

The  
**RESTORATION READER & REVIEW**

A Monthly Journal Of Select Readings And Commentary On Our Restoration Heritage

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Kevin L Greer, Editor

**From the First Issue  
of  
“The Millennial Harbinger”**

Alexander Campbell Introduces His New Publication and Explains its Purpose

**PROSPECTUS.**

THIS work shall be devoted to the destruction of Sectarianism, Infidelity, and Antichristian doctrine and practice. It shall have for its object the developement, and introduction of that political and religious order of society called THE MILLENNIUM, which will be the consummation of that ultimate amelioration of society proposed in the Christian Scriptures.

Subservient to this comprehensive object, the following subjects shall be attended to:

1. The incompatibility of any sectarian establishment, now known on earth, with the genius of the glorious age to come.

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2. The inadequacy of all the present systems of education, literary and moral, to develop the powers of the human mind, and to prepare man for rational and social happiness.
3. The disentanglement of the Holy Scriptures from the perplexities of the commentators and system-makers of the dark ages. This will call for the analysis of several books in the New Testament, and many disquisitions upon the appropriated sense of the leading terms and phrases in the Holy Scriptures and in religious systems.
4. The injustice which yet remains in many of the political regulations under the best political governments, when contrasted with the justice which Christianity proposes, and which the millennial order of society promises.
5. Disquisitions upon the treatment of African slaves, as preparatory to their emancipation, and exaltation from their present degraded condition.
6. General religious news, or regular details of the movements of the religious combinations, acting under the influence of the proselyting spirit of the age.
7. Occasional notices of religious publications, including Reviews of new works, bearing upon any of the topics within our precincts.

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8. Answers to interesting queries of general utility, and notices of all things of universal interest to all engaged in the proclamation of the Ancient Gospel, and a restoration of the Ancient Order of Things.
9. Miscellanea, or religious, moral, and literary varieties.

Much of the useful learning which has been sanctified to the elucidation of those interesting and sublime topics of Christian expectation, will, we intend, be gleaned from the Christian labors of those distinguished men of liberal minds, who are ranked among the most renowned Fathers of Christian literature; and much aid is expected from a few of the more enlightened brethren of our own time, who are fellow-laborers and pioneers in hastening this wished for period. It is intended to give to every family into which this work shall come, so much of the religious news of the day, and such a variety of information on all the topics submitted, as to make it a work of much interest to the young and inquisitive.

The indulgence and patronage which have been extended to me as Editor of the Christian Baptist, embolden me to attempt a work of still greater magnitude--expecting that if that work, written, as the greater part of it was, under very disadvantageous circumstances, and while my attention was divided between other works and a multiplicity of other business, obtained so general a circulation, and was so well received--a work to which a much larger portion of my energies shall be devoted, will not fail of obtaining, at least, an equal patronage, and proving proportionally more useful,

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as the range will be so much greater, and the object one in which all Christians, of every name, must feel interested; and especially, as there is not, perhaps, in the Christian world, any work published with the same design, and embracing the same outlines.

CONDITIONS.

Having purchased a large fount of beautiful new type, of a good medium size, and a first rate new printing press, we may promise a beautiful impression, on good paper.

1. Each number shall contain 48 pages large duodecimo, equal to a medium octavo, or equal in superficies to more than 63 pages of the Christian Baptist. Being printed on super-royal paper, it will cost to the subscribers only twice as much postage as the Christian Baptist, though containing more than twice and a half times as much matter. With a good index, it will make a volume of 600 pages per annum.
2. It shall be published on the first Monday of every month--the first number to be issued on the first Monday of January, 1830. Each number shall be stitched, in a good cover; and all numbers failing, to reach their destination shall be made good at the expense of the editor.
3. It shall cost, exclusive of postage, \$2.50 per annum, to all who do not pay until the close of

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the year; but to those who do pay in advance, or within six months after subscribing, Two Dollars will be accepted.

4. Postmasters, who act as agents, shall have ten per cent. for obtaining subscribers, and for collecting, and remitting the amount of their subscriptions.
5. All other persons, who obtain and pay for five subscribers, within six months from subscribing, shall have one copy gratis. But to those who do not guarantee and pay within that period, ten per cent. on all the subscribers; for whom they make payment, shall be allowed.
6. Persons who subscribe at any time within the year, will be furnished with the volume from the commencement. And no person, unless at the discretion of the Editor, shall be permitted to withdraw until all arrearages are paid.
7. All who do not notify their discontinuance to our agents in such time that we may be informed a month before the close of each volume, will be considered as subscribers for the next volume.

N. B. Let all subscribers be careful to name the post-office to which they wish their papers sent.

Bethany, Brook County, Va. 1829.

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## PREFATORY REMARKS.

TIME, the great innovator, brings to pass every thing. Gradual but unceasing is its march. It never slumbers. It never pauses. It gives maturity to every thing.

When we are taught to read the volume of nature, or rather the great library of God, and have made some proficiency in the volume of Revelation, we discover that there is an admirable analogy between the volumes of Creation and Redemption. As is the progress of natural, so has been the progress of supernatural light. First, there are the glimmerings of dawn--then the twilight--then the risen day, and then the radiance of noon. So is not only the faith of the just, which brightens more and more until the perfect day; but also such are the developements of the light of life.

Starlight and moonlight ages are no more. The SUN OF MERCY has arisen. But as in the natural, so in the moral world, there are clouds and obscurations. There are interceptions of the light of the sun. There are eclipses partial and total. In a total eclipse there is the darkness of night. There have been both partial and total eclipses of the Sun of Mercy since his rising. Not only have there been cloudy and dark days, but actual darkness like that of night.

Had not a thick vapor arisen from the unfathomable abyss and hid the Sun of Mercy and of Life from human eyes,

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neither the beast nor the false prophet could have been born. Wild beasts go forth in the night, and in darkness commit their depredations. So the apocalyptic "wild beast" was the creature of night and of darkness.

Vapors arise from the waters, and from the unfathomable ocean the densest fogs arise. When we dream of troubles, we wade through deep waters. Hence, the commotions and troubled agitations of communities, are symbolized by the waters of the great abyss. From these commotions these deep waters arose the symbolic fog, the figurative vapors which overspread the heavens and hid the Sun of Righteousness from the eyes of mortals. The volumes of traditions, the cabalistic dogmas, the eastern philosophy, the pagan speculations, combined and modified, intercepted entirely, or totally eclipsed the light of the Moral Sun. Nearly all the earth was overspread in this darkness. The middle of this period has, properly, been called the dark ages.

Though the eclipse was total in Rome, it was not so every where. But the fairest portions of the Old World shared in it, and it was partial almost every where, where it was not total.

Why was this so? is one question; but, Was it so? is another. That it was so needs no proof, because all agree in the belief of this fact. We know some reasons, which may yet be offered, why it was so. But now we only appeal to the fact that it was so. This darkness has been only partially dissipated.

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The Bible was brought out of prison, and Luther bid it march. He made it speak in German, and thus obtained for it a respectful hearing. It was soon loaded with immense burthens of traditions, drawn from the cloisters and the cells where it had so long been incarcerated. It soon became unable to travel with its usual speed, and then stopped the Reformation. They took the points off the arrows of truth, and blunted the sword of the Spirit, so that the enemies of the truth could not be conquered.

About the commencement of the present century, finding that notes and comments, that glosses and traditions were making the word of God of little or no effect--I say, the pious of several of the great phalanxes of the rival christian interests did agree to unmanacle and unfetter the testimony of God, and send it forth without the bolsters and crutches furnished by the schools; and this, with the spirit of inquiry which it created and fostered, has contributed much to break the yoke of clerical oppression, which so long oppressed the people--I say clerical oppression; for this has been, and yet is, though much circumscribed; the worst of all sorts of oppression. The understandings, the consciences, the feelings, the bodies and the estates of men have been seized by this most relentless of tyrants. All who have demanded first fruits and tithes; all who have paralyzed the mind and forced the assent, or secured the homage of the conscience, have not been tyrants. Neither have all they who have rejected and reprobated this system, been humane, courteous, and merciful. There are exceptions even among priests. If the clergy never



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could reform the system; the system always could reform them. To repudiate the system, is to desecrate the priest, and whosoever has profaned or made common the priests, has been not only unchurched, but unchristianized. Such have been the past fates of those who ventured to depart from the consecrated way. But a new order of things has, within the memory of the present generation, begun. Many of the priests have become obedient to the faith, and the natural, political, and religious rights of men have begun to be much better understood. All these auguries are favorable to the hopes of the expectants of the restoration of the ancient order of things. But nothing has so much contributed to the hopes of the intelligent, and nothing can more conduce to the regeneration of the church, than the disentanglement of the Holy Oracles from the intricacies of the variant rules of interpretation which the textuaries have fashioned into a system the most repugnant to all we call reason, common sense, and analogy.

In the happiest state which we can ever expect on earth, we can only, as individuals, enjoy as much of the favor of God as the most intelligent and devout of the first converts; and, as, communities, we could enjoy no more Christian peace and joy than some of the first congregations after the first promulgation of the gospel. Greater temporal felicity might be enjoyed, but the spiritual attainments of many of the congregations cannot, in the aggregate mass of religious communities, be much, if at all, surpassed.

Place the whole of any community, or even the great mass of any community, under influences similar to those

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social and refined bliss which would flow from the very general or universal prevalence and triumphs of evangelical principles. To see a whole nation bowing, with grateful and joyous homage to the King Eternal, immortal, and invisible, mingling all their affections in their admiration and love of him who had obtained immortality for man, would open a new fountain of enjoyments of which we have not yet tasted. To see even a few scores of intelligent christians, in whom we confide as fellow-soldiers and fellow-citizens, and joint heirs of the heavenly inheritance, meeting around one and the same Lord's table, and uniting in the praises and adorations of one and the same common Lord and Saviour, imparts to us a joy which we are unable to express. What we should feel, or how we should feel, among myriads of such, is not for us now to conjecture. But of this in its proper place.

All I wish to remark on this occasion, is, that the first step towards the introduction of this glorious age is to dissipate the darkness which covers the people and hides from their eyes the Sun, the quickening, renewing, animating Sun of Mercy. We expect no new Sun, no new revelation of the Spirit, no other than the same gospel and the same religion, only that it shall be disinterred from the rubbish of the dark ages, and made to assume its former simplicity, sublimity, and majesty. The demons of party must be dispossessed, and the false spirits cast out. The human mind must be emancipated from the bondage of error, and information not only augmented, but extended to all the community.

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Light is certainly increasing--charity enlarging the circle of its activities--the mountains of discord diminishing, and the deep vallies which separated christians, are filling up. But much is to be done before all flesh shall enjoy the salvation of God. If all who love the Lord and the salvation of men, would unite their energies and bury the tomahawk of party conflicts, no seer could predict how rapid would be the march and how extensive the triumphs of the gospel.

But the mighty agent, or rather the successful means, of this most desirable revolution, will be the ancient gospel. There are many gospels now preached. The gospels of every sect are something different from each other, and something different from the apostolic. There can be, in truth, but one gospel; but there may be many new-modified and perverted gospels. Some make their own god and worship him; and all who create a new god invent a gospel to suit his character. Surely no man of good common sense can imagine that the god of the Calvinists and the god of the Arminians are the same god. He that fancies that the god of the Trinitarians and the god of the Unitarians are one and the same divinity, can easily believe in transubstantiation.

The wisdom and the power of God, when combined, will be surely adequate to accomplish the most extraordinary promises on record. Now the placing of all nations under the dominion of his Son, under the reign of favor, under the influence of all that is pure; amiable and heavenly, is promised; and by what means so likely to be accomplished as by

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that instrument which is emphatically called the wisdom and power of the Almighty? That instrument is the old gospel preached by the Apostles. This is almighty, through God, to the pulling down all the strong holds of infidelity and profanity, to the subversion of Atheism, Deism, and Sectarianism. It proved its power upon the nations once, and it begins to prove its power again. The sword of the Spirit has been muffled with the filthy rags of philosophy and mysticism until it cannot cut through the ranks of the aliens. But so soon as this gospel is promulged in its old simplicity and in its native majesty, it will prove itself to be of God, and as adequate as in days of yore. It will pierce the hearts of the King's enemies; and while it slays their enmity, it will reconcile them to the authority and government of the Prince of Peace.

In prosecuting one of the great objects of this paper, and, indeed, the leading object, this point will not be lost sight of. Our modern gospels; like the metaphysics of the schools; have been inoperative, except to alienate men from one another, and to fill some with spiritual pride, and to abase others under a morose humility. Here we see them exulting in enthusiasm, and there melancholy under a system of doubts. Between these two classes there is the opinionative, the speculative, the cold and stiff formalist,--exact in the ceremonies, and precise in all the forms of religion, without the power. Some, from a bolder and more independent mind, and from a happier constitutional temperament, dared to be pious and to aspire after a higher enjoyment of the spirit of religion. But these do not give character to the age.

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One of the two great Reformers attacked the practices, and the other the opinions<sup>2</sup> of the earlier part of the sixteenth century. The former was by far the most useful and puissant reformer. He gave the deadliest blow to the Beast. The other, intent on making men think right, only made converts from among the converted. This has always been the case. As Luther excelled Calvin, so did Wesley excel the Erskines. They both began upon communities called Protestants, but degenerating Protestants. Wesley directed his energies to the works of men, and the Erskines to their heterodox opinions. Wesley excelled his own more metaphysical brother, Fletcher.--Fletcher was as far superior to Wesley as a reasoner and metaphysician, as Calvin was to Luther. But, as a reformer, Wesley was as far superior to Fletcher as Luther was to Calvin. The reason is obvious: the gospel called for a change of conduct--for obedience on new principles. It presented great operative principles, but called for immediate submission to new institutions. Luther's plan was more in unison with this than Calvin's; and Wesley's more than Fletcher's. Hence more visible and more useful in their tendencies. Practical men always have been the most useful; and, therefore, practical principles have been more beneficial to mankind than the most ingenious and refined speculations. Symmes might have amusingly lectured a thousand years upon his visions and his fancies; but Christopher Columbus, in one voyage, added a new world to the old one.

The ancient gospel spoke by facts, and said little about principles of action of any sort. The facts, when realized or

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believed, carried principles into the heart without naming them; and there was an object presented which soon called them into action. It was the true philosophy, without the name, and made all the philosophy of the world sublimated folly. It was ridiculous to hear Epicureans and Stoics reasoning against Paul. While they were talking about atoms of matter and refined principles, about virtue and vice, Paul took hold of the Resurrection of the Dead, and buried them in their own dreams. He preached Jesus and the Resurrection; he proclaimed reformation and forgiveness of sins; and before they awoke out of their reveries, he had Dionysius the Mayor of the City, the Lady Damaris, and other notable characters, immersed into Jesus.

The ancient gospel left no man in a reasoning mode about any principle of action. It left him in no doubt about the qualities or attributes of faith. It called for the obedience of faith; and by giving every man an opportunity of testing and showing his own faith by his works, it made no provision for cases of consciences, nor room for philosophic doubting. But I do not here eulogize it, but only intend to say that it is the only and the all-sufficient means to destroy antichrist, to heal divisions, to unite christians, to convert the world, and to bless all nations; and viewing it in this light, we shall find much use for it in all that we shall attempt in this work.

In detecting the false gospels, nothing will aid us so much as an examination of their tendencies, and a comparison of their effects with what the Millennium proposes. The gospel of

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no sect can convert the world. This is with us a very plain proposition; and if so, the sectarian gospels are defective, or redundant, or mixed. To one of these general classes belong most of them.

Many topics will demand our attention in this work, as the preceding prospectus indicates. How we shall attend to these and manage them, we can now make no promise--time alone will show. We only claim an impartial and an attentive hearing. We ask for nothing--not a single concession upon trust. What we cannot evince and demonstrate, we hope all will reject. What we enforce with authority and evidence, we hope that the thoughtful and the devout, the rational and the inquisitive, the candid and the sincere, will espouse and carry into practice. What will not, what cannot, console the unhappy, cheer the disconsolate, confirm the weak, reform the transgressor, purify the ungodly, save the world, and ennoble human character--we shall rejoice to see repudiated.

I have heard that it is decreed to attempt to destroy this paper as soon as it appears. A correspondent informed me this day that in one city a large subscription had been got up in the way of joint stock to oppose this paper. If they can logically, scripturally, and religiously strangle it in life's porch, or despatch it as his majesty King Herod despatched the innocents of Bethlehem--I say, let them do it! But I never can believe, upon human testimony, that he can be an impartial judge who has condemned, or erected the scaffold before the victim is tried.



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When opposed by the interested, by those whom the corruptions of christianity feed with bread and gratify with honor, I will call to mind the history of all the benefactors of men, and draw both comfort and strength from the remembrance that no man ever achieved any great good to mankind who did not wrest it with violence through ranks of opponents--who did not fight for it with courage and perseverance, and who did not, in the conflict, sacrifice either his good name or his life. John the harbinger of the Messiah, lost his head. The Apostles were slaughtered. The Saviour was crucified. The ancient confessors were slain. The reformers all have been excommunicated. I know that we shall do little good if we are not persecuted. If I am not traduced, slandered, and misrepresented, I shall be a most unworthy advocate of that cause which has always provoked the resentment of those who have fattened upon the ignorance and superstition of the mass, and have been honored by the stupidity and sottishness of those who cannot think and will not learn. But we have not a few friends and associates in this cause. There are many with whom it shall be my honor to live and labor, and my happiness to suffer and die.

The ancient gospel has many powerful advocates; and the heralds of a better, of a more blissful order of things, social and religious, are neither few nor feeble. No seven years of the last ten centuries, as the last seven, have been so strongly marked with the criteria of the dawn of that period which has been the theme of many a discourse, and the burthen of many a prayer.

EDITOR.

(ALEXANDER CAMPBELL'S "THE MILLENNIAL HARBINGER")

(VOL. I, NO. 1, JANUARY 4, 1830)



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“The day on which a church sets up an organ in its house, is the day on which it reaches the first station on the road to apostasy. From this it will soon proceed to other innovations; and the work of innovating once fairly commenced no stop can be put to it till ruin ensues.”

( Moses Lard )  
( date of quote unknown )

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“But covet earnestly the best gifts: and yet shew I unto you a more excellent way. Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing. Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; Rejoiceth not in

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iniquity, but rejoiceth in the truth; Beareth all things, believeth all things, hopeth all things, endureth all things. Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away. When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things. For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known. And now abideth faith, hope, charity, these three; but the greatest of these is charity.”

( 1 Corinthians 12:31 - 13:13 )

<KJV>

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## **A Point To Ponder**

**The Great Commision was fulfilled in New Testament times (Colossians 1:23, Jude 3, etc.); yet remains to be carried out. What is the significance of that situation today to the church which is our Lord”s?**

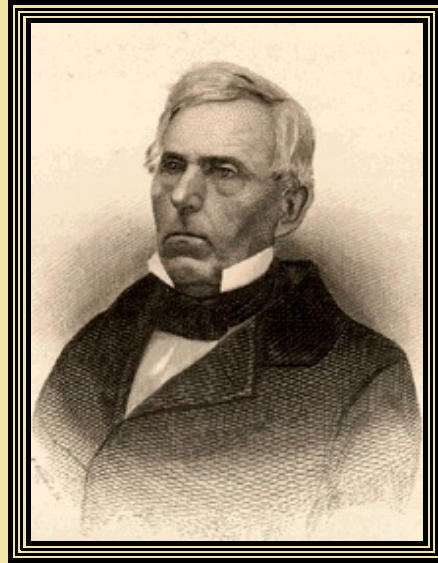
**Give this some prayerful study and meditation.**

**< K.L.G. >**

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A Brief Biography of:  
**Tolbert Fanning**



**1810-1874**

Tolbert Fanning was born in Cannon County, Tennessee, May 10, 1810. When he was eight years of age, his parents moved to Lauderdale County, Alabama, and he remained in that State until he was nineteen. His father was a planter, on a small scale, and young Tolbert was brought up mainly in the cotton field. He was allowed to attend school from three to six months in a year, and it was his good fortune to be placed under the care of excellent teachers. He soon became fond of study, and made considerable progress in acquiring the rudiments of an education.

At this time, his father, though highly respected in his county as an honorable gentleman, was not a member of any church, but his mother was an Old Virginia Baptist, and a woman of fine intellect and great purity of life. From her, and from Baptist, Methodist, and Presbyterian preachers, whom he occasionally

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heard, he received his early religious instruction. At times his young heart was deeply impressed with the necessity of a religious life; but he was taught that "all men are in a state of total darkness, and must remain so till illuminated by special communications of the Spirit."

From the time he was ten years of age he had read the Bible, but supposed he could not understand a word in it without a special illumination from above. Seven precious years of his life were spent in this gloomy and hopeless condition. When sixteen years of age, he began to pay attention to the preaching of Ephraim D. Moore and James E. Mathews, who called themselves Christian preachers, and were great and good men. From their teaching, he was encouraged to read the New Testament, with the view of really acquiring spiritual light. Soon all was plain, and his gloomy doubts gave place to an intelligent faith in the Lord Jesus Christ.

About the first of October, 1827, he attended a meeting on Cypress, seven miles north of Florence, Alabama, and heard James E. Mathews preach a masterly discourse on the Gospel and its Conditions, and, at the conclusion of the discourse, he walked forward, and, with a perfect understanding of the truth, made the confession, and was immediately immersed into Christ.

The next two years were spent chiefly in studying the Scriptures, attending school, and visiting the brethren in Alabama and Tennessee. On the first day of October, by the advice of the Church at Republican, where he made the confession, he bade adieu to his family, for the purpose of trying to preach the Gospel. Though young and inexperienced, such was his earnestness and zeal, and such the power of the truth which he preached, that every-where thousands attended his meetings, and large numbers were brought into the kingdom.

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In November, 1831, he entered the Nashville University, and graduated in 1835. During his college course, he preached considerable at different points in Tennessee, and made a tour with Brother A. Campbell to Ohio and Kentucky. While at Perryville, Kentucky, he held a successful debate with a Methodist preacher by the name of Rice.

In 1836, he spent the spring and summer in a preaching tour, with Brother A. Campbell, through Ohio, New York, Canada, New England, and the Eastern cities. In 1837, he was married to Charlotte Fall, and, the same year, opened a female seminary in Franklin, Tennessee. On the first day of January, 1840, he removed to his present location, five miles from Nashville, and conducted a female school till 1842, when he spent most of the year in a successful preaching tour through Alabama and Mississippi.

In 1843, he began to build Franklin College, and, in October, 1844, the buildings were completed, and Tolbert Fanning was elected the first President of the college. In 1861, he resigned the Presidency to W. D. Carnes, President of the East Tennessee University, with the view of raising money to greatly enlarge the institution; but the war defeated all his calculations, and, in 1865, the college was destroyed by fire. He is at present conducting "Hope Institute," for the education of young ladies, and is senior editor of the "Gospel Advocate."

Brother Fanning's life has been one of great activity. He has been an editor for twenty years, taught school for nearly the same length of time, and traveled and preached in fifteen States, where he has been instrumental in establishing many churches, and scattering the good seed of the kingdom generally. As a speaker, he is remarkably self-possessed, and presents his points in a logical

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and forcible manner. His mental and physical characteristics are strongly marked, and his whole organization indicates that he is a man of strong will, great physical endurance, and powerful intellect.

From Moore, W. T. (editor), Living Pulpit of the Christian Church. Cincinnati: R. W. Carroll & Co., Publishers, 1871. Pages 515-516.

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Chapel Address -- No. 9

## Lord, Teach Us To Pray

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

There is a considerable amount of time devoted to teaching young ministers how to preach, but comparatively little in teaching them how to pray. There is a common impression that prayer is not a subject for instruction--that all that is needful for one to be filled with warm emotions, and then let the tongue loose and let it run at random. The result of this is, that there is a great deal of praying done which reaches higher than the ceiling, and a great deal that does not reach that high. It is a waste of breath. Such was not the conception of Jesus and the apostles. We find the apostles coming to Jesus once, after he had concluded a season of prayer and saying to him, "Lord, teach us to pray, as John also taught his disciples." This shows that John the Baptist had made prayer a subject of instruction to his disciples. The twelve remembered, doubtless, what John had taught; and not only so, but they remembered what Jesus himself also had taught in the sermon on the mount, that instructive passage in the sixth chapter of Matthew. They knew

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what John had taught them and they knew the main lesson on the subject which their own master had given; why were they not content with these? Why did they still come to the Master and request him, "Lord, teach us to pray"? I do not know why, unless it was from the fact that they observed him devoting more time to prayer than they did, or even than did the hypocrites who stood on the corners of the streets with uplifted hands to pray, and stood in the synagogue to pray while others were seated. They had known him to retire into a mountain alone and pray there all night; and there was not one of them that could do that. On one occasion, you remember, three of them went up into a high mountain with him to pray, and while he continued praying they dropped upon the ground and fell asleep. And later, while he was praying in the terrible agonies of Gethsemane, the same three were there and fell asleep, and he waked them up three times. It was impossible for them, and I presume to say it has been impossible since for any man to pray all night. Some may imagine that they had done it, but [39] perhaps they had been asleep more than once and forgot it when they reported that they had prayed all night. Evidently the disciples thought that there was a secret in prayer which he had not revealed to them and that he could teach them what it was, so that they could pray as long as he did. What an earnest desire on their part is manifested in this request! They were doubtless very much surprised at his answer. He simply repeated to them that little prayer which he had taught them the sermon on the mount, commonly called the Lord's prayer, adding to it, however, a parable teaching that they should be importunate in prayer and never cease asking until they had obtained. They must be like the man who came to a neighbor at midnight, aroused him, and begged him to give him three loaves of bread, as company had come in and he had no bread to set before them. The neighbor answered, I am in bed



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with my children and can not get up to give it to you. But the other continued importuning him, until at last he arose and gave him all he wished. He did not give them any new secret of prayer by which they could pray a long time, or it night, but only that they should be importunate in prayer. If you examine all the instruction that you will find directly and indirectly given, you will find that Jesus never taught the disciples prayers, although he prayed a long time himself. He never taught his own example in this. There was a secret in his mind and heart which they did not possess and which we do not possess, that made it peculiar to him to remain long in prayer. When we remember who he was and whom he addressed, we sometimes wonder that he ever prayed at all. We have two prayers on record which he taught. One I have already referred to, called the Lord's prayer. Have you ever observed how brief that prayer is in point of time of delivery? Look at your watches while I recite it to you. (Recites the Lord's prayer, not hurriedly, and then says.) Less than one-half minute. Now think of that. I read in addition to the prayer itself, "Thine is the kingdom and the power and the glory forever", which has proven to be an interpolation. If you test what is called the intercessory prayer in the fifteenth chapter of John, which is his longest prayer on record, you will find that you can read in deliberately in three minutes. The apostle Paul quotes in various epistles quite a number of prayers that he made for churches and for individuals. The longest of them is the one in the third chapter of Ephesians, and that can be read very deliberately in less than one and one-half minutes. What a rebuke, now, this is to the long prayers that we have sometimes heard in the pulpit, and the stories that we have read about the number of hours every day noble men of whom we read felt compelled to spend in prayer. There is a story told, and it is repeated by the great Canon Farrar in one of his works, about James, the Lord's brother,



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that he spent so much time on his knees praying that the skin and flesh became thick and hardened like the knees of a camel. James had too much respect for the teaching of his master to do a thing of that sort. This is a tale gotten up by the monks of the dark ages-- a result of their own superstitious practice. I have sometimes gotten so weary in listening to a long prayer in church that I have been tempted to take my seat before it was finished; and I think it would be a good lesson to some long-winded preacher to open his eyes and see the whole congregation sitting reading their hymnals because they got so worn out listening to his long prayer. What is the reason for public prayer in an assembly? Is it not for edification and for the worship of God? It is not for the preacher to express his individual desires, but it is for the edification of the church, and it should be something in which all the audience can unite with him. And if he continues until their knees begin to tremble and their minds begin to wander, there is no edification. On the contrary, they are liable to forget before the end of the long thing, anything edifying that had been said at the beginning. Whenever the audience begins to wish that the man leading in prayer would stop, he has already gone farther than he ought. I think this habit grew out of the idea, that when we get up in church to pray we ought to pray for everybody and everything. It is true that some preachers try to cut that short by asking the Lord to "bless all for whom it is our duty or privilege to pray," but it is better to remember that if the Lord permits you to live you will have a chance to pray again next Sunday. And if you can pray for some of the people and the good things today, then if you live until the next week you may go the rounds; and if you don't live somebody else may take it up in your place.

I have a good deal more to say on this subject, but I must postpone it for future lectures of this kind. In the meantime, think solemnly and reverently on the subject of your prayers.

# The Way Of Unity Between “Christian Churches” And Churches Of Christ

By  
H. Leo Boles

Brethren, this is an important occasion, and the truth should be spoken kindly, clearly, and positively; hence, permit me to speak frankly and encouragingly. I am not “delegate” to this “conference” or “unity meeting”; neither am I a “representative” of the churches of Christ; I have not been sent here by any church or group of churches; I am not clothed with any “official authority.” I am here at the kind invitation of Brother Claud F. Witty; so I alone am responsible to God for what I say. Truly, Brother Edwin Errett has said: “No man in Christendom generally is such a bore today as the man who merely pleads for unity and offers no plan, and no man in the brotherhood beats the air so uselessly with platitudes as he who bores the brethren with mere pleas for peace. Such pleas have become something of an insult to the brotherhood. What we all want now is some thoroughgoing- study of the way of peace, the basis for true unity. The wisdom which is from above is first pure, then peaceable.” (Christian Standard, March 25, 1939.) It is the purpose of this address to follow the suggestion above and give a thorough study to the way of unity between the “Christian Church” and the churches of Christ. In the latter part of the eighteenth

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century and the early years of the nineteenth century there arose in different sections of our country religious leaders who recognized the exceeding sinfulness of divisions in the religious world, and who appreciated, to some degree at least, the teachings of the New Testament on the unity of God's people. Barton W. Stone, with others, about 1804, severed his connection with the Presbyterian Church and led a movement to unite believers in Christ on the New Testament. This movement later became known as the "Christian Church," and the individual members called themselves "Christians." A little later, about 1809, the Campbells began an independent movement in Western Pennsylvania and Virginia with the same objectives; this group became known as the "Disciples' Church," and the members called themselves "Disciples." The movements led by Stone and Alexander Campbell continued as independent groups, with no cooperation, until 1832. At Lexington, Ky., a meeting was held to unite these two groups. Some historians record that the Campbell group at this time numbered about twelve thousand and the Stone group about fifteen thousand. They met on New Year's Day, 1832, and continued in session four days. "Raccoon" John Smith was selected from the Campbell group to set forth the New Testament grounds of unity, and B. W. Stone represented the "Christian Church." The meeting resulted in the uniting of these two groups. "Raccoon" John Smith was my grandfather. May the present meeting on this occasion have the same happy results. It will have the same results if all have the same spirit that actuated them, for we all have the same New Testament.

### **COMMON GROUND**

The churches of Christ and the "Christian Church" hold to the same fundamental doctrine of the New Testament; both

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recognize in the New Testament the two great lessons taught therein-what sinners must do to be saved and how saints must live to go to heaven; both believe that the alien sinner must hear the gospel, believe in Christ as the Son of God and Savior of men, repent of all sins, and be baptized into Christ; that there is but one way by which the Lord adds people to his church, and that is through obedience to the gospel, or submission to the will of God as expressed to aliens. There is common ground here, and, with few exceptions, all teach clearly and emphatically that there is no promise to an alien who does not obey the gospel; both teach that by obedience to the gospel the Lord adds to his church; that “except one be born of water and the Spirit, he cannot enter into the kingdom of God.” (John 3: 5.) There is more common ground. Both teach that after one becomes a member of the body of Christ, “we should live soberly and righteously and godly in this present world; looking for the blessed hope and appearing of the glory of the great God and our Saviour Jesus Christ.” (Tit. 2 : 12, 13.) Both teach that Christians are to be guided by the New Testament in all work and worship, and recognize, with few exceptions, the New Testament as the only authority in guiding the Lord's people in their work and worship. There is common ground here, and the Lord's people can, and should, be united on how people become Christians and how they should live the Christian life. They were united on these fundamental truths and practices for many years. This is proof positive that they can still be united on these fundamental and basic teachings of the New Testament. All authority in matters of work and worship of the Lord's people belongs to Christ, and that authority is revealed in the New Testament for our guidance. “Every scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction

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which is in righteousness that the man of God may be complete, furnished completely unto every good work.” (2 Tim. 3: 16, 17.) This common ground with only one guide constitutes the only ground for the unity of God's people.

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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)