

THE RESTORATION READER AND REVIEW

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WHY RESTORATION AND NOT REFORMATION?

By
Glen Young

History is a great teacher. History reveals the result of the practices engaged in by people and nations. For this reason, everyone should embrace history. All history, the good or the bad, gives us insight into what we can expect from the decisions and actions we follow. With this in mind, we will discuss the church's history by examining the beliefs and practices of those who have come before us as it pertains to the church of our Lord Jesus Christ.

First, we must look to the Scriptures and focus on what God has said regarding the church. The Scriptures inform us that the Lord established His church. When Peter gave voice to the truth about Jesus, He said, "And I tell you, you are Peter, and on this rock, I will build my church, and the gates of hell shall not prevail against it." (Matthew 16:18) Another scripture important to our discussion is where Jesus gave a command to the disciples. The order was to carry the message of the gospel to all the world. "And Jesus came and said to them, 'All authority in heaven and on earth has been given to me. Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you. And behold, I am with you always, to the end of the age.'" (Matthew 28:18-20) These verses establish that He built His church and that the sole authority for the church's teachings and practices. He has never or in any way given humankind the power to remake the church into man's opinion regarding His church's teaching or work.

In the New Testament scriptures, we read there would be a 'falling away' from the teaching of Jesus. The apostle Paul rebuked the Galatian Christians for their departure from the gospel. "I am

astonished that you are so quickly deserting him who called you in the grace of Christ and are turning to a different gospel – not that there is another one, but there are some who trouble you and want to distort the gospel of Christ. But even if we or an angel from heaven should preach to you a gospel contrary to the one we preached to you, let him be accursed. As we have said before, so now I say again: If anyone is preaching to you a gospel contrary to the one you received, let him be accursed.” (Galatians 1:6-9) As we can see from these scriptures, the apostasy came early in the history of the Lord’s church. As with the Galatian congregation, other local churches were experiencing the same problem. This moment in the history of the church of Christ informs us of the need to restore local churches to the standard set by teaching the Scriptures.

As we advance into history, we come to the period when the apostasy arrived at a point where men were in complete control of what they called the church. This apostasy of the church becomes full-grown in what is called the dark ages of history. The Catholic church became Rome’s official religion and held sway over the people with an iron fist. Early in the Reformation period, or as sometimes called the Protestant Reformation, Martin Luther criticized the sale of indulgences, insisting that the Pope had no authority over purgatory or the Treasury of Merit. It had no foundation in the Bible. Others followed suit by pointing out various doctrines of which they opposed. The flaw in the restoration movement is seen in the fact that these men did not attempt to bring the churches of men into compliance with the teachings of Jesus. They instead were set to reform certain doctrines of the Catholic church with which they disagreed. This conflict was the beginning of the creation of Protestant churches. The mission of changing the teachings of these churches continues even to the present day. When we consider what the scriptures teach regarding Jesus’s authority over His church, we understand their efforts’ fallacy.

As we proceed further in history, coming nearer to our present time, we find what has become known as the Restoration Movement. This movement lacks any centralized structure because it originated in several places through the leadership of different men. One of the prominent leaders was Alexander Campbell. Campbell’s essay titled “A Restoration of the Ancient Order of Things” had a strong influence over many of his time. Several names were associated with this movement; however, the term “Stone-Campbell Movement” became the one used by the end of the 20th century. Stone-Campbell Movement was a way to avoid the difficulty associated with other names being used.

This movement's teaching was different from the Protestant Reformation teaching in that it was, as Campbell wrote, "A Restoration of the Ancient Order of Things." The prevailing motto was, "Where the Scriptures speak, we speak; where the Scriptures are silent, we are silent." The emphasis is on biblical teaching that Christianity should not be divided; Christ built only one church. The only way to accomplish this end was through unwavering confidence in the New Testament scriptures' teachings. In 1809, Thomas Campbell wrote in The Declaration and Address of the Christian Association of Washington, PA, "The church of Christ on earth is essentially, intentionally and constitutionally one." The church's oneness addresses the belief that there are many churches of which humanity may pick and chose the church of his choice. Remember, we have read from the scripture that Jesus built ONLY one!

One of the movement's issues is the question of organizational structures above the local congregation level. Local churches have and do maintain an ongoing commitment to church governance that is congregational only rather than denominational. Local churches of Christ purposefully have no central headquarters, councils, or other organizational structures above the local church. Independent and autonomous local churches participate at their discretion in various means of service and fellowship. Christians within the Restoration Movement are linked by the salvation obtained through obedience to the gospel message. This obedience adds them to the one church that Jesus built.

Why Restoration and not Reformation? Given our study, it is evident that the Protestant Reformation does not bring people back to the truth taught in the New Testament scriptures. As its name suggests, it only succeeded in producing denominationalism. The Protestant Reformation believes that the body of Christ is divided into several different bodies with their belief system. It is the agree to disagree philosophy.



NO MAN PUTTETH A PIECE OF NEW CLOTH
UNTO AN OLD GARMENT, FOR THAT WHICH
IS PUT IN TO FILL IT UP TAKETH FROM THE
GARMENT, AND THE RENT IS MADE WORSE
- MATTHEW 9:16

On the other hand, the Restoration movement is a call to go back to the Bible for all we believe and practice. It is a movement that teaches respect for the Bible as God's Holy-inspired words. It emphasizes that preeminence belongs to God, not man.

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“O THIS IS THE GOSPEL . . .

IN THESE SAME WORDS - -

AS PETER PREACHED IT!”

{ STATEMENT BY WILLIAM AMEND REGARDING THE PREACHING OF WALTER SCOTT }

A. CAMPBELL'S SUCCESSORS AND CRITICS.

By
Benjamin Franklin

SOME fifteen years ago a few of our more advanced men gradually commenced opening up to our benighted minds, the fact, that A. Campbell was not the great man we had thought he was; that he was not the scholar we had thought; that some of his chief ideas were erroneous, and that we should have much trouble in undoing what he had done wrong. We were growing up many young men, and being illiterate and unlearned, we knew not but we had over estimated A. Campbell, and that some mighty men were rising among us, that would throw him in the shade. But we had one comfort all the time, and that was that we were not alone in the opinion that A. Campbell was a man of superior learning and parts. We noticed that he attracted the fire of the great guns of the infidels, the Universalists, the Roman Catholics, the Methodists, the Presbyterians, and sectarians in general. He attracted the attention of the great men of Christendom, distinguished the hills of Bethany, and

gave them a name that will extend down to the end of the ages. No man on this continent called forth anything like the same amount of attention he did, for the space of forty years. It was not a mere fortuity that gave him notoriety, but sound learning, correct and abundant information, persistent and determined work, with a fixed and settled purpose, to which he addressed the energies of his life. He was a mighty man in the highest sense, and to this the impression he made on the people of this great country, will testify till the Lord shall come.

We have been amused with two classes of men among us. Those of one class were adjusting themselves for the mantle of A. Campbell to fall on them when he would depart. Had that mantle fallen on one of them, he would have appeared like a boy with his father's great coat on—it would have fit nowhere. The other class are finding his errors and going beyond him. But it is remarkable, that in almost every instance, these advanced men prove to be wrong themselves. Instead of their discovering some new truth, they resurrect some old error. We do not think it is advancing very far ahead of A. Campbell to resuscitate the Romish and Restorationist idea of an obscure Scripture. We frequently think of the man's invention, that claimed that he could grow sheep without wool—it is more curious than profitable.

It is not inventive genius we need in the Church, nor explorers to invent something new, or to make discoveries; but we need humble and honest men, who know and love the truth, and will press it on the world. We know humble men, of but limited talent and information, who are building up churches, reforming men and women, and bringing them to God. We know also men of considerable learning and talent, who do not turn a bare dozen to the Lord in a year, and who build up no churches nor anything else, but who are starting subtleties, speculations and questions to no profit, but only tend to subvert the hearer. Why can men not be content with the plain truth, the precious truth that makes men wise to salvation, through faith in Christ? It is easily learned, easily preached and readily believed and obeyed to the salvation of the soul. It is for the people, the whole people, and adapted to them. The kind of greatness we need, is that which manifests itself in preaching great truth in plain and easy terms, and bringing it to the comprehension of the people. The command is, and will be till the Lord comes, "Preach the word."

< SOURCE: [A BOOK OF GEMS](#) - - arranged by J. A. Headington & Joseph Franklin >

THE DEBATE BETWEEN BARTON STONE AND ALEXANDER CAMPBELL ON OUR SUBSTITUTIONARY DEATH ISSUE

By
Pat Donahue

The non vicarious atonement theory was first formulated at least 180 years ago. In disputing with Alexander Campbell on the Substitutionary Death Of Christ question in the pages of the Millennial Harbinger, Barton Stone wrote “Where, brother Campbell, shall we find the term substitute with application to Christ?” (Oct 1840). In the same issue Stone formulated this argument for his position – “If the debt of suffering be fully paid by the substitute, where is grace seen in the pardon of the debtor!” I believe I have seen this same unsound argument presented (just in different words) in our brotherhood’s recent disagreements on this issue. Among other things, this argument ignores the fact that God himself (the Son) is who paid our sin debt.

Our brother Stone later stunningly said “... all the blood of the universe, the blood of Christ not excepted, could not take away our sin ... On what grounds was this pardon granted? Not on the ground of sacrifice, but according to the greatness of thy mercy ...” (Apr 1841). I think this is the logical conclusion of the recent non Substitutionary Death teaching by Maurice Barnett and his adherents. To the contrary, I agree with what Alexander Campbell said in refutation of Stone’s remarks, for example – “no repentance nor amendment of life, without shedding of blood, could obtain remission.” (May 1841). I am sure Campbell got that from Heb 9:22b which says “without shedding of blood is no remission.” Aren’t Stone and his present day followers saying it is possible to have remission of sins without the shedding of Jesus’ blood?, that the ground of pardon is not actually His blood?

We also see Stone’s idea contradicted by many other passages, one of which is Rom 3:23-26. Jesus redeeming mankind with His blood in the first century declared God righteous for having forgiven all of the Old Testament saints of their sin (when they repented) in the preceding centuries (verse 25). Only because of Jesus’ death, God is able to remain just even while he justifies the believer (verse 26).

Stone had written earlier “The death of Christ influences the sinner alone, but produced no direct effect on God” (Feb 1841). But Isaiah 53:10-11 without question falsifies Mr. Stone’s statement by showing the death (bruising) of Christ “satisfied” God. The death of Christ most certainly did have an effect on God; it satisfied His justice. That death is the very thing that provides the grounds for God to extend mercy to those who trust and obey (Mark 16:16). Acts 20:28b directs elders to “feed the church of God, which he hath purchased with his own blood.” Doesn’t that contradict this non substitution view that God doesn’t need any such payment to forgive?

I am thinking many modern day Substitutionary Death opponents agree with Barton Stone’s “pardon granted not on the ground of sacrifice” position, but are not willing to openly admit it. Because they know then our brethren would see their position for what it really is, instead of their absurd claim they are holding the line against Calvinism as they want the issue framed.

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Note to the reader: One of the primary aims of this publication is to aid brethren of this day and age in the continuing restoration of the Ancient order. One of the ways I hope will serve this end is to present articles and commentary on restoration history- including issues from the past, and how they may relate to and instruct us in the church of our Lord today. The Restoration and controversy have been, of necessity, intertwined and will necessarily continue to be so. KEVIN L GREER, Editor

“TO IMPRESS THE HEART OF THE ERRING WITH THE WONDROUS TRUTH THAT "THE CHURCH OF CHRIST" IS HEAVEN'S DIVINELY CONSTITUTED ORGANIZATION FOR THE SALVATION OF THE LOST, IS THE FIRST AND PRINCIPAL LABOR OF THE MINISTER OF PEACE.” -- { TOLBERT FANNING }

“Blessed is the man who sustaineth trial; for, becoming an approved person, he shall receive the crown of life, which the Lord hath promised to them who love him. Let no one who is tempted say, Certainly I am tempted by God: for God is incapable of being tempted by evil things, and he tempteth no one. But every one is tempted of his own lust, being drawn away and enticed by it. Then lust, having conceived, bringeth forth sin; and sin, being perfected, bringeth forth death.”

(James 1:12-15 as found in Alexander Campbell's Living Oracles - 4th Edition)

THE “RESTORATION MOVEMENT”

By
Hugh Fulford

PERSPECTIVE is always a valuable commodity. It is needed where the restoration movement is concerned. We must be careful to not canonize the restoration leaders or the restoration movement. I think I see some effort to do this, especially where Stone and Campbell are concerned. I read a lot about the Stone-Campbell this, that, and the other. Stone and Campbell were not the only men pleading for a return to the New Testament order of things. They were not the only able men in the movement to restore apostolic undenominational Christianity.

We must be careful to not see “the Stone-Campbell Movement” as the origin of “our church.” It is not “our church” in which we should be interested, but the church of the New Testament. Stone, Campbell, Scott, Smith, et al were not our “founders.” Christ was the founder of the church and it is the church of the New Testament of which I am a member by virtue of my obedience to the gospel (Acts 2:37-47). I believe in the restoration principle. It is a valid and biblical principle. I believe in the restoration plea and the restoration movement, but my membership is in the church of our Lord and that alone.

The restoration movement is not the end, but the means to an end—the true church of the New Testament. Write about “our” history all we care to. Collect all the trivia and artifacts from “our” history that you care to. But be very careful not to build up a denominational view of the church—“our fellowship,” “our tradition,” “our heritage,” “the Stone-Campbell fellowship,” “the Restoration Movement churches,” etc. I am a Christian, not a Campbellite! I am a member of the body of Christ, the church—not a denomination that originated in the early 19th century.

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Quench Not The Spirit

THE LAW OF PROGRESSIVE DEVELOPMENT

by
ISAAC ERRETT

“And he said, So is the Kingdom of God, as if a man should cast seed into the ground, and should sleep and rise, night and day, and the seed should spring and grow up, he knoweth not how. For the earth bringeth forth fruit of herself; first, the blade; then the ear: after that, the full corn in the ear. But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come.”--MARK IV: 26-29.

THE Law of Progressive Development is operative alike in nature and in grace. I have no confidence in the development theory which seeks to trace up all the forms of animated nature from monads, by regular development or spontaneous generation, and even to give the history of worlds and universes of matter, from a nebulous infancy through a patient growth into the solar and stellar magnificences that now gem the heavens. This stupendous effort to banish a personal Creator and to subdue all things--even the workings of mind, the movements of nations, and all historical developments, to the operation of blind and resistless forces of materialism, is at war with the fundamental idea of a Divine revelation, and can have no sympathy where faith rests in a Divine Creator, who spake, and it was done; who commanded, and it stood fast. Yet the fact that such a theory commands the advocacy of distinguished and honored names in science and literature, shows that there is a sufficient groundwork of facts to invest it with plausibility. What geology has unfolded of a sublime series of creations and destructions in the history of our earth, and the just analogies of nature, which proceed from this starting point, render it probable that this law of progressive development pervades the universe. However this may be, we are certain in regard to its operation in and on our own globe, in the realms of matter and of mind. Life is growth, development, from a germ of existence through successive stages of infancy, childhood, youth, to manhood's perfection: "first the blade, then the ear, after that the full corn in the ear." And the kingdom of heaven, in the text, is likened to this; thus teaching us that the laws of the kingdom of grace are analogous to those of the kingdom of nature; that religion does not outrage the established laws of matter or of mind; that the volumes of nature and revelation are from the same

author, in the same handwriting; and that the same principles of rational investigation, which we carry with us in the interpretation of the former, are equally legitimate and necessary in the interpretation of the latter.

It has long been a mischievous delusion that the operations of grace are, if not lawless, at least out of sympathy and out of harmony with the known laws of mind; that religion is not a science to be learned, or a life to be developed; that religious faith has nothing in common with other faith; that religious peace and happiness ignore all the established conditions of peace and happiness; that a touch of magic or of miracle flashes light on the mind, peace on the conscience, and joy on the soul; and that, like Minerva from the head of Jupiter, the child of God springs from the bosom of the supernatural, full-armed, into life.

It may be well, therefore, to examine the law of progress announced in the text, and, in its light, obtain more satisfactory and profitable views of the ways of God to man. We propose to examine the operations of this law

- I. IN THE GRADUAL UNFOLDING OF THE PURPOSE OF GOD IN THE PLAN OF REDEMPTION.
- II. IN THE DEVELOPMENT OF INDIVIDUAL LIFE AND CHARACTER.
- III. IN THE HISTORICAL DEVELOPMENT OF THE CHURCH.

Our purpose in this is not a complete elaboration of our theme--for this the limits of a sermon will not allow--but to furnish such outlines and landmarks as will enable the reader to pursue the investigation for himself; giving him such an insight into some of the laws and methods of the Divine government as will assist him more intelligently to survey, and more rationally to enjoy, the salvation of God.

- I. THE GRADUAL UNFOLDING OF THE PURPOSE OF GOD IN THE PLAN OF REDEMPTION.

It has been with unbelievers a standing objection to the plan of salvation, and a source of embarrassment to many believers also, that the fullness of the Gospel was not communicated immediately on the fall of man. "Why," they ask, "must four thousand years elapse before the Savior appears? Why, for two thousand years must the favor of God be confined to a single family and nation, while all the rest of mankind are left to perish in their sins?" And why, we ask in return, does

this law of progressive development obtain at all? Why must man begin in pining infancy, and grow into manhood, slowly developing not only his physical frame, but his mental and moral characteristics likewise? Why is not knowledge flashed instantaneously into the mind, rather than left to be acquired slowly and painfully through a thousand struggles and repeated failures? Why must we have toys for infancy, and object-lessons for childhood, and carry the learner patiently through elementary instructions before he can grasp broad generalizations, or master the mysteries of any science? Why do nations grow, and ages move in cycles? Why did nations, without a revelation from God, struggle so long in vain with the problems of duty and destiny? At the very time when this objection was most loudly urged, unbelievers were looking to geology, to find such revelations in the stone-book as would forever silence the pretensions of the Bible. But, lo! when these revelations were made, the same lesson of progressive development was written on every page; the same calmness and patience were every-where traceable in the Divine Architect's plan of building a world. If we could say no more, we could be content in saying that this gradual unfolding of redemption is of a piece with the gradual unfolding of creation.

We are far from saying, however, that we are ignorant of any reason for this slow progression. Nay, we see reasons for it in redemption, that we could not plead in behalf of progressive development in creation. It is consistent with our best ideas of Omnipotence that a world or a universe of matter should be spoken into instant perfection of existence. But it is not consistent with our knowledge of the rational nature of man that Omnipotence should instantaneously redeem it from error and guilt. Omnipotence might, perhaps, instantaneously annihilate such a nature, but certainly can not instantaneously save it; because the salvation of a rational nature implies that the nature itself desires to be saved; that it is weary of sin; is conscious of its curse; has trust in a Savior; and penitentially returns to submission to the will of God. These are not the results of mere omnipotence. Some of them are results which can only flow from man's own experience. To know the whole bitterness and curse of sin; to know man's inability to redeem himself from its power and guilt; to attain to such a knowledge of human helplessness and hopelessness that a sinning race shall be willing to come, sin-sick and heart-broken, to cast themselves imploringly on the mercy of God--these are results which can only be reached through long and varied experiences, through repeated demonstrations, in human history, of man's depravity and helplessness, and of God's compassion and mercy. Therefore, when men did not like to retain God in their knowledge, he gave them up to their own ways, (Rom. i: 21-32,) until, like the prodigal son, their heritage wasted in

riotous living, and every step plunging them into deeper want, they should be prepared to say, "I will arise and go to my Father."

Meanwhile, Divine Wisdom set on foot such remedial measures as the condition of the race demanded, and developed these, step by step, during a long period of Divine forbearance, while the human experiment of self-government and self-redemption was pending. Let us glance at the landmarks which indicate this progressive development of Divine mercy.

1. A promise is made to the first sinful pair that the seed of the woman shall bruise the serpent's head. (Gen. iii: 15.) Here the seed of the Divine purpose is cast into the ground.
2. Abraham is chosen as the founder of a nation, with the promise, In thy seed shall all nations be blessed. (Gen. xii: 3.) Here the seed is germinating.
3. The Jewish nation appears, and is taken into covenant with God, as a peculiar people. Here the blade springs forth.

It was not for themselves, but for the sake of the apostate nations, that the Jews were elected to be a peculiar people, that through them truth might be preserved and disseminated, and the way be prepared for the ultimate return of the prodigal wanderers. Hence their location in the geographical center of the earth, as then known. Hence God's movements, through them, on the most powerful and enlightened nations of antiquity. It is worthy of remark, that Jehovah's movements were at the great centers of learning, religion, and authority--the radiating centers of the world. Through Israel he moved on Egypt and her idols, and radiated thence over the earth the knowledge of the true God; and similarly on Nineveh, Babylon, Ecbatana, Susa, and thence on all the provinces of vast empires. The books of Esther, Ezra, Nehemiah, and Daniel, as well as many other portions of the Old Testament, show how, through the Jews, alike in their victories and defeats, as a powerful nation at home, or as helpless captives abroad, knowledge was disseminated, sin denounced, idolatry overturned, justice asserted, mercy displayed, hopes of a coming Deliverer awakened, until, to a much greater extent than a superficial reader of the Bible would suppose, the leaven of Divine truth was deposited with the nations. The blade is growing. Jewish and heathen authors attest

that, before the Messiah appeared, a general expectation of a Divine Redeemer had been awakened. Equally true is it, from all authentic testimonies, that at this time men were every-where weary of their own experiments, and had been driven to the conclusion that a Divine hand must save, or the race be hopelessly abandoned.

A complete view of this subject would require us to notice the respective missions providentially assigned to other nations, all subservient to the one great purpose of preparing the world for the coming of the Savior--the golden thread stretching across the ages, on which all influential events were divinely strung; but our space forbids us to undertake the task.

4. Jesus is born. He comes when the world is waiting for him with eager expectancy; when the spread of the Roman empire has so far unified the interests of the nations as to prepare the way for the universal spread of the Gospel; when the Roman civilization is sinking in its dotage, and with it is departing the last hope of success in solving the problem of human regeneration; when human religions and philosophies have lost their inspiration, and over the ruins of ancient systems a shuddering skepticism dismally broods; when, from all quarters of the globe, men are looking with vague desire to the land of Judea for deliverance, and the wretched prodigals from all lands are sighing for a return to their Father's house.

The purposes of God are ripening. The stars in the Jewish firmament are paling. John the Harbinger, the morning star, joyfully heralds the approaching sun, in whose beams are to be found life and health for all peoples. The Son of God is made known. Gentile sinners and Samaritans seek him for the blessings of his love. The corn is in the ear; and, in a full knowledge of the speedy approach of the time when he shall draw all men unto him, he says: Lift up your eyes and look on the fields, for they are white already to harvest; and he that reapeth receiveth wages and gathereth fruit unto life eternal, that both he that soweth and he that reapeth may rejoice together. (John iv: 35, 36.)

Thus, while the Divine forbearance allowed ages to come and go, waiting till a rebellious race should weary of its selfhood, and come back in submission to its

Sovereign, Divine wisdom selected and employed individuals, families, tribes, nations, through whom to communicate his intentions and reveal his will. And step by step can we trace, through the history of four thousand years, the unfolding of the eternal and unchangeable purpose of God to save men by his Son, Jesus Christ.

This sketch, we are aware, is too brief to be satisfactory, except for starting inquiry. But it is sufficiently clear to prepare us for one conclusion of immense importance to all who would understand the Bible, namely, the Old Testament is no longer a book of authority. The stars shine no longer in presence of the sun. The blade and ear are no longer trusted in, after the full grain in the ear has been obtained. The revelations and ordinations of former ages were preparatory. They belonged to the infancy and childhood of the race. They were pictorial, ritualistic, adumbrative. The law was a pedagogue to bring men to Christ. But now that faith is come, we are no longer under the pedagogue. (Gal. iii: 24, 25.) The same God, who, at sundry times and in divers places, spoke unto the fathers by the prophets, has now spoken by his Son, not the words of a temporary law, but of the "everlasting Gospel;" and has established, not a kingdom to be shaken and destroyed, but a kingdom which can not be shaken. (Heb. xii: 28.)

Leaving this ante-christian development of the kingdom of heaven, we proceed to notice—

II. THE DEVELOPMENT OF INDIVIDUAL CHRISTIAN LIFE AND CHARACTER.

In this application of the text--and we do it no violence in thus applying it, for the principle is still the same, whether applied to individuals, societies, or nations--there are three things worthy of note.

1. There is a seed, containing the germ of all spiritual life, without which the fruits of righteousness and holiness can not be grown. That seed is the word of God--the truth of the Gospel. (Luke viii: 11.)
2. There is a soil in which that seed must be deposited, to cause it to grow. That soil is the human heart; and as "the earth bringeth forth fruit of herself"--automatically, by virtue of her native capacities, and through the certain,

though mysterious, chemistry by which the ever-present God elaborates life, and bloom, and fruitfulness from the dull clod of the valley--so is the spiritual nature of man possessed of capacities for automatic development of the truth it has received. The truth of God is adapted to our nature, and the soul "brings forth fruit of herself," by virtue of her own capacities and powers for receiving, digesting, and appropriating truth. It is this that clothes our rational nature with fearful responsibility.

3. Men plant and water--God gives the increase. We are at last dependent on Him who gives the seed-time and the harvest; who gives sunbeams, and showers, and all needful heavenly blessings to crown the labors of man with success, to multiply the seed sown, and increase the fruits of our toil.
4. The life that springs from this germ, through this soil, is feeble in its beginnings, and grows into completeness; "first the blade, then the ear, after that the full corn in the ear."

How sadly mistaken are our conceptions of religious life! We have been taught to rely so much on religious experiences, and have listened to so many extravagant narrations of the miraculous transformations instantaneously wrought, that we are constantly looking for the kingdom to come "with observation," with signs and wonders, and outward display. We fail to learn that the kingdom of God is within us,, in the truth which an honest heart has welcomed, in the faith to which that truth has led us. We look for the earthquake, tempest, and fire in which God is not, and fail to hear the "still, small voice, in which God is.

There will always be great variety of psychological manifestation attendant on conversion, because of the great variety of physical organization, temperament, and education. Yet, as a general rule, especially in Christian lands, where we grow from infancy into the knowledge of the Gospel, there will be found a silent working of truth in the heart and conscience, and a growth into life, silent and gradual, but beautiful and progressive. The New Testament

Scriptures every-where contemplate spiritual life as a growth from small beginnings; as involving necessarily the weakness of infancy, and the struggles of childhood, ere we are prepared for the ripeness of manhood. The child of God, when born of water and Spirit, is but a babe. The faith and baptism that bring him into Christ but enable him to begin to live in "newness of life." And this life, like all other life, depends for its perpetuation and development on food, air, and exercise.

1. Truth is the Christian's food, milk first, meat afterward. As new-born babes earnestly desire the pure, spiritual milk, that you may grow thereby. (1 Pet. ii: 2.) Thy words were found, and I did eat them; and thy word was unto me the joy and the rejoicing of my heart. (Jer. xv: 16.)
2. The atmosphere of the kingdom of God is a pure atmosphere; we "live in the Spirit," and "walk in the Spirit." It is essential that we keep our place within the limits of the kingdom; for, outside its walls there are marshes of unbelief and carnality, whose malarious exhalations wither the life of all who inhale them.

The exercise to which we are called consists of the delightful activities of faith and love to which the example of Christ and of the primitive Church leads us.

All these are essential to the fullness of life. We may eat, and not thrive, if we live in a bad atmosphere. We may live in a pure atmosphere, and languish, if we refuse to eat, or if we eat forbidden fruit. We may have good food and pure air, and still be dwarfed, if we fail to exercise ourselves unto godliness--to employ all our ransomed powers to do good to man, and to give praise to God.

With these premises before us, we deduce some conclusions of practical importance.

1. Many fear that they were never converted, because there has been nothing extraordinary to mark their transit from death to life. But this arises from the use of human standards of conversion, and a foolish comparison of ourselves with others. The apostolic tests were different. He that believeth that Jesus is the Christ, has been begotten of God. (1 Jno. v: 1.) Every one that works righteousness has been begotten by him. (1 Jno. ii: 29.) Every one that loves has been begotten of God. (1 Jno. iv: 7.) We know that we have passed from death to life, because we love the brethren. (1 Jno. iii: 12.) If the kingdom of God is within us, and is like to a man that sowed seed in his field, we must have our eye on small beginnings, and test the genuineness of our life by the character of its growth. The first converts to Christ began with slender capital. They learned simply to put their trust in Jesus as their Lord and Savior, and, for his sake, to renounce their sins. They were then baptized into Christ, and placed in the Church--the plantation of grace--where, from this germinal faith, they might, in God's own sunshine, watered with the dews of his love, and sustained by the Spirit's inspiring breath, develop the blade, the ear, the full corn in the ear.
2. Many doubt their acceptable standing, because they fall, in actual life, so far below their ideal. They have many imperfections, many conflicts with evil, and even many sins. This, they think, could not be if they were Christians; especially in view of the inspired declaration, He that has been begotten of God does not commit sin. (1 Jno. iii: 9.) But if Christian life is a growth, of course our attainments must fall below our ideal. Why doubt that the tender spear, that first breaks through the clod, is wheat, because you see no "ear" on it such as your ideal grain-stalk has? It is growing to that. Are you growing in grace and in knowledge? Are you gaining additional victories over weakness and impulse? Is your hand growing steadier and more skillful in holding the helm to guide your vessel through the storm? Then remember that it is first the blade, then the ear, after that the full corn in the ear. Remember, too, that childhood is a period of struggle and of peril, and that the symmetry and strength of manhood are gained only through toil and conflict, overcoming opposition and failure. True, he that is begotten of God does not work sin; it is not his vocation; he pursues it not as

his calling; that which he works at is righteousness. Yet he may be a feeble worker, and sometimes a failing one; but the greatest of all questions to settle is, does he grow in the right direction?

3. Many are living in the past. They have no growth. They had an overgrown infancy--a precocious piety--and now they are spiritual dwarfs. They have grand stories to tell of their conversion, and it is all they have to tell. The abundant blossoms of their spring-time have brought no fruitage. There was a blade of great promise, but it never yielded grain in the ear. Beware of these pretentious beginnings. Mourn not if thy faith is like a grain of mustard seed; only let it grow until it becomes a tree.

But we hasten to consider, in the last place, the operation of this law,

III. IN THE HISTORICAL DEVELOPMENT OF CHRISTIANITY.

The Jews, ignorant of this law, were looking for a kingdom to appear, in full-grown might and splendor, to command the instant submission of the nations. Yet Daniel had predicted it as a stone cut out of the mountain without hands. (Dan. ii: 34.) Not by might, nor by power, but by my Spirit, (Zech. iv: 6,) was the decree of Jehovah, touching the erection of this spiritual edifice, which "groweth unto a holy temple in the Lord." The kingdom of God cometh not with outward display, (Luke xvii: 20,) said the Teacher. Its sole original herald was an obscure Nazarite, in coarse garments, lifting up his voice in the wilderness, and soon arrested, imprisoned, and beheaded. Then comes the lowly Nazarene, attended by a feeble band of poor people. He spends a few years in works of mercy, and in peregrinations through the land of Judea, to instruct the people. Then, without leaving a written speech behind him, or a page of written history, or an organized society, he yields himself meekly to a dishonorable death. The shepherd is smitten, and the sheep are scattered. Next, we see one hundred and twenty disciples assembled in an upper room in Jerusalem. They are poor. They are unlettered. They are unpolished. They are without public influence. They are on their knees, in prayer and supplication, waiting for the promised Spirit of Truth. The germ of all the life, dominion, and grandeur of the kingdom of heaven is in the keeping of that little

band. When we remember that this was in the Augustan age, when Rome's imperial power and greatness filled all the world with awe; and then reflect that Rome's imperial grandeur, and the military prowess that supported it, and all that made that vast dominion the terror of foes, and the pride of citizens, has long since passed away, leaving to us only the hopeless wrecks of her greatness, and the melancholy history of her decline and fall; while the kingdom, whose fortunes lay sleeping in the hearts of that little assembly in Jerusalem, survives the decay of empires, of races, and of religions, sways the destinies of nations, and is to-day the most puissant of the moral forces at work in the world; we may well divorce our souls from the cheating splendors of material greatness and the triumphs of brute force, and bring our votive offerings to the King of Truth, whose victories are bloodless and immortal.

It was indeed a small seed--a diminutive lump of leaven--a little stone; but it has grown to be a great tree whose roots strike into every soil, and whose branches shelter nations and continents; it has leavened the literature, science, jurisprudence, and commercial, social, and domestic life of the most powerful and enlightened nations of the earth; it has broken in pieces the once worshipful tyrannies and superstitions of universal empires, and from a little stone is becoming a great mountain.

This, it is true, has not been speedily accomplished. The first springing of the blade was speedy and promising. But, as with the seed which the farmer sows in the autumn, which springs at once into beautiful life, the frosts of winter lock it up, and the snows of winter hide it away, and the storms of winter howl over its grave, as if in dismal prophesy of utter ruin, so that any one ignorant of the wonderful ways of God would regard the labor and hopes of the husbandman an utter failure; so here, after the beautiful upspringing of the seed of the kingdom in the first century, came on the reign of a fierce winter of adversity, when the kingdom was hidden from the view of men, and the persecuting rage of the nations swept over it, until to one unskilled in the workings of Providence, the cause of Christ was a failure. But the spring's sweet influence comes, in nature's regular course, and melts the ice-bands, and breaks the fetters of frost, and opens the bosom of earth, so long locked up in sullenness, to the sun's directer ray; and the quickened pulses of life thrill through all her frame, and her hidden treasures of

bloom, and fragrance, and fruitfulness are brought forth to enrich and adorn the desolate surface of the earth, and it is found, at last, that stern winter was performing a necessary work, and helping on, in strange, mysterious ways, the glories of the harvest-time. And so in the moral world, after a long reign of wintry desolation, during which it seemed as if truth had perished, the vernal season of rejoicing came at last, heralded by such warblers as Wyclif, Huss, and Jerome, who, like robins, came with the first gleams of rosy light and the first breath of spring, out from the darkness and the cold, sweet harbingers of better times. There were, indeed, a few of God's minstrels who had never ceased to sing. Away in the mountain solitudes of the Alps and the Appenines, hidden in the deserts, caged up in the caves, God gave them "songs in the night" which they never ceased to carol. Some of their lays were sweet memories of the past, and some of them gay prophecies of the coming glory of the kingdom. And many a brave heart that lay bleeding in despair, weary of watching for the morning, faithless of any returning spring-time, and ready to ask, on the brink of utter faithlessness, "Who will show us any good?" had been charmed into new hope and courage, and had risen for new toils and sufferings. And the spring-time came; and the blade, so long hidden, grew into vigor and fruitfulness. The Bible reappears; the Christ is again proclaimed Lord of the conscience and Savior of the soul. His quickening voice again goes forth, and nations spring into new life, and go after him, out of darkness into light--out of slavery into freedom--out of a dismal stagnation of soul into heroic activities and gloriously free adventures--out of weakness, and sin, and inglorious vassalage, into strength and righteousness, and the priceless treasures of civil and religious liberty. The Protestant Reformation, with all its blessed fruits of intelligence, liberty, and progress, was the spring-time of the Kingdom of God. The blade grows and the ear appears.

But "the full corn in the ear" has not yet been seen. Between spring and harvest there is a season of peril for the grain. It is subject to upheavals by frosts and thaws; to raids of insects, which burrow into the very heart and root of its treasures; to the sweep of storms and the tramp of beasts; out of all these perils we clutch with joy at last the golden sheaves. Analogous to this has been the history of the kingdom since Luther's Reformation. We can not trace a steady and prosperous growth. There have been many drawbacks, many sad failures, many heavy disasters; but still the fields wave in golden

beauty and richness, and glow with promise of a coming harvest. The brightest day of promise is yet to come. We have seen the stone break the image, and roll on with accumulative magnitude; but we have not yet seen it "fill the whole [486] earth." We have seen the witnesses of God, that prophesied in sackcloth, slain, and have witnessed their rising; but we have not yet heard the seventh trumpet proclaim: The kingdoms of this world are become the kingdoms of our Lord and of his Christ, and he shall reign forever and ever. (Rev. xi: 1-15.) We see "the man of sin" consumed by the spirit of the Lord's mouth, but we have not yet seen him destroyed by the brightness of the Lord's coming. (2 Thess. ii: 8.) The kingdom is not yet given, "under the whole heaven," to "the people of the saints of the Most High."

We can not enter here on the question of the millennium farther than to say that we look for no such materialistic and sensuous, if not sensual, paradise as many seem to expect; we leave all such carnal dreams to Mohammedans and Mormons; nor yet do we look for such a universal spiritual triumph as many others hope for. This world can not, while it lasts, be other than a scene of trial--of probation; but we do look for "the full corn in the ear," for such a spread of truth and triumph of righteousness as has never yet been seen; for such an overthrow of beasts and false prophets, such a splash, and gurgle, and roar of waters when Babylon, like a millstone, is cast into the sea; such an overthrow of tyrannies, oppressions, superstitions, and impostures, and such a recognition of the supremacy of the Lord Jesus, on the very earth which was the theater of his suffering and shame, as shall vindicate the long-suffering, the wisdom, and the justice of God. And we feel like saying to our blessed Lord, so long insulted and rejected, as the fields grow white to the harvest--as the morning-star glows with unusual brilliancy in the heavens--as the dim twilight of the past gives way to the roseate hues of a gay morning--as we listen to crash after crash of falling errors and wrongs, and catch the notes of one and another song of deliverance--we feel like saying, in the beautiful language of Cowper:

"Come, then, and, added to thy many crowns,
Receive yet one, the crown of all the Earth,
Thou who alone art worthy! It was thine

By ancient covenant, ere Nature's birth
And thou hast made it thine by purchase since,
And overpaid its value with thy blood.
Thy saints proclaim thee King; and in their hearts
Thy title is engraven with a pen
Dipped in the fountain of eternal love.
Thy saints proclaim thee King; and thy delay
Gives courage to their foes, who, could they see
The dawn of thy last advent, long desired,
Would creep into the bowels of the hills,
And flee for safety to the falling rocks.
The very spirit of the world is tired
Of its own taunting question, asked so long,
'Where is the promise of your Lord's approach?'
The infidel has shot his bolts away,
Till, his exhausted quiver, yielding none,
He gleans the blunted shafts that have recoiled,
And aims them at the shield of Truth again.

* * * * *

Come, then, and, added to thy many crowns,
Receive yet one, as radiant as the rest,
Due to thy last and most effectual work,
Thy word fulfilled, the conquest of a world!

From this phase of our subject we deduce some practical reflections, with which this discourse will be concluded.

1. Whatever triumph is yet to come, is to be the result of moral power. "The full corn in the ear" is but the full development of the germ in the seed sown, and has the same source as the blade and the ear. We must not grow skeptical, then, as to the conquering power of the truth. There are many whose faith in the triumph of truth is paralyzed;

and, in sheer skepticism as to the deathless force of the word of God, they are seeking comfort in the wildest imaginings of earthquake, and fire, and tempest, to close the scenes of time. They indulge in the most dolorous croakings over the hopeless degeneracy of the times, and overwhelm with evil vaticinations every hopeful enterprise for the world's salvation. Dante has placed in one of his hells such as predicted future events. Their punishment is to have their faces reversed, and set the contrary way on their bodies, so that they are compelled to look and walk backward. It seems to us that many of our modern prophets have had their heads reversed even here, so that their lugubrious gaze is led into the past rather than the future; and they find more material for reflection in the wrecks of past struggles than in the promises of coming triumphs. We should carefully guard against such a paralysis of faith. The triumphs of our King are assigned, in the Scriptures, to moral power. As a King, he is King of Truth. It is in this that his kingdom is declared to be "not of this world." Were the raging passions of men to be subdued until harmony would reign over the scenes of former discord and cruelty? The reason given is: For the earth shall be full of the knowledge of the Lord as the waters cover the sea. (Isa. xi: 6-9.) Is Babylon to fall? That fall is preceded by the mission of an angel having the everlasting Gospel to preach to every nation, and kindred, and tongue, and people. (Rev. xiv: 6-8.) Are wars to cease, and peace to brood, dove-like, over all the earth? The reason given is: For the law shall go forth from Zion, and the word of the Lord from Jerusalem. (Isa. ii: 1-4.) It may seem like a slender reliance; but it lives to plant its standard over the ruins of colossal empires that once sought to destroy it with the sword! It is not alone. Its author lives and reigns to guide it to victory. His providences open for it a free course. If men and nations erect themselves in pride and stubbornness against the Lord and his anointed, He that sitteth in the heavens knows to abase the proud and exalt the lowly.--If nations become incorrigible, Divine judgments can annihilate them, and give their places to others. The Great Engineer has been for ages tunneling the mountains, bridging the chasms, spanning the floods, forcing a highway through flinty rocks, along precipitous heights, and over barren deserts. The track is partly laid, and trains are running over sections of the road. A day may consummate at last what it required ages to prepare the way for, and we shall reach the desired terminus. Deep down beneath the tumults and wrecks

of the surface of Time's stormy sea, in the eternal calm of His own purposes, God is stretching the wires that shall connect this world with the next, and bring heaven and earth into unison.

To the eye of sense it seems as if the Church is a feeble instrumentality to work out these great results; and so it is. The Gulf Stream is, in comparison with the ocean, a small stream, and one would think, to look on that river of warm water, that the cold waters of the ocean would swallow it up right speedily. Yet there it is--in the ocean, but not of it--an everlasting river, never failing in drouths nor overflowing in floods, flowing steadily and resistlessly on from the Gulf of Mexico to the Arctic seas, bearing the warm treasures of the tropics to frozen regions--changing climates--giving channels to winds--spreading grateful blessings of warmth over regions that otherwise would be locked in eternal frosts, and receiving back the cold currents of the north only to be elevated to a more desirable temperature, and sent back again in gratefulness of blessing to the unfriendly regions whence they came. Such a stream does history reveal in the ocean of human life--the Church of the living God. Flowing from the tropical regions of Divine Love, it goes out a river of life, bearing to the icy regions of human selfishness and sin the warm streams of truth and love from God, and, by a thousand gentle influences, as it flows along rocky coasts, or amidst the desolation of icebergs, subdues the severities and conquers the desolations of sin's wintry reign, and gives the bloom of spring and the fruits of summer to lands which else were locked in the everlasting embrace of death. It never ceases to flow. Men may not know it; navigators may look on it with suspicion; fogs may enwrap its beneficial currents and hide them from the gaze of the mariner; but as growing intelligence dispels the mysteries of the past, and unfolds the beneficent purposes of Him who is "wonderful in working," the world will bless the giver for this river of life, and gratefully acknowledge the blessings which it brings.

2. Let it not be forgotten that the noblest fruitage of Christian life is yet to be seen. We sometimes speak of primitive Christianity as if the noblest perfection of character belonged to the first age; as if the blade, in its first springing, was superior to the full corn in the ear. The full revelation of truth belongs to the first age--for that was the

harvest-period in the revelation of truth; but it was the seed-time, so far as the fruits of the Gospel are concerned. No one can read the first and third chapters of Romans, and expect to see hewn out of such quarries of Jewish and Gentile humanity blocks of Parian marble. We inherit a Christian civilization which they had not; and, in view of the blessed heritage of faith, and hope, and love which we possess, God has a right to demand of the Church now, a strength, symmetry, and fruitfulness beyond any thing that glorified her early history. More than the miracles which we have lost, is the strength and certainty of the faith which has been tested through the storms and conflicts of eighteen hundred years. Perhaps the passive virtues adorned the lives of the patient sufferers of the early ages more than ours; but the active virtues of Christian character ought, in the blessed sunlight of this nineteenth century--in this land of freedom, with our surroundings of a high Christian civilization, with our unparalleled facilities for conquering space, and time, and nature, and for condensing into an hour more of real life than used to belong to a year; invested by science with an almost godlike command over the elements, and a godlike dominion over the treasures of the soil, the waters, and the mountains--the active virtues of Christian life ought to shine in us with unmatched luster! The fruits of Christian philanthropy should abound in unparalleled richness and variety, and the blessings of a triumphant faith and cheerful piety should spread their light and power over all the earth. We can not take time here to sketch our ideas of the triumphs yet to be won by the Church of God. A Spiritual Brotherhood, redeemed from all human authority, united only in Christ, with no test of admission but submission to Christ, and no test of membership but obedience to Christ's commandments--such a brotherhood, enjoying, in the closest spiritual unity, the highest spiritual freedom, and consecrating all their powers, in holy enthusiasm, to the world's regeneration, would soon banish infidelity, superstition, and tyranny from the earth, mold the governments of the world into humaner forms, drive out selfishness, oppression, aristocracy, and caste, before the light of Christ's ideas of the Fatherhood of God and the Brotherhood of Man, and plant in all lands, and in the islands of the sea, peace and good-will among the families of mankind. The Spirit of God would brood lovingly, in dove-like sweetness and gentleness, over such a scene, and heaven stoop down to bless, with unwonted lavishness of bounty, the reconciled earth. The glorious

harvest of the full corn in the ear would be gathered in with joyful shouts of harvest-home, and the sower who went forth with tears, and the reaper who gathered in the sheaves with joy, would rejoice together before the Lord.

< SOURCE: THE LIVING PULPIT OF THE CHRISTIAN CHURCH. (1868) -- W. T. Moore, Editor >

BIOGRAPHICAL SKETCH OF Phillip Slater Fall 1798-1872



Phillip Slater Fall was a most unique and interesting preacher-educator during the early restoration movement in America. He was born at Brighton, Sussex County, in southern England on the coast of the English Channel on September 8, 1798. His father was James Fall and his mother was Catherine Barrett of middle class families. James Fall was a retired English army officer and came to America with only modest means.

Phillip was the oldest of eleven children all of whom were born in England except the youngest His parents and their ten children left the British Isles and landed in America on May 10,

1817. The Fall family spent some time in Pittsburgh but shortly joined the westward movement and eventually settled in Logan County, Kentucky on a two hundred acre farm near Russellville on September 7, 1817 only one day before Phillip's nineteenth birthday.

It is interesting to note that Phillip S. Fall was arriving in America about the same time that Walter Scott came from Scotland. Their paths may have crossed in traveling from New York to Pittsburgh. Restoration history would have been different had Fall become associated with Scott and George Forrester in the Pittsburgh Academy and identified with the Haldane congregation of Christians in that city. However, it remained for Fall and Scott to become associates in Kentucky when Scott became the founding president of Bacon College and Fall a charter member of the Board of Trustees in 1836. Fall later became a member of the Board of Trustees of Bethany College (1842) and served for many years with great distinction. He was closely identified with higher education among the early disciples though he never attended a college or university in America. Fall had completed a liberal and scientific education in the most celebrated schools and universities of England before coming to America. The October 29, 1874, issue of the Gospel Advocate, quoted the Nashville Banner as writing that, "There is not perhaps a more learned man or riper scholar in the United States than Dr. Fall. He is a deep Biblical scholar and a forcible speaker."

Phillip Fall's mother was "great with child during the sea voyage from England and the overland ride to Kentucky. She was drained of her physical energy and vitality and further weakened by the birth of her eleventh child, which she had borne in only nineteen years. She died twenty-two days after reaching her old Kentucky home. The sudden shock to her children and husband was great and James Fall died on December 24, 1817.*

Phillip now became the head of the family and the sole supporter for his siblings in a new and strange land. As the executor of his father's will he became the guardian of four of his brothers and two of his sisters. This was an awesome responsibility for a nineteen year old man to assume. However, he generated the strength and wisdom necessary to perform the task as he was able to do in his adult years as a successful educator and in his battles against religious sectarianism.

There were three centers of gravity in which the "mighty works" of Phillip S. Fall were done. They were Frankfort and Louisville in Kentucky and Nashville in Tennessee. He limited his teaching and most of his preaching to these areas. He did not follow the examples of evangelists John T. Johnson, John Allen Gano and Raccoon John Smith or even Alexander Campbell but he remained

rather close to his home base. He did not invite a great number of evangelists to conduct meetings for congregations where he preached. He did most of the preaching to these congregations himself. Alexander Campbell wrote in the 1843 issue of the *Millennial Harbinger* that, "Brother Fall has never been in favor of much excitement, nor of inflammatory protracted meetings, and calculates on the increase of the body rather after the manner of the oak than of the willow -- a gradual and firm, but long growth."

Fall first taught school and preached in Franklin County, Kentucky. He probably came to Central Kentucky to visit members of the Trabue family who were relatives of his in Woodford County. He learned of an academy which was operated near Frankfort and accepted a teaching assignment there. Fall, who had been a communicant of the Church of England, was baptized by Isaac Hodgen a Baptist preacher at Mt. Gilead in Logan County in October 1818 before going to Frankfort. The Baptist church at the Forks of the Elkhorn received him into membership in September, 1819, licensed him to preach on December 11, 1819 and ordained him in June, 1820.

Fall was married to Anne Epperson Bacon on May 1, 1821, in a ceremony performed by elder Jacob Creath, Sr. at the historic Bacon home. In the 1850 issue of the *Harbinger*, Campbell reviewed his tour to the South-West. He wrote of his visit to Frankfort where he spoke to the Christian church and to the Legislature. Campbell said, "While in this city, I found myself perfectly at home with Mother Bacon, her sons and daughters, at whose hospitable abode I stopped on my first visit in 1824."

The second area in which Phillip Fall labored was Louisville, Kentucky. He began to preach monthly for a few Baptists in the city whom he gathered together in 1822. By 1823 he had secured a preaching position in a private academy and began to devote more of his time to preaching. He moved his family to Louisville where he taught and preached until 1825 when ill health forced him to return to Frankfort. However, it was while he lived in Louisville that Fall came in touch with Alexander Campbell and his teaching. Campbell made a trip to Louisville in November, 1824, and spoke in a room at Fall's Academy. Fall had read the Campbell debates with John Walker and W. L. McCalla as well as copies of the *Christian Baptist*. But it remained for Fall to hear Campbell preach to see the difference between Baptist doctrine and "the New Testament as a revelation from God." By the time that Fall left Louisville he had converted a majority of the Baptist church to the New Testament order. On December 15, 1825, Fall wrote to Jacob Creath, Jr. in an effort to persuade Creath to move to Louisville. Fall wrote, "There is no place in which a greater field of usefulness

offers." The May 15, 1879, issue of the Gospel Advocate printed a letter from Fall to Mr. Alexander Campbell dated January 1, 1879, in which he wrote: "during 1825, 'the truth as it is in Jesus,' rather than as it was in John, was announced as it was clear to me . . . the congregation in September of that year adopted with unanimity a resolution to surrender its covenant and confession, and to consider itself as founded on the scriptures alone, the Lord Jesus Christ being its Head, Leader, and Commander. It had accepted previously the weekly worship in its details. My health then giving way, I gave up my charge and returned to Mother Bacon's near this place (Popular Hill)."

The third area in which Phillip Fall came to exert great influence for the cause of Christ was in Nashville, Tennessee. He moved to Nashville in 1826, to preach for the Baptist church and to teach in a well known Female Academy. The Nashville Baptist church had been established by Jeremiah Vardeman on July 22, 1820. The first meetings conducted by Vardeman were held in the summer of 1820, in a Methodist meetinghouse and later in the courthouse. Vardeman left Nashville to return to Kentucky in the fall of 1820, after a congregation with a membership of one hundred fifty had been organized and a new building was under construction. Three years later Vardeman served as moderator for Alexander Campbell in a debate with W. L. McCalla, a Presbyterian preacher, at Washington, Kentucky.

By the time that Fall had recovered from the 1825 illness and had agreed to accept the invitation to go to Nashville on May 20, 1826, he had fully agreed with the principles of the Restoration Movement as espoused by Campbell and Stone. He notified the Nashville Baptist church that he must be permitted to preach the Bible as the only rule of faith and practice. The congregation approved the proposal and soon found itself withdrawing from membership in the Baptist association, abandoning the Philadelphia confession of faith and identifying itself as a church of Christ.

In December, 1830, in company with Jacob Creath, Jr., Alexander Campbell paid a visit to Phillip Fall and the Nashville church. Campbell wrote in the March 1831, issue of the Harbinger that: "This congregation is so far advanced in the reformation as to meet every Lord's Day, to remember the Lord's death and resurrection, to continue in the Apostles' doctrine, in the fellowship, breaking of bread, and in prayers and praise."

After five successful years in Nashville, Fall's physical affliction forced him to resign his posts there in June, 1831, and to return to the Bacon home in Frankfort.

After a period of rest and recovery, in the hospitality of "Mother Bacon's home" under the care of his ever attentive wife and children he proceeded to organize the Female Eclectic Institute at Popular Hill. He developed and administered one of the most outstanding educational institutions in the commonwealth where he wrote Campbell in 1838, "More than half our number are disciples and we have regular congregational worship." Many of the early leaders of the Restoration Movement enrolled their daughters in Fall's school including Raccoon John Smith who preached in Frankfort as early as 1829.

By the beginning of 1832, Phillip Fall turned his attention toward establishing and organizing a church of Christ in the Capital city. On August 14, 1832, Fall wrote a report to Walter Scott which appeared in *The Christian* in which he said: "I hope in a few weeks a congregation will be gathered in Frankfort, built upon the New Testament, alone. There are a number of disciples in this vicinity who are extremely desirous to enjoy more fully the happiness conferred upon the citizens of the kingdom, in the observance of the significant institutions that belong to

On December 2, 1832, "The church of Jesus Christ was constituted in the old courthouse" at Frankfort. John T. Johnson and Phillip Fall were present when seven members agreed "to take the Holy Bible, and it alone, as their rule of life." The first building was completed on Ann Street in May, 1842, and Fall preached the dedicatory sermon. He continued faithfully as a preacher and teacher in Frankfort until 1858, when he returned to Nashville at the pleading of the church which had been divided and scattered abroad as a result of the teaching of their "spiritualist" preacher Jesse B. Ferguson. When Fall left Nashville twenty-five years earlier there were two hundred fifty members living and worshiping in harmony and unity. When he returned he found that the meetinghouse had mysteriously burned and there were only forty-five white and fourteen black members who had not been led away after the false teaching of Ferguson. Fall was successful in bringing the flock back together and in converting others to Christ. During the following twenty years in Nashville he is credited with increasing the membership of the church to over six hundred and in bringing "order out of chaos and peace out of contention." The January 3, 1867, issue of the *Gospel Advocate* announced that Fall had "consented to assist the editors of the *Advocate* in conducting that paper during the present year so far as my duties -- as an evangelist for the congregation of Christ in Nashville and president of the Board of Education will allow." The editors at the time were David Lipscomb and Fall's brother-in-law, Tolbert Fanning. Fall remained in Nashville until 1877, when because of advancing age and declining health he resigned his responsibilities in Nashville and

returned to Frankfort.

During the period while Fall was absent from Frankfort the church building was destroyed by fire, Emily Tubman had contributed the funds necessary to construct a new building, the pulpit had been filled by W. T. Moore (1858-64); Samuel W. Crutcher (1865); T. N. Arnold (1866-67); Aylette Raines (1868-69); T.N. Arnold (1870); B. B. Tyler (1873-76); and George Darsie (1876-1904). Darsie was serving as minister when Fall arrived back in Frankfort in 1877.

The period of the early 1870's was one of great unrest and dissention in the Frankfort church over the question of instrumental music and the missionary society. On August 11, 1872, Isaac Errett preached the dedication sermon when the new building was completed and W. T. Moore followed with a revival meeting. On Saturday before the Sunday dedication some of the members purchased and installed an organ to be used in the Lord's Day worship and during the meeting. T. N. Arnold, the minister, and twenty-two members signed a petition opposing the introduction of mechanical instruments of music in the worship. Errett and Moore were not opposed to the use of an organ in worship. However, W. H. Hopson wrote a scathing article published in the September 24, 1872 issue of the American Christian Review and reprinted in the October 5, 1872, issue of the Christian Standard in which he severely criticized those who ran rough-shod over those who opposed the organ and caustically castigated Errett and Moore for their role in approving the use of the instrument. Hopson charged that the act was committed "defiantly" which Errett denied. The writer has been unable to find anything which Phillip Fall said or did to represent his opposition to the use of the organ. He evidently accepted the decision of the Frankfort church to use the organ which was being done when he came back to Frankfort five years later.

The Gospel Advocate printed a speech which P. S. Fall made in May, 1887, at the last service which was held in the old Cherry Street Christian Church in Nashville prior to the construction of a new meetinghouse. Though Fall placed great emphasis on the sacredness of the gospel of Christ and the great influence of the gospel on the followers of Christ he made no reference to the use of instrumental music or affiliation with the missionary society. The nearest he came to sounding a note of warning to the church was what he said about worship: "The worship of a congregation to be acceptable to God must be such as the "one mediator between God and man' can offer to the Father. It is all divinely appointed; and the glory of the Christians Church is that in it, it is wholly scriptural. If anything not positively scriptural is introduced it vitiates the whole; for "a little leaven leavens the whole lump'."

However, Fall failed to go farther and apply this principle of worship being "wholly scriptural" to the use of an organ in worship, either in Nashville or Frankfort.

Another sermon by Phillip Fall was published in the April 1, 1875, issue of The Gospel Advocate which has been delivered in Lexington, Kentucky on September 8, 1874. Still another sermon was printed in the Advocate on January 28, 1892, on the subject, "The Lord's Supper." The sermon was preached about a year before he died and the copy was found among his papers by his niece, Betty Taylor. The copy was supplied to the Advocate by his sister, Charlotte Fanning. Fall took a strong stand on the principle that the "Lord's Supper as an act of worship must be observed in spirit and truth." Never-the-less he failed to indicate that the use of an organ in worship violates the same principle.

Furthermore, Fall never registered his opposition to the organization and administration of the American Missionary Society founded in 1845. It remained for David Lipscomb to defend Fall against the charges which were made against him regarding the missionary society. In the April 6, 1887, issue of the Advocate, Lipscomb made a weak effort in Fall's behalf: "Phillip Fall never advocated or sustained, by word or deed, any association for the work of Christ, save the congregation as ordained by Christ. He has always been retiring and non-aggressive in his habits, he has attended and made speeches at some of the meetings, especially the Kentucky state meeting, but the speeches so far as I have seen them were please, modestly but firmly put, for the sufficiency of the congregation of Christ."

Lipscomb further reported that Fall later visited with him in Nashville and told him that he had "correctly represented him."

So when Phillip Fall returned to Frankfort in 1877, he continued to worship with the local Christian Church which he had established as "the church of Jesus Christ" in 1832. He also preached there at interval during the remaining thirteen years of his life. In 1887, the local preacher, George Darsie, was granted leave of absence to do mission work in Boston and the eighty-nine year old Fall filled the pulpit each Sunday in spite of the fact that he was almost totally deaf.

Phillip Fall was wholly devoted to his Female Eclectic Institute at Popular Hill. At one time Thornton F. Johnson endeavored to persuade Fall to move the Institute to Georgetown, Kentucky and join with Johnson in forming a Literary Institute. Fall declined the offer and Johnson turned his attention to stabling Bacon College in 1836.

T.F. Johnson was a graduate of West Point Military Academy with a degree in Civil Engineering. He came to the Baptist Georgetown College as a member of the faculty in 1829. Johnson was converted by Barton W. Stone and became a member of the church where Stone preached. By 1836, a new president had been selected by the Baptist college who promised the State Association that he would purge from the faculty those professors who were identified with "Campbellism." Thus, Johnson left the faculty and dedicated himself to a new effort which he hoped would attract Phillip Fall. However, when Fall refused to come for the second time Johnson moved to organize the "Collegiate Institute and School of Civil Engineering." But with the advice of other leaders among the disciples the name was changed to Bacon College to honor Lord Francis Bacon.

One is prone to question what the trend of events would have been in the Restoration Movement had Phillip Fall become associated with T.F. Johnson in establishing and developing a Female Collegiate Institute in Georgetown. In all probability, we would not have had Bacon College, Kentucky University, the College of the Bible or Transylvania University. The movement might have been void of some of the great Christian educators of the 1800's.

Phillip Fall and other members of his family were deeply committed to Christian education and evangelism. His sister, Charlotte, became the second wife of Tolbert Fanning and assisted him in his educational enterprises in Tennessee. His brother, John T.S. became the publisher of the Gospel Advocate. His son William, became an outstanding gospel preacher and another son, James S., was a charter student in Bacon College, and later taught in Bethany College and in the Midway Female Orphan School.

Another sister of Phillip Fall married John T. Tompkins who evangelized with Samuel Rogers at Old Somerset church in Montgomery County, Kentucky in 1852 and Tompkins died a few years afterwards as a young preacher.

Ann Bacon Fall died on October 29, 1888, after a series of severe strokes, and her husband Phillip Fall died on December 2, 1890. Their unmarried daughter, Sarah Caroline (Carrie) Fall who was the untiring nurse for her father and mother, died on August 2, 1891, and was buried alongside her parents in section "M" of the Frankfort cemetery.

The stone which marks the resting place of Phillip Slater Fall's mortal body is under the shade of a large magnolia tree in Frankfort Cemetery in Frankfort, KY. The tomb stone is overlooked by the monument of the noted pioneer, Daniel Boone, whose sister Hannah, was identified with the

restoration preaching work of John Mulkey. She was buried in the cemetery at the old Mulkey meetinghouse near Tompkinsville, KY. Overlooking the Fall grave also is the monument of General Richard M. Johnson, vice-president of the United States under President Martin Van Buren and brother of John T. Johnson, a former state legislator, congressman, court judge and distinguished gospel preacher.

Dr. Robert E. Hooper reports that brother Fall wrote a letter to his close confidant, brother Lipscomb, during his latter years. Fall said: "I hope when I go home, nothing but a mere statement of the fact will be given. I shall leave no material for a memoir, and most certainly desire that none shall be attempted, no long funeral discourse be delivered."

The writer does not know what George Darsie said at Fall's funeral or how long it took him to say it, after fall lay in state for three days, but the Frankfort Christian Church has preserved a wonderful collection of his papers. The writer hopes that he has not don an injustice to the wishes of Phillip S. Fall in this short biographical sketch.

< SOURCE: Adron Doran in "The World Evangelist", September, October, and November 1991 >

POOR PREACHERS

From: Chapel Talks by J. W. McGarvey

Chapel Address No. 14

My subject this morning is Poor Preachers. You will observe at once that the expression is ambiguous. It may mean men who do poor preaching, or it may mean preachers who are poor men. For the former class I have very little respect, because they could all do better preaching if they would. But the latter class includes nearly all preachers. It is true that the Bishop of Durham, of the established church of England, is said to have a fixed income of \$80,000.00 a year; but the average salary of a preacher in the United States is set down as \$583.00--quite a difference. You remember that when John the Baptist sent two of his disciples to Jesus to inquire of him, "Art thou he that should come, or look we for another?" he replied, "Go and tell what you see. The blind receive their sight, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised up, and the poor

have good tidings preached to them," closing up the list with the statement that the gospel is preached to the poor. He could just as truly have added, if he had seen fit, that it was also preached by the poor. He himself was poor in this world's goods, for you know that on one occasion he said, "The foxes have holes and the birds of the air have nests, but the son of man hath not where to lay his head." And the men whom he sent out to preach were all poor men. Peter and John were going up to the temple one day and met a beggar at the Beautiful gate, who was a cripple and who reached his hand for a pittance. Peter said, "Silver and gold have I none,"--not even enough to give a pittance to a poor beggar. But after attracting his attention very forcibly, he said, "Such as I have I give thee." Then he raised him up and told him to stand up and walk, which he did.

Some twenty-five or thirty years ago when we had about two hundred preachers in the state of Kentucky, I took pains to find out in regard to those whom I did not know personally how many of them were the sons of wealthy men, not millionaires, but such men as pass in rural sections as rich men. Out of all that number there were only two that were rich men's sons--one in a hundred. That tells the story in regard to Kentucky. On another occasion when chapel was more largely attended than it is today I called upon all students whose expenses at college were being paid by their parents to stand, and out of nearly a hundred only nine stood up. That showed that not only was the preaching done by the poor, but it was the sons of the poor that were preparing to be the next generation of preachers. This has been the case all the way back to the beginning. So we can say of this as the Episcopalians so often say in their prayerbook of another subject, "As it was from the beginning, is now, and ever shall be, world without end."

The question has often been raised, whether this is well or ill in the history of preaching, and the position has been taken by a great many writers in this country when contemplating the fact that fewer young men are preparing for the ministry than formerly, that the cause is the prospect of poverty awaiting those who intend to be preachers. Young men, it is said, are not willing to take the risk of poverty and that keeps them out of the ministry. Now I do not know to what extent this is true, but to the extent that it is true, I regard it as a blessing to the church and to the world rather than a curse. Any young man who declines preparing himself for the ministry for this reason is not fit to enter upon it. And to the extent that the anticipation of poverty keeps men out of the ministry it keeps out those who would be an encumbrance, a dead weight, and a disadvantage. They are not fit to go into the pulpit who are controlled by this consideration. This consideration proves a blessing to the church in keeping out of the ministry those who would only be an encumbrance. It also enables the church to gather the best material to make preachers of men--who have the spirit

that animated the Lord and the apostles, who were not going into the ministry for the purpose of earthly gain or for any kind of selfish consideration, but for the love of Christ and fallen, wretched humanity. If the ministry that we have were made up more largely of men of the latter description the church would be stronger than it is today. And if it could easily cast out of itself all those of the other class, the reduction in numbers would be an increase in power. Sometimes young men at college preparing for the ministry feel the burden of poverty pretty keenly. Rising early in the morning and going out for a two or three miles walk without breakfast to deliver the daily paper, is not an easy task. And a great many other things which students do to work their way are burdensome, and in many instances no doubt become discouraging. Young men with weak wills and less devotion than is desirable faint under it and give up the task. But those who are thus burdened not only have a great many examples and patterns in the New Testament to lift up their hearts, but they are sure at last of the love and respect of God and men, and of the privilege of doing great good in the world. Then let us bear bravely on. We can be like the old woman who was bedridden for many years and yet was always cheerful. When asked how she bore up so well, she said, "Well, you don't know how much comfort I have derived from that blessed passage which reads "Grin and bear it." (Laughter). So take the old woman's text. Whenever you are inclined to discouragement just say to yourself, "Grin and bear it." That will strengthen you. And by this means you will see that such a struggle develops character; it strengthens a man's purpose; it makes him more and more dependent upon the Lord; and makes him throw himself more and more on the good providence of God. It is making out of him the very kind of a man that he hopes to be by and by, although he did not bargain to go through with it. It is a blessing, then, in keeping out of the pulpit unfit men and bringing into it men who will be ready to discharge its high obligations.

And do not think that you are alone in these experiences. You will find them wherever you find men preparing for the ministry. I received a letter just the other day from a young man within one year of graduation who tells me he has made his own expenses thus far partly by waiting on the table of a dental college, and partly by washing spittoons. And one of the most distinguished preachers of the present day, who occupies the pulpit formerly occupied by Henry Ward Beecher, worked his way through college as the janitor. How many of you would like that place? How many of you would be willing to change places with Will or George? Many of the greatest and most useful men have come up through great tribulation to the position which they now occupy. Then, go on with your work. Do not give it up. Go on with your studies until you have completed them. Resolve, that, with the help of God, you will never be the man to do poor preaching, but that you will always be a poor man to do the best preaching of which you are capable.

A Selection From
Moses Lard's
COMMENTARY
ON
PAUL'S LETTER TO THE ROMANS

(Romans 1:18-25)

¹⁸ Now God's wrath is revealed from heaven against all impiety and injustice of men, who keep down the truth by injustice. ¹⁹ Because that which is known of God is manifest among them, for God has made it clear to them. ²⁰ For his unseen traits are perceived since the creation of the world, being known by the things that are made — both his everlasting power and divinity, so that they are without excuse. ²¹ Because they, knowing God, did not glorify him as God, nor did they thank him; but became foolish in their reasonings, and their stupid heart was darkened. ²² Professing to be wise, they acted as fools, ²³ and exchanged the glory of the incorruptible God for an image like corruptible man, and fowls, and fourfooted beasts, and creeping things. ²⁴ Therefore God gave them up, in the lusts of their hearts, to uncleanness, to dishonor their bodies among themselves, ²⁵ who exchanged the truth of God for a lie, and worshiped and served the creature instead of him that made it, who is blessed forever — amen.

SUMMARY.

The wrath of God is revealed from heaven against the impiety and injustice of all men who keep down the truth. The Gentiles had the truth; for God had made it known to them. But when they knew God they did not glorify him as God. By their reasonings they became foolish, and dull in heart; and exchanged the honor due to God for the worship of idols. For this God gave them up to base passions, and as the result they dishonored their bodies among themselves.

Pray Without Ceasing

ALEXANDER CAMPBELL AND THE SPIRIT OF THE REVOLUTION

An Excerpt From An Article By Ron Halbrook and Steve Wolfgang

America's Bicentennial year, 1976, was celebrated with a rash of new historical consciousness-raising events; within the past year Americans have been deluged with much information regarding the nation's past. One such "Bicentennial event" which may have some interest for the readers of Truth Magazine and those interested in the history of efforts to restore New Testament Christianity was a conference held at Bethany College in Bethany, West Virginia, July 8-10. Entitled "Alexander Campbell and the Spirit of the Revolution," it was deemed appropriate to be conducted at Bethany, which was Campbell's home for many years until his death in 1866 and is still the site of Bethany College, which he founded in 1840. The conference was funded partially by the West Virginia American Revolution Bicentennial Commission, the remainder of the expense and partial sponsorship being borne by not only Bethany College but Pepperdine University in Los Angeles as well. Many of the living historians who have written about significant aspects of the Restoration were there, including some familiar to Truth Magazine readers such as David Edwin Harrel, Jr., Earl West, Bill Humble, and William S. Banowsky, all affiliated with groups wearing the name "Churches of Christ." In addition to other historians from the Christian Churches (Lester McAllister, Robert O. Fife, Perry Gresham, Eva Jean Wrather, Richard Pope, and others) there were other non-Restoration historians present, including Robert Bellah (of the University of California) and Franklin Littell (from Temple University), widely recognized in the historical community for their work in the history and sociology of American religion. Rounding out the speaking format were the representatives of the two sponsoring institutions, Hiram Lester of Bethany and Richard Hughes of Pepperdine; and including several faculty members of the respective schools (Burton Thurston, Larry Grimes, and Corey Gifford). A tour of Restoration-related sites near Bethany and Washington, Pennsylvania was sponsored by the College prior to the conference on July 7-8.

The Full Article May Be Found In "Truth Magazine" XXII: 7, pp. 123-126 February 16, 1978



**ALEXANDER
CAMPBELL HOME,
Bethany, WV**



**BETHANY COLLEGE,
Bethany, WV**

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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)