

# -- THE RESTORATION READER AND REVIEW --

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

A MilePost12 / Project New Antioch Publication

VOLUME 4, NUMBER 3

MARCH, 2022

KEVIN L GREER, EDITOR

## ALEXANDER CAMPBELL'S CONTROVERSIAL MEMBERSHIP IN THE BAPTIST CHURCH

By  
Frank Richey

---

Alexander Campbell's membership in and association with the Baptist churches began in 1813 when the Brush Run church of Washington, Pennsylvania, (where Alexander Campbell preached), applied to the Redstone Baptist Association for membership. Over the next seventeen years Campbell worked with the Baptists with great difficulty because he could not reconcile with many of the Baptist doctrines. Many Baptists referred to Campbell as a heretic and a source of schism in the Baptist church. This was true in the sense that Campbell held several views contrary to Baptist teaching and over the years led many away from the Baptist church — sometimes entire churches.

Alexander Campbell arrived in America in 1809 from Ireland with his mother and siblings. His father Thomas Campbell, had arrived in America two years earlier to start a new life for his family. In 1808, Thomas' family left Ireland but was shipwrecked off the coast of Scotland. The family stayed in Glasgow for a year while waiting for another ship and favorable sailing conditions. While in Glasgow, Alexander attended the University of Glasgow and came under the influence of the teachings of Robert Sandeman and Greville Ewing. This influence prompted him to leave Presbyterianism. When he arrived in America, he found that his father had come to the same conclusions about the Presbyterian Church and had also left the fellowship of the Presbyterians.

About the time Thomas and Alexander met, Thomas' great document, *Declaration and Address*, had just been printed. This document set forth the importance of unity of churches and the return

to the primitive church of the New Testament. This document called for the establishment of the *Christian Association of Washington*, a religious association that was a precursor to the beginning of the American Restoration Movement and a return to the New Testament as its only guide and creed.

Proposition 2 of the Declaration and Address stated:

"That although the Church of Christ upon earth must necessarily exist in particular and distinct societies, locally separate one from another, yet there ought to be no schisms, no uncharitable divisions among them. They ought to receive each other as Christ Jesus hath also received them, to the glory of God. And for this purpose they ought all to walk by the same rule, to mind and speak the same thing; and to be perfectly joined together in the same mind, and in the same judgment."

In the *Declaration and Address*, Thomas Campbell was clear in stating that the Christian Association was not a new church but sought to unify churches according to the New Testament pattern.

On May 4, 1811, *the Association* constructed a meeting house known as the Brush Run Church. On June 12, 1812, the Campbells were baptized by Elder Matthias Luce, a Baptist minister, in Buffalo Creek. Robert Richardson in his *Memoirs of Alexander Campbell* wrote:

"Thomas Campbell thought it proper to present, in full, the reasons which had determined his course... Alexander afterward followed in an extended de fence (sic) of their proceedings, urging the necessity of submitting implicitly to all God's commands, and showing that the baptism of believers only, was authorized by the Word of God." – (Richardson, *Memoirs of Alexander Campbell*, Volume 1, pgs. 391-405)

For the next fifteen years, the Brush Run Church was the principal place of worship for the Campbells. During this time Alexander took the role of leadership of the church serving as its preacher. He visited the Redstone Baptist Association shortly after he was immersed. The Brush Run church applied for membership in the association, and after much discussion, they were accepted in 1813. However, it was recognized that there were points of difference between the Brush Run church and the regular Baptist churches, and over the years these differences became more pronounced. One of the first publicized reasons for disagreement took place in 1816 when Campbell preached his famous *Sermon on the Law*, in which he maintained that men were no longer under the Law of Moses and the Old Testament. Campbell emphasized they were under the new

covenant and hence must be guided by the New Testament. This sermon did not set well with many Baptists and became a major point of contention.

The divide deepened when Campbell publicly stated the New Testament taught baptism was for the remission of sins, a doctrine denied by the Baptists. In his debate with William L. McCalla, Campbell stated:

"I have affirmed that baptism 'saves us,' that it 'washes away sins.' Well, Peter and Paul have said so before me. If it was not criminal in them to say so, it cannot be criminal in me. When Ananias said unto Paul, 'Arise, and be baptized, and wash away thy sins, calling on the name of the Lord,' I suppose Paul believed him, and arose, was baptized, and washed away his sins. When he was baptized, he must have believed that his sins were now washed away in some sense that they were not before" (Campbell, *A Public Discussion on Christian Baptism*, p. 116).

In 1827, Campbell wrote in his paper titled *Christian Baptist*:

"It is not more natural or necessary in the kingdom of nature, that blossoms should precede the ripe apple, than that, in the empire of salvation, baptism should precede the remission of sins and a holy spirit. For the Spirit of God is the Spirit of Holiness, and where there is a guilty conscience it cannot dwell." (*Christian Baptist*, 1827, p. 231)

Baptist scholar Fred Moritz in a paper titled *Landmark Controversy: A Study in Baptist History and Polity* wrote of the affect that Campbell's teachings had on Baptist churches.

"The Campbellite heresy brought great disruption to churches. By far the most important schism suffered by the Baptist body in the United States was that of which Alexander Campbell was the occasion and one of the chief agents. Thomas Campbell (1763–1854), father of Alexander (1788–1866), was a Presbyterian pastor in Scotland who came to Pennsylvania in 1807. He pastored a Presbyterian church, but stressed unity among Christians of various denominations. In 1809 the Christian Association of Washington (Pennsylvania) was formed in an effort to bring unity across denominational lines. In 1811 they transformed this gathering into the Brush Run Church so they could observe the Lord's Supper."

Moritz went on to say:

"Campbell's doctrine devastated Baptist churches across the South. Historians estimate, for example, that fully half the Baptist churches of Kentucky switched to the new Disciples movement. The historical records tell of local Baptist associations being split, some churches dividing, and other churches defecting to the new doctrine."

With the Baptists losing so many churches and membership to the Disciples, or Churches of Christ, many Baptist Associations issued an anathema against Campbell. They described Campbellism as a false doctrine and urged Baptists to have no association with the teachings of Campbell or churches that accepted his teaching.

Campbell abhorred the names "Campbellite" and "Campbellism." These names were an attempt to reduce his teaching about New Testament Christianity to a man-made religion. Campbell spoke of this in the *Millennial Harbinger*:

"We do protest against christening the gospel of Jesus and the Christian religion, by the name of any mortal man. To carry the principle out, we ought to call every man's sentiments by his name. Because we have disclaimed creeds, names, and sects, our adversaries seem to take a pleasure in designating our writings and speeches by the name creed, Campbellism, theory, system, etc. This is both unmanly and unchristian. Men, fond of nicknaming, are generally weak in reason, argument, and proof." (A. C., *Millennial Harbinger*, Vol. I, 1830, page 118.)

By the year 1830, Campbell had broken fellowship with the Baptist churches. The doctrinal issue of "baptism for remission of sins" was drawing away many Baptists to the Church of Christ (and the teaching of Campbell) and the Disciples of Christ (and the teaching of Barton Warren Stone.)

The biblical doctrine of baptism for remission of sins is taught in the New Testament, but over the years men left the doctrine. In 1803, Barton Stone came to the conclusion the necessity of baptism for remission of sins, and he taught it, but over the years quit.

The doctrine regained popularity in the late 1820's when a young man named Benjamin Franklin Hall began to teach baptism for remission of sins. In 1826, while traveling through Kentucky, he stopped at the cabin of some friends on Line Creek at Gamaliel, Kentucky. The family was not home, so Hall entered the cabin to wait for their return. While there, he saw a copy of the Campbell-McCalla debate. When he read Campbell's statement about the necessity of baptism for remission of sins, he immediately determined to preach it. Hall went to see Barton Stone and asked him why he did not preach this doctrine, and Stone replied that he had preached the doctrine twenty-five years before, but stopped because it was like "pouring water on a duck's back." He said the people rejected the doctrine so he quit preaching it.

Hall, in the same year, made a trip into North Alabama, preaching in Jackson, Madison, and

Lauderdale counties. In Lauderdale County he preached a sermon at the church on Cypress Creek. In this sermon he preached baptism for remission of sins. Four young people responded to the sermon. Among them was Tolbert Fanning who became editor of the *Gospel Advocate* and president of Franklin College where he taught David Lipscomb and T. B. Larimore, one of the most in demand preachers in the last part of the nineteenth century and the early twentieth century. Alan Kendrick was also baptized at this meeting. Kendrick baptized 6,000, including his brother Dr. Carroll Kendrick, who became a preacher and is believed to have baptized about thirty thousand.

Perhaps the greatest influence to come from this gospel meeting was from James A. Matthews who was preaching in the area but had not preached baptism for the remission of sins. Upon hearing Hall, Matthews determined to preach this doctrine and wrote Stone in his journal, *Christian Messenger*, three articles concerning this doctrine, urging Stone to once again teach the necessity of baptism for remission of sins. The articles, titled "*The Gospel Plan of Saving Sinners*," appeared on pages 125-129, 150-154, and 211-213 of the 1829 *Christian Messenger*. They advanced simple biblical authority for belief, and repentance and baptism for remission of sins, as opposed to various sectarians. As a result of these articles, Stone once again took the position that baptism was necessary for remission of sins.

As a result of Barton Stone publicly taking a stand on the necessity of baptism, the door was opened for the unification of the Stone and Campbell movements. On January 1, 1832, a unity meeting took place in Lexington, Kentucky at the High Street Church. In this meeting the followers of Campbell's teaching and the followers of Stone's teaching united to form under the names Church of Christ and Disciples of Christ. This came about only after Barton Stone publicly took a stand on baptism for remission of sins.

The uniting of these two groups formed a large group of New Testament Christians. The Baptists concern over this growth resulted in greater concern and further division.

---

Frank Richey may be contacted via e-mail at: [frankrichey@comcast.net](mailto:frankrichey@comcast.net)

---

---

---

“BUT IF I SIMPLY PREACH THE GOSPEL, DO MY VERY BEST TO LEAD THE LOST TO THE LAMB OF GOD THAT TAKETH AWAY THE SINS OF THE WORLD TEACHING THEM WHAT GOD SAYS THEY MUST DO TO BE SAVED, THEN I CAN LAY MY HAND ON THIS BLESSED BOOK AND CLAIM THAT THIS COMMISSION IS MY AUTHORITY FOR PREACHING.” -- { T B LARIMORE }

---

---

## WHAT CONSTITUTES A CONGREGATION.

{ from The Model Church by G C Brewer, Chapter 1 }

---

The Church General. The church of Christ, in its universal sense, includes all Christians. It is the family of God; and, of course, it contains all of God's children. There is no such thing known to the Bible as first becoming a Christian and afterwards joining the church. Some men of the present time may teach that sort of doctrine, but it has come as a result of the many religious parties and denominations which now exist, but which are all also unknown to the Bible. Certainly one may become a Christian before one joins any particular religious party, and one may live a Christian and never join any religious party or denomination; but when one becomes a Christian, one then and thereby becomes a child of God, a member of the family of God, which is the same as the church of God.

Religious people of to-day frequently have union meetings, in which they convert people, make Christians of them (they claim), and then urge them to "join some church"--to "join the church of your [their] choice." But we never read of anything like that in the Bible. In the days of the apostles people obeyed the gospel, and that added them to the church. It is said that the Lord added them to the church, because that is the Lord's way of making church members. (Acts 2:37-47.) They did not join some denomination or have some preacher add them to his communion according to his rules of receiving members--the rules of his creed. It would be interesting to hear some denominational

preacher tell what church the Ethiopian officer became a member of when he obeyed the gospel under the preaching of Philip. (Acts 8.) In the same chapter we read that Philip went down to Samaria and preached the gospel, and verse 12 says: "But when they believed Philip preaching good tidings concerning the kingdom of God and the name of Jesus Christ, they were baptized, both men and women." There is nothing said about these people joining the church; that expression is never found in the Bible; but are we to suppose that they were not members of the church?

Paul went to Corinth to preach the gospel, and we read that "many of the Corinthians hearing believed, and were baptized." (Acts 18:8.) Did that constitute them members of the church? If so, what church? If that made them members of the church of God, then, without doubt, we have learned how we may become members of God's church to-day. That they did become members of the church of God is clearly proved by the fact that Paul wrote them a letter and addressed it to "the church of God which is at Corinth." Those who at Corinth heard, believed, and were baptized constituted the church of God at Corinth. If people will now hear the gospel, believe the gospel, repent of their sins, and be baptized into the name of the Father and of the Son and of the Holy Spirit, they will then be children of God, Christians, members of the church of God; and there is no need for them to join any human organization, with a human head and a human creed, in order to live the Christian life. They can and they should do all the Lord commands them to do in the name of the Lord, and not in the name of some human society; as Christians, and not as Campbellites, as Methodists, as Baptists, or as Presbyterians.

But some one may say that there must be some system, some organization, or some understanding before the Lord's work can be done. That is exactly true, and it is the purpose of the following chapters to point out the system that God has ordained. Because the church of the New Testament is not a great ecclesiasticism, with a human head and man-made methods, no one should suppose that there is not, therefore, any organization or any system about the Lord's work. The Lord's plans are perfect; and if his pattern is followed, the Lord's children will live in harmony and their work will be done regularly, systematically, and enthusiastically. You are invited, therefore, to a careful study of the Lord's plans.

**The Church Local.** Those who have obeyed the gospel as described above constitute the church of God in any locality. But the Lord has ordained that they should unite their efforts or band themselves together in order to carry out his appointments and to be mutually helpful one to

another; and thus they become an organization, which we usually designate as a congregation. The word "congregation" has about the same meaning as the word "church," but we more often use the latter word in its universal sense the "church," including all Christians; hence, all congregations or local churches. The Greek word for "church" is ecclesia and means "assembly." The word "congregation" is from the two Latin words con and grex. Con means "together" and grex means "a flock." Hence, a congregation means a flock together or a flock assembled. To take the word literally, therefore, Christians compose a congregation only when they are congregated or assembled. But we use the word to mean those in a town or community who meet together for worship at a stated place and at appointed times. But the place of worship must be prepared and maintained and the time must be agreed on. This, if there were nothing else, would necessitate some sort of organization; but there are many other and far more important things to be done, and the Lord has ordained that every congregation shall be an organization with divinely appointed officers. There is no organization in the church of God larger than the local church, and every church is independent of every other church and has its own bishops and deacons. No church is, therefore, a model church, does not fill the divine measure, till it has appointed men, who are scripturally qualified, as bishops or elders or overseers or pastors. (All these terms designate the same office.) There may be--yes, there are--many congregations that do not have men who meet the requirements of an elder, and in a case of that kind it is better to remain scripturally unorganized (because not full grown) than to become unscripturally organized. In a band of conscientious and zealous Christians men should soon grow to the divine pattern laid for an elder. The duty of developing elders will be considered in another chapter.

But some one may protest that it is not necessary to have bishops in every congregation. In reply it would only be necessary to say that if every congregation is not to have bishops there should be no bishops at all, for it is certain that the bishops of one congregation have no authority to oversee the affairs of another congregation. They have authority in only the one congregation. All the ecclesiasticisms and hierarchies of the present day have come as a direct result of a failure to observe that principle--the principle of congregational independence. If there are to be no elders or bishops at all, what would constitute a congregation, and in what sense would it be an organization? How could order be maintained or discipline be enforced?

Nothing is more plainly taught than that the New Testament churches all had elders over them.



The mother church at Jerusalem had in it the twelve apostles, but it also had elders--not the apostles as elders, but we read of the apostles and elders. "The apostles and the elders were gathered together." (Acts 15:6.) "Then it seemed good to the apostles and the elders, with the whole church." (Acts 15:22.) The letter to the Gentiles began: "The apostles and the elders, brethren," to those in Antioch, etc. (Acts 15:23.) Paul, who had great anxiety for all the churches and who returned to them again and again to see how they fared, "appointed for them elders in every church." (Acts 14:23.) The Holy Spirit, probably through Paul, had made certain men elders in the church at Ephesus. (Acts 20:28.) It is evident, too, that the church at Thessalonica had elders, for Paul exhorts that church to esteem highly its elders--those who "are over you in the Lord." (1 Thess. 5:12.) The church at Philippi is often called "a model church," and it is certain it had both bishops and deacons, for Paul addresses them as follows: "Paul and Timothy, servants of Jesus Christ, to all the saints in Christ Jesus that are at Philippi, with the bishops and deacons." (Phil. 1:1.) If there is any further need of proof, it is supplied by Paul's charge to Titus. To him he said: "For this cause left I thee in Crete, that thou shouldest set in order the things that were wanting, and appoint elders in every city, as I gave thee charge." (Tit. 1:5.) Paul also gave Timothy full instructions as to what sort of men to appoint as elders, which shows clearly that to set things in order--to perfect each organization and to appoint elders in each congregation was also a part of Timothy's charge.

From the instructions given to the churches of Galatia and Corinth we learn that each church had a common fund or treasury into which they put their contributions each Lord's day--contributing as the Lord had prospered them; and this shows the necessity of having some one to have charge of the funds and to look after the disbursements.

In the face of all this plain teaching of the New Testament, can any one deny that all scriptural congregations are organized--each one an independent organization, with divinely appointed officers.

**Membership.** It is now in order to consider the question of membership in a congregation. Since God has ordained that certain men should be overseers, it is inevitable that there should be others over whom this oversight is exercised. And these persons must submit to this oversight and in some way make known their willingness to be under the rule, discipline, and watch care of the elders; otherwise there could be no elders, and hence no divine organization. When a Christian severs his connection with one congregation--goes from under the oversight of one set of elders he

must, if he wishes to respect the Lord's order, unite himself with the congregation where he goes -- publicly make known his willingness to be under that eldership. Much teaching is needed on this point.

The condition in some cities, and even in some rural districts, is such that the individual drifts from one congregation to another not claiming to be members of any local congregation or church. Such persons are clearly out of harmony with the will of God and are hindering his cause.

Again, there can occasionally be found a brother, who is neither as wise as a serpent nor as harmless as a dove, but who is rather more hobbyistic than holy, who will prate against keeping a church roll and against "putting in membership" or "taking membership" with a congregation. But men of that kind would thwart the divine arrangement and defeat the plan of God. How can the elder have charge of persons to watch concerning their souls without knowing who is thus committed to him? And how can he exercise the divine function of oversight, rule, control, etc., unless the persons submit themselves to him? Just such objections as we are here considering have resulted in the disorganized condition of the churches all over the country. They have nullified the work of elders and have robbed the church of the living God of its power in every place where their influence is felt. People hear the gospel and are converted to Christ; but the church, which should offer them a home and spiritual food, recognizes them just long enough to count them and report a "big meeting," and then goes on splitting hairs, wrangling, and riding hobbies, and these babes in Christ straightway go back into the world. Not only is this too frequently the case, but it is also a fact susceptible of demonstration that a large percent of our own children are growing up and either joining some denomination or remaining unbelievers. This condition must not be allowed to continue. If Christianity is not strong enough to impress itself upon one who has been under its influence from infancy through all the years of adolescence--the formative period of life how will it ever overcome its bitter antagonists? How can we say, "This is the victory that overcometh the world, even our faith," if our faith doesn't even overcome those nearest to us? Is the fault in the principle of the religion, or is it in our lives? Is the fault in the faith or in our faith--rather, our lack of faith? These questions get close to the secrets of our lives, and we should all give them careful and conscientious consideration. Too frequently we find people whose faith seems to be in some doctrine, theory, or hobby, and not in Christ. Their efforts are prompted by partisan zeal, and their only exertions in the name of religion are when some opponent attacks what "we" believe; then they

will rush with might and main, muscle and money, to the defense of "our doctrine." They love "our doctrine," but they manifest but little love for the millions of souls that are perishing at home and abroad for the want of the gospel of our blessed Lord. They can argue eloquently that only those who hear the sayings of Christ and do them can be saved; they can prove by numerous passages of scripture that one who refuses to be baptized has not done the will of Christ--is a rebel against his authority and command; but they seem to be utterly unable to see that if they fail to contribute of their means as the Lord has prospered them, if they fail to regard the Lord's appointed order in the congregation, if they do not read the Scriptures, pray, repent, and confess their sins, forgive one another, love one another, and bear one another's burdens, they are also not doing the Lord's will--they also are rebels. The worst and saddest of all is that they are self-deceived. They think they are Christians. There are not many of that type, however; and it is hoped that they will become fewer and fewer.

Every congregation organized after the New Testament order should be a missionary society and every member a campaigner for Christ. Forsaking not "their own assembling," but "exhorting each other daily," they labor together in mutual helpfulness; and when one member suffers, all the members suffer with him; and when a member moves out of the town or community, he departs with the blessings of the church and with letters to commend him to the brethren wherever he may go. Then they will receive him readily and give him the encouragement and spiritual help that he needs and must have in order to be faithful.

Under our present slipshod way of doing things, any sort of schismatic or hobbyist may tear up a church and then go to another and be received and get in his evil work there before he is known; or even one who has been withdrawn from by a congregation for unchristian conduct, incest, or immorality may go to another congregation and be received. We are a long way from the New Testament.

In a scriptural congregation, if a member leaves without formally severing his connection with the congregation by asking for a letter, the faithful elders will soon miss him and find out where he has gone, and then communicate with the elders of his nearest congregation concerning him. Yes, and they will communicate with the brother himself, for they watch concerning his soul. So perfect is the Lord's arrangements.

(Continued On Next Page) > > >

<<< (Continued From Previous Page)

### QUESTIONS FOR DISCUSSION.

- What is the church of God?
- Can one be a Christian and not belong to the church?
- How does one become a church member?
- What is a congregation?
- What are the officers of a congregation?
- Should every Christian be a member of some congregation?
- How does one become a member of a congregation?

Answer: By stating his willingness to work with the congregation and to be under its elders. This is all that is necessary where the person is known. If he is a stranger, he should have a letter or some other evidence of his faithfulness.

- Is it possible to carry on the Lord's work properly without organization? Can you have discipline without it?
- What is some of the work of a congregation?

NOTE.--Do not confuse the duties and responsibilities of the congregation, as such, with the duties and privileges of an individual. If the individual, for instance, puts into the treasury each Lord's as he is prospered, he is not likely to have money to give to other benevolent purposes; but if he wishes to make a sacrifice in that, he has that privilege.

- What are the officers of a scriptural congregation?
- How many elders should each congregation have?

NOTE.--A plurality. The number should be determined by the size and needs of the congregation, and also by the number of men it has who are qualified for the place. Very few churches will ever have too many.

- Over how many churches should one set or board of elders preside?
- What is meant by church autonomy or congregational independence?
- What is the difference between the elders and bishops of the New Testament churches and the elders and bishops of the Methodist Church and the Episcopal Church?

Answer: In the New Testament church a plurality of elders presided over one church; but the Methodist elder presides over a plurality of churches, and then the bishop presides over him; whereas in the New Testament an elder and bishop are the same--two terms for one man. The Episcopal bishop, one man, also presides over a whole diocese.

---

---

“IN the beginning was the Word, and the Word was with God, and the Word was God. This was in the beginning with God. All things were made by him, and without him not a single creature was made. In him was life, and the life was the light of men. And the light shone in darkness; but the darkness received it not.”

( John 1:1-5 as found in Alexander Campbell's Living Oracles - 4th Edition )

---

---

## *Pray Without Ceasing*

---

---

# FAITH DOES NOT DISPENSE WITH LAW

by  
JOHN C MILLER

---

"Do we then make void the law through faith? God forbid: yea, we establish the law." Romans iii:31.

THE meanings of the three terms, law, faith and grace, as used by Paul, are not especially difficult to understand. Wrong conceptions of their use, however, have given rise to false teaching

on the subject of salvation from sin. Paul writes in Romans iii:20--"Therefore by the deeds of the law there shall no flesh be justified in his sight." Also, in Romans vi:14--"For ye are not under the law but under grace." Some conclude from these assertions that, because the Jewish law as such was abolished, nothing contained in it, not even its moral element, is of any force. Others conclude that grace is opposed to all law, and that a Christian is wholly released from all law of every kind; that he must be entirely controlled by spirit impulses, which he is to woo for himself by means of prayer alone; that, if he does anything else, he is in danger of legalism; that confession and baptism cannot enter into a man's justification because they are works, and that, if he in any way depends on them, he relies on his own works. This is all wrong, and Paul is careful to tell us that he does not make law void by faith but establishes it more, firmly. Let us look at our condition somewhat broadly and see how true this declaration is found to be.

1. Physical law must be observed by us, or we suffer the penalty of every transgression. To walk by faith releases no man from the consequences of transgressions in the physical kingdom. A few cases might be introduced where in the days of miracles the introduction of a new force changed the direction of physical laws and brought out a different result, but those times are gone, and we do not expect them more. (a) One's ignorance does not save him. One walks in the dark to the edge of a precipice and falls over. One takes what he supposes to be quinine but which is arsenic. No honesty will prevent the fatal results. (b) One's negligence will not fail to make him suffer. A man lives in a house with defective flues. He prays at night and in a spiritual sense God hears his prayers, and yet he himself and his family may be homeless before sunrise. One leaves a cistern full of water with a few loose boards over it. Will faith keep children from falling in? (c) God will not save men by His providence from the common accidents of life. One starts by railroad. Will faith keep him when the train at fifty miles an hour strikes another, or bounds from a bridge, or strikes a broken rail? He has not faith at all unless he complies with all the laws of safety.
2. Faith does not release anyone from the requirements of moral law. It is most preeminently of the great law of right and wrong that Paul wrote in our text (Romans iii:31). The ten commandments were not exhaustive of moral duties. They sufficed for a nation in state of pupilage; but under Christ we have the code not only spread out in ample form, but applied even to the thoughts of men. Faith demands a perfect conformity to all its requirements. Let

anyone attempt before a Bible-reading community, and see if he can make right wrong and wrong right. Let him engage in whisky-selling or set up a gambling shop and see if he can escape the consequences. Let a man commit theft or murder and see if the crime does not come up sooner or later for retribution. What we call a seared conscience is nothing more than a faculty suppressed till it ceases activity. But, like dethroned reason or memory worn out by old age, it will surely spring into renewed activity in the eternal world. The Gospel does not release us from a single moral duty enjoined by the law of Moses, but makes these known far more fully and enjoins them more imperatively than the Mosaic law ever did.

3. Faith releases no one from political law. It was no doubt the construction put on grace and justification by faith that caused Peter and Paul to speak in terms so plain on this subject. False teachers claimed that, being under the influence of the spirit, wicked rulers had no right to prescribe duties to them, and that they could set all such at defiance. See what Paul said in Romans xiii:1-6; what Peter said in I Peter ii:13, 14. (a) For a plain infraction of such law let a man come before a court of justice and plead ignorance of the law. Every citizen in this land can know the law, and it is his duty to learn its provisions. (b) Let one commit a real crime and come before a court of proper jurisdiction and see if he will be acquitted. Crime is crime, and intentions cannot make it otherwise. If the deed be done by accident, then it is not the deed of the person at all. If it be done in a frenzy of passion, this more or less takes from it the nature of crime as not the deed of the man.
4. We are strictly under the reign of financial or commercial law. Let men in this hemisphere plant their corn in September or sow their wheat in June and see what kind of crops they would raise. When the supply is always too great, let men increase it tenfold and see if the necessary result can be avoided. Let a merchant start his ships across the ocean just at the season of hurricanes and see if his goods and ships do not go to the bottom. Let him neglect ocean and air currents and see if he does not suffer in his financial interests. Let one make debts and live extravagantly with no income and see if he does not soon come to bankruptcy. Faith releases us from no law under which we naturally come by our birth into this world. We were never under the law of Moses. It was abolished nearly two thousand years before we were born. The Jews of Paul's day had been under the Mosaic Law, and faith or the Gospel released them from it. This is all the law, under which God ever placed men, that faith ever

released them from; and the reason is this really accomplishes what the Law of Moses only shadowed forth.

5. The Gospel, or faith, or law of faith (Romans iii:27) is the last and highest exhibition of law God ever gave to men. No man can now be released from its demands. 1st. Why does it take precedence over Moses's law? It does in fact what Moses's law only served to type out. The Jews sinned as we do. For these sins they were to bring victims and offer them as expiations for sins. These were below men and could not take away sin, but the Gospel sacrifice can. 2nd. Why is the Gospel called grace? Because it is all given without man's agency. Priest, altar, victim the most costly--all these were of God in the Gospel. Under the old dispensation man made his altar, reared his victim, slew it and offered it himself. If it could have taken away sin, all was not man's deeds. This system is called faith because it demands confidence in what God has prepared and assures us an efficacious sacrifice. Law was the very proper title of the old system, because it had no mercy but was typical, and to enjoy that those who offered must furnish their own altar, furnish their own victim, and offer themselves. No one can fail to see the reason for that title at this point. 3d. The law of faith is God's direction by which He admits us to, and helps us within, touch of that glorious sacrifice which alone can release us from the stains we incur in the violations of these laws which have no mercy. Faith is the first great direction and without which nothing would be of any avail, and hence the law is called that of faith. Repentance, confession, baptism complete the process of bringing us to Christ. The remainder is made up of the few religious activities and a holy life. 4th. Consider the danger of neglecting this law of faith. The sacrifice of Christ is the only remedy for sinning mortals, to raise them above the realm of sin, and this law of faith is the only way of getting to him. If ignorance, honesty, and good intentions were all insufficient to save men from the ruin that resulted from violating other laws, will any of them save us from the ruin of neglecting this? They will not. Listen to this: "Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. For, if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward; how shall we escape if we neglect so great salvation?" Hebrews ii:1-3. And to this: "For if we sin willfully, after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins." Hebrews x:26. It is God's ultimate word to mortals. It is the proclamation of his remedy for the infraction of all other law. This law offers



us a panacea for all ills. If we accept it, salvation eternal will be ours, and if we reject or even neglect it, ruin eternal will follow. Come now, while its rich provisions are offered you, and do not dream that grace means neglect or disobedience. This is the most stern demand God ever made on mortals. You perish at the threshold if you slight it. In other realms you may live for a time in defiance of law; but in this you die at the outset.

---

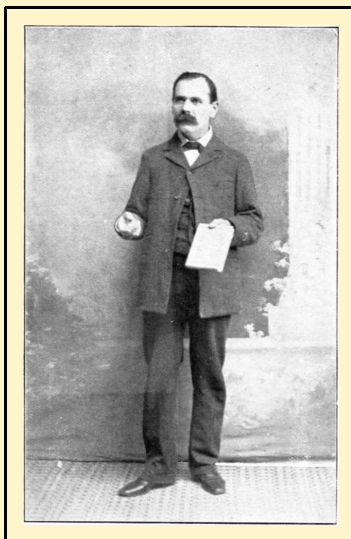
---

< SOURCE: NEW TESTAMENT CHRISTIANITY, Volume III. (1930) - - Mrs. Z. T. Sweeney, Compiler >

---

---

## AUTOBIOGRAPHICAL SKETCH OF E. S. B. Waldron 1851-1924



{ From The Introduction To The Gospel Proclaimer }

In presenting this book to the public, it is prudent to explain why it has been written. And, in order to do this, it will be necessary to give a brief history of my life, to place myself and motives fairly before the reader, that he may understand the design of the book.

My grandfather Waldron moved from North Carolina, and settled in Middle Tennessee, about eighty years ago. He settled in the western portion of Rutherford County, near the Williamson

County line. At that time a great portion of the country abounded in woods, cane, and other wild growths. Consequently he had a hard time clearing and cultivating, in order to make a living. Yet he succeeded fairly well.

After living where he first settled a few years, he bought a farm in Davidson County, near the southeast corner of that county, and moved upon it, upon which he lived until the time of his death.

He raised five boys and three girls, my father (whose name is William) being the oldest one of the boys. He taught all of his children to work, and sent them to school some. He accumulated enough to own three small farms, and a number of negroes at the time of his death, which took place a few years before the late war.

At the land sale my father bought the farm, which was situated in Rutherford County, and moved to it, upon which he has lived ever since. Consequently I was raised upon this farm, and labored on the farm until after I was twenty-one years of age.

My father raised a large family on this farm. He had too many children to school them all well, but sent them all to school some. I was just getting large enough to go to school when the late war broke out, which interfered considerably with my education. My oldest living brother, whose name was Robert, went out into the army, took sick, returned home, and died within a few weeks. This was the most gloomy time with us during the whole war. The country was filled with soldiers, while my sick brother lay at the point of death. Finally he died, during the terrible fight at Murfreesboro. My younger brothers never went out into the war.

During the war I went to school a little, but everything was more or less in confusion. After the war closed I still went to school occasionally, as my father could well spare me and opportunities presented themselves. I obtained enough education to read very well in the Testament, and I attended preaching and Sunday school in the neighborhood when opportunities presented themselves. I noticed that preachers of different denominations preached differently, which somewhat confused me. I began to think, "Who is right?" Finally I, in company with one of my older brothers, went to Nashville, and went into a bookstore. I purchased a little Testament, paying forty cents for it. I concluded that I would read it through, to see what it contained. I had been to meeting a number of times, and heard preachers call up mourners; yet I did not know whether the apostles called them up or not. I knew that I had never seen anything of the kind in the Bible, what little I had read in it. Consequently, I concluded that I would read my little Testament through, to see if the apostles called them up. I began with the first chapter of Matthew, and continued to read as opportunities presented themselves, many times carrying my Testament in my pocket, and reading as I had leisure. Finally I read it through, without finding a single place where the apostles called them up. This somewhat confused me. I believed the Testament was right, yet I knew that some of my relatives, whom I believed to be Christians, belonged to a denomination that called them up. I

studied over these matters and finally concluded that as I was young, and not an extra good reader, that I might have overlooked it. I concluded that I would turn back, and try it again. Consequently I turned back, and began at the first chapter of the Testament, and read with more care than before. I read it through carefully the second time without finding it. I then concluded that it was not right to go to a mourners' bench, for I could not find where the apostles called up mourners.

But while I was hunting for it I would have been glad to have found one example of that kind in the Bible; for I could not well persuade myself that my relatives, in whom I had so much confidence, would teach things that could not be found in the Bible. But after I had read my Testament through the second time I was thoroughly convinced that it was not there. I concluded that I could come nearer finding scripture that condemned its practice than favored it. Then it was a settled matter with me that I could not go to a mourners' bench.

During these times of investigation I would go occasionally and hear the disciples preach, and concluded I could find more of what they preached in my little Testament than I could of what the others preached. I believed the Bible to be right; consequently I believed that the people who followed its teaching the nearest were the nearest right.

Finally I heard that Isaac Sewell was to conduct a meeting at the Stewart's Creek Seminary. The meeting was to begin on Saturday at eleven o'clock. I attended and heard the discourse, paying good attention to the preaching, and when the invitation was given I walked up and presented my hand. I made the confession, and was baptized that evening, after which I attended this meeting the most of the time until it closed, paying good attention to the preaching. After it closed I attended prayer meeting on Lord's day as often as I well could, the distance being about seven miles. Finally, the brethren who lived near Rock Spring started a prayer meeting at that place, and, as it was much nearer for me, I met with them, and continued to meet with them during several years, assisting them what little I could in the meetings. Finally someone suggested that we should have a young men's prayer meeting, and, it being agreed upon, the appointment was made for one night during the week. I attended, and was soon put to work. My first public talk was made at one of these prayer meetings. After I made my first talk, at almost every meeting some one would call on me for a talk. I responded several times, and finally they would call on me to make a talk at the Lord's day meetings. I responded a number of times, and finally visited other congregations, making talks for them.

My first visit to another congregation was at Burnett's Chapel, in Davidson County. I was then nineteen years of age. I visited this congregation several times during the year, and the people turned out well. They seemed to be carried away with the idea of a boy preaching, and I really thought that I was a very good preacher.

The next congregation that I visited was Corinth, which was situated in the edge of Wilson

County. I preached for this congregation several times, to large crowds. The people of the neighborhood turned out well.

Finally, I began to visit the Pleasant Hill congregation, and had good attendance there. I preached for this congregation monthly for a time, having a good hearing at each appointment. After some months, I concluded that I would go to school again. Consequently, I discontinued my monthly appointments. I started to school at Nolensville, a village situated in the eastern portion of Williamson County. Prof. J. G. Didiot, a Frenchman, was then teaching. When I first started I could scarcely understand him, but after going a while I could understand him better. At this school I studied Latin, in connection with my other studies. I read the Latin Testament partly through, and found that I could understand many passages in the Testament better by reading them in the Latin. This was both a help and a consolation to me.

My teacher liked me so well that he suggested that I attend to business for him, agreeing to pay me fifteen dollars per month for my work. This I accepted, as I was owing him some money for tuition. He wanted me to collect school accounts and attend to his vineyard. I went to work for him, collecting accounts, ordering wood hauled, and attending to business generally. At the proper time I went to work in his vineyard, and raised a good crop of grapes. I was compelled to hire help to gather, pack, and haul off, paying expenses as I went; and when I had sent off the last load, and had received returns which amounted to near three hundred dollars in all, I handed him the money, after paying the expenses of gathering and shipping. He then started to hand me money back, stating that the expenses of hauling off would have to be paid. I informed him that they were all paid. He then offered me his hand, saying, "I want to shake hands with you on that." He appeared to appreciate the way in which I had managed his affairs.

He applied again for the school at Nolensville, but failed to get it. Consequently, he moved off about Christmas, before which time I had moved my little effects back to my father's. I farmed some, and preached as extensively as I could. I often worked hard on the farm through the week, and then on Lord's day morning rode quite a distance to fill an appointment. I soon saw that I would wear myself out at that kind of work. Consequently, I ceased to try to farm. I saw that it was impossible for a man to make a good hand on the farm, and at the same time make a good hand in the pulpit. During the year 1881 I planted and cultivated my last crop.

I continued to preach all the time, as best I could. The brethren paid me a little, but scarcely enough to meet expenses. Consequently, I concluded to teach school, I applied for the school near Travis' Mills, situated in Rutherford County, and succeeded in getting it. I taught four months, at thirty dollars per month, paying eight dollars per month board. Consequently, I saved up some money. After which I taught at several other places, and continued to preach as best I could. Finally, I was situated so that I thought it not best to be confined in the schoolroom. Hence, I abandoned school teaching, and continued to preach, selling books and doing other kinds of work, as I thought

best. I traveled extensively over the country, generally on horseback, preaching the word of the Lord. Finally, I found a young man who owned a buggy, but no horse. Hence I proposed to buy it. The price being agreed upon, I took it, and found that I could travel in it with more ease to myself and horse than I could horseback. During the next six years I traveled almost altogether in this buggy.

Finally, I sent an appointment to preach at Cedar Hill, Hickman County. I began on Saturday night, and continued until I had preached sixteen discourses, which resulted in thirty-four being added to that congregation. This was the most powerful preaching effort of my life up to that time. On the second Lord's day of the meeting I preached on "The Authenticity of the Bible," and after I had dismissed the congregation Brother James Lyell, who still lives near there, walked up to me and exclaimed, "You are the biggest gun that has ever shot here!" and I was real glad to see that the people generally enjoyed the meeting. There was one confession the last discourse that I preached. The meeting closed with a good impression, so far as I could see.

And I scarcely knew how tired I was until after it closed. I had preached and overheated myself and baptized, until I took a severe cold, which affected my throat; and I have, at times, ever since been troubled with my throat. Sometimes it worries me to speak at all. Sometimes I cannot emphasize my words as I would like to. But still I keep trying. I know that our Savior said, "Be thou faithful unto death, and I will give thee a crown of life." (Rev. ii. 10.)

During these years that I have been preaching the gospel of Christ, I have enjoyed a good time at some places, while at others I have met with opposition and persecution. Several times malicious individuals have made up and told falsehoods on me, to injure my influence as a preacher. In the western portion of Williamson County, a few years ago, there was such a gross falsehood told on me that the people could easily trace it up and find it to be false. This they did; consequently it hurt me but little. In the hilly country, a few years ago, I was persecuted; but I am certain that the persecutor finally reaped the worst end of the disgrace. I am certain that it reflected back on the starter, like the kicking gun that misses the object fired at and kicks the shooter.

A few years ago, I conducted a meeting on Leatherwood Creek, in Hickman County, which resulted in some success. I worked up some interest. Some opposer (who I don't think lives there now) started a little persecution on me. As soon as I heard of it I was certain that it was told to destroy the good effects of the meeting. But, fortunately, I was over there after the meeting with a friend, who told those who inquired about it that he knew that these charges were false. Therefore, it showed that some one had started a falsehood. Such a falsehood generally does not hurt its victim long. When the people find out better it generally reflects back on the starter like the kicking gun that misses the object shot at, and kicks the shooter. Christ was persecuted, the apostles were persecuted, and I have been persecuted some, too. All true Christians may expect persecution. Paul says, "All that will live godly in Christ Jesus shall suffer persecution." (2 Tim. iii. 12.)

My object in referring to these matters is to show the young Christian who may read these pages the importance of bearing with persecution with becoming coolness. Christ told his disciples that they would be persecuted, and we may expect it, as long as there are wicked, worldly-minded people in the world. But during these times of traveling and preaching I have enjoyed myself much with brethren and sisters who were trying to be Christians. Many times they would seem so anxious to wait on me, and divide with me, that it would rather confuse me. Still, I appreciated their kindness. Life has both its bitter and its sweets. While I would enjoy myself one trip, perhaps the next I would not enjoy myself so well. I always endeavored to console myself with the thought that I was trying to advance the cause of my Savior. Many times have I went and preached when to do good was my only motive. Sometimes worldly-minded people would scoff at me for preaching at destitute points. Still I went, relying on the promise of the Savior for reward. I knew that he had said, "Every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life." (Matt, xix. 29.)

While traveling and preaching I have seen many things and different portions of the country that I otherwise would never have seen; and I have seen many exhibitions of human nature that otherwise I would never have seen. I have seen some things that surprised me very much, and others that amused me no little. A few years ago I held a meeting at Graham Station, and worked up a good interest. Several were baptized. One evening, during the meeting a young lady was to be baptized. A number of people assembled at the creek; after singing and prayer I carried her into the water and baptized her. She came up out of the water shouting and slapping her hands all the time. And there was a little black dog in the crowd, which, upon hearing the woman hallooing and spanking her hands, thought it must run after something. It began to bark and look around to see what it must run after. Finally, seeing me trying to get her out of the water, it concluded that it would bite her. It made at her, while she was shouting and slapping her hands at every step. She paid no attention to the dog. I, seeing the dog make at her, kicked it off as best I could. Finally, it got around on the other side, and caught hold of her dress. By this time I had carried her out to the edge of the water, and some of the women on the sandbar gave the dog a heavy kick. It then went off and behaved itself. There were some negroes on the opposite side of the creek, who had come to see the baptizing, that caught the excitement; and one very large woman went up the hill shouting at every step. The young woman was so interested in her shouting, I don't suppose she knew the dog was trying to bite her.

During all these weary years of preaching, my throat would trouble me occasionally. Sometimes it would take a great effort on my part to be understood. Finally I concluded to publish some tracts and scatter among the people, and do all the good I could in that way. I published several different kinds, and sold and swapped until I scattered about twelve thousand among the people. It was quite a consolation to me to scatter these tracts, since I believed I was doing good for the cause of Christ. Sometimes I would meet with opposition; sometimes people would take them readily; sometimes

people would criticize Waldron's tracts, not knowing that I was the man. While at Ashland City I showed them to a brother who did not know me; yet he exclaimed, "Waldron may be a good writer, but he is not much preacher." Still he had never heard me preach. He had formed conclusions without knowing the facts. And while at Bridgeport, Ala., I showed them to a blacksmith. He began to pick over and hunt, and exclaimed, "I want one on baptism; I want something to whip out the Campbellites." I handed him a tract on "The Law of Induction Into the Kingdom of Christ," and told him that it contained a sermon on baptism. He took it, and turned over to the sermon and began to read. He soon paused and looked confused. But, finally, I suppose to get out of the confusion, he bought twenty-five cents' worth of them. At other times people would express themselves freely to me, not knowing that I was the author of them.

I would always be glad when I could sell them, thinking that good would result from reading them. I traveled over a great portion of Middle, a portion of West, and a small portion of East Tennessee, preaching and selling my tracts. I made a great effort to sow the seed of the kingdom of Christ, and eternity alone can develop the good that was done. I can reach more people by preaching and scattering good tracts and books than I could by preaching alone. Several times I have heard of good that resulted from reading my tracts. Sometimes reading my tracts would cause the individual to search the scriptures, and would finally result in conversion. This inspires me to continue to try to scatter good reading matter. Therefore I have concluded that something bound in the form of a book, that could be read, laid away, handed around, and re-read, would be better.

Consequently I have written a number of sermons to be bound in the form of a book, that can be read, laid away in the library, and re-read. I have endeavored in these sermons to show up the plan of salvation so plainly that an honest inquirer after truth can understand his duty with reference to obedience to the gospel.

The "Gospel Proclaimer" is a work devoted to proclaiming the gospel to individuals, that they may be saved. The first part of it is devoted to the revelation of the plan of salvation; the second part of it is devoted to exhortations to the Christian. I have selected subjects that I thought to be of the most importance to the reader. Just under the heading of each sermon will show where it was preached, and how much was donated for preaching it. And I sincerely hope that this collection of sermons will do much good while I live, and I pray God to bless and prosper them after I am dead.

The subjects are handled in such a plain manner, certainly all who read them simply to understand them can be benefited thereby. My object has been to make the subjects handled plain, that the reader may be benefited. I have made no pretense to elegance of style, but my whole object has been to make the subjects so plain that the common reader may be benefited by reading them.

While my throat may fail, yet I sincerely hope that this book of sermons may be the means of benefiting, in a religious point of view, thousands of the human race, and that it may assist in

keeping them in the narrow way that leads to the celestial city of God. May God bless and prosper every thought therein contained that is in accordance with his will.

E. S. B. WALDRON. Lavergne, Tennessee.

Source: Pages 1-15 of The Gospel Proclaimer, Volume 1

---

---

## THE STUDY AND SELECTION OF HYMNS

From: Chapel Talks by J. W. McGarvey

Chapel Address No. 8

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. What 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."

---

---

A Selection From  
Robertson L. Whiteside's  
**A NEW COMMENTARY  
ON PAUL'S LETTER  
TO THE SAINTS AT ROME**

---

(Commentary On Romans Chapter 3, Verses 1 - 11)

*Verse 1: What advantage then hath the Jew? or what is the profit of circumcision?* The proud hearted Jew resented any idea that put him on a level with the people of other nations. To the Jew who prided himself on being a Jew and who put stress on outward show it would seem that Paul was seeking to make it appear that there was no advantage in being a Jew and no profit in circumcision. Paul was here anticipating an objection of the Jew. Paul did not give a full answer to such an objection.

*Verse 2: Much every way: first of all, that they were intrusted with the oracles of God.* The Jews had enjoyed many blessings and advantages, including a land of their own; but their chief profit or advantage was, that they had been intrusted with the oracles of God. "The oracles of God" included all that we find in what we now know as the Old Testament—having that intrusted to them was the Jews' chief advantage, their greatest profit. How much greater is our advantage in having also the New Testament. The Jews "received the law as it was ordained by angels, and kept it not" (Acts 7:53).

*Verses 3, 4: For what if some were without faith? shall their want of faith make of none effect the faithfulness of God? God forbid: yea, let God be found true, but every man a liar; as it is written, That thou*

*mightest be justified in thy words, And mightest prevail when thou comest into judgment.* God had promised to bless the Jews. If he failed to bless them, even though they sinned, would he not be false to his promise? Would their lack of faith interfere with God's promise? But God's promises are conditional. No matter what theories people may have, we must let God be true, even if we must regard all theories as false and every man a liar. Only in that way can we be justified in our words and prevail when we come into judgment.

Verses 5, 6: *But if our unrighteousness commendeth the righteousness of God, what shall we say? Is God unrighteous who visiteth with wrath?* That this is another objection that a Jew might make is shown by the fact that Paul immediately adds, *"(I speak after the manner of men.)"* The possible objection is stated in a very cautious way. If man's sin is the occasion of God's displaying his plan of righteousness through the gospel, then what shall we conclude? Shall we conclude that God is unrighteous in punishing us for living so as to cause him to make such a display of his righteousness? *God forbid*, or *May it not be so*. If it were so, *then how shall God judge the world?*

Verses 7, 8: *But if the truth of God through my lie abounded unto his glory, why am I also still judged as a sinner?* The Jew regarded Christianity as a lie and that Paul's preaching it made it his lie, and that in forsaking Judaism for Christianity he committed about the greatest sin that a Jew could commit. Paul is here adopting the objector's method of reasoning. If you justify your sins on the grounds that your sins brought out and displayed God's righteousness, why condemn me for what you consider my great sin? On that theory, *"why not (as we are slanderously reported, and as some affirm that we say), let us do evil, that good may come?"* If the theory stated in the objection were correct, then the more we sin, the better it would be for us. But Paul adds that the condemnation of such slanderers is just.

Verse 9: *What then? are we better than they? Are we Jews better than the Gentiles? No, in no wise: for we before laid to the charge both of Jews and Greeks, that they are all under sin.* To prove that all were under sin had been the object of all that he had said from the eighteenth verse of chapter one. This he had done to prove that all were under condemnation and needed the gospel as God's power to save them. To further establish the sinfulness of man, he quotes extensively from the prophets.

"What then? are we better than they?" These are questions a Jew would ask after hearing Paul's reasoning in the preceding verses. The Jew had so many advantages he would naturally think himself better than others. But he had made such poor use of these advantages that Paul unhesitatingly answers: *"No, in no wise: for we before laid to the charge both of Jews and Greeks, that they are all under sin."* The Jew had not lived up to the law, and therefore was not justified; the Gentile had also failed of justification, for he had not lived up to the light he had. So far as meriting justification was concerned, neither was superior to the other, for they were all sinners.

Verses 10, 11: *As it is written, There is none righteous, no not one; There is none that understandeth, There is none that seeketh after God.* Paul gives a number of quotations from the Old Testament

Scriptures to prove from their own prophets the sinfulness of the Jews. After making the general statement that none of them were righteous, Paul shows wherein they were sinful.

The Jews were great students of their Scriptures, and yet they did not understand. Wherein they had an accurate understanding of the requirements of the law, they failed to understand the significance of the things required. They did not understand that their whole system was temporary and typical. In their estimation the whole system of Judaism was God's permanent order of things, and they were always to be God's special people. But Jesus used language about them more pointed than the language Paul quotes — "blind guides," "fools and blind." To those who were supposed to be especially skilled in the law Jesus said: "Woe unto you lawyers! for ye took away the key of knowledge." Even the key to a correct understanding of their Scriptures had been hidden in the rubbish of their notions or traditions. Let those who think the Jews had such an accurate understanding of kingdom matters consider what Jesus and his inspired apostle said about them.

*There is none that seeketh after God.* Perhaps no people ever studied the Scriptures more than did the Jews; yet they were not seeking after God. To seek after God is to seek to know and to do his will—to make his thoughts our thoughts and his ways our ways. Pharisees, lawyers, and scribes studied that they might be informed and formally correct, so that they might stand well with their fellow Jews. Instead of seeking to be justified in the sight of God, they sought to justify themselves in the sight of men. Jesus said to them: "Ye are they that justify yourselves in the sight of men; but God knoweth your hearts: for that which is exalted among men is an abomination in the sight of God" (Luke 16:15). They loved the praise of men more than the praise of God (John 12:43). Such a frame of mind utterly unfitted them for heart-seeking after God. "How can ye believe, who receive glory one of another, and the glory that cometh from the only God ye seek not?" (John 5:44). When a person studies the Scriptures for any other purpose than to know God and to be able to do his will, there is no telling what sort of absurd conclusions he may arrive at. "And let us know, let us follow on to know Jehovah" (Hos. 6:3).

Verse 12: *They have all turned aside, they are together become unprofitable; There is none that doeth good, no, not so much as one.* This, because they did not understand and would not seek after God. To Jehovah they were not profitable—he could not use them in his plans. But they were not born in that condition, but had turned aside and become unprofitable. None were absolutely good—all had sinned.

---

---

*Rejoice Evermore*

---

---

## THE LORD'S SUPPER--ITS USE AND ABUSE.

By  
W. K. Pendleton

---

The Lord's Supper recalls the sublimest spectacle of divine love--the brightest display of divine justice and the most touching exhibition of disinterested suffering ever presented to angels or men. It points us to "the Lamb of God that taketh away the sin of the world." It uncovers to us the deep foundation of our hope,--shows how God may be just in justifying the unrighteous; plants the tree of life upon the ruin of the grave and opens the doors of mercy to an alienated and condemned world. Without the shedding of blood there were no remission of sins, and without the remission of sins, none could hope to see God. It is the emblem of a mighty deliverance,--the passover which looks not to protection from the shadowy wing of Egypt's scourge, but to a more blessed aid, which points us to the blood of sprinkling that cleanses from all guilt, and marks us for mercy, not for a night, but forever. It is the perpetual embodiment of the mercy of God, for in it is revealed to us the power of God unto salvation,--even the gospel itself. As oft as we partake of it, we do show forth the death of our divine Saviour till he come, and what is this but our hope of life everlasting!

It is a custom of many slightly to regard this commemorative feast and for causes wholly inadequate to refuse its life-giving emblems. Whilst the church is seated around the table of the Lord, and are engaged in the solemn commemoration of their great deliverance, how often does it happen that some of the professed followers of Christ are engaged at home in the frivolities of idle conversation or strolling, in vacant indifference, over the fields, without a thought of the God that made them or the blood that bought them. Upon the first day of the week, when the disciples of old came together to break bread, they are engaged in worshipless idleness, and when the cup and the bread, which are the communion of the blood and body of Christ, are passing around to awaken in the heart of the true disciple memories grateful and sweet, of that divine friend who gave his own life a ransom for us, we look in vain for their faces. The things of life have no charms for them, and the spectacle of the Saviour's death touches no chord of sympathy in their bosom, enkindles no flame of love upon the unsanctified altars of their hearts.

It is said that the primitive Christians soon lost confidence in the professor who could habitually abstain from the table of the Lord, and hence it became the frequent occasion of discipline and excommunication. According to the earlier writers, all,--in the language of St. Ambrose, *omnes Christiani, omni dominica, debent offere*,--"all Christians ought, on every Lord's day, to partake of the Lord's supper,"--and on what ground, but a strange misapprehension of the nature and obligation of this institution, the want of all spiritual appreciation of its import, or the absence of a feeling and a desire to remember Christ, can any one refuse or neglect it! The true and most devout Christians



in all ages have regarded it as one of the most precious privileges of their holy communion, and from the times of the Saviour till now we have good reason to believe that its observance has never been suspended. The unbroken continuity of no ceremony in the church stands on clearer evidence than does this. The writings of Paul down to the 60th year of the Christian era afford the most explicit instructions as to its nature and design--and from the allusions of Pagan writers as far back as the year 100, we learn that the primitive Christians still celebrated the death of Christ. The Apostle John lived thirty years after the destruction of Jerusalem, and died about the time the celebrated epistle of Pliny to the Emperor Trajan was written. In this epistle allusion is made to the observance of the Lord's supper as then a regular part of the Christian worship, and from this time down through all succeeding centuries, we have ample evidence of its uninterrupted observance. It is a historical fact, therefore, that down to the death of Paul and down to the death of John, this supper was among the ordinances of the Lord's house, and that, under apostolic sanction and authority. No Apostle ever gave the least intimation that it was to cease till the time the Lord shall come; and history shows that, long as an Apostle lived to counsel the church, she cherished and kept alive this most sublime and significant of all her social commemorative rites.

No one can pretend to deny that Paul teaches the fitness of observing the supper till the time the Lord shall come; but it is by some contended that the coming of the Lord, referred to by him, took place at the destruction of Jerusalem, and that since that time, therefore, Christians are under no obligation to show forth his death farther;--that the observance of the supper should have ceased with the destruction of Jerusalem. Now this event took place in the year 70, yet we find that for thirty years after this, the supper continued to be celebrated by the primitive Christians, and that too, under the observation of the beloved Apostle John, and of course with his sanction and approbation. If John knew the mind of the Spirit, certainly this fact must be regarded as conclusive, and it leaves no room for cavil as to the Christian's duty now.

But let us look at this objection in another point of view. What is the meaning of the ceremony? Is it not the Christian's passover? for even our passover, Christ, is sacrificed for us. (I. Cor. v. 7.) The Jewish passover was both commemorative and typical. It called up to the grateful recollection of the Jews, the mighty deliverance from Egyptian bondage which had been wrought for them through the agency of the angel of death, and pointed to the Lamb of God that would deliver us even from the bondage of the grave. The emblematic continued till the true Paschal Lamb appeared, and that was Christ. Before and in anticipation of the breaking of his body and the spilling of his blood, he gave his disciples a new institution, presented in appropriate symbols, and commanded it to be observed in remembrance of him. It is then a commemorative institution, designed to recall to the Christian's mind the sufferings of their Great Deliverer and to awaken in their bosoms grateful recollections of him who, for their sakes, spared not his own life. It is a memento of an absent friend, reminding us of the great love wherewith he loved us, by symbolizing before our eyes the sublime spectacle of the sufferings he bore for us, when he cried mightily in the agonies of the cross. Paul, in

commenting upon this institution, after quoting the language of the Saviour, (I. Cor. xi. 24, 25,) adds, "Wherefore, as often as ye eat this bread and drink this cup, ye do show forth the Lord's death till he come." Now suppose we grant that in some sense the Lord did come at the destruction of Jerusalem, can it be concluded that this coming was such an one, as to do away the design of the Lord's supper? If this supper was designed, as the Saviour declared, to make us remember him, was there anything in the destruction of Jerusalem, that made it unnecessary thereafter to remember Christ in the sufferings of his death? If it was intended to make us REMEMBER him, was there any thing in the destruction of Jerusalem that supplied its place and answered as a better memento of Christ's death? Suppose Christ did come, in the sense of an overwhelming judgment, at the overthrow of that ancient Temple and City of God, was there any thing in that, to make us Christians of the 19th century remember him in his life-giving death? How many signal judgments of God intervened between the institution of the passover and the sacrifice of the Lamb of God; yet who ever thought these a reason for suspending the observance of that great feast? Surely the memento of an absent friend is to be cherished so long as he is separated from us, and only when we are restored again to his personal society, may we throw away the cherished symbols of his love. We are as far from the visible, sensible presence of Christ now, as were the saints in the days of Paul, before the overthrow of the last glory of the ancient Jews; and we as much need now, as they did then, the sacred symbols of his mighty love. Yes, we must still remember him who died for us, if we would be saved, and, still openly publish to the world his death till he come in the glory of the Father to take us again to his bosom, till he return from that place whither he has gone to prepare mansions for us, and come again, not in a destructive judgment simply, but in visible personal glory, to receive us unto himself, that where he is, there we may be also. (John xiv. 3.) It is the practice of some disciples to make their little differings and heartburnings ground of abstinence from the memorials of the Saviour's death. Shall we call this a pious superstition? Many good persons labor under the delusion, and we would not stigmatize it by a harsher name. But where is the reason of it! Not, surely, in the nature or design of the institution, but in the mistakes of our heads. When the Corinthians were disputing about the relative merits of some of their teachers, and were actually at variance because of their adherence to men, the Apostle Paul asked, IS CHRIST DIVIDED? WAS PAUL CRUCIFIED FOR YOU? And so when we see a Christian refuse to eat the supper of the Lord because his fellow-Christian has not walked to please him, we feel inclined to ask, DID YOUR ERRING BROTHER DIE FOR YOU? IS IT HIS LOVE YOU CELEBRATE? DO YOU EAT THE LOAF AND DRINK THE WINE TO HONOR HIM? Then why, if your own heart be right, should you abstain from the table which the Lord and not your fellow-man has spread and refuse to commemorate the death of Christ, because your Christian brother has treated you unworthily? Is not this a wide practical error? It is true that this supper is or should be the communion of the body and blood of Christ; but what does the Apostle mean by this expression? Does he intend to say any thing more than that those who partake of it are joint and mutual participants of the blessings flowing from the blood and body of Christ? The context shows that this is the scope and design of the expression, and not that it was

intended to justify a Christian in withdrawing from the Lord's table simply because an erring fellow mortal had injured or offended him. The joint participation of which Paul speaks, is in the blessings of Christ's sacrifice, and to refuse to signify our participation in and dependence upon these because another, who, we think, is not deserving, would claim the same privilege, is, in semblance, to refuse the offer of Heaven because some hypocrites hold themselves forth as candidates for its honors.

The exhortation of Paul is, Let him that eateth examine, not his neighbor, but himself, and take care, not that unworthy brethren may not be there, but that in his own heart there lurk not the leaven of malice or wickedness and an undiscerning forgetfulness of the body and blood of Christ. It is to lift the soul above its passions, its enmities, and its prejudices, and fixing it in grateful and rapt contemplation upon the cross, to bury in that fountain which poured from the pierced side of the Lamb, every thought of injury or revenge, and to breathe only in the love of God. Ah! if the love of Christ for us had been like our love for him and for one another, how could he have given himself to die for us, while we were yet enemies to him? Compared with the fervor of his devotion to our cause, how cold is our warmest thought, and before the sufferings of Calvary, how trifling the costliest sacrifice we can possibly make! Yet for the sake of showing our dissatisfaction towards an offending brother, we can despise the memorials of the Saviour's death and throw contempt upon the affectionate injunction of our suffering friend, bidding us, THIS DO IN REMEMBRANCE OF ME.

Beloved in Christ, let us awake to the love of God. Let us not forsake the solemn feast of his house, but, anxious by all means to manifest our gratitude for our deliverance, let us be ever ready openly to publish his death to the world, and to declare our reliance upon his sacrifice, for pardon and life. It is worse than ingratitude to treat lightly, this last and only token of his love, and to proclaim by our neglect, our contempt for those sufferings which he endured for us, and under the weight of which, he bowed, even to death!

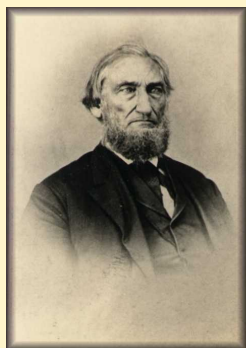
"O! for such love let rocks and hills  
Their lasting silence break,  
And all harmonious human tongues  
The Saviour's praises speak!"

Source: W. K. Pendleton. "The Lord's Supper--Its Use and Abuse." The Millennial Harbinger 20 (September 1849):

**“EVERY ONE WHO HONORS AND SERVES THE HUMAN GOVERNMENT AND RELIES UPON IT, FOR GOOD, MORE THAN HE DOES UPON THE DIVINE GOVERNMENT, WORSHIPS AND SERVES THE CREATURE MORE THAN HE DOES THE CREATOR.”**

- { DAVID LIPSCOMB } -

## A Contested Baptism



Dr. B. F. Hall

As mentioned previously, B. F. Hall came to the conclusion that baptism was for the remission of sins, and in the spring of 1826 he began to preach this doctrine as Peter did on the Day of Pentecost. During the summer months, he preached this doctrine in Kentucky, and then made his way to the Rocky Springs community in Jackson County, Alabama, where a meetinghouse had been built about fifteen years earlier. The Rocky Springs church is considered the oldest church of Christ in Alabama. (The church had its beginning about 1811, when William J. Price came to the Antioch community in Jackson County. He began preaching the importance of returning to the New Testament alone for scriptural authority.) Concerning this meeting at Rocky Springs, Hall wrote in his unpublished autobiography:

Here again I preached the ancient gospel, and immersed for remission of sins some twenty-three persons, among them a James C. Anderson and a brother Russell. They had both been Methodists. Brother Anderson soon became a preacher; and for many years labored through both Ala. and Tenn. He was an efficient preacher, and won many souls to God. He was blind in one eye. He now rests from his labors.

After this meeting at Rocky Springs, Hall held a meeting at Crow's Creek, in Jackson County, Alabama. It was here that he baptized the old man mentioned in the previous chapter.

Hall then made his way west to Madison County, Alabama, and held a meeting in the community of McNutty (sic, McNulty). It was here that a threat was issued by a man whose daughter had responded to Hall's preaching and had decided to be baptized. Hall, in his autobiography, tells of the incident.

An incident occurred in Alabama, which I will here relate. I, at a meeting above Miridianville (sic), delivered a discourse on the design of baptism and invited persons to confess the Lord. One young lady came forward, and desired to be immersed forthwith. Her mother was dead. Her father, had been a Baptist preacher, but had become an apostate and a wicked man. As we were yet talking about the best place to immerse in a stream nearby, the old man came up to me, and shaking a large hickory cane in my face, told me I must not baptize his daughter. I inquired: 'Why not?' He answered huffishly: 'That is none of your business; but'—shaking his cane again at me, his eyes looking daggers—'you had better not attempt to baptize her'—and his large frame shook with rage. Turning to the young lady, who sat weeping, I asked her if she still desired to be baptized. She said she did. 'Then I will baptize you at all hazards.' I said, and, turning to the audience, designated the place where we would administer the rite. The old man, turning to his daughter, said: 'If you are baptized, you shall never enter my house again while you live.' The poor girl, looking up at me through her

tears, said: 'I want to be baptized.' An old brother Griffin, a man well to do in the world, who stood near by, walked up to the agonized girl, and said, 'my daughter, you shall have a home at my house.' We repaired to the water, and I baptized her, the old man offering no resistance. The young lady got into mister Griffin's carriage, and went home with him. A few days afterwards, her father sent for her to return home. She sent him word she would not go then; but if he would bring a horse and saddle the next Friday, and take her down to a meeting to be held at McNuttytown, she would go home with him after the close of the meeting.

Accordingly, on the day designated the old gentleman rode up to brother Griffin's, leading a horse with a lady's saddle. The young lady was soon in the saddle, and she and her father were on their way to the meeting.

The next day I preached and gave the usual invitation to penitent believers to confess the Lord. The old gentleman who was sitting directly in front of the stand, arose instantly and came forward weeping, holding the same big cane in his hand. His daughter sprang to her feet, and uttering an exclamation of joy, rushed forward, and threw her arms around her father's neck and sunk down upon her knees by his side! It was a touching scene to see the father and his motherless daughter clasped in each other's arms weeping—the one shedding tears of bitter grief and penitence; the other tears of joy.

Had not the young lady resolutely obeyed the Lord, brooking the bitter opposition of her wicked father, both would doubtless have gone to perdition together; but now, hand in hand, they were treading the pilgrim's pathway to the city and home of God. It is always right for one to do his duty—to obey God. In such cases, all results well.

This touching story of conversion has been passed down for almost two hundred years and still touches the hearts of those who contend for the ancient gospel preached by Peter on the Day of Pentecost so long ago. Many gospel preachers have baptized individuals under the threat of bodily harm or death. Such was the case with B. F. Hall.

But think of the faith of the young girl. In spite of the promise of losing her home with the only family she had, she determined to give her life to Christ and obey His will in baptism. And if it had not been for her faith, her father would not have obeyed the gospel.

What a beautiful story! May we all "earnestly contend for the faith, once for all delivered unto the saints" (Jude 3).

---

---

Source: Vignettes Of Virtue - Short Stories Of The American Restoration Movement, By Frank Richey, 2010

---

---

# The Christian Connexion And Alexander Campbell

By  
Kyle D. Frank

---

The Christian Connexion was a large number of churches (we would refer to them as a network) that were originally striving to be the churches of the Bible. Their time began with the advent of James O'Kelly's departure from Methodism in the 1790's and search for the church of the New Testament. Workers like Elias Smith, Abner Jones, John Wright and many others who weren't afraid to step out into the unknown in their desire to worship God acceptably. We truly stand on the shoulders of those giants!

In this early day, the Christian Connexion churches were known to Barton Stone, in fact, he was seen as one of them as he was also trying to worship acceptably just like they were. They saw and recognized that. It was not seen in the same light, however, whenever Alexander Campbell's name was brought up in conversation. He was seen in a less-than-kind way by many of the members of the Christian Connexion. I will give a good example of how he and his teachings were received by some of the members of the Christian Connexion.

There was a periodical published in Auburn, New York called The Primitive Christian. The paper's editor was the hard-nosed Silas E. Shepard. It is impossible to know its circulation but it was well received by many members of the Connexion. In volume one, 1835, page 17 he says "requires no great strength of understanding to perceive that you are beside yourself; that much Campbellism has made you assert that which, neither Mr. Campbell, nor yourself, nor any other rational, intelligent being, either does, or can believe." Now, to get the point across, this quote was the very first one relating to Mr. Campbell in the volume and what do you find but the word "Campbellism," which was and is, never used in a kindly way by anyone, ever. Remember, this editor is supposed to be a Christian, referring to others kindly, and not by using "Campbellism," an epithet.

After some searching through the issues, I discovered that in June of 1836, Alexander Campbell, Tolbert Fanning and A.S. Hayden went to Buffalo, N.Y. for various reasons, one being a visit to Niagara Falls. It is given that the three men would be meeting with the local churches. This would be through the last week of June into July first. Shepard left his home in Auburn and traveled to the west where the meetings would be held. He does not give the exact date that he would be meeting Campbell but he does affirm that the meeting occurred on one of the evenings of that week. He

apparently was able to spend several hours meeting with Campbell, discussing various differences between the two and apparently for his views on the church as the body of Christ and his views on church polity. “There were, during this meeting, eleven public addresses delivered, and eight persons “immersed in the name of Jesus Christ for the remission of sins.” Two discourses were delivered by brother A. Campbell, two by brother Bartlett, two by brother A. S. Hayden, one by brother Yearnshaw, one by brother Taffe, one by brother Fanning and two by myself.” Volume two, page 84. “On Monday in the afternoon brother Bartlett and I, in company with brother Campbell, went to Williamsville where I discoursed in the evening to a very civil and respectable congregation, after which brother Campbell, with his usual perspicuity, offered some remarks on realizing the New Constitution.”

“The result of brother Campbell's visit to our place has been the removal of much prejudice from the public mind. Instead of seeing in him a man full of esteem for himself, and entirely void of veneration for other men; they found him to be the plain, unostentatious, and unassuming disciple of the Lord Jesus. His eloquence was the eloquence, not of art, but of nature. His discourses were not like the *glare* of a meteor, but like the lustre of an unclouded star. They showed him to be a man of quick and clear perception, of sound and accurate discrimination, of great research, and, withal, a strictly logical mind. The only favors which we could ask, in his behalf, from the villages and cities through which he expects to pass, is, a general, a candid, and an impartial hearing. Let them grant him this, and they are, in spite of all the fates, redeemed from the mystic divinity of this foggy age. EDITOR “(The Primitive Christian, Vol 2, #4, page 92)

So, it is seen that Alexander Campbell was not the demon that so many saw him as. He ended up being a “regular guy” who had no hints of self-veneration or pride and this man, Silas E. Shepard, began to see Campbell in a new light. His references to Campbell in the future issues of The Primitive Christian were not in a negative fashion but as a hardworking reformer who was not afraid to be a plain, unassuming disciple of our Lord Jesus. How many others can be said to be like that except when you finally meet them you make the same judgment. In the words of an old proverb: “Never judge a book by its cover!”

---

Kyle Frank is a member of the Sardinia church of Christ in Sardinia, NY  
He may be contacted via e-mail at: [kyledfrank@gmail.com](mailto:kyledfrank@gmail.com)

---

## THE RESTORATION READER AND REVIEW

Is Circulated Monthly By MilePost 12 Publishing & Project New Antioch  
702 William Thomason Byway, #301 Leitchfield, KY 42754--1482

KEVIN L GREER, Editor

---

---

## The Importance Of. . .

### HEARING

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 is the starting point from which the whole plan of salvation proceeds. Thus is the sending forth preachers of the word made necessary. (Romans 10:14,15)

### BELIEVING

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. Once again, we find the necessity of the word being preached. (Romans 10:17)

### REPENTING

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.

### CONFESSING

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)

### BAPTISM

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)

---

---