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## **THE CHRISTIAN EXPOSITOR.**

Matt. xxviii, 18, 20. "And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. 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. Amen."

The first question that naturally arises from reading this important passage, is, What is the power given to Christ in heaven and in earth. Before we answer this we remark, that there are two Greek words, ***dunamis*** and ***exousia***, though of very different signification, yet are translated frequently in our English Testament by the word power. This has caused considerable confusion to the English reader. The word ***dunamis*** literally signifies physical power or

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strength; as Matt. xxii, 29, "Jesus answered and said unto them, You do err, not knowing the Scripture nor the power of God." Luke v, 17, "The power of the Lord was present to heal them." Acts iii, 12. "Peter answered the people, Why marvel ye at this? or why look ye so earnestly on us, as though by our own power or holiness, we had made this man to walk?" The word **exousia** signifies authority; as Matt. xxi, 23. The chief priests asked the Saviour, when teaching in the temple, "By what authority doest thou these things? and who gave thee this authority? Acts ix, 14, "And here he hath authority from the chief priests, to bind all that call on thy name." The different significations of these two words are seen in the same verses, [56] Rev. xiii, 2, "And the dragon gave him his power, (*dunamin*), and his great authority (*exousian*)." I. Cor. xv, 24. "When he shall have put down all authority (*exousian*), and power (*dunamin*).

We are now prepared to answer the enquiry, What is that power given to Christ. The word translated power in the text is **exousia**, which means authority. It literally should read, "All authority is given unto me in heaven and in earth." This language is intelligible. A minister sent by our government to a foreign court, goes with full power to execute business for which he was sent. We all understand this power to be not physical strength, but authority. So Jesus the great ambassador, the great and only Apostle of God, comes to our world, with full authority to execute the important work of salvation. He has all authority in heaven. "Angels, principalities, and powers, are subject to him." They wait the orders of his throne, and willingly fly to execute them. He has authority over all the treasures of grace, of

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wisdom and knowledge, the unsearchable riches of heaven, to distribute and give them to such as obey him. Not only has he all authority in heaven, but also in earth. Thus he addresses his father; John xvii, 2, "As thou hast given authority (*exousian*) over all flesh, that he might give eternal life to as many as thou hast given him. All flesh, all the human race, the heathen and uttermost parts of the earth are under his authority. For what purpose is authority over them given him? It is, that he might give eternal life to as many as the Father had given him. As all mankind are given to him, we can unhesitatingly say, that he has authority to give to each and every one of the human family eternal life. But this authority he will execute according to his own plan, which is, that he that believeth and is baptized, shall be saved--shall have everlasting life; and he that believeth not shall be damned--shall not see life. The poor lost sinner can never justly blame the Saviour, because he has not eternal life; but forever will curse his own folly for neglecting the means to obtain it. [57]

"The son of man hath authority (*exousian*) on earth to forgive sins." Matt. ix. 6. This authority is also exercised by him according to his prescribed plan, repent for the remission of sins. His authority to forgive sins is limited to this world. It is no where said that he has authority in heaven to forgive sins, because there is no sin in that abode of bliss. It is no where said in the bible that he has authority to forgive sins in hell; but on earth only is this authority exercised. "For if ye die in your sins, where I am ye cannot come." In the end of the world he will put down all rule and all authority and be subject to the father, that God may be

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all in all, I. Cor. xv, 24. If all his authority is then given up, or put down, then his authority to forgive sins will forever cease. The wicked, impenitent part of mankind, then condemned, have never forgiveness, but must realize that, of which they were through life in danger, eternal damnation.

Jesus "hath authority given him to execute judgment also, because he is the son of man." John v, 27. The last act of his mediation is to adjudicate upon the world, and assign to each his everlasting portion of life or punishment.

On this authority, given by the Father to the Son, Jesus Christ, is predicated the commission to his disciples, "Go ye, therefore, and teach all nations," &c. This the evangelist Mark explains by, "Go ye into all the world, and preach the gospel to every creature." The gospel is the glad tidings of salvation, an epitome of which is, that "God so loved the world, that he gave his only begotten son, that whosoever believeth in him should not perish, but have everlasting life."

The next part of the apostles' commission is, to baptise them in the name of the Father, and of the Son, and of the Holy Ghost. The enquiry is, who are to be baptized? We answer, all those who believe the gospel preached to them; for thus says Mark, "He that believeth, and is baptised shall be saved." It would indeed be a hard commission, binding the apostles to baptize all the nations whom they taught, or to whom they [58] preached the gospel; for many of those people blasphemed and opposed the gospel taught or preached to them--many were infidels and abominable in vice of every name – nor had the apostles power and

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authority to compel them to submit to baptism, had they been so disposed. We have never heard of such compulsion in the apostles' day; though we are not ignorant that it was used by their pretended successors; for nations have been taught by priests, and compelled by the drawn sword to be baptized, when they hated the religion, its authors, and its ministers. The apostles baptized none but such as believed and received the gospel, and voluntarily submitted to its ordinances.

"He that believeth and is baptized shall be saved." From this expression, some, who should know better, having a little learning, and a little common sense, have inferred that the language "is baptized" signifies has been baptized.

This is done in order to induct people into the Church, who had been baptized in infancy. Were this the meaning of the commission, then must we conclude that the apostles had no commission to baptize any, seeing the nations to whom they preached the gospel were previously baptized, according to this hypothesis. By whom could they have been baptized? If baptized, were they baptized into those names of which they had never heard? It is a fact, that the apostles did baptize all that believed, and this is a sufficient refutation of the opinion.

Faith and baptism are the divinely instituted means of salvation. The apostles preached the gospel, the people believed, and were baptized; and through these means they were saved. This is the plan of heaven; but from this plan the Christian world has almost entirely departed; and has invented and practised plans subversive of that instituted by

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Christ. Some contend that a person must be saved, pardoned, and regenerated, and be enabled to give to the Church a satisfactory experience of having passed from death unto life, before they should be baptized. Had they, instead of Christ, given the commission to the apostles, they would thus [59] have ordered, "Go ye into all the world, and preach the gospel to every creature, he that believeth and is saved, shall be baptized.. This is mere human device, and stands in direct opposition to the plan of infinite wisdom. Is it not inverting the order of God, by putting the end, which is salvation, before the means, which is baptism?

Others more completely pervert the plan of Christ. They contend that none can believe till they are made alive or regenerated by some mysterious physical divine power, extraneous from the world, and independent of it as a means: their plan is, that the sinner is as dead as Lazarus in the grave; that God mysteriously infuses divine life into them, and regenerates and saves them; then, and not till then, they are enabled to believe--and then they are to be baptized. We cannot possibly conceive of a plan more directly in opposition to the plan of Christ than this; and had all the wisdom of the world been combined to have invented one more opposite, it could not have been done. Future generations will wonder at the ignorance and presumption of the present race of Christians. And yet nothing can turn them from their course. Had they given the Commission to the apostles, it would have been this: "Go ye into all the world, and preach the gospel to--not every creature, for they are as dead as Lazarus, it is not for them--but preach it to such as are divinely made alive, regenerated

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and saved by the almighty power of God--they will and can then believe; and when they are saved and believe, then baptize them." Thus they have completely perverted the truth, and have put the end, which is salvation, before the means of salvation, which are faith and baptism. Can such men expect the smiles of God, or his plaudit, Well done good and faithful servant?

Others have substituted another plan, which is to baptize the subjects before they believe, and are saved. They baptize infants, which cannot believe; this they (the infants) are left to do, or not to do, at some future period of life. Why is it that all have so universally, and for so long a time, departed from Christ's plan? It cannot be that it is difficult to be understood; for [60] nothing can be plainer. "He that believeth and is baptized, shall be saved." On this plan the apostles acted. Peter preached the gospel--the Jews heard it, and believed, for faith, in those days, came by hearing--they say, "Men and brethren, what shall we do?" Peter answers, "Repent and be baptized, every one of you, in the name of the Lord Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost." Acts, 2. Had one of our orthodox divines been present, would he not have said, 'Peter you are wrong: these people must have the remission of their sins, and they must have the gift of the Holy Ghost, before they shall be baptized'? Would not Peter have replied, 'I was taught and commissioned thus to act, by my Lord, Jesus Christ; and, pray sir, who taught you the contrary?' What could he answer? Shame must have made him hang his head in silence.

Saul believed and was praying in agony, yet his sins

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cleaved fast to him. The Lord takes his own plan to save him. He sent Ananias to him, who said, "Why tarriest thou? arise and be baptized, and wash away thy sins." Saul obeyed, and was baptized; his sins were washed away, and he saved. How would a modern doctor have acted in this case? Something like this would have been his language: 'Poor Saul, you are in a pitiable condition; I cannot help you; pray on; it may be you shall be heard, and God in his own time will send his spirit to cleanse you from your sins, and save you; after you have experienced this, I advise you to be baptized.' Oh! how different, and how far from truth!

Philip went down to Samaria. There he preached the gospel--the people believed, and were baptized, both men and women. It is not said that these men and women brought their infants to Philip, and had them baptized too, according to modern custom--a custom we hear nothing about in apostolic practice, or indeed in the commission of the Saviour. These Samaritans were baptized previous to their reception of the Holy Ghost; for this they received afterwards, when the apostles prayed for them. Philip in the mean time was sent by [61] the spirit after a poor distressed Ethiopian eunuch, to shew to him the way of life. He preached to him the gospel; the eunuch believes that Jesus Christ is the Son of God. Philip required no more, but baptized him; he received the Holy Ghost according to promise, for he went on his way rejoicing. Acts 8.

It will be objected, 'Ah, you make baptism a saving ordinance. I have not made it such; for I have proved that it was made so eighteen hundred years ago by the great Head of the Church, and practised as such by his inspired



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apostles and evangelists. But do people think the water itself, into which a believer is immersed, washes away sins? I ask, did the waters of Jordan, into which Naaman dipt himself at the command of Elisha,--did these waters literally wash away his leprosy? or was it not the power of God through this act of obedience? So baptism saves us, and washes away our sins; not the water, but the grace and power of God through this act of obedience.

It is again said, God has saved myriads of souls, who have never been baptized according to the order instituted by Christ, and therefore that order is not essential to salvation. It is granted, that from this order the institutor himself departed at fist, when the Gentiles at the house of Cornelius, were filled with the Holy Ghost before they were baptized. This was necessary; for had not this been done, Peter and the Christian Jews with him, could not have prevailed upon to baptize them, and induct them into the church. This reason they assigned for their justification before the Church in Jerusalem,. But if God has long borne with our ignorance, and has shewn his saving mercy to those who have departed from his plan, shall we still presume, and continue in our error, when it is now plainly made known? If any man, like the eunuch profess to believe with all his heart that Jesus Christ is the Son of God, and like him, apply for baptism, who dare refuse it? He is to believe with all his heart, that is, with the full determination and purpose of the heart to follow and obey him through life.  
[62]

We hope to receive from our brethren communications on this important subject. Let the free spirit of the meekness

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and wisdom of Christ be ever exercised in all our attempts to restore the primitive order of Christ in his church.

EDITOR.

[The Christian Messenger 1 (January 25, 1827): 56-63.]

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“Again the word of the LORD came unto me, saying, Son of man, speak to the children of thy people, and say unto them, When I bring the sword upon a land, if the people of the land take a man of their coasts, and set him for their watchman: If when he seeth the sword come upon the land, he blow the trumpet, and warn the people; Then whosoever heareth the sound of the trumpet, and taketh not warning; if the sword come, and take him away, his blood shall be upon his own head. He heard the sound of the trumpet, and took not warning; his blood shall be upon him. But he that taketh warning shall deliver his soul. But if the watchman see the sword come, and blow not the trumpet, and the people be not warned; if the sword come, and take any person from among them, he is taken away in his iniquity; but his blood will I require at the watchman's hand. So thou, O

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son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me. When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand. Nevertheless, if thou warn the wicked of his way to turn from it; if he do not turn from his way, he shall die in his iniquity; but thou hast delivered thy soul.”

Ezekiel 33:1-9

(KJV)

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**Chapel Address -- No. 15**

## **Action In The Pulpit**

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

I purpose to speak this morning on Action in the Pulpit. It is not my purpose to trespass upon the ground occupied by the professors of Homiletics and Vocal Expression, but unfortunately too many of our students go out of college and go to preaching without taking these two courses. And then, those who do take those courses frequently need to be reminded again and again of the things learned from

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professors and the text book. As the prophet said long ago, "Line upon line, line upon line; precept upon precept, precept upon precept," here a little and there a little, we still have to do a great deal of repeating in order to beat things into the minds of some people. You have all heard more than once what Demosthenes said about this matter. On being asked what was the first thing in oratory, he said, "Action". "What is the second thing?" "Action". "What is the third?" "Action".

But do not be mistaken and think that Demosthenes meant that action was all—that action without thought is oratory. We know from the contents of his great addresses that he meant this: when you appear before an audience with a speech in your head, from this point forward everything depends on action, including the voice as well as the hands. What would the grandest speech that he ever delivered have amounted to, if he had stood up before a Greek audience and held it in his hands, or laid it on the table and read it to them? He knew very well that such a speech as that would never arouse the people to war against Phillip. The bema on which he spoke is still preserved in Athens; it is a solid block of stone with nothing on which to lay a book or a manuscript. Having then, the thought, the first and the second and the third thing with him was action.

Neither did Demosthenes mean to affirm that every kind of action a man might indulge in is first or second or third in oratory but appropriate action. Action that is appropriate to the thoughts which the orator desired to drive home to the minds and hearts of his hearers; for this is the value, of action in the pulpit or on the rostrum.

Jesus was an orator. The highest type of oratory ever

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heard on earth was his. Unlike Demosthenes, he did not depend on action. He took his seat on the side of the mountain with the multitude stretched out before him. Or he sat in a boat at the edge of the water and spoke to the multitude stretched out before him on the shore. But Jesus had words to speak so far superior to any that Demosthenes or any other orator ever offered, that he depended upon them for the effect of his speeches; and it was not in vain.

The apostle Paul, so far as we have learned from Luke, indulged in little action when speaking; but that action had a telling effect. When he stood before a strange audience in Antioch of Pisidia, having been called out of the audience by the ruler of the synagogue, who said to him and Barnabas, "Brethren, if ye have any word of exhortation for the people, say on," he stood up in the midst of the audience and "beckoned with his hand" before he uttered a word. Every man knew what that gesture meant. They knew that the stranger had something to say to them that he thought worth hearing, so they listened. And once when a mob had taken him, and was beating him, and would have killed him, he was rescued by Lysias the chief captain and his band of soldiers; and was being taken into the castle. When he came up on the stairs leading into the castle, he begged the officer to allow him to speak to the people. They were crying out, "Away with such a man from the earth." The officer allowed him to speak and Paul "beckoned with his hand". That looks like a very simple act, and it was. But there was something about that simple action that quelled that mob in a moment; and in the language of Luke, "There was a great silence." Then he made them a speech. A man who would get up before an audience in the present day and make no

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more gesticulation than that, would scarcely be considered an orator. But it had its effect and it might have it again.

There was another thing in the oratory of Paul so striking that it impressed Luke and he wrote it down. When Sergius Paulus was listening with great interest to Paul's preaching and Bar-Jesus contradicted with great vehemence what he was saying, Luke says that Paul "fastened his eyes" upon the man. And that action, which would scarcely be called an action, was accompanied by the words, "O full of all guile and all villainy, thou son of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?" No doubt that fastening the eyes upon him drove home the words in a fashion that no motion of the hands or arms could have effected.

And again, when standing before the Sanhedrin whither he was brought by Lysias, he was there as a man accused of things worthy of death. The mob said, "Away with such a man from the earth." Very naturally the Roman officer expected him to have a down-cast countenance like a man guilty of wrong doing. There was silence for awhile, and not a man rose up to accuse him. He, though the accused, had to begin the proceedings. "Looking steadfastly on the council", he said, "Men and brethren, I have lived before God in all good conscience to this day." That was bold. That was not the language of one who was guilty of wrong doing. He wore the calm, majestic, beaming face of an innocent man. How pusillanimous and contemptuous was the reply made by the chief priest: "Some of you who are standing near him, Smite him on the mouth." It was done; yet with that calm face still beaming upon them he said, "God shall smite thee, thou whited wall. Sittest thou to judge me according to the

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law, and commandest me to be smitten contrary to the law?" And the chief captain saw the Jewish court torn all to pieces by the power of the man charged with things worthy of death. I wish I could have seen Paul's face. There was something in the cast of his eye and the expression of his countenance that was well calculated to overawe the wrong doers.

These are the only two characteristics of his action that are recorded, but these are enough to show mastery, self-reliance, and an overpowering force of character and manner. The best method I know of for a young man to acquire suitable action in the pulpit, or for an old man, for that matter, is to first find the faults of which you are guilty and correct them. The action that is left will be natural and effective like the actions of children at play.

I suggest as the first fault, that of the posture which you assume before the audience. Do not stand flat on both feet alike, (Speaker here assumed the faulty position described). That is the weakest attitude a man can assume. If a man should strike you in that attitude, he would knock you over with a touch. Do not appear as though you were not sure where you stand; but stand in an easy, natural position. Your body will then be free, and you can use the hands and arms naturally.

Perhaps I might mention as the second correction, don't keep your hands in your pockets while speaking. Keep your hands out of your pockets. How often you see a man in the pulpit (Illustrates). Then he thinks he ought to make a gesture (Illustrates, taking his hands out of his pockets and swinging them in a gesture, then nervously fumbling them back into pockets.) (Laughter) How many times I have seen that!

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Now you will find, if you have already gotten into that habit, that the best way to break it up, is to break it up everywhere else. At home, in your room, out in company, and especially before ladies, do not cram your hands down in your pockets. Do not come in on a cold day and get up to the fireplace and (Illustrates, cramming hands in pockets). That is about as awkward a thing as you can do. And if the habit is so fastly fixed upon you that you can't break it up, have somebody to sew those pockets up, or put some tight buttons on them. I guess that strikes a good many. Well, I hope you will feel it.

Then do not indulge in studied gesticulation. I have seen young gents when they were delivering a memorized speech, coming to a place where they thought they ought to make a gesture. (Here the speaker stiffly brought his right hand to the center of his body, raised it very precisely along the median line of the body to about the height of the chin, then pushed it slowly off in a direction to the right, forward and upward, closely following the whole movement with his eyes.) (Great laughter) That smells of the lookingglass, and is—I was going to say, very disgusting to an intelligent hearer.

Then, do not indulge in violent gesticulation. How often you see a man—(Here the speaker went through with several rounds of the pugilistic demonstrations often seen in the pulpit and on the platform) or with his Bible—(Here the speaker illustrated the violent and nervous handling of the Bible). Now that does not mean anything. I saw during our Educational Congress here, a man using this kind of gesticulation (Illustrates). He kept that up for half an hour. And what did it mean? Was he aiming to drive home some thought? I could not see it.



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Then do not indulge in anything like laziness. Do not lean on the pulpit this way (Illustrates) or this way (Illustrates). I was very much surprised when I was teaching Homiletics, before Prof. Jefferson came, to find that though the author of our text book specified such faults as lying on the pulpit, when I heard him preach afterwards, this is what he did. (Illustrates by lying on the pulpit). (Much laughter). That looks as if you were lazy—as if you had not gotten stirred up any by the thoughts you are uttering to stir up others.

I close with this. If you want to see gesticulation in as near perfection as you will ever see it, watch little children three or four years of age, engaged in animated conversation. And if you do any imitating, imitate them rather than full grown men.

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“Now go, write it before them in a table, and note it in a book, that it may be for the time to come for ever and ever: That this is a rebellious people, lying children, children that will not hear the law of the LORD: Which say to the seers, See not; and to the prophets, Prophecy not unto us right things, speak unto us smooth things, prophesy deceits: Get you out of the way, turn aside out of the path, cause the Holy One of Israel to cease from before us. Wherefore thus saith the Holy One of Israel, Because ye despise this word, and trust in oppression and perverseness, and stay thereon: Therefore this iniquity shall be to

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you as a breach ready to fall, swelling out in a high wall, whose breaking cometh suddenly at an instant. And he shall break it as the breaking of the potters' vessel that is broken in pieces; he shall not spare: so that there shall not be found in the bursting of it a sherd to take fire from the hearth, or to take water withal out of the pit. For thus saith the Lord GOD, the Holy One of Israel; In returning and rest shall ye be saved; in quietness and in confidence shall be your strength: and ye would not.

Isaiah 30:8-15  
(KJV)

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## **The Apostle Paul's Sermon On Mars' Hill**

Acts 17:16-34  
as taken from  
The People's New Testament  
( Johnson's Notes )

*16-18 **While Paul waited.** At first he seems to have intended to await the arrival of Timothy and Silas before he opened his work, but his spirit was too much stirred. **Wholly given to idolatry.** "Full of idols" in the Revision. This is confirmed by the Greek writers. The Greek historian Pausanias says that there were more idols in Athens than in all the rest of Greece*

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combined. Many other writers bear the same testimony. Paul would see them wherever he turned his eyes.

**Disputed... in the market.** There was in Athens one great “market place,” or public square. The porches around it were favorite places for discussion.

**Epicureans and Stoics.** Two of the philosophical schools then prevalent in Athens. The first held that the gods were careless about human affairs, and that a man's best course was to get as much pleasure out of life as possible. With them pleasure was the chief good. The Stoics were fatalists, believers in a sort of pantheism, and insisted on self-righteousness. Epicurus was the founder of the first sect; Zeno, of the second. **What will this babbler say?** A contemptuous expression. **A setter forth of strange gods.** He spoke of God and the risen Jesus. Some have thought that they mistook Anastasis, the Greek for resurrection, for the name of a goddess.

19-21. **Brought him unto the Areopagus.** The Greek term for Mars' hill (verse 22). The hill was a place of assembly. There the supreme court of Athens met. There the courts that sat concerning religious matters convened. The associations had something to do, probably, with Paul being taken here to speak, though the meeting was informal and not official. The hill is about fifty feet high, and was then surrounded by the most glorious works of art in Athens.

**To tell or hear some new thing.** Demosthenes himself speaks of this propensity of the Athenians (Philipp 1:43). It was in harmony with the spirit of the city that he should be called on to speak to gratify the curiosity of the populace.

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22-31. **Paul stood in the midst of Mars' hill.** In the Areopagus. Let the reader keep in mind that this address was spoken in the literary capital of the ancient world, the most cultured city of the earth to which every Roman who sought a finished education resorted to complete his studies, the home of the philosophers, orators, sculptors, painters and poets, and the great university where many thousands of strangers were gathered for study. This ancient city of so glorious history is the modern capital of Greece, and has about 100,000 inhabitants. **Ye men of Athens.** The introduction of Paul has always been regarded as a masterpiece of skill. He does not say, "In all things ye are too superstitious" (see Revision in the margin), or ye are "more religious than others." His remark is a compliment, and he confirms it by a statement that he had found an altar to the **unknown God.** Besides thousands of altars and statues of deities whom they named, this altar was dedicated to the "Unknown," as if to some deity whose presence they felt, but whom they did not comprehend. This Unknown, he announces, **I declare unto you.** Ancient writers speak of altars at Athens to the unknown God, or gods. Such an introduction was well calculated to fix the attention of his critical audience.

**God that made the world.** He now declares the attributes of that unknown God: (1) The God that made the world; (2) Lord of heaven and earth; (3) dwelleth not in temples; (4) not worshiped by human hands; (5) giveth life to all that lives; (6) made of one blood all nations; (7) appointed that men should seek the Lord; (8) we are his offspring; (9) hence, the Godhead is not like any idol made by human hands. It dishonors so glorious a being to liken him to man's device. Then comes the application.

**The times of this ignorance.** The times when there was no

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revelation in to those in darkness. **God winked at.** Overlooked. **Now commandeth.** The gospel is world-embracing. (1) All men, (2) everywhere, are command to repent. This call to repentance is urged because God **hath appointed a day;** the day of coming judgment, when the world will be judged through Christ. Of this the resurrection of Christ is an assurance.

**Appointed times** (verse 26). Athens had had her day. She was once the mistress of the seas. The same fact is true of every nation.

**Certain of your poets.** Aratus, who wrote about 200 years before. Also Cleanthes, in his Hymn to Jupiter.

**Raised him from the dead** (verse 31). If Jesus was raised, all men will be raised; hence, the assurance of a general judgment after death.

32-34. **When they heard of the resurrection.** The Epicureans were materialists like the Sadducees. They no doubt mocked at the idea of a resurrection. The Stoics probably wished to **hear again of this matter.** There was a division of sentiment.

**So Paul departed.** He regarded the field less fruitful than others.

**Certain men... believed.** His labors were not without results. One of the judges of the court of the Areopagus, the judges which were chosen from the noblest men of the city, **Dionysius,** was converted, along with others. A church does not seem to have been founded at this time; at least it is not elsewhere mentioned in the New Testament. Even as late as

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*the time of Constantine the Great, Athens was a rallying point  
of the dying Paganism.*

The People's New Testament  
The Common and Revised Versions, with References  
by  
Barton Warren Johnson  
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**"THE BIBLE, I SAY THE BIBLE, ONLY,  
IS THE RELIGION OF PROTESTANTS."--CHILLINGWORTH.**

**VOL. I. PITTSBURGH, WEDNESDAY, SEPTEMBER 25, 1844. NO. 1.**

**P R O S P E C T U S**

**Of a Religious Newspaper, to be Published in the city of  
P I T T S B U R G H , P A .**

**TO BE STYLED**

**THE PROTESTANT UNIONIST.**

This paper will be devoted to the development and advocacy of Original Christianity, as exhibited on the pages of the New Testament Scriptures, unmixed with human traditions or institutions. The Editors will labor to effect that "consummation so devoutly to be wished for," the union of all Christians upon the foundation of the Bible alone.

It will also be their aim to make this an interesting and instructive FAMILY NEWSPAPER: to which end its columns will

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be constantly enriched with choice articles on Biblical Literature, Science, History, Biography, Missions, the Religious, Political and Social Condition of Foreign Countries, and other entertaining and useful subjects. The Ladies will receive special attention, a department being reserved for them, which will contain productions of the first minds, generally of their own sex, on the character, duties and interests of Woman. An abstract of Foreign News, and also of Domestic News of striking importance, will be furnished. News from the Churches, of the progress of Religion throughout the United States, and in other countries, will also be regularly recorded. In brief, it is the intention of the Editors to make this sheet a welcome visitor to the family circle--a source of entertainment, instruction and improvement. To be printed on a double medium sheet, and issued every week.

**WALTER SCOTT,  
and ROBERT H. FORRESTER,  
Editors**

["Prospectus." *The Protestant Unionist*, 1 (September 25, 1844): 4.]

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Walter Scott's "Prospectus"

was first published in

***The Protestant Unionist,***

Vol. 1, No. 1, September 25, 1844.

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DECLARATION  
AND  
ADDRESS  
OF THE  
CHRISTIAN ASSOCIATION  
OF  
*WASHINGTON.*  
WASHINGTON, (Pa.)  
*PRINTED BY BROWN & SAMPLE.*  
AT THE OFFICE OF "THE REPORTER."  
1809.

AT a meeting held at Buffaloe, August 17, 1809, consisting of persons of different religious denominations; most of them in an unsettled state as to a fixed gospel ministry; it was unanimously agreed upon, the considerations, and for the purposes herein after declared, to form themselves into a religious association, titled as above--which they accordingly did, and appointed twenty-one of their number to meet and confer together; and, with the assistance of Mr. Thomas Campbell, minister of the gospel, to determine upon the proper means to carry into effect the important ends of their association: the result of which conference was the following declaration and address, agreed upon and ordered to be printed at the expence and for the benefit of the society.

September 7, 1809.

DECLARATION, &c.

FROM the series of events which have taken place in the churches for many years past, especially in this western country, as well as from what we know in general of the present state of things in the christian world; we are persuaded that it is high time for us not only to think, but also to act for ourselves; to see with our own eyes, and to take all our measures directly and immediately from the Divine Standard; to this alone we feel



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ourselves divinely bound to be conformed; as by this alone we must be judged.

We are also persuaded that as no man can be *judged* for his brother, so no man can *judge* for his brother: but that every man must be allowed to judge for himself, as every man must bear his own judgment;--must give account of himself to God--We are also of opinion that as the divine word is equally binding upon all so all lie under an equal obligation to be bound by it, and it alone; and not by any human interpretation of it: and that therefore no man has a right to judge his brother, except in so far as he manifestly violates the express letter of the law. That every such judgment is an express violation of the law of Christ, a daring usurpation of his throne, and a gross intrusion upon the rights and liberties of his subjects. We are therefore of opinion that we should beware of such things; that we should keep at the utmost distance from every thing of this nature; and, that, knowing the judgment of God against them that commit such things; we should neither do the same ourselves, nor have pleasure in them that do them. Moreover, being well aware, from sad experience, of the heinous nature, and pernicious tendency of religious controversy among christians; tired and sick of the bitter jarrings and janglings of a party spirit, we would desire to be at rest; and, were it possible, we would also desire to adopt and recommend such measures, as would give rest to our brethren throughout all the churches;-- as would restore unity, peace, and purity, to the whole church of God. This desirable rest, however, we utterly despair either to find for ourselves, or to be able to recommend to our brethren, by continuing amidst the diversity and rancour of party contentions, the veering uncertainty and clashings of human opinions: nor, indeed, can we reasonably expect to find it any where, but in Christ and his simple word; which is the same yesterday, and today, and

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forever. Our desire, therefore, for ourselves and our brethren would be, that rejecting human opinions and the inventions of men, as of any authority, or as having any place in the church of God, we might forever cease from farther contentions about such things; returning to, and holding fast by, the original standard; taking the divine word alone for our rule: The Holy Spirit for our teacher and guide, to lead us into all truth; and Christ alone as exhibited in the word for our salvation--that, by so doing, we may be at peace among ourselves, follow peace with all men, and holiness, without which no man shall see the Lord.-- Impressed with these sentiments, we have resolved as follows:

- I. That we form ourselves into a religious association under the denomination of the Christian Association of Washington--for the sole purpose of promoting simple evangelical christianity, free from all mixture of human opinions and inventions of men.
- II. That each member, according to ability, cheerfully and liberally subscribe a certain specified sum, to be paid half yearly, for the purpose of raising a fund to support a pure Gospel Ministry, that shall reduce to practice that whole form of doctrine, worship, discipline, and government, expressly revealed and enjoined in the word of God. And also for supplying the poor with the Holy Scriptures.
- III. That this society consider it a duty, and shall use all proper means in its power, to encourage the formation of similar associations; and shall for this purpose hold itself in readiness, upon application, to correspond with, and render all possible assistance to, such as may desire to associate for the same desirable and important purposes.
- IV. That this society by no means considers itself a church,

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- nor does at all assume to itself the powers peculiar to such a society; nor do the members, as such, consider themselves as standing connected in that relation: nor as at all associated for the peculiar purposes of church association;--but merely as voluntary advocates for church reformation; and, as possessing the powers common to all individuals, who may please to associate in a peaceable and orderly manner, for any lawful purpose: namely, the disposal of their time, counsel, and property, as they may see cause.
- V. That this society, formed for the sole purpose of promoting simple evangelical christianity, shall, to the utmost of its power, countenance and support such ministers, and such only, as exhibit a manifest conformity to the original standard in conversation and doctrine, in zeal and diligence;--only such as reduce to practice that simple original form of christianity, expressly exhibited upon the sacred page; without attempting to inculcate any thing of human authority, of private opinion, or inventions of men, as having any place in the constitution, faith, or worship, of the christian church--or, any thing, as matter of christian faith, or duty, for which there cannot be expressly produced a thus saith the Lord either in express terms, or by approved precedent.
- VI. That a standing committee of twenty-one members of unexceptionable moral character, inclusive of the secretary and treasurer, be chosen annually to superintend the interests, and transact the business, of the society. And that said committee be invested with full powers to act and do, in the name and behalf of their constituents, whatever the society had previously determined, for the purpose of carrying into effect the entire object of its institution--and

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- that in case of any emergency, unprovided for in the existing determinations of the society, said committee be empowered to call a *pro re nota* meeting for that purpose.
- VII. That this society meet at least twice a year, viz. On the first Thursday of May, and of November, and that the collectors appointed to receive the half yearly quotas of the promised subscriptions, be in readiness, at or before each meeting, to make their returns to the treasurer, that he may be able to report upon the state of the funds. The next meeting to be held at Washington on the first Thursday of November next.
- VIII. That each meeting of the society be opened with a sermon, the constitution and address read, and a collection lifted for the benefit of the society--and that all communications of a public nature be laid before the society at its half yearly meetings.
- IX. That this society, relying upon the all-sufficiency of the Churches Head; and, through His grace, looking with an eye of confidence to the generous liberality of the sincere friends of genuine christianity; holds itself engaged to afford a competent support to such ministers, as the Lord may graciously dispose to assist, a the request, and by invitation of, the society, in promoting a pure evangelical reformation, by the simple preaching of the everlasting gospel, and the administration of its ordinances in an exact conformity to the Divine Standard as aforesaid--and, that therefore, whatever the friends of the institution shall please to contribute towards the support of ministers in connexion with this society who may be sent forth to preach at considerable distances, the same shall be gratefully received and acknowledged as a donation to its funds.
- < to be continued >

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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)

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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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