this time he must have been about fifty years old. He continued to preach, and died while on a circuit in Ohio.

It is to be inferred that after his withdrawal from the Methodists, he was none the less active and persevering in the cause of the Christian Church as was evidenced by his writings. His name will be long remembered by those who wear the name "Christian" only.

From "Rev. Rice Haggard." Lives of Christian Ministers: Over Two Hundred Memoirs, by P. J. Kernodle. Richmond, VA: The Central Publishing Company, 1909. Pp. 34-37.

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Chapel Address -- No. 6

## THE THIEF ON THE CROSS

( From J. W. McGarvey's Chapel Talks )

The thief on the cross, as we commonly style him, is almost as widely known as Jesus. But no man knows his name or his father's name or any of the details of his career. He is known almost exclusively by the single brief sentence which he uttered in his dying hour. That well known sentence is, "Jesus, remember

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me when thou comest into thy kingdom." In the earlier part of the six hours which he hung upon the cross he had united with his fellow thief in reproaching Jesus. They hear the reproaches cast upon him by the multitude and, in the expressive language of our old version, "cast the same in his teeth." And one of them said, "If thou art the Christ, save thyself and us." But the one of whom I speak, after his mind had no doubt run with immense sweep over many things, as a man's mind often does in extreme peril, and after his heart had perhaps passed through some changes of sentiment, called out to the other, saying, "Dost thou not even fear God, seeing thou art in the same condemnation? And we indeed justly, for we receive the due reward of our deeds: but this man hath done nothing amiss." What an acknowledgment!! How few criminals in the agonies of the gallows or other punishment fully acknowledge, however severe the torture they are suffering, that it is the due reward for their deeds. That was honesty. "This man", he says, "has done nothing amiss". How did he know Jesus had done nothing amiss? He had not heard the trial before Pilate, for he was closely confined in prison when that was going on. How did he know, then, so that he could say in his dying hour that Jesus had done nothing amiss? We must remember that he had not always been in prison. Up to a few days or weeks before, he had been roaming about as a free man, practicing his diabolical business of highway robbery. This led him often, no doubt, to the synagogues and in the open where men went to hear Jesus to find out who in that crowd had money, so that he could rob them on their way home. But while thus engaged he saw the miracles wrought by Jesus and he heard those wonderful speeches made to the multitude, but, like many a sinner of the present day, while his mind was convinced his heart was not moved. But now that eternity was right by him, and the very next step will be right into it, every thing appears very different. And after rebuking his fellow robber that even the fear of God did not keep him in his dying hour from reproaching a fellow sufferer and that wrongfully, he turns to Jesus. I

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suppose his former life had taken out of him his polish and politeness. So he simply says, "Jesus, remember me when thou comest into thy kingdom." I think that if I were convicted of highway robbery, and were suffering death either on the cross or on the gallows, I would not want to be remembered. I would ask my friends and kindred to forget my name and my existence. Don't let my grandchildren know who their grandfather was. Never write my name down. Try to forget it. And if I thought of my God and had any request to make of him, I would say, "O Lord, let me drop into eternal oblivion." Why does this highway robber want to be remembered? and why does he beg Jesus, "remember me"?

He had never conferred any favor upon Jesus, for which he should be remembered. And if Jesus should remember him not, but forget him in the day of final judgment and rewards, possibly he might think there was a chance for his escape. Why didn't he ask Jesus to forget him and let him be left out? His mind seems to have been very active. Perhaps he had been naturally a man of very active brain. And I suppose he meant in that petition, not remember me the robber, but remember me the penitent robber, knowing that he was a penitent robber, and knowing, I suppose, that Jesus knew that he wanted to be remembered as the penitent robber. And how could he perceive that Jesus would yet come in his kingdom, when he sees him very near his last moments on the cross and knows that life will be extinct in a few moments? How did he perceive that Jesus would come in his kingdom? and when?

A very distinguished infidel writer mentions this circumstance and says, if that account is true, which he did not believe, it would represent the dying thief as having more faith than any one of the apostles. For when he was nailed to the cross every one of them gave up hope, and remained in blank despair until the third morning. Well, he did have a faith in Jesus which none of the apostles had. He believed from the evidence that he had seen and heard, that Jesus spoke the absolute truth, and that when he declared that he was going to set up a kingdom, he would

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do it in spite of death and hell. It would be sure to be done.

But why believe this kingdom was to be set up in some future time after he was dead and buried? In the first place, it was a singular conviction of his mind that Jesus would be able to do anything after he was dead. And what good will his remembering me do after I am dead and gone to hell? A wondrous faith! And yet after all, that request of his is not very different from that which every dying man should make. Jesus, remember me a sinner? If he does I am gone. No matter whether I have been a robber or a genteel sinner, I am gone. But, Jesus, remember me a penitent sinner, and I can hope for an answer similar to that that was given to this dying stranger.

Remember me a penitent sinner. For we have faith that Jesus regards penitent sinners, that he will remember them in mercy, that he will remember them for their everlasting good, blotting out their sins. How strange and singular it was that, when the Lord of glory was put to a cruel death by cruel men on false charges, that two highway robbers, condemned justly to death and acknowledging their guilt, were crucified one on his right and the other on his left. How striking an illustration of the fact that he came to this world to save sinners is this fact that he was crucified between two thieves and saved one of them. And observe, too, that the answer that Jesus gave to the poor wretch was greater than he had requested him to give. "Remember me when thou comest into thy kingdom." He did not know when that was to be. It was in the vague future. But the answer was, as you remember "This day shalt thou be with me in paradise." I wish I could have seen the face of that robber after he had heard that sentence. I would love to have seen whether it seemed to remove his pangs or not. I am sure that it did, not only lessen the pangs of his soul, but the pains of his body also. He died in less pain because he felt assured that the last breath on earth would be but the entrance into paradise [27] with Jesus. How strange and unexpected a sight it must have been to

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men and angels that Jesus when he came up after the conflicts of life here, had a companion with him and that companion was a thief. It seems to me that all heaven must have been astonished at that sight.

But what about the other robber who was as close to Jesus as this one? Jesus had not a word to say to him. No response to any of his reproaches, no comfort for his future. He allowed that man to die alone, and to go, as soon as death overtook him, as all impenitent sinners must go. What a contrast we have here between the penitent and the impenitent. And what an appeal there is here to all of you who know the truth and to many of you who are going to preach the truth, to gather up all the knowledge of God and of all the good things that you can find to get men to repent of their sins, so that if they live they may live penitent sinners and if they die, die penitent sinners.

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## A MESSAGE FROM THE EDITOR:

If you would like to remain on the emailing list for The RESTORATION READER & REVIEW; please let us know at:

[MilePostPublishingCompany@gmail.com](mailto:MilePostPublishingCompany@gmail.com)

Similarly, all requests to be removed from the list should be sent to the same address. Also, we would very much appreciate it if you would let us know of any questions you have, or any comments, ideas or suggestions as to how this publication may better serve in the continuing restoration of New Testament Christianity and the edification of the church which is our Lord's.

Thank you.

In Him,  
KEVIN L GREER

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Unless an individual who is in a capable, accountable state comes in contact with God's Word in a form which they can understand; salvation cannot occur. **HEARING**, then, is the starting point from which the plan of salvation proceeds. Thus is the sending forth preachers of the word necessitated (Romans 10:14,15)

Without its acceptance, even the Word of God is without power to save. Just as surely as Satan flees from the single, simple word "no"; so too, will God not force an obedient faith upon anyone. Therefore, once again, in **BELIEVING** we find the necessity of the word being preached. (Romans 10:17)

**REPENTANCE** is the proof of the change of heart which is a vital element in the process of salvation. What you and I think or say about our commitment to Christ may have their places, but; only godly sorrow brings about the actual, active repentance necessary for salvation. (2 Corinthians 7:10) Our actions reveal our hearts.

Anyone not willing to admit and share with others his belief in what he has heard about God, His Word, and His church; has neither truly heard nor believed; and, is in fact; incapable of progressing any further towards becoming a child of God. Without **CONFESSION** we will never be partakers of any of the heavenly benefits in Christ. (Matthew 11:32,33)

For whatever motivation they may have to try to deny its place in the scheme of redemption; those who would argue against **BAPTISM** and its proper form and administration, can only find themselves with but a single choice to make: to follow scripture or not. Thus, all must accept that salvation is not outside of what is found in God's Word. (Matthew 28:18-20; Mark 16:15,16)