

The
RESTORATION READER & REVIEW

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

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Kevin L Greer, Editor

“The People Of The Book”

“There was once a day when the disciples knew the Bible, and any member of the church would detect the slightest digression from the Scriptures in doctrine or methods; but that day has passed, and we need now to teach again the "first principles of the oracles of God."

(G. C. Brewer, 1919)

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*“Study to show thyself approved unto God,
a workman that needeth not to be ashamed,
rightly dividing the word of truth.”*

(2 Timothy 2:15)

<KJV>

Tragically, Bro. Brewer’s statement is still correct:

What HAS happened to
“The People Of The Book?”

- KLG -

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What Shall We Do About The Organ?

Answer To A Letter Of Inquiry
(by J W McGarvey)

LETTER I.

MY DEAR BROTHER: Your sad letter, giving an account of the trouble that has sprung up in your congregation in regard to the use of an organ in its public worship and propounding to me a number of questions on the subject, has been carefully considered. I have received so many letters of the same kind that I have concluded not to try any longer to answer them separately, but to write a somewhat elaborate answer to your letter and put it in print for the benefit of others. In doing this I am aware that I shall subject myself to the sneers of some who have learned to speak with contempt of all persons, however sincere and well informed, who claim to have conscientious objections to the practice in question. that I shall be regarded by some who are indifferent on the subject as needlessly agitating a question the discussion of which they consider harmful; and that others who lament with me the steady progress which this innovation is making among the disciples will think that I am wasting time in battling against the Inevitable. But he who makes peace with an evil because it is likely to prevail appears to me to love peace more than he loves truth and to be deficient in the courage proper to a soldier of the cross, while he who refrains from speaking on a subject which to him appears important because others regard it with indifference or with contempt seems to me to esteem the applause of men more highly than the approval of his own conscience. As I do not wish to come under condemnation in any of these particulars, I will speak my mind freely to you and to all who shall take the trouble to read what I write.

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That a vast amount of evil has been occasioned by the introduction of instrumental music into Christian worship is undeniable. Beginning with the first instance of it among us which I can remember—that which caused a schism in the church in St. Louis in the year 1869—its progress has been attended by strife, alienation, and division, with all their attendant evils, in hundreds of congregations. Before this it had bred similar evils among Methodist societies and Baptist and Presbyterian churches; for all these bodies in their early days knowing that the practice originated in the Roman Catholic Church, regarded it as a Romish corruption and refused to tolerate it until it was forced upon them by the spirit of innovation which characterized the present century.

Now it is obvious that these evils, the baleful effects of which will never be fully revealed until the day of judgment, must be charged either against those who have introduced the instrument or against those who have opposed its introduction. The same must be true in regard to all the evils which in the future are destined to spring from the same source. It is impossible, therefore, for those of us who occupy positions of influence among our brethren to avoid a most solemn responsibility with reference to these evils. I dread the thought of shirking this responsibility, and I equally dread the thought of giving advice which does not accord with the will of God. I shall, therefore, endeavor to avoid both by pleading earnestly for that which a lifelong study of God's word has fixed in my mind as the truth.

The question of responsibility for the evils just mentioned turns upon the question whether it is God's will that in his public worship his people may employ instrumental, as well as vocal, music when it pleases them to do so. If it is, then all the past and future evils of the strife in question are chargeable to those who resist the practice. If not, then all

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is chargeable to those who favor it. It follows that in this question, as in all other questions, we are to find the pathway of duty and safety by finding the will of God. You and I have learned that this will is to be found, in all matters pertaining to life and godliness, only in God's written word. To this, then, let us make our first and only appeal. In doing this I will take up consecutively the questions which have been submitted to me by you and others.

You ask: "How can I most successfully show that the use of the organ in the worship is wrong? What are the strong points of the argument?"

I think you put the question in the proper form. If the "strong points of the argument" will not convince, it is certain that the weak ones will not; and it is well to save words by discussing the former alone. I begin by arguing that the practice belongs to a class of things expressly condemned in the New Testament. Jesus said in reference to certain additions which the Pharisees had made to the ritual of the law: "In vain do they worship me, teaching as their doctrines the precepts of men." In these words he propounds the doctrine that all worship is vain which originates in human authority; or, to put it negatively, that no worship is acceptable to God which he himself has not authorized. Paul echoes this teaching when he condemns as "will worship" the observance of, ordinances "after the precepts and doctrines of men." (Col. 2: 20-23, R. V.) The Greek word here rendered "will worship" means worship self-imposed, as distinguished from worship imposed by God; and the practices referred to in the context are condemned on this ground, thus showing that all self-imposed worship is wrong in the sight of God.

Now it is universally admitted by those competent to judge that there is not the slightest indication in the New

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Testament of divine authority for the use of instrumental music in Christian worship. He who employs it, therefore, engages in "will worship" according to Paul, and he offers vain worship according to Jesus.

You tell me just here that those in your community who insist upon the use of the organ deny that its use with the singing is any part of the worship, affirming that worship is altogether in the heart, and that the instrument is used merely as a help; but in taking this ground they depart from our Lord's use of the term "worship." In the passage referred to above he uses it with reference to the ceremonial washing of hands and the dipping of persons, cups, pots, and brazen vessels. (Mark 7: 3, 7.) All such things done as religious acts are included in "worship" as Jesus uses the term, and similar regulations are included in "will worship" by the apostle Paul. So must instrumental music be when used in company with singing in the house of God; so it was regarded, indeed, when, under the Jewish economy, musical instruments were thus employed, for the psalmist exclaims: "Praise him with the sound of the trumpet: praise him with the psaltery and harp. Praise him with the timbrel and dance: praise him with stringed instruments and organs."

To deny, then, that the present use of instrumental music in the church is a part of the worship, is a subterfuge and an afterthought ingeniously got up to obscure the fact that it comes under the condemnation pronounced against vain worship and will worship.

As to the position that the use of the instrument is no more than a help to the worship, even if it could be maintained as the fact in the case, it would still leave the practice without divine authority; for while the authority to perform a certain service carries with it the authority to employ all helps that

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are necessary to its effective performance, it cannot do more. On this principle, if the use of an instrument were necessary to effective worship in song, this fact would give the needed authorization; but it is certainly not necessary to worship as defined by those just referred to—that is, the homage of the heart: and that it is not necessary to effective singing is obvious from the fact that most effective singing has been done in the churches in all ages and all countries without it and from the other fact that any one who can sing with an instrument can sing without it. In reality, the use of an instrument does not help the singing; for the singing is the same that it would be if the same vocal sounds were made without the instrument. It helps only the music, and it does this by adding to the vocal music, music of another kind. The position, then, is from every point of view involved in misconception and fallacy. Nor is this the worst feature of it, for if it be granted that men are at liberty to adopt any unnecessary helps to the worship which they may think desirable, then it follows that the Romanist is justifiable in using candles, images, incense, and crucifixes as helps in his worship; and should the day come that the majority of disciples in any congregation shall desire to introduce all these practices, the men who have admitted the organ on this ground must consent to it or abandon their present position.

My second argument against the practice in question is derived from apostolic precedent, the second of the two sources from which we learn the divine will. The acts and order of congregational worship were appointed by inspired men, to whom the gift of inspiration had been imparted for this purpose as well as for others. All that they introduced, therefore, has the divine sanction, whether enjoined by precept or not; and it is equally true that what they omitted

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was omitted under the same divine guidance. Their omission of instrumental music from the worship has, therefore, the divine approval; but the circumstances under which this omission took place give it an additional force as an indication of God's will. The apostles and their fathers before them had been taught to regard instrumental music as an approved element in the worship of God at the temple. They thought it proper to participate as Jews in the temple worship long after they had established the Christian church; and we know from the Scriptures that they did so up to the time of Paul's last visit to Jerusalem as recorded in Acts 21. Now during the whole of this time, from the great Pentecost on, there were two different worshipping assemblies in the temple every Lord's day, and often every day in the week—one, the Christian assembly; the other, the Jewish assembly. In the latter there was the offering of sacrifice, accompanied by the sound of trumpets (Num. 10: 10), and the burning of incense, accompanied by the prayers of the people (Luke 1: 10); and in this worship the disciples participated because they were Jews and they had not yet been taught that the law had come to an end. In the other, composed of Christians and directed in its exercises by the inspired apostles, there was neither sacrifice nor incense nor the sound of musical instruments. What clearer proof can there be that in the mind of the Spirit guiding the apostles all these things were alike unsuited to the worship of a Christian assembly? As respects instrumental music, there was here not a mere failure to introduce it, but the deliberate laying of it aside—the quiet rejection of it—by those who had been accustomed to its use under the former dispensation and who yet continued to worship with it when engaged in the ritual of the law. Unquestionably there is here an indication of the divine will to the effect that however acceptable to God this form of service may have been under

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the fleshly covenant, he desired none of it under the spiritual covenant.

This evidence derives additional force from the consideration that although in respect to both faith and practice the churches fell rapidly into corruption after the death of the apostles, their practice in this particular was so firmly fixed that they continued to worship without the use of instruments of music for about seven hundred years. Nearly every item of the old Jewish ritual and the old pagan ritual which now helps to make up the ceremonial of the Roman Church was introduced before the return to the discarded use of instrumental music. The first organ certainly known to have been used in a church was put into the cathedral at Aix-la-Chapelle by the German emperor, Charlemagne who came to the throne in the year 768. So deposes Professor Hauck of Germany, in the "Schaff-Herzog Cyclopedia," which you can find in some preacher's library in your vicinity. The same learned author declares that its use met with great opposition among Romanists, especially from the monks, and that it made its way but slowly into common use. So great was this opposition even as late as the sixteenth century that he says it would probably have been abolished by the Council of Trent but for the influence of the emperor Ferdinand. This council met in 1545. Thus we see that this innovation was one of the latest that crept into the Roman apostasy, and that it was so unwelcome even there that a struggle of about eight hundred years was necessary to enable it to force its way to universal acceptance. The Lutheran Church and the Church of England brought it with them out of Romanism; all other Protestant churches started in their course of reform without it, and so continued until within the present century; while the Greek Church and the Armenian Church, both more ancient than the Roman

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Church, still continue to reject it.

To sum up these arguments, you can now see that this practice is one of recent origin among Protestant churches, adopted by them from the Roman apostasy; that it was one of the latest corruptions adopted by that corrupt body; that a large part of the religious world has never accepted it; that, though employed in the Jewish ritual, it was deliberately laid aside by the inspired men who organized the church of Christ; and that several precepts of the New Testament implicitly condemn it. If you can get those who think of pressing it into your church to see all this, they will, of course, desist, unless they belong to that increasing class who hearken more to the spirit of the age than to the Spirit of God.

It is claimed, you say, by those brethren that there is no argument against the use of the organ that is not equally good against the use of hymnals and tuning forks; and you wish to know the best answer to this. The answer is that if they can make this appear we stand ready to reject the hymnal and the tuning fork and to do the best we can without them. Insist, however, that we should settle one question at a time, and that the organ question is the one now before us. When this is settled, we can more easily settle the other question; and it is certain that the use of the organ cannot be justified on the ground that the use of a tuning fork or of a hymnal is just as bad. Two wrong things never made each other right.

I am now ready for your second question, but I will endeavor to answer it in another letter. J. W. MCGARVEY.

(This is the first letter out of two)

(to be continued)

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CAPITAL PUNISHMENT

(by Tolbert Fanning)

Few topics, in the present age, have excited more interest than the subject of capital punishment. The discussion has not been confined to the speculative and eccentric; but the profoundest theologians, scholars, and statesmen have paid it their respects; and yet the controversy is far from being at an end.

As to the momentous importance of the question, no one can entertain a doubt, who will reflect, that a proper understanding of it, involves, to a considerable extent, the christian character and eternal destination of a large number of the human family Should it be shown that, it is a violation of the institutions of heaven, for christians to take the life of their fellows, either in war, or peace, offensively, or defensively, thousands who at pre-sent wear the name Christ, will find their hands stained with the blood of innocent victims; and thousands more, who, from peculiar circumstances, if they have not acted the part of executioners, will find themselves condemned before God, for aiding and abetting those who thirst for blood.

Most writers and leading men of all religions and political parties, are the strenuous advocates of war and capital punishment, upon the authority of—what they are pleased to denominate—christian law. Christians are exhorted and commanded by the leaders of the age, to destroy their fellows in national conflicts; and, more especially, is it enjoined upon them to take the life of certain offenders, in time of peace.

Are these things of God, or are they of men? Are the laws

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such authority to spring from another source? Surely the subject is worthy of calm discussion. Let no one say, it is a vain thing to question the truth of a custom, because it has existed for centuries. The most enormous evils of the world have been inherited from barbarous, and corrupt religions. If capital punishment is a christian work,—which is the doctrine of the times,—the subject will become more and more clear, by examination; but should it be shown to be antipodal to the religion of the New Testament, the learning, talent, and influence of its advocates cannot conceal the truth a great while.

It would be vain in us to think we could take away the veil at once—successfully expose the errors of the times—and put to flight the myriads of powerful advocates of christian capital punishment. We make no such promises; but should we prove the humble instrument of calling the attention of abler men to the subject, we shall be amply remunerated. The feeble effort of one humble man can accomplish but little; but—sink, or swim, live, or die—we will speak boldly, abide the decision of the intelligent and leave the rest to God. We will endeavor to present the subject in an appreciable order.

1ST. WHAT IS CAPITAL PUNISHMENT?

It is defined to be:—“The punishment of death, by the authority of the State.” The only difference between it and war is, the latter involves the destruction of tribes and nations, while the former regards a single nation and its subjects. But when we take into consideration the fact that, capital punishment contemplates the war of a government against its own subjects, instead of a foreign nation, the difference in meaning is barely perceptible. Wars are prosecuted, nations are annihilated, and individuals are

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executed by the same authority. The meaning of all is, that the State takes vengeance on offenders, either for the gratification of the aggrieved, or for the purpose of preventing a repetition of crime.

We would very respectfully suggest, at the outset, that war, in or out of the State, and the punishment of death upon a citizen, are so nearly connected, that they must stand or fall together.

After giving a brief sketch of the origin and progress of capital punishment, we will examine, with some care, the question:—does the gospel threaten offenders with the punishment inflicted by the civil law?

2D. ORIGIN OF CAPITAL PUNISHMENT.

The first authority, on the subject, is found, Gen. 9: 5, 6,—
And surely your blood of your lives will I require; at the hand of every beast will I require it, and at the hand of every man; at the hand of every man's brother will I require the life of man. Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God, made he man.”

God announced this law soon after the flood, in the Patriarchal age; that is, in the age in which the father of each family, superintended, in person, the religion of his household; and in which there was no discrimination between civil and religious government. This was the only revelation of the Almighty on this subject for eight hundred and fifty five years, or from the time it was given, till the law was communicated by Moses, at 'Mt. Sinai. Fifteen hundred

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years before Christ, God gave a full code of laws to his people, Israel, and into this code incorporated, substantially, the enactment, with regard to capital punishment, that had existed in the days of the Patriarchs.

The law, in both the Patriarchal and Jewish ages, was that, if a man or beast killed a man, that man or beast should be put to death. It was, however, a little extended, under Moses, for if a man owned an ox, which he knew would push with his horns, if the ox killed anyone, both the ox and his master were to be put to death.—Ex. 21: 12, 28, 29.

This law remained, without variation, or the shadow of turning, from near the flood to the establishment of christianity; but the question, and only question, is:—

3D. IS THE SAME LAW ENJOINED UPON CHRISTIANS, WITH REGARD TO THE CAPITAL PUNISHMENT OF MAN AND BEAST, THAT EXISTED IN THE PATRIARCHAL AND JEWISH AGES?

A solution of this point, will decide the whole controversy.—“To the law and to the testimony;”—the matter is to be decided by the word of the Lord alone. No man's opinion, rhetoric, logic, or philosophy, is worth a baubee on such subjects.

From what we have read, we are disposed to believe that writers generally, have failed to perceive the main point; and we will not be so vain as to promise to present it very clearly; but, we hope we shall be able before we are through, to show where the difficulty lies.

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The advocates of capital punishment have contended for it: first, upon the ground, that it was authorized by the Old Testament, and they had not seen where it had been abrogated; and secondly, that it is an all important custom in a christian community, as well as in a barbarous state, to prevent crime. Others oppose the doctrine, because of its supposed barbarity, and on account of the many evil effects attending the destruction of human life. We freely admit that, we may be mistaken in what is really moral, christian, and proper; and, therefore, we must be governed, as before premised, exclusively by divine authority. The philosophy of the world is most generally, in direct opposition to the will of heaven. This question has to come before the community in a naked form.

We ask the candid and intelligent, to determine whether or not the law that was enacted in Gen. 9: 5, 6, and which formed a part of the criminal code of Moses, is obligatory upon christians? Is it a part and parcel of christianity? The advocates of the doctrine may demand of us, proof of its abrogation; but the onus probandi evidently rests upon them. They tell us that, it yet exists, and all denominations,—the Quakers excepted—put to death their fellows, without compunction;—presuming that no one should dispute the divine authority of the law. They should at least, condescend to show its incorporation into the New Testament, or some example of its execution amongst the primitive christians.

Should it be considered that, the existence of the practice,

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with so many, is presumptive evidence in its favor; we would reply that, presumptive evidence is that hateful thing which shrouds the world in darkness. We will meet the question in all its strength, and speak our sentiments with confidence. If we are right, it will appear so; and if we are in error, children will soon see our folly.

Our position then is, that—"The item of Capital Punishment is not in the christian code, but is utterly subversive of all the principles of the Gospel of Christ.

For the present, we will spend but little time in argumentation. The first reason for the conclusion is, that the christian government is new, and not "like" the previous establishments. It was given for a different purpose, and for the government of other characters. In all former ages, so far as we know to the contrary, rewards and punishments were confined to this world; but not so in christianity. Various physical punishments were enacted, and practised to put a stop to crime; but in the Gospel dispensation, God himself has taken the right to punish offenders. He say:—"I will repay;" and it occurs to us, that those—who are not content with the inflictions of punishment with which the Lord has threatened the human family,—oppose and exalt themselves above God.

In the second place: All the injunctions of the New Testament are adverse to the spirit of "eye for eye, tooth for tooth, and life for life." Jesus and the Apostles never thought of having their murderous opposers put to death; but prayed for them, even in the agonies of death. The motto of christians was, "to return good for evil."

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How does the practice of the christian gallows, guillotine, and inflictions of the “holy inquisition,” comport with the following passages of scripture?—“Love your enemies; pray for them that despitefully use you, and persecute you. If thy enemy hunger, feed him; if he thirst, give him drink, that you may be the children of your Father who is in heaven;—overcome evil with good,” &c. We are to conquer the world by love; not by the sword and halter, as the “Mother of Abominations” has long attempted to do, in baptizing nations, even at the point of the sword. Party churches, on this matter, show that they are but the fragments of that bloody mistress of iniquity, who has drunk of human gore to satiety.

In the next place, we call the attention of the reader to the fact that, the new institution is life-giving and life-perpetuating, and not an administration of death; as was that of Moses, and all others before the Savior. Should it be made plain that, there is not a sanguinary vestage in the government of Christ, the controversy will be at an end.

So far, we have spoken, more for the purpose of stating the question than otherwise. Indeed, we are disposed to believe, that when there is a full statement of the premises, but little argument will be necessary.

In solving the question of capital punishment, it becomes necessary to examine whether:

4. IT IS THE CIVIL GOVERNMENT, OR THE LAW OF CHRIST, THAT DEMANDS THE PUNISHMENT OF DEATH?

No one, so far as we have learned, assumes the ground that,

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Christ or the Apostles, ever specifically enjoined upon the disciples the duty of hanging offenders; but the position of the advocates of the doctrine is that, the civil government is from God, as part of the christian code, and when christians obey it, they obey God. We will not, at present, debate this point; but we will simply state that, if this be so, “christianity is merely an appendage of civil power, and a servant to it. One of the best writers that England has produced, contends that, as religion depends upon the law of the land, all its excercises should be regulated by the civil magistrate. Indeed, this is the doctrine of Rome, of England, of Scotland [sic], and of the world.

Our conviction is that, civil government is not made for good men; but—in the language or the Apostle:—“For evil men, and seducers; for murderers of fathers and mothers: for manslayers,” &c. Christians need no such auxiliaries. Their law is perfect, and furnishes them with every thing that “pertains to life and to godliness.” True, they are required to respect magistrates, and pay taxes; but the reason assigned is, that they may be permitted to “lead a quiet and peaceable life.”

If we have learned the christian religion correctly—

5. THE GOVERNMENT OF CHRIST IS NOT LIKE THAT OF THE PATRIARCHS, OR MOSES; BUT EXALTS ITS SUBJECTS MUCH MORE HIGHLY.

The business of christians is to become good, useful, and happy, and to induce others to imitate their example. They arc described as “the salt of the earth, and the light of the

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world;” and by their influence, they are to convert the world.” This they are to do by love—by holy living, and pious teaching. Should the day ever come when all men will own the authority of Christ, no other government will be needed.

Believing that these remarks will enable the reader to see our true position, we feel the better prepared to change somewhat, the form of the discussion. Having said, however, as much, and been as pointed, as we think circumstances will justify, we will, for the present, close our remarks, with the suggestion that, we may, ere long, consider it our duty to examine the arguments of some of those who have written in favor of christian capital punishment. We will also give our view in reference to war and capital punishment,—wholly disconnected from christianity, and—as national and worldly establishments.

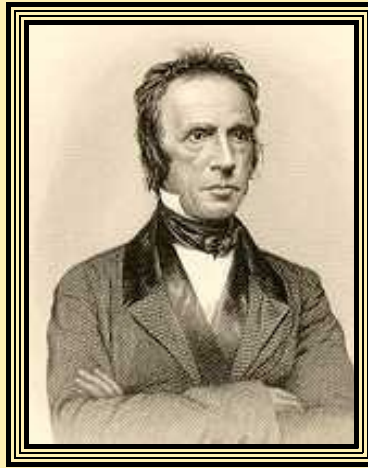
War and capital punishment, like civil law, in Apostolic language, may be “good;” if they are used lawfully; but our position—when we get to it—will be that, God tolerates them amongst the wicked as scourges; but they are too unholy for christian hands. Christ’s disciples were anciently a “peculiar people.” ED.

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**Biographical Sketch Of
Walter Scott**
by John P. Simpson



Walter Scott was born October 31, 1796 in Moffat, Dumfrieshire, Scotland to John Scott (a music teacher) and Mary Innes Scott and graduated from the University of Edinburgh in the class of 1817. Both parents died in 1821 within the same month. Brought up in the Presbyterian Church of Scotland, he was deeply religious, but found Calvinism unsatisfying and gave himself to searching out the ancient Gospel. At the invitation of his uncle, George Innes, he landed in America July 7, 1818 and became a teacher of Latin in a classical academy at Jamaica, Long Island, New York.

Catching the fever to "Go West", he and a companion walked from New York to Pittsburgh where he taught in a religious academy. George Forrester was principal and also a minister of a fundamental Baptist church. Forrester rejected all

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human creeds and accepted the Bible alone as his religious guide. This appealed to Scott and he sat at the feet of Forrester hour after hour examining the Scriptures. Having come to grips with immersion, as opposed to sprinkling or pouring, he was immersed by Forrester. While bathing in a river Forrester drowned and Scott became principal of the academy.

Walter Scott first met Alexander Campbell in the winter of 1821-22. After discussing their religious views they were surprised that they occupied similar ground; this meeting formalized the beginning of a cooperative movement in restoration preaching. In 1827 Alexander Campbell was instrumental in the selection of Scott as Evangelist for the Mahoning Association. His first sermon was in a Baptist church at New Lisbon, on the Western Reserve of Ohio-November 18, 1827. In the opening statement he quoted Acts 2:38; William Amend, who had just arrived at the meeting house, immediately made his way to the front and requested to be baptized "for the remission of sins". He had wrestled with the passage and had vowed that he would obey it the first time he heard it preached.

As a patriotic, country-loving citizen, Scott was crushed by the Civil War. For several months he refused to take the Lord's Supper because of strife among brethren. He was stricken seriously ill on April 16, 1861 (diagnosed as typhoid-pneumonia) and died April 23.

Women In His Life

He was first married to Sarah Whitsett at age 26. She inspired his ministry, overlooked his lack of money sense,

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endured his poverty, and of her he wrote at her death: "Best of wives, tenderest of mothers, the most faithful of friends, a Christian in faith, works and charity."

Next, he married Nattie B. Allen, beautiful, young and affectionate. When told she might outlive him she said: "I would rather be Walter Scott's widow than the wife of any other man." She died in 1854.

Finally, he married Eliza Sandidge. A rich widow who was intolerant and often drove him from the house. This was an unfortunate marriage.

Native Ability And Academia

J. J. Haley wrote concerning Walter Scott in *Makers and Molders of the Reformation Movement*: "Theology and the religious consciousness run in the blood north of the Tweed. Brains and reverence and appreciation of Biblical knowledge appear to be congenital with the typical Scotchman . . . His deep religious nature, his love of truth and righteousness, his keen perception, his fine capacity for the acquisition of knowledge, and his profound reverence for the Bible and the Christian religion, made him a splendid subject for instruction and inspiration to the Campbells" (page 60-61).

Walter Scott was a diligent Bible student and suggested that a chapter a day memorized will put the head of a family in possession of the entire New Testament in much less than a year. For Scott to have baptized 1000 each year of 1828 and 1829, he had to love the Bible and engage in some hard work.

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Contribution To The Restoration Movement

As Mahoning Association Evangelist Several years earlier Scott had read a tract written by Henry Errett (father to Isaac Errett), an elder in a Haldanean "Church of Christ" in New York, on the subject of baptism for the remission of sins. This tract made a deep impression upon him, and when he became evangelist for the Mahoning Association he saw opportunity to put it into practice.

Faith, repentance, baptism, remission of sins, and the gift of the Holy Spirit—this was the "gospel restored" in Scott's preaching. The result was a great revival among Mahoning churches—but a different kind from those at Cane Ridge and other places in the West. There was none of the emotionalism, no exercises, no continuous camp meetings. Hundreds responded. His work on the Western Reserve mushroomed, but not without opposition. One young man threatened to shoot him if he baptized his mother. Sects were aroused, names were called, challenges were issued. Scott was in demand everywhere—New Lisbon, Deerfield, Austintown, Warren, and scores of other places. Within two years people were stirred up like never before.

Alexander Campbell heard of the revival sweeping the Mahoning churches and sent his father to observe. After seeing, Thomas Campbell wrote that even though they had understood the gospel correctly for a number of years, it was now being put into practice for the first time. As a result of the revivals the total membership of the Mahoning churches was more than doubled within one year. By 1830 the Association had been so transformed that it dissolved itself

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out of existence. As Publisher and Author Walter Scott began publishing a paper, "The Evangelist", in 1832. This work was given to Restoration principles. It was discontinued in 1835 in favor of doing research for his great book, "The Gospel Restored", which was published in 1836. "The Evangelist" was resumed in 1836. Among his other writings were: a pamphlet on "The Holy Spirit," and a "Disciple's Hymnal." His writing was crisp and direct in style, flavored with beauty of language and clearness of thought. His one passion in writing was his burning desire to present the Gospel restored.

His purpose for writing "The Gospel Restored" is stated in the preface: "The professors of our holy religion having unhappily strayed from the scriptures and true Christianity, there seemed to be no remedy in anything but a return to original ground. This suggested itself to many, in different places, almost simultaneously, about the beginning of the present century, and numerous churches were formed about that time, both in Europe and America, resembling, more or less, the churches planted by the Apostles, or the church of Jerusalem instituted by the Lord Jesus himself. These churches, with few exceptions, adopted the holy scriptures as their exclusive guide in religion, and rejected the dangerous creeds and confessions of Christendom, which have operated so fatally on the unity of the churches. This formed the first positive step toward that return to original ground, for which the present century is distinguished."

A systematic view of Christianity beginning with the original fallen state of man, "The Gospel Restored" is one of the most comprehensive and convincing works of the Restoration

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Movement. Moses Lard told Scott that it was this book that first taught him the Gospel.

As "The Golden Oracle"

Historians of the Restoration Movement give Walter Scott first place in oratorical expertise. They all seem to be quoting from the same source—although their writings are not always documented:

M. M. Davis, in *The Restoration Movement of the Nineteenth Century*, wrote: "His warm heart, his musical voice, his chaste and charming language, his tender pathos, his winsome personality, his burning zeal and his great theme—the MESSIAHSHIP—made him almost irresistible" (page 164).

Dabney Phillips, in *Restoration Principles and Personalities*, wrote: "With his analytical mind, Scott was able to simplify a subject that all might understand. He told the people that the gospel was threefold—facts, commands, and promises. The facts were to be believed, the commands were to be obeyed, and the promises were to be enjoyed. He applied the gospel by emphasizing: (1) faith to change the heart, (2) repentance to change the life, (3) baptism to change the state, (4) remission of sins to cleanse from guilt, and (5) the gift of the Holy Spirit to help in the religious life and to make one a partaker of the divine nature . . . He once preached on 'Three Divine Missions'—one hour on the mission of Christ, one hour on the mission of the Holy Spirit, and one hour on the mission of the Church. He was able to hold his audience spell-bound for three hours" (pages 136-137).

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J. J . Haley, in Makers and Molders of the Reformation Movement, wrote: "The big four of the current reformation are Thomas Campbell, Alexander Campbell, Barton W. Stone and Walter Scott. The last named is fourth in enumeration, but by no means fourth in distinctive importance.

In originality of conception, vigor of presentation, enthusiasm, courage, boldness and eloquence, he comes near heading the list. He was not the initiator of any original movement within the church like his three illustrious comrades, but so far as the distinctiveness of his contributions to the new movement was concerned, he stands first in historical and theological importance.

"This masterful proclaimer of the Word combined the didactic, the poetic, and the evangelistic to a degree astonishingly unusual. His mind was as straight and clear in the comprehension and explanation of facts as his emotional nature was strong and moving in his appeals to men to be reconciled to God. His powers of analysis and classification were phenomenal" (pages 59-63).

Isaac Errett once said in referring to a great sermon preached by Dr. Armitage of New York, "I have not heard such preaching since Walter Scott."

An attorney in Kentucky said: "At his worst he could beat them all, and at his best he could beat himself."

CONCLUSION

Those who molded Walter Scott were his parents; his music teacher; John Scott; George Forrester whose congregation rejected infant baptism, accepted only the Scriptures as

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authority, and practiced weekly communion; and Alexander Campbell who became his companion on the lonely Reformation road.

Alexander Campbell provided the intellectual direction, while Walter Scott provided the evangelistic fervor for the Restoration Movement. Robert Richardson, Campbell's biographer, wrote: "Among the helpers and fellow laborers of Alexander Campbell, the first place must be awarded to Walter Scott. Walter made the apostles his model, and went before the world with the same message, in the same order, with the same conditions and promises."

The highest tribute to be paid to his life is found engraved in the headstone of his grave at Mays Lick, Kentucky. "The words which thou gavest me, I have given unto them" (John 17:8).

Source:

John P. Simpson,
1981 Freed-Hardeman University Lectures
pages 324-328

“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 33:9)
< KJV >

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The Letter To The Church At Sardis

Revelation 3:1-6

as taken from

The People's New Testament
(Johnson's Notes)

1-6. The church in Sardis. The city of Sardis, once the capital of the great kingdom of Lydia and the home of Croesus, the rich king, lay in the interior nearly a hundred miles east of Smyrna and Ephesus. Though it had lost its former greatness it was still a considerable city in the first century. The church there was planted, no doubt, by some of the companions of Paul. The former city has now ceased to exist, and only extensive ruins remain to testify of its greatness. Like the church at Ephesus, which had lost its first love, the Sardian church which had "a name to live and was dead," has had its lampstand removed for many centuries. **Hath the seven Spirits of God.** See notes on 1:4; also 1:6. The perfect number seven denotes fulness. He hath the fulness of the Spirit whom he sends into the earth to do his work. **Thou hast a name, etc.** Though nominally Christian and living the Christian life, they were really spiritually dead.

2. Be watchful. Be on the watch. Awake! **Strengthen the things which remain.** What graces and Christian life remain, cherish and strengthen before they disappear entirely. **I have not found thy works perfect.** Complete, filled up to the standard God requires.

3. Remember. Remember the teaching formerly received, cling to it, and repent of the falling away from it. **I will come on thee**

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as a thief. Suddenly; in a sudden judgment.

4. But thou hast a few names. Though the church as a whole is condemned, there were true saints who were commended. **Names.** Persons. **Not defiled their garments.** Not been defiled by sin. **Shall walk with me in white.** In the robes of purity and triumph.

5. Shall be clothed in white raiment. This is the usual promise to him who overcomes; he shall wear the white raiment of the redeemed; though the names of those who are spiritually dead shall be blotted out of the book of life his name shall not be; and he will be confessed before the Father, that is, acknowledged. **Book of life.** Compare 13:8; 17:8; 20:12, 15; 21:27; Phil 4:3. The book of life means the roll of those who have become heirs of immortality. **Confess his name.** Compare Matt 10:32, and Luke 12:8.

"Let the end sought be truth,
and the Spirit shown be Christian"

Moses Lard

"When truth is involved I have no friends"

Foy E. Wallace

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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

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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THE IMPORTANCE OF:

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 assuredly 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)