

The **RESTORATION READER & REVIEW**

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

A MilePost / Project New Antioch Publication

Volume 3, Number 1

January, 2019

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Alexander Campbell: On The Breaking Of Bread

Man was not made for the Christian Institution, but the Christian Institution for man. None but a master of the human constitution - none but one perfectly skilled in all the animal, intellectual, and moral endowments of man - could perfectly adapt an institution to man in reference to all that he is, and to all that he is destined to become. Such is the Christian Institution. Its evidences of a divine origin increase and brighten in the ratio of our progress in the science of man. He who most attentively and profoundly reads himself, and contemplates the picture which the Lord of this institution has drawn of him, will be most willing to confess, that man is wholly incapable of originating it. He is ignorant of himself, and of the race from which he sprang, who can persuade himself that man, in any age, or in any country, was so far superior to himself as to have invented such an institution as the Christian. That development of man in all his natural, moral, and religious relations, which the Great Teacher has given, is not further beyond the intellectual powers of man, than is the creation of the sun, moon, and stars beyond his physical strength.

The eye of man can not see itself; the ear of man can not hear itself; nor the understanding of man discern itself: but there is One who sees the human eye, who hears the human ear, and who discerns the human understanding. He it is who alone is skilled in revealing man to himself and himself to man. He who made the eye of man, can he not see? He who made the ear of man, can he not hear? He who made the heart of man, can he not know?

It is as supernatural to adapt a system to man as it is to create him. He has never thought much upon his own powers, who has not seen as much wisdom on the outside as in the inside of the human head. To suit the outside to the inside required as much wisdom as to suit the inside to the outside, and yet the exterior arrangement exists for the interior. To fashion a casement for the human soul exhibits as many attributes of the Creator, as to fashion a human spirit for its habitation. Man, therefore, could as easily make himself, as a system of religion to suit himself. It will be admitted, that it calls for as much skill to adapt the appendages to the human eye, as the human eye to its appendages. To us it is equally plain, that it requires as much wisdom to adapt a religion to man, circumstanced as he is, as to create him an intellectual and moral being.

But to understand the Christian religion, we must study it; and to enjoy it, we must practice it. To come into the kingdom of Jesus /266/ Christ is one thing, and to live as a wise, a good, and a happy citizen is another. As every human kingdom has its constitution, laws, ordinances, manners, and customs; so has the kingdom of the Great King. He, then,

who would be a good and happy citizen of it, must understand and submit to its constitution, laws, ordinances, manners, and customs.

The object of the present essay is to develop one of the institutions or ordinances of this kingdom; and this we shall attempt by stating, illustrating and sustaining the following propositions: -

PROP. I. - There is a house on earth, called the house of God.

The most high God dwells not in temples made with human hands; yet he condescended in the age of types to have a temple erected for himself, which he called his house, and glorified it with the symbols of his presence. In allusion to this, the Christian community, organized under the government of his Son, is called his house and temple. "You are God's building," says Paul to a Christian community. This building is said to be "built upon the apostles and prophets - Jesus Christ himself being the chief cornerstone." "Know you not that you are the temple of God? The temple of God is holy, which temple you are."

But in allusion to the Jewish temple, the Christian church occupies the middle space between the outer court and the holiest of all. "The holy places made with hands were figures of the true." The common priests went always into the first tabernacle or holy place, and the high priest once a year into the holiest of all. Thus, our Great High Priest went once for all into the true "holiest of all," into the real presence of God, and has

permitted us Christians, as a royal priesthood, as a chosen race, to enter always into the only holy place now on earth - the Christian church. "As living stones we are built up into a spiritual house, a holy priesthood, to offer up spiritual sacrifices most acceptable to God by Jesus Christ." [NOTE: I Pet. ii. 5]

But all we aim at here is to show that the community under Christ is called "the house of God." Paul once calls it a house of God, and once the house of God. An individual or single congregation, he calls "a house of God." [NOTE: I Tim. iii. 15] I have written to you, "that you may know how to behave yourself in a house of God, which is the congregation of God." [NOTE: Greek, oikos Theou] And in his letter to the Hebrews, [NOTE: Heb. x. 21] speaking of the whole Christian community, he calls it the house of God. [NOTE: Greek, ho oikos Theou] "Having a Great High Priest over the house of God, let us draw near," etc. It is, then, apparent, that there is under the Lord /267/ Messiah, now on earth, an institution called the house of God; and this resembles the holy place between the outer court and the holiest of all, which is the position to be proved.

**PROP. II. - In the house of God there is always
the table of the Lord.**

As there is an analogy between the Jewish holy place, and the Christian house of God; so there is an analogy between the furniture of

the first tabernacle or holy place, and those who officiated in it; and the furniture of the Christian house of God, and those who officiate in it. "In the first tabernacle," said Paul, "which is called holy, there were the candlestick, and the table, and the shewbread," or the loaves of the presence. On the golden table every Sabbath day were placed twelve loaves, which were exhibited there for one week, and on the next Sabbath they were substituted by twelve fresh loaves sprinkled over with frankincense. The loaves which were removed from the table were eaten by the priests. These were called in the Hebrew "loaves of the faces," or the loaves of the presence. This emblem of the abundance of spiritual food in the presence of God for all who dwell in the holy place stood always upon the golden table furnished by the twelve tribes, even in the wilderness. The light in the first tabernacle was not from without, but from the seven lamps placed on the golden candlestick; emblematic of the perfect light, not derived from this world, which is enjoyed in the house of God.

If, then, in the emblematic house of God, to which corresponds the Christian house of God, there was not only a table overlaid with gold, always spread, and on it displayed twelve large loaves, or cakes, sacred memorials and emblems of God's bounty and grace; shall we say that in that house, over which Jesus is a Son, there is not to stand always a table more precious than gold, covered with a richer repast for the holy and royal priesthood which the Lord has instituted, who may always enter into the holy place consecrated by himself?

But we are not dependent on analogies, nor far-fetched inferences, for the proof of this position. Paul, who perfectly understood both the Jewish and Christian institutions, tells us that there is in the Christian temple a table, appropriately called the Lord's table, as a part of its furniture. He informs those who were in danger of being polluted by idolatry, "that they could not be partakers of the Lord's table, and of the table of demons." [I Cor. x. 21] In all his allusions to this table in this connection, he represents it as continually approached by those in the Lord's house. "The cup of the Lord" and "the loaf," for /268/ which thanks were continually offered, are the furniture of this table, to which the Christian brotherhood have free access.

The apostle Paul reminds the saints in Corinth of their familiarity with the Lord's table, in speaking of it as being common as the meetings of the brotherhood. "The cup of blessing for which we bless God, is it not the joint participation of the blood of Christ? The loaf which we break, is it not the joint participation of the body of Christ?" In this style we speak of things common and usual, never thus of things uncommon or unusual. It is not the cup which we have received with thanks; nor is it the loaf which we have broken; but which we do break. But all that we aim at here is now accomplished; for it has been shown that in the Lord's house there is always the table of the Lord. It is scarcely necessary to add, that if it be shown that in the Lord's house there is the Lord's table, as a part of the furniture, it must always be there, unless it can be shown that only some occasions require its presence, and others its absence; or that the Lord is poorer or more churlish at one time than at another; that he is not always

able to keep a table, or too parsimonious to furnish it for his friends. But this is in anticipation of our subject, and we proceed to the third proposition.

PROP. III. - On the Lord's table there is of necessity but one loaf.

The necessity is not that of a positive law enjoining one loaf and only one, as the ritual of Moses enjoined twelve loaves. But it is a necessity arising from the meaning of the institution as explained by the apostles. As there is but one literal body, and but one mystical or figurative body having many members; so there must be but one loaf. The apostle insists upon this, "Because there is one loaf, we, the many, are one body; for we are all partakers of that one loaf." [NOTE: I Cor. x. 17] The Greek word, *artos*, especially when joined with words of number, says Dr. Macknight, always signifies a loaf, and is so translated in our Bibles: - "Do you not remember the five loaves?" [NOTE: Matt. xvi. 9] There are many instances of the same sort. Dr. Campbell says, "that in the plural number it ought always to be rendered loaves; but when there is a numeral before it, it indispensably must be rendered a loaf or loaves. Thus we say one loaf, seven loaves; not one bread, seven breads." - "Because there is one loaf," says Paul, "we must consider the whole congregation as one body." Here the apostle reasons from what is more plain to what is less plain; from what was established to what was not so fully established in the minds of the Corinthians. There was no dispute about the one loaf; therefore, there ought to be none about the one body. This mode of reasoning /269/ makes it as certain as a positive law; because that which an apostle reasons from

must be an established fact, or an established principle. To have argued from an assumption or a contingency to establish the unity of the body of Christ would have been ridiculous in a logician, and how unworthy of an Apostle! It was, then, an established institution, that there is but one loaf, inasmuch as the apostle establishes his argument by a reference to it as an established fact. Our third proposition is, then, sustained, that on the Lord's table there is of necessity but one loaf. (to be continued)

From: THE CHRISTIAN SYSTEM IN REFERENCE TO THE UNION OF CHRISTIANS, AND A RESTORATION OF PRIMITIVE CHRISTIANITY, AS PLEAD IN THE CURRENT REFORMATION.

BY ALEXANDER CAMPBELL STANDARD PUBLISHING COMPANY Cincinnati, O

Chapel Address -- No. 8
The Study And Selection Of Hymns
(from J. W. McGarvey's Chapel Talks)

I have said a few words to you on a number of occasions, about the importance of studying hymns and the proper selection of hymns to suit occasions. Sometimes an improper selection of a hymn leads to very deplorable results. I was informed of one instance in which, on a funeral occasion, the selection of the hymns was left to the young man who led the singing. He selected one that started right, but just as the pallbearers started off with the corpse they sang, "Believing we rejoice to see the curse removed." That service ended with more tittering than tears.

In order that you may make appropriate selections you must know your hymn book—not only the first stanza of every hymn that is worth singing, but the whole of it. You must know all those that are worth singing if you would make your selections wisely. The elements of a good hymn may be stated thus:

First, and most important of all, its sentiments must be scriptural. There is a hymn in one of our church hymnals which has been sung a great deal, the second stanza of which confidently looks forward to the time when that old boatman familiar in Greek mythology who used to row people across the river Styx, will safely row the Christian across the river of death. Now that is heathenish, but it is in a Christian hymn book. First, then, let me say again, and emphasize it, See to it that the sentiments of every hymn you select to sing in the church are scriptural.

Second, a good hymn is good poetry. Those of you who have gone pretty well along in the course of English, ought to know what good poetry is. You have been taught what it is. But it will require on your part a good deal of thought and study in addition to what you get from your professor, in order to give you that fine taste which will enable you to see the fine elements of poetry in a hymn. I do not think that there is one of the hymns that have become permanently popular that is not good poetry. Not only is good poetry essential, but there is a sentiment among uncultivated people that demands it. Some hymns acquire popularity and usefulness for a short time by means of the fine music set to them, even though they are only a jingle of rhymes: but they soon pass away.

When, then a hymn is found to contain scripture sentiment and good poetry, in order to be effective as a hymn it must be sung to appropriate music, music that expresses finely the sentiments of the hymn. Now no man can be successful in the selection of hymns to suit occasions from day to day and from week to week, who does not devote a great deal of attention and careful study to hymns. There are hymns which, instead of being good poetry, are nothing but lines of prose with a rhyme at the end of them, and not always good rhyme at that. I will read you a couple of instances of this kind. Number 526 in our hymnal: the second stanza: "Thrice blest is he to whom is given the instinct that can tell That God is on the field, when He is most invis- - - bell, it ought to be. If it be true as was said a long time ago by some wise man and repeated again and again by others, that, if you will allow a man of good judgement to select the songs of a people, he may care very little who makes their laws, then it can not be a matter of minor importance to select wisely the songs of the church. There are a great many people, and especially children, who obtain their religious sentiments more from the hymns they are taught to sing than from the Scripture which they read or hear from the pulpit. And when sentiments are thus formed, whether just right or just wrong, it is almost impossible in later years to eradicate them. This is another indication of the importance of the careful study of hymns.

I have said that those hymns which have been long popular, and have had strong hold upon the minds and hearts of the people, have, all of them, been characterized by those qualities of a good hymn which I have

mentioned. For example, that one which Matthew Arnold pronounces the finest hymn in the English language:

*"When I survey the wondrous cross On which the Prince of glory died,
My richest gain I count but loss, And pour contempt on all my pride. Forbid
it, Lord, that I should boast Save in the death of Christ, my Lord; All the
vain things that charm me most, I sacrifice them to His blood. See, from
His head, His hands, His feet, Sorrow and love flow mingled down; Did
e'er such love and sorrow meet, Or thorns compose so rich a crown? Were
the whole realm of nature mine, That were a present far too small Love so
amazing, so divine, Demands my soul, my life, my all."*

I do not know that Matthew Arnold was correct in thinking that the finest hymn in the English language, but certainly it has in it all the elements of a good hymn. Take as another example that old hymn that should have made the name of its author immortal. Mrs. Julia Ward Howe, who died a few days ago, made her name famous by the composition of one song that has attained the name of The Battle Hymn of the Republic. We have a battle hymn.

*"Am I a soldier of the cross, A follower of the Lamb, And shall I fear to
own His cause, Or blush to speak His name?"*

You all know the rest of it. Then there is another hymn, not sung so often, but equally fine, which might be called the Christian's call to arms.

"Soldiers of Christ arise, And put your armor on, Strong in the strength which God supplies, Thro His eternal Son. Strong in the Lord of Hosts And in His mighty power, Who in the strength of Jesus trusts, Is more than conqueror. Stand, then, in His great might, With all His strength endued, And take to arm you for the fight, The panoply of God. Leave no unguarded place, No weakness of the soul, Take every virtue, every grace, And fortify the whole. That having all things done, And all your conflicts past, You may o'ercome through Christ alone And stand entire at last."

Such hymns as these two arouse all the energy and courage that is in the soul of a man who loves the Lord. Then, we have our marching hymns; not one, but many; especially that one which we sing so often in this chapel:

"Come we that love the Lord, And let our joys be known, Join in the song with sweet accord, And thus surround the throne, Let those refuse to sing, Who never knew our God; But children of the heavenly king, May speak their joys abroad. The hill of Zion yields, A thousand sacred sweets, Before we reach the heavenly fields, Or walk the golden streets. Then let our songs abound, And every tear be dry: We're marching thro Immanuel's ground, To fairer worlds on high."

That hymn is a fine piece of poetry and it is sung to the music of a very fine march. I wonder that some composer has not taken it in hand and made of it a grand march for a brass band. I think it would be a good thing right now for us to rise and sing it. But there are times that come

over the disciples of Christ quite different from these indicated in these exulting stanzas. They are times of gloom and tears, when we need the tenderest words of divine sympathy. Our hymn writers have not left us without comfort in times like these. It is more consoling than the lines in which we sing our Lord's own invitation to the weary and heavy laden, beginning with the stanza,

"Come unto me when shadows darkly gather, When the sad heart is weary and distressed Seeking for comfort from your heavenly Father, Come unto me, and I will give you rest".

We love to sing of our final triumph over death and the grave, and some of our best hymns are devoted to this inspiring theme. I wish we could bring back into general use that inimitable composition in which the resurrection of our Lord and our own resurrection are so beautifully and triumphantly set forth that it should hold a place, as it once did, in every hymn book:

"The angels that watched round the tomb Where low the Redeemer was laid, When deep in mortality's gloom, He hid for a season his head, That veiled their fair face while he slept, And ceased their harps to employ". (Is there anything more beautiful than this?) "Have witnessed his rising, and swept Their chords with the triumphs of joy. Though dreary the empire of night, I soon shall emerge from its gloom, And see immortality's light Arise on the shades of the tomb. Then welcome the last rending sighs, When these aching heart-strings shall break, When death shall extinguish these eyes,

And moisten with dew the pale cheek. No terror the prospect begets, I am not mortality's slave; The sunbeam of life, as it sets, Leaves a halo of peace on the grave."

“Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye. And above all these things put on charity, which is the bond of perfectness. And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful. Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the LORD. And whatsoever ye do in word or deed, do all in the name of the LORD Jesus, giving thanks to God and the Father by him.”

Colossians 3:12-17
(KJV)

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

(Moses Lard)
(date of quote unknown)

Walter Scott: The Golden Oracle

source: http://www.christianchronicler.com/History2/walter_scott.html

The Restoration Movement's "big four" are Thomas Campbell, Alexander Campbell, Barton W. Stone and Walter Scott. J.J. Haley wrote:

“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.”

Haley goes on to write that his contributions stand "first in historical and theological importance."

His early backgrounds.

Walter Scott came from Scottish Presbyterian roots. He was born in Moffat, Dumfriesshire, Scotland on October 31, 1796. He was the fourth son and sixth child of John and Mary Innes Scott. The Scotts birthed a total of ten children, five boys and five girls. Evidently the Scotts held to a strict Presbyterianism and were people of considerable sensitivity and culture. John Scott taught music and writers describe Mary Innes Scott as deeply religious.

Although the family was of moderate means, Scott's talent and ability led to his entrance into the University of Edinburgh after preparatory schooling. Scott and his parents were determined that he should enter the Presbyterian ministry when he completed his education.

Scott's uncle, George Innes, invited him to the United States soon after he completed his university studies. Innes operated a government customs house in New York City and earned a comfortable living. As a result, Innes used his income to demonstrate his concern for relatives in Europe. Scott's parents felt he could handle emigration successfully and the family decided Walter should go. Scott sailed on the *Glenthorn* arriving in New York on July 7, 1818. With his uncle's help he taught Latin in a Long Island classical academy.

Scott found himself attracted to the west. He heard that great opportunity rested across the Allegheny Mountains so he decided to head west. He set out on foot with a friend and very little cash. Walking

the entire distance from New York City to Pittsburgh, Scott arrived in Pittsburgh on May 7, 1819.

Soon after his arrival in Pittsburgh, Scott met George Forrester, a fellow Scot. Forrester served as principal of an academy and he engaged Scott as an assistant. Forrester was a Haldanean. Scott's biographer describes their relationship in these terms:

“Mr. Forrester's peculiarity consisted in making the Bible his only authority and guide in matters of religion, while his young friend had been brought up to regard the Presbyterian Standards as the true and authoritative exposition and summary of Bible truth. Differing as they did, they were both lovers of truth, and the frequent and close examinations which they made of the Scriptures resulted in convincing Mr. Scott that human standards in religion were, like their authors, imperfect....”

On the basis of their Bible study Forrester immersed Scott. Scott then united with a congregation begun by Forrester about 1814.

In 1815, there were three small independent congregations in Pittsburgh. All three had thrown off creeds and taken the Bible alone as their standard of faith and practice. In time, those three bodies united to form a Christian Church in Pittsburgh. Forrester, himself, led two of these three to unite.

By 1820, Forrester's ministerial duties required far more time than he could allow because of the academy. Forrester gave up the academy turning its leadership over to Scott. This division of labor proved beneficial

to both but it did not last long. On July 7, 1820, Forrester drowned in the Allegheny River and Scott found himself responsible for the church, the academy, and Forrester's family.

Scott took these responsibilities seriously. During his ministry in Pittsburgh, he found an influential tract emphasizing baptism in 1820. The tract taught that baptism provided remission of sins, escape from God's wrath, the new birth, and salvation. Scott went to New York to search out the group responsible for the tract. When he found them, he came away disappointed for they were not nearly as far into reformation as the tract indicated. Forrester's assembly invited him back and Scott returned to Pittsburgh in 1821. Once back in the pulpit, his popularity as preacher and teacher spread. One evidence of this was the academy's growth from 15 students to 140.

II. Association with the Campbells.

Thomas Campbell met George Forrester in 1816. At the time, Forrester's objectives seemed attractive to Campbell but he also found Forrester's legalism difficult to bear. Campbell also met Walter Scott soon after he arrived on the Western Reserve.

Walter Scott and Alexander Campbell met during the winter of 1821-22. Both were young men, Campbell was but 33 at the time. Scott impressed Campbell and left him convinced that Scott was a most unusual man. Campbell began publishing the *Christian Baptist* in 1823. Scott suggested its name. Campbell intended to name his paper *The Christian*, but Scott felt the dual name would attract more Baptist readers. During

its early years, the *Baptist* often featured articles written by Scott under the pseudonym of **Philip**.

Scott married in 1823; in 1826 Scott and his family moved to Steubenville, Ohio, where he opened an academy. In Steubenville, Scott found three congregations seeking the New Testament order. One Haldanean congregation took the name Church of Christ. A second congregation followed Barton Stone and took the name Christian Church.

The third group, a Baptist Church, belonged to the Mahoning Baptist Association and had loose ties to the Campbells. Scott associated himself with the Scotch Baptist, or Haldanean group.

From that point, Scott's life took momentous turns. In 1826, the Mahoning Baptist Association invited him to speak at their annual meeting. Even though he did not belong to the Mahoning Association, they recognized him as a "teacher brother" and asked him to preach. Scott spoke on Matthew 11 impressing all his hearers, particularly Alexander Campbell.

The Mahoning Association held its next annual session on August 23, 1827, at New Lisbon, Ohio. The Wellsburg, Virginia, congregation sent Alexander Campbell as its "messenger." Passing through Steubenville, Campbell invited Scott to attend with him. Scott's biographer says he was "disinclined to do so, as he was not a member of the body, or of any church represented in it." Campbell persuaded him to go anyway and upon

arriving the Association invited to him to take a seat and participate fully in the meeting. Many historians now believe Campbell had ulterior motives in taking Scott to this meeting.

The minutes of that meeting show the following action:

“7. Voted to take up the request of the Braceville church, which is as follows: ‘We wish that this Association may take into serious consideration the peculiar situation of the churches of this Association: and if it could be a possible thing for an evangelical preacher to be employed to travel and teach among the churches, we think that a blessing would follow.’”

The "situation" mentioned in this minute is a total lack of growth experienced in the Mahoning Association during 1826 and 1827. In 1827, Mahoning Baptist Churches in eastern Ohio reported only 17 additions. Records show that in 1827 these congregations reported a total of only 34 baptisms. When compared to exclusions, they found a total of 16 resulting in a net gain, after deaths, of only 13 new members. The 1826 statistics were worse. During this same period the Western Reserve doubled and redoubled in population.

The Association formed a committee to select such an evangelical preacher. When the committee returned -- surprise! -- it noted that "Bro. Walter Scott is a suitable person for the task." When Scott agreed, the selection made history.

During his years in Pittsburgh, Scott concluded that the confession that "Jesus is the Christ" was important. He decided this proposition stood at the very center of the entire Christian faith. Everything else, he believed,

flowed from that confession. In time Scott developed a "plan of salvation" which he held to be the "gospel restored." He demonstrated this "plan" using a "five finger" exercise and he used it to great advantage. Scott's exercise is not the usual "five finger" exercise used today. As Scott went through his fingers he explained it was:

Faith to change the heart.

Repentance to change the life.

Baptism to change the state.

Remission of sins to cleanse the guilt.

The gift of the Holy Spirit to make one
a participant in the Divine Nature.

Scott experienced little initial success when he began his efforts. New Lisbon, Ohio, marks the site of his first successful meeting. The New Lisbon Baptist Church extended the invitation to him, and when he arose to preach the people filled every seat and they even occupied all the standing room. He preached on Matthew 16:16, emphasizing Peter's confession. He then moved to Peter's Pentecost sermon leading his hearers to the cry voiced by those addressed, "What must we do?" Scott gave Peter's answer. William Amend, a good solid God-fearing Presbyterian, presented himself for baptism. Amend, who his neighbors regarded as a sincere Christian, felt that "all the churches - - his own among the number - - had

departed from the plain teachings of the Word of God." Baxter says that "Mr. Amend was, beyond all question, the first person in modern times who received the ordinance of baptism in perfect accordance with apostolic teaching and usage." After Amend responded things began to happen. Before the next Lord's Day, 15 more responded to the invitation. In the years that followed reports of huge successes came to the Campbells.

The return of Scott on several occasions within a brief period, added to the prevailing interest, and in five months the membership at Warren (Pennsylvania) was doubled, the additions amounting to one hundred and seventeen.

They met again on the following day, and a new congregation was organized, consisting of seventeen or eighteen persons, who had been members of the Baptist Church, and of the new converts baptized by Scott at his first visit - - in all, making nearly thirty. To these, additions were made rapidly, so that in a very short time the new church had a membership of one hundred.

When Scott concluded 35 years of ministry, he had traveled nearly 90,000 miles, preached over 9,000 sermons, and had, himself, immersed 1,207 converts. The churches continued to grow even faster. In 1827-1828 alone, churches reported over 1,000 converts to the churches of the Mahoning Baptist Association.

It is undoubtedly true that the Restoration Movement owes its success to Walter Scott's ingenuity. When Scott died in Mayslick, Kentucky, on April 23, 1861 Alexander Campbell wrote:

“Next to my father, he was the most cordial and indefatigable colaborer in the origin and progress of the present Reformation.... I knew him well, I knew him long. I loved him much. By the eye of faith and hope, methinks I see him in Abraham's bosom.”

A Point To Ponder

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

Give this some prayerful study and meditation.

< K.L.G. >

H. Leo Boles: The Way Of Unity Between “Christian Churches” And Churches of Christ

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

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

COMMON GROUND

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

matters of work and worship of the Lord's people belongs to Christ, and that authority is revealed in the New Testament for our guidance. "Every scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness that the man of God may be complete, furnished completely unto every good work." (2 Tim. 3:16, 17.) This common ground with only one guide constitutes the only ground for the unity of God's people.

(to be continued)

The Apostle Paul's Address To The Jews In Rome

Acts 28:17-29

as taken from

The People's New Testament

(Johnson's Notes)

17-22. After three days. We see indicated his restless activity. In three days after his arrival as a prisoner he begins his work. The first three days had probably been devoted to the brethren. **Called the chief of the Jews.** The leading Jews. Josephus says that fifty years earlier there were 8,000

Jews in Rome. A quarter of the city north of the Tiber was given up to them. In a.d. 49, they had been banished by decree of the Emperor Claudius, but shortly after were allowed to return. At this time they enjoyed favor, Poppæa, the wife of Nero, being a proselyte to the Jewish faith. These chiefs would include the rulers of the synagogues, the scribes, and the heads of the leading families. **Men, brethren.** In a short speech, of which we have only an abstract, he told them how he came to be there as a prisoner. No doubt he fully explained the ground of enmity and his appeal; so fully that when he said, **For the hope of Israel I am bound with this chain.** They knew that it was the hope of Christ and the resurrection. *This chain* is a reference to the one that bound him to the soldier. **We neither received letters, etc.** They mean official letters from the authorities at Jerusalem. They have no official tidings warning them against him. They must have known of him, and of the charges made against him. His fame was such that they **desire to hear** what he thinks, or holds; to hear him explain the gospel. **For as concerning this sect, we know that it is every where spoken against.** Everywhere the Jews “spoke against” the Christians with malignant hatred. Paul's treatment illustrates this. The Jews of Rome had known but little of the Christians, but they knew the odium of the church elsewhere. The Pagans also were beginning to regard the Christian religion as “a detestable superstition” (Tacitus), and matters were shaping for the bitter persecution of Nero, which came a few years later.

23–29. When they had appointed him a day. On the appointed day “many” came. The whole day was spent **persuading them concerning**

Christ. Arguing from Moses and the prophets, that Jesus was he of whom the law and the prophets spoke. **Some believed, ... and some believed not.** As usual, some accepted and some rejected, and this difference of opinion was openly expressed among themselves. Probably the majority expressed themselves with extreme bitterness. Paul's **one word** seems to imply this. **Well spake ... Esaias the prophet.** The passage quoted is found in Isa. 6:9, 10. It is quoted six times: in the Gospels, here in Acts, and in Romans. No other Old Testament passage is so often quoted in the New Testament, and it is always applied to Jewish unbelief. The terrible prediction of the stubborn, willful unbelief of the nation was fulfilled in Isaiah's time, in the time of Christ, in that of his apostles, and eighteen centuries of Jewish history illustrate the same fact to our times. For notes on the passage, see Matt. 13:14–17. These are the *one* final word of Paul to the Jews before beginning his work among the Gentiles in Rome. After the **Jews departed, and had great reasoning among themselves**, we can hope that the result was that they believed and consorted with Paul and the church.

“Therefore, O thou son of man, speak unto the house of Israel; Thus ye speak, saying, If our transgressions and our sins *be* upon us, and we pine away in them, how should we then live? Say unto them, As I live, saith the Lord GOD, I have no pleasure in the death of the wicked; but that the

wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die, O house of Israel? Therefore, thou son of man, say unto the children of thy people, The righteousness of the righteous shall not deliver him in the day of his transgression: as for the wickedness of the wicked, he shall not fall thereby in the day that he turneth from his wickedness; neither shall the righteous be able to live for his *righteousness* in the day that he sinneth. When I shall say to the righteous, *that* he shall surely live; if he trust to his own righteousness, and commit iniquity, all his righteousnesses shall not be remembered; but for his iniquity that he hath committed, he shall die for it. Again, when I say unto the wicked, Thou shalt surely die; if he turn from his sin, and do that which is lawful and right; *If* the wicked restore the pledge, give again that he had robbed, walk in the statutes of life, without committing iniquity; he shall surely live, he shall not die. None of his sins that he hath committed shall be mentioned unto him: he hath done that which is lawful and right; he shall surely live. Yet the children of thy people say, The way of the Lord is not equal: but as for them, their way is not equal. When the righteous turneth from his

righteousness, and committeth iniquity, he shall even die thereby. But if the wicked turn from his wickedness, and do that which is lawful and right, he shall live thereby. Yet ye say, The way of the Lord is not equal. O ye house of Israel, I will judge you every one after his ways.

Ezekiel 33:10-20
(KJV)

A MESSAGE FROM THE EDITOR:

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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

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 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)

printed monthly by

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Owensboro, KY 42303-6460