

THE RESTORATION HANDBOOK

By FREDERICK D. KERSHNER

Series I

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THE RESTORATION HANDBOOK

**Studies in the History and Principles
of the Movement to Restore
New Testament
Christianity**

By

FREDERICK D. KERSHNER

Author of "The Religion of Christ,"
"Christian Baptism," "How
to Promote Christian
Union," Etc.

CINCINNATI

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P R E F A C E

The purpose of this series of studies is to present in popular and yet systematic fashion a brief outline of the history and principles of the movement to restore New Testament Christianity inaugurated during the early part of the nineteenth century. The studies may be used at the prayer-meeting hour, in the Christian Endeavor or Bible-school periods, or at such other times as may be found most convenient. Wherever possible, it will be helpful to have at hand at least a few of the more important reference books mentioned in the series, for the consultation of the class. The lessons are adapted to the question-and-answer method of teaching, or may be taught by the topical, round-table or lecture methods, as the teacher may prefer.

Under ordinary circumstances, the minister is the best person to lead and direct classes studying the handbook, but any man or woman qualified to teach in the Bible school will have no difficulty in using it. It will be found to be an excellent text for use in preparing for a revival meeting or in connection with the average teacher-training course. The Restoration movement makes its appeal to the thoughtful consideration of earnest seekers after truth everywhere. It succeeds best when it can secure a careful and serious hearing for the facts which it presents. It is in order to assist in gaining such a hearing that the present manual has been prepared.

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OUTLINE OF THE COURSE IN FULL

PART I.—RESTORATION HISTORY.

(Six Lessons on the History of the Restoration.)

- Lesson I. Origin and Purpose of the Restoration Movement.
- Lesson II. Historical Beginnings of the Restoration Movement.
- Lesson III. Thomas Campbell and the "Declaration and Address."
- Lesson IV. The Life and Work of Alexander Campbell.
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- Lesson V. The Interpretation of the Bible.
- Lesson VI. Biblical Criticism.

PART III.—THE SUPREME LORDSHIP OF CHRIST.

(Twelve Lessons on the New Testament Creed.)

- Lesson I. Human Creeds.
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- Lesson V. The Gospel of Righteousness.
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- Lesson VII. The Gospel of Freedom.
- Lesson VIII. The Supernatural Element.
- Lesson IX. The Question of Miracle.
- Lesson X. The Resurrection.
- Lesson XI. The Future Life.
- Lesson XII. The Nature and Purpose of Prayer.

PART IV.—THE NEW TESTAMENT CHURCH.

(Twelve Lessons on the Restoration of the New Testament Church.)

- Lesson I. The Origin and Purpose of the Church of Christ.
- Lesson II. Original Constitution and Polity of the Church.
- Lesson III. The Original Name.
- Lesson IV. The Original Fellowship.
- Lesson V. The Original Evangelism.
- Lesson VI. The Steps in Conversion—Hearing.
- Lesson VII. Believing.
- Lesson VIII. Repentance.
- Lesson IX. Confession.
- Lesson X. Baptism.
- Lesson XI. The Gift of the Holy Spirit.
- Lesson XII. The Breaking of Bread.

PART V.—CHRISTIAN UNITY.

(Twelve Lessons on the Plea for Christian Union.)

- Lesson I. The Original Unity.
- Lesson II. The Present Situation.
- Lesson III. The History of Division.
- Lesson IV. Causes of Division.
- Lesson V. The Sin of Denominationalism.
- Lesson VI. The Forces Which Hinder Unity.
- Lesson VII. Forces Making for Unity.
- Lesson VIII. Modern Efforts Toward Unity.
- Lesson IX. The Divided Church and the World Situation.
- Lesson X. The Scriptural Basis for Unity.
- Lesson XI. The Restoration Plea and Christian Union.
- Lesson XII. Prospect and Retrospect.

PART I. RESTORATION HISTORY

Six Lessons on the History of the Restoration

- LESSON I. ORIGIN AND PURPOSE OF THE RESTORATION MOVEMENT.
- LESSON II. HISTORICAL BEGINNINGS OF THE RESTORATION MOVEMENT.
- LESSON III. THOMAS CAMPBELL AND THE "DECLARATION AND ADDRESS."
- LESSON IV. THE LIFE AND WORK OF ALEXANDER CAMPBELL.
- LESSON V. THE LIFE AND WORK OF BARTON W. STONE.
- LESSON VI. THE RESTORATION FULLY LAUNCHED—WALTER SCOTT.

LESSON I. ORIGIN AND PURPOSE OF THE RESTORATION MOVEMENT

I. Origin of the Movement.

The Restoration movement originated in a desire, on the part of a number of God-fearing men and women, to complete the work of the Protestant Reformation by restoring the New Testament church and the practice of apostolic Christianity. There was no thought, in the minds of these people, of founding a church. Their one purpose was to reproduce the church of Christ as it is portrayed in the New Testament.

n. Restoration and Reformation.

The various leaders of the Protestant Reformation had aimed at reforming the Roman Catholic Church rather than at restoring the church of the apostles. Luther, Calvin, Wesley and others lopped off many of the abuses of the church, but, by failing to go back entirely to the New Testament foundation, they left much undone. Moreover, in their strife with Catholicism they split up into numerous sects or parties and lost their vision of the one body of Christ—the one united church.

III. Chief Features of the Plea.

The chief features in the Restoration plea are the following:

1. The acknowledgment of the New Testament Scriptures as the only authoritative rule of faith and practice for Christians.

2. The renouncing of all human creeds and the acceptance of Jesus as the Christ, the Son of God, as the only creed binding upon members of the church of Christ.

3. The restoration of the apostolic or New Testament church, with its ordinances and life as originally practiced in apostolic times.

4. The union of all Christians upon the basis of the platform laid down in the preceding propositions. The plea has sometimes been regarded as primarily a plea for Christian union, but it was only upon the basis mentioned that union has been advocated.

It may be well to outline a little more fully the four features suggested above:

IV. The First Feature—Authority of the Scriptures.

The idea of the New Testament, and the New Testament alone, as the only rule of faith and practice for Christians is now accepted much more widely than it was some years ago. It is a position which cuts the ground from under the theory of Roman Catholicism that the church has authority to change or supersede Scriptural teaching. It also does away with the addition of man-made rules or tests to the word of God. It is in reality the core of the Protestant position as originally advocated by Wyclif, Hus, Luther and the Reformers in general. The only ultimate authority in religion, according to this position, rests in the inspired word of God as it has come down to us in the Bible. The advocates of the Restoration are, therefore, of necessity staunch defenders of the integrity and inspiration of the Holy Scriptures.

V. The Second Feature—Christ the Only Creed.

The assertion of the divine creed formulated in the confession of Peter (Matt. 16: 16), as the only creed of the church of Christ, follows naturally from the acceptance of the Bible as the only seat of authority in religion. There is no other creed known to the Scriptures save this "good confession." It was enough creed to make people Christians in the apostolic days, and if we accept the Bible as our sole authority, it is enough to-day. This creed means an acceptance of the living, personal Christ as our Saviour and Lord. It is for this reason that ministers of the Restoration have frequently used the slogan, "No Creed but the Christ."

VI. The Third Feature—The New Testament Church.

The restoration of the ordinances and life of the apostolic church means the discarding of all man-made innovations and of every practice which can not be fully sustained by an appeal to the Scriptures. Early in the history of the movement the Campbells, who were then pedobaptists, were forced to give up infant baptism

because they could not find Scriptural authority for it. Because they could find no warrant for affusion in the New Testament, they were also forced to accept immersion as the only apostolic form of baptism. In every case, their appeal was to the Bible and to the records dealing with the church of Christ as contained in the New Testament.

VII. The Fourth Feature—Christian Union.

The plea for Christian union upon the basis of a complete restoration of the original church of Christ was a prominent feature of the movement from the beginning. The position taken is logical and simple. The original church of Christ was one (John 17: 20, 21; 1 Cor. 1:10-13; Eph. 4:1-6), and when this church is restored all Christians will be one again. The denominational theory is an error and sectarianism is a sin. Christ founded but one church, and Christians are separated to-day because they have failed to remain true to the church which he founded. The only way to unite them permanently is for them all to come back to the original foundation. Human schemes for union will never prove effective because they do not go deep enough to touch the root of the matter.

SCRIPTURE REFERENCES.

Matt. 16:15-18; Acts 2:37-42; 2 Tim. 3:14-17; 1 Cor. 1:10-13.

BLACKBOARD OUTLINE.

THE RESTORATION MOVEMENT	}	EMBRACES	EXCLUDES
		1. Christ's Book.	1. Human Teachings.
		2. Christ's Creed.	2. Human Creeds.
		3. Christ's Church.	3. Human Ecclesiasticisms.
		4. Union of Christ's Followers.	4. Sectarian Divisions.
Completes the Reformation by Restoration.			

OTHER REFERENCES.

The list of books which follows will be found helpful to those who wish to go into the subject more thoroughly. The books are named in the order of their relative importance in the study of the lesson. If only one is consulted, it should be the first one on the list:

1. Errett—"Our Position."
2. Davis—"How the Disciples Began and Grew," Chapter I.
3. Davis—"The Restoration Movement of the Nineteenth Century," Chapters I.-VI.
4. Kershner—"How to Promote Christian Union," Chapters I.-III.
5. Oliver—"New Testament Christianity," Chapter XX.

TOPICS FOR DISCUSSION.

1. Causes of the Restoration Movement.
2. Restoration versus Reformation.
3. The Work of the Great Protestant Reformers, especially Luther, Calvin and Wesley.
4. The Authority of the Church versus the Authority of the Bible.
5. Historic Creeds and the Bible Creed.
6. The Bible and Protestantism.
7. The True Basis of Christian Union.

QUESTIONS ON THE LESSON.

1. How did the Restoration movement originate?
2. Was there any intention of founding a new church?
3. Distinguish between restoration and reformation.
4. How was the Restoration movement related to the Protestant Reformation?
5. In what two important respects did the Reformation fail?
6. Name the four chief features of the Restoration plea.
7. In what sense was it a plea for Christian union?
8. What place does this plea give to the New Testament?
9. What is the only ultimate authority in religion?
10. What is the only creed mentioned in the Bible?
11. Is this creed sufficient to-day? Why?
12. What does this creed involve?
13. What is the third point in the Restoration plea?
14. How is it related to the first and second?
15. Why did the Campbells give up infant baptism?
16. Why did they accept immersion?
17. Can we give up their position in regard to these things without giving up our plea? Why?
18. How is the question of Christian union related to the Restoration movement?
19. Why does the plea oppose denominationalism?
20. What attitude does it take toward human schemes for union?

LESSON II. HISTORICAL BEGINNINGS OF THE RESTORATION MOVEMENT

I. Historical Beginnings—Outline.

The Restoration movement did not begin' with the work of any one man. Toward the close of the eighteenth and at the beginning

of the nineteenth century a number of people in different places and under different circumstances conceived the idea of restoring the apostolic church. Some of the more important of these leaders were the following:

1. James O'Kelly in North Carolina in 1793.
2. Abner Jones in New Hampshire, 1800-1803.
3. J. A. Haldane in Edinburgh, Scotland, in 1798.
4. Alexander Carson in Tubemore, Ireland, in 1807.
5. J. R. Jones in Criccieth, Wales, the home of David Lloyd George, in 1799.
6. Barton W. Stone in Kentucky in 1801-4.
7. Thomas and Alexander Campbell in Pennsylvania in 1809.

Of this list, which is not complete, but which will give an idea of the extent of the movement, the last three names mentioned are by far the most significant.

II. James O'Kelly.

James O'Kelly was a minister in the Methodist Church who favored the congregational form of government and the New Testament as the only book of discipline. When his own church, under the leadership of Coke and Asbury, adopted the episcopacy, O'Kelly and his friends withdrew. At Manakin Town, N. C., on Christmas Day, 1793, the secession was accomplished. O'Kelly and his adherents adopted the name "Christian," acknowledged Christ as the only head of the church and the Bible as the only rule of faith and practice. The movement which he started was later swallowed up in the larger current, but he and his followers deserve credit as pioneers of the Restoration idea.

III. Abner Jones.

Dr. Abner Jones, of Hartland, Vt., early in the nineteenth century began to urge the abandonment of human creeds and disciplines and a return to the doctrines and practice of the New Testament church. From 1800 to 1803 he organized congregations at Lyndon, Vt., and at Bradford and Pierpont, N. H. Many of these churches later entered what became known as the "Christian Connection" or the "Christian" denomination. They still refuse to wear any name except "Christian" or to accept any human creeds as authoritative.

IV. J. A. Haldane.

In January, 1799, James Haldane organized a church with 310 charter members in Edinburgh, Scotland, based upon the idea of abandoning human innovations and returning to the apostolic model. There is much similarity between the work of Haldane and that of Alexander Campbell. For some reason, however the movement never

took root in Scotland as it did later in America. Nevertheless, the influence of James Haldane and of his brother Robert is still felt in their native land. J. A. Haldane died Feb. 8, 1851, in his eighty-third year, having served his Edinburgh congregation for fifty-two years.

V. Alexander Carson.

Of the work of Carson little is known. He was a member and leader in a church at Tubemore, Ireland, which was organized in 1807 upon the platform of New Testament restoration. As was the case with the work of the Haldanes, the movement in Ireland failed to make distinct progress, though it had its influence upon later history.

VI. J. R. Jones.

J. R. Jones was the leader of the movement for the restoration of the New Testament church in "Wales. His work dates back to 1795, and possibly earlier. He was the minister and leader of the church at Criccieth, Wales, which he served until his death in 1822. His successor was David Lloyd, the father of Richard Lloyd, the uncle and foster-father of David Lloyd George, the Premier of England. David Lloyd was succeeded in the ministry at Criccieth by William Jones, who, in 1841, definitely allied the church with the movement started by the Campbells in America. William Jones was followed by Richard Lloyd, who served the church until his death a few years ago. David Lloyd George early became a member of this church and still retains his membership in it. Moreover, the movement in Wales took definite root and is now in a flourishing condition. Lloyd George said only recently: "A very large part of the economic and social principles I am pressing upon the English people, I obtained from reading the writings of Alexander Campbell."

VII. Barton W. Stone.

B. W. Stone was a minister in the Presbyterian Church who conducted the famous Cane Ridge revival in Kentucky in 1801. This revival marked the beginning of a movement for the return to the church of the New Testament which later became of great importance. So significant was the work of Barton Stone that it will be made the subject of special study later. Here we need only observe that, along with the Campbells, Mr. Stone ranks among the foremost figures in the history of the Restoration movement in America.

VIII. The Campbells.

The names of Thomas and Alexander Campbell are usually regarded as the most important in early Restoration history. On this account they must be made the theme of special study in later chapters. Thomas Campbell was born in Ireland in 1763, and died at Bethany,

W. Va., in 1854. He emigrated to America in 1807, and issued the famous "Declaration and Address" in 1809.

Alexander Campbell was born in Ireland, Sept. 12, 1788. No review of his life will be given here, as it will be made the subject of special analysis later. Undoubtedly to Alexander Campbell, more than to any other one man, must be ascribed the rapid growth and progress of the Restoration plea.

SCRIPTURE REFERENCES.

The same as under Lesson I.

BLACKBOARD OUTLINE.

BEGINNINGS	}	<ol style="list-style-type: none"> 1. O'Kelly—1793—North Carolina. 2. A. Jones—1800—New Hampshire. 3. Haldane—1798—Scotland. 4. Carson—1807—Ireland. 5. J. H. Jones—1795—Wales. 6. Stone—1801—Kentucky. 7. The Campbells—1809—Pennsylvania.
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OTHER REFERENCES.

1. Richardson—"Memoirs of A. Campbell," Vol. I., Chaps. I.-XI.; Vol. II., Chap. VI.
2. Davis—"Restoration Movement of the Nineteenth Century," Chapters VI.-IX.
3. Davis—"How the Disciples Began and Grew," Chapters I. and II.

If there is time for only brief reading, the last-named volume should be consulted in preference to the others.

TOPICS FOR DISCUSSION.

1. The Life and Work of O'Kelly.
2. The Life and Work of Abner Jones.
3. Relation of the "Christian Connection" to the Restoration.
4. The Restoration in Scotland.
5. The Restoration in Ireland.
6. The Restoration in Wales.
7. Present Status of the Restoration Movement in Great Britain.
8. Comparative Value of the Work of B. W. Stone and of the Campbells.

QUESTIONS ON THE LESSON.

1. Did any one man originate the Restoration movement?
2. Name eight leaders of the movement.
3. Outline the work of O'Kelly.

4. Who was Abner Jones? What became of his work?
5. Sketch the life and work of James Haldane.
6. Who was Alexander Carson? Where was he located?
7. Outline the beginnings of the movement in Wales.
8. What prominent English statesman is linked to the movement in Wales?
9. What does Mr. Lloyd George say of the influence of Alexander Campbell upon his work?
10. Who was Barton W. Stone?
11. What place does he occupy in Restoration history?
12. When and where was Thomas Campbell born? When did he come to America?
13. Give a brief sketch of the history of A. Campbell.
14. What place does Alexander Campbell occupy in Restoration history?

LESSON III. THOMAS CAMPBELL AND THE "DECLARATION AND ADDRESS"

I. Thomas Campbell.

Thomas Campbell was born in County Down, Ireland, Feb. 1, 1763, and died in Bethany, W. Va., Jan. 4, 1854. His ancestors were from Argyleshire in western Scotland, and he was married at the age of twenty-four to Jane Corneige, who was of French Huguenot descent. His father, Archibald Campbell, was born a Roman Catholic, but later joined the Church of England. Thomas Campbell became a member of the Seceder Presbyterian Church and a minister in that communion. On account of ill health, he emigrated to America in 1807, and located in Washington County, Pa. While acting as minister for a Seceder Presbyterian church in this section, he invited the members of other Presbyterian churches to the Lord's table. This was contrary to the rules of his church, and he was censured by the Presbytery of Chartiers for his action. He appealed to the Synod of North America, the highest governing body in his communion, but his position was not sustained. He then withdrew from the Seceders Church. On Aug. 17, 1809, he organized the "Christian Association of Washington County, Pa.," and published his historic "Declaration and Address," usually regarded as the Magna Charta of the Restoration. About this time he was joined by his son Alexander, and his later history may be best considered under the career of the latter.

Thomas Campbell was a man of splendid intellectual ability, of rare spiritual fervor and of extraordinary kindness and gentleness of

disposition. He lacked the aggressive and forensic powers of his son, but was in other respects fully his equal.

II. The Declaration and Address.

The "Declaration and Address" was the first document issued to the world definitely and comprehensively proclaiming the Restoration plea. It covers fifty-four closely printed pages and contains more than thirty thousand words. It embodies thirteen propositions, which may be summarized as follows:

1. That the church of Christ is "essentially, intentionally and constitutionally one."

2. That although this unity presupposes and permits the existence of separate congregations or societies, there should be perfect harmony and unity of spirit among all of them.

3. That the Bible is the only rule of faith and practice for Christians.

4. That the Old and New Testaments alone contain the authoritative constitution of the church of Christ.

5. That no human authority has power to amend or change the original constitution and laws of the church.

6. That inferences and deductions from the Scriptures, however valuable, can not be made binding upon the consciences of Christians.

7. That differences of opinion with regard to such inferences shall not be made tests of fellowship or communion.

8. That faith in Jesus Christ as the Son of God is a sufficient profession to entitle a man or woman to become a member of the church of Christ.

9. That all who have made such a profession, and who manifest their sincerity by their conduct, should love each other as brethren and as members of the same body and joint-heirs of the same inheritance.

10. That division among Christians is antichristian, antisciptural, unnatural and to be abhorred.

11. That neglect of the revealed will of God and the introduction of human innovations are and have been the causes of all the corruptions and divisions that have ever taken place in the church of God.

12. That all that is necessary to secure the highest state of purity and perfection in the church is to restore the original ordinances and constitution as exhibited in the New Testament.

13. That any additions to the New Testament program which circumstances may seem to require, shall be regarded as human expedients and shall not be given a place of higher authority in the church than is permitted by the fallible character of their origin.

III. Brief Summary of the Declaration and Address.

The foregoing propositions may be still further condensed under the following brief headings:

1. The unity of the church of Christ.
2. Congregational diversity.
3. The Bible the only rule of faith and practice.
4. The New Testament the supreme authority for Christians.
5. All human authority disallowed in the church.
6. Deductions from the Bible are not binding upon Christians.
7. Opinions can not be made tests of fellowship.
8. The only creed of the church is faith in the divine Christ.
9. All who accept this creed and live by it are brothers in Christ.
10. Sectarian divisions among Christians are unchristian.
11. The cause of such divisions is the neglect of God's word and the introduction of human innovations.
12. The cure for such divisions is the restoration of the New Testament church.

13. Human expedients in the church, when permissible, are not to usurp the authority granted to the Scriptures.

Wherever possible, the entire "Declaration and Address" should be read and studied in its original form. It is one of the greatest documents in church history.

SCRIPTURE REFERENCES.

The same references under Lessons I. and II. apply to this lesson also, as the "Declaration and Address" contains the fourfold outline of the Restoration somewhat expanded. The following Scriptures bearing upon the sin of sectarian division may be profitably consulted: Rom. 15:1-7; 1 Cor. 12:4-13; Phil. 2:1-4; Col. 3:12-15.

BLACKBOARD OUTLINE.

<p>I. Thomas Campbell</p>	<p>1. Born 1763. 2. America 1807. 3. Dec. and Add. 1809. 4. Died 1854.</p>	<p>1. Unity of Church. 2. Congregational Diversity. 3. Authority of Bible. 4. Authority of N. T. 5. No Human Authority. 6. Human Creeds. 7. Opinions Free. 8. Christ the Creed of Church. 9. Christian Brotherhood. 10. Evils of Sectarianism. 11. Cause of Divisions. 12. Cure of Divisions. 13. Law of Expedients.</p>
<p>II. Declaration and Address</p>		

OTHER REFERENCES.

1. Davis—"How the Disciples Began and Grew," Chapter III.
2. Davis—"Restoration Movement of the Nineteenth Century," Chapters X. and XL

* 3. Richardson—"Memoirs of A. Campbell," Vol. I., Chap. XIV.

4. Kershner—"How to Promote Christian Union," Chapter VI.

The best work of all to consult is a copy of the unabridged edition of the "Declaration and Address" itself. This may now be secured in pamphlet form at very slight expense, and is indispensable for a thorough study of early Restoration history.

TOPICS FOR DISCUSSION.

1. The Early Life of Thomas Campbell.
2. Thomas Campbell in America.
3. Thomas and Alexander Campbell Contrasted.
4. Circumstances Attending the Writing and Publication of the "Declaration and Address."
5. Main Propositions of the "Declaration."
6. Subsidiary Propositions of the "Declaration."
7. Influence of the "Declaration and Address" upon Religious History.
8. Mistaken inferences from the "Declaration and Address."

QUESTIONS ON THE LESSON.

1. When and where was Thomas Campbell born?
2. When and where did he die?
3. Give a brief sketch of his early life.
4. Why did he come to America?
5. Outline his early experiences in this country.
6. Why did he leave the Seceders Church?
7. Why did he publish the "Declaration and Address"?
8. How did Thomas Campbell differ from Alexander?
9. What can you say about the general character of the "Declaration and Address"?
10. What other name is sometimes given it?
11. State the substance of Proposition 1. Why do you suppose this proposition was placed first?
12. What form of church polity is recognized and advocated in Proposition 2?
13. Summarize Propositions 3 and 4. What is the relative importance of these propositions?
14. How are Propositions 5, 6 and 7 related? Point out the respects in which they differ.

15. What is the relative importance of Proposition 8? How is 9 related to it?

16. How is Proposition 10 related to the special circumstances which were responsible for the "Declaration and Address"?

17. What is the position taken in Propositions 11 and 12? How are they related? What is their relative importance?

18. Explain the meaning of Proposition 13. Give a practical illustration of its application.

19. Which, in your judgment, are the four great propositions of the "Declaration"?

20. Is there anything in the "Declaration and Address" which was abandoned in the later development of the Restoration plea?

LESSON IV. THE LIFE AND WORK OF ALEXANDER CAMPBELL

I. General Outline.

The life of Alexander Campbell is difficult to summarize in a few words. Competent authorities are now recognizing the fact that Campbell holds a place along with Luther, Calvin and Wesley as one of the supremely great figures in modern history. His writings are voluminous and would fill a large shelf in any library. The mere recital of the important facts in his career requires a volume. "Richardson's Memoirs," which is the authoritative biography of Mr. Campbell, contains 1,225 closely printed pages. Despite its length, it is a fascinatingly written book and should be read by every one who wishes to secure a thorough acquaintance with the early history of the Restoration.

The career of Alexander Campbell may be briefly outlined under the following captions: (1) Early History; (2) Early American Experiences; (3) Association with the Baptists; (4) Period of the Debates; (5) Later History.

1. Early History (1788-1809).

This period dates from Mr. Campbell's birth near Shane's Castle, County Antrim, Ireland, Sept. 12, 1788, to his arrival in America, on Sept. 29, 1809. His boyhood days were spent on a farm. He was educated at an academy conducted by his Uncles Archibald and Enos Campbell, and at the University of Glasgow. When his father left for America, Alexander, although only nineteen years old, was placed in charge of Thomas Campbell's academy at Rich Hill, Ireland. Having been sent for by his father, he embarked for America, but was shipwrecked and for a time gave himself up as lost. While in this condition, like Martin Luther in a position somewhat similar,

he dedicated himself wholly to God's service in the event of his life being spared. He finally reached New York, as already stated, on Sept. 29, 1809.

III. Early American Experiences (1809-1813).

This period dates from the arrival of Mr. Campbell in America to his union with the Redstone Baptist Association in the autumn of 1813. The principal items in the history are:

1. Separation from the Presbyterian Church and organization of the Independent Brush Run congregation, May 4, 1811.

2. A. Campbell's first sermon delivered on July 15, 1810, from Matt. 7: 24-27.

3. A. Campbell married to Miss Margaret Brown, daughter of John Brown, of Brooke County, W. Va., March 12, 1811.

4. Mr. Campbell ordained to the ministry Jan. 1, 1812.

5. Mr. Campbell's first child, Jane Campbell, born March 13, 1812.

6. The Campbells (Thomas and Alexander) immersed in Buffalo Creek, June 12, 1812.

7. Question of infant baptism raised in connection with the birth of Jane Campbell, Alexander's daughter, and decided negatively.

8. Union of the Brush Run Church with the Redstone Baptist Association, 1813.

IV. Association with the Baptists (1813-1830).

This period dates from the union of the Brush Run Church with the Redstone Baptist Association to the time when the churches, following the leadership of the Campbells and Walter Scott, became independent organizations around or near the year 1830. It was a period filled with important events of which we mention only the most significant.

1. Delivery of the famous "Sermon on the Law," by A. Campbell, at Cross Creek, Va., Sept. 1, 1816.

2. Founding of the *Christian Baptist*, a monthly religious journal, in 1823.

3. Union with the Mahoning (O.) Baptist Association in 1824.

4. First meeting of Alex. Campbell and B. W. Stone in 1824.

5. Beginning of the Western Reserve evangelistic campaign under Walter Scott in 1827.

6. Death of Mrs. Campbell, Oct. 22, 1827.

7. Final separation from the Baptists in 1830.

This was a period of intense evangelistic activity. It also marked the rise of Mr. Campbell's journalistic and educational efforts, which later became of so much importance to the Restoration movement.

V. Period of the Debates (1830-1843).

Alexander Campbell was beyond doubt the greatest religious debater since the days of the Apostles. His accurate scholarship, his

readiness of speech, his impressive appearance on the platform, and, above all, his unerring logic, made him a most formidable antagonist. Mr. Campbell never debated, however, for the mere sake of debating; his object was always the propagation of truth, and he would have scorned the idea of ever, in the courtroom or modern college fashion, taking "either side of a question." The greatest discussions in which he figured were the following:

1. Debate with John Walker, Mt. Pleasant, O., June, 1820; subject, "Baptism."

2. Debate with McCalla, Washington, Ky., October, 1823; subject, "Baptism."

Both Messrs. Walker and McCalla were ministers in the Presbyterian Church.

3. Debate with Robert Owen, Cincinnati, O., April, 1830; subject, "Christianity versus Skepticism."

4. Debate with Bishop Purcell, Cincinnati, O., January, 1837; subject, "Roman Catholicism."

5. Debate with N. L. Rice, Lexington, Ky., November, 1843; subject, "The Principles of the Restoration."

Of these debates, the last three were by far the most significant, the debate with Mr. Rice being the most complete and adequate statement of Restoration principles ever published. It was in all probability the greatest religious discussion ever recorded in human history.

V I. Later History (1843-1866).

This period covers the concluding years in the life of Mr. Campbell. It dates from his debate with Mr. Rice, the latter part of 1843, down to his death at Bethany, W. Va., March 4, 1866. It includes the period of the rapid rise and growth in influence of the plea of the Restoration. The outstanding features in the history are the following:

1. Founding of the *Millennial Harbinger*, 1830; enlarged, 1846.

2. Pounding of Bethany College, 1841.

3. Visit to Europe, 1847.

4. Organization of the American Christian Missionary Society, with Mr. Campbell as first president, 1849.

5. Death of A. Campbell, 1866.

Some of the events mentioned above slightly overlap the fourth period. The distinguishing features of the two periods are that, in the main, Period IV. was the period of discussion and controversy, while Period V. was the period of organization and construction.

Mr. Campbell was married a second time, to Miss Selina H. Bakewell, in 1829. He was the father of fourteen children, one of whom, Mrs. Decima Barclay, is still living at the time of this writing.

SCRIPTURE REFERENCES.

This lesson being chiefly biographical, there are no Scriptural references to be assigned aside from those already given. It should be especially emphasized, however, that Mr. Campbell was essentially, despite his classical scholarship, a man of one Book—the Bible. When he founded Bethany College he made the Scriptures the chief text-book in the institution, thereby setting an example for the colleges which grew up later under Restoration auspices.

BLACKBOARD OUTLINE.

Life of Alexander Campbell 1788-1866	}	Period I. Early History (1788-1809) Period II. In America (1809- 818) Period III. The Baptists (1813-1830) Period IV. Debates (1830-1843) Period V. Organization (1843-1866)
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OTHER REFERENCES.

1. Richardson—"Memoirs of A. Campbell."

This is the outstanding and authoritative life of Alexander Campbell. It is the greatest book ever published on the early history of the Restoration. It is lengthy and it will require some time for the average man to read it, but the results will amply repay the time spent upon it.

2. Davis—"The Restoration Movement of the Nineteenth Century," Chapters XII.-XXII.

3. Davis—"How the Disciples Began and Grew," Chapters IV., V., VII. and VIII.

There are many other excellent books upon the life and work of A. Campbell, but the above volumes contain all of the essential facts. Richardson should be read for details; "How the Disciples Began and Grew," for a brief summary.

TOPICS FOR DISCUSSION.

1. The Early Life of A. Campbell.
2. Alexander Campbell in America.
3. The Sermon on the Law.
4. Baptists and the Restoration.
5. Mr. Campbell as a Debater.
6. Mr. Campbell as a Preacher.
7. Mr. Campbell as an Author.
8. Mr. Campbell as an Educator.
9. Personal Character of Alexander Campbell.

QUESTIONS ON THE LESSON.

1. When and where was A. Campbell born?
2. Sketch his early life.
3. When and why did he come to America?
4. Give the chief periods in his history.
5. What do you know of the Sermon on the Law.
6. Sketch his relations with the Baptists.
7. Name five of his debates.
8. What special qualifications did he possess as a debater?
9. What was his most important debate? Tell what you know of it.
10. Sketch his work as an editor.
11. What do you know of him as an educator?
12. What were the special characteristics of Period III.?
13. What of Period IV.?
14. What of Period V.?
15. What do you know of Mr. Campbell's personal history?
16. When and where did he die?
17. Mention his most prominent works.
18. What is his authoritative biography?
19. What is your estimate of his work as a whole?
20. How does Alexander Campbell rank in religious history?

LESSON V. THE LIFE AND WORK OF BARTON W. STONE

I. General Outline.

Thomas and Alexander Campbell, while perhaps the most prominent leaders of the Restoration movement, by no means represented it in its entirety. Almost equally significant with their efforts was the work of Barton W. Stone and his followers in Kentucky. The union of the Campbell and Stone forces in the early thirties of the nineteenth century first gave the movement its national and, indeed, world-wide significance. Stone, like the Campbells, was a Presbyterian minister. Possessing perhaps less of Alexander Campbell's logical insight, Barton W. Stone had more emotional and evangelistic fervor. His contribution was of paramount importance to the movement, and it is that contribution which is the subject of the present lesson.

II. Life of B. W. Stone (1772-1844).

Barton Warren Stone was born at Port Tobacco, Md., Dec. 24, 1772, and died at Hannibal, Mo., Nov. 9, 1844. His body was buried at Cane Ridge, Ky., where his work as a reformer had its beginning. His life may be summarized under the following outline:

1. Early career (1772-1799).

2. Cane Ridge revival (1799-1801).
3. The Springfield Presbytery (1802-1804).
4. Independent career (1804-1831).
5. Union with the Campbells (1831).
6. Later history (1772-1844).

III. Early Career (1772-1799).

Barton W. Stone's father died when his son was only a little boy, and the widowed mother, during the dark days of the Revolutionary War, moved from Maryland to Pittsylvania County, Va. Among Barton's earliest recollections was the roar of the artillery near his home at the battle of Guilford Courthouse between Greene and Cornwallis. He was sent to Guilford (X. C.) Academy, for his early education. Here he was converted after an experience somewhat resembling that of John Bunyan. In 1793 he became a candidate for the ministry, but, having doubts about some points in the Presbyterian theology, he sought employment as a teacher and taught for several years. In 1796 he was licensed to preach, and at the close of that year became minister of the churches at Cane Ridge and Concord, Bourbon County, Ky. In 1798 he was fully ordained to the ministry of the Presbyterian Church, although he refused to accept the Confession of Faith without qualification. He continued preaching for the Cane Ridge Church until the great revival of 1801.

III. Cane Ridge Revival (1801).

In the spring of 1801, Mr. Stone attended a great revival in Logan County, Ky., conducted by James McGrady and other Presbyterian ministers. When he returned to Cane Ridge he preached a sermon from Mark 16: 15, 16. This sermon began a revival which was the preliminary of the great Cane Ridge meeting, perhaps the most extraordinary revival ever held in America. The latter was held the latter part of August, 1801. The attendance has been estimated at from thirty to fifty thousand—an enormous audience for such a thinly populated section. Four and five preachers were frequently speaking at the same time in different parts of the encampment, and without confusion. It was at this meeting that the strange physical phenomenon known as "the jerks" was exhibited. Thousands of people professed conversion, and the effect of the meeting was felt all over Kentucky and the Middle West.

IV. The Springfield Presbytery (1802-1804).

At the close of the Cane Ridge revival, an attempt was made to "Calvinize" the converts by an outside preacher. Mr. Stone and others opposed this teaching and the result was a split. Six preachers—Richard McNemar, John Thompson, John Dunlavy, Robert Marshall, David Purviance and B. W. Stone—withdrew and organized the inde-

pendent Springfield Presbytery. They published their position to the world in a book called "The Apology of the Springfield Presbytery." In this work, all human creeds were denounced and an appeal was made to return to the Bible, and the Bible alone. Later it was agreed to dissolve this "presbytery" and to wear no name but "Christian." Upon this occasion, Stone and his associates published the "Last Will and Testament of the Springfield Presbytery"—a document which ranks in importance in the history of the Restoration next to the "Declaration and Address" of Thomas Campbell.

V. Independent Career (1804-1831).

After breaking with the Presbyterian Church, Barton Stone labored independently at a great financial sacrifice. He worked, like Paul, with his own hands, and had great difficulty in making a living for himself and his family. All the while he manifested the most beautiful Christian spirit toward those from whom he was separated for conscience' sake. He wrote, like Robert Burns, while following the plow, and continued his studies under the most unfavorable circumstances. All of the ministers who had joined with him in the Springfield Presbytery (except Purviance) forsook him. Nevertheless, he continued to preach and teach, with the result that a large number of churches were won to the new propaganda. One whole Baptist association came over, and "the number of the disciples grew and multiplied."

VI. Union with the Campbells (1831).

In 1824, Mr. Stone met Alexander Campbell, and the two men exchanged their views. There was probably some constraint on both sides; at any rate, nothing definite came of the meeting. In 1831, however, the two men and their followers got together at Lexington, Ky., and agreed to unite. The result of this action was to give an immense impulse to the plea of the Restoration, which from this time on swept like wild fire, not only over Kentucky, but throughout the central West. Some of the old followers of Stone remained aloof, and to this day maintain a separate organization known as the "Christian Connection," or "Christian Denomination," but the great majority united with the followers of the Campbells.

VII. Later History (1831-1844).

After uniting with the Campbells, Barton Stone continued his work. In 1834 he removed, to Jacksonville, Ills. For seventeen years he published a periodical known as the *Christian Messenger*, a part of the time with John T. Johnson as co-editor. In August, 1841, he was stricken with paralysis, and remained a cripple until his death in 1844. During this period he wrote his autobiography,

one of the most valuable and interesting books in Restoration literature.

Mr. Stone was twice married; first, on July 2, 1801, to Miss Elizabeth Campbell, of Virginia, and, after her death, to Miss Celia Bowen, of Nashville, Tenn., a cousin of his first wife. He had four children, all of them daughters.

SCRIPTURE REFERENCES.

Barton Stone, like Alexander Campbell, was a great lover of the Bible. He was especially fond of the Gospel of John, and the great theme upon which he never wearied preaching was the love of God. His life may be best understood in the light of the writings of the beloved disciple who leaned on the bosom of our Lord. Passages of especial significance in connection with his career are the third, seventh and latter part of the twentieth chapters of John.

BLACKBOARD OUTLINE.

BARTON W. STONE	{	I. Early Life (1772-1799). II. Cane Ridge (1801). III. Springfield Presbytery (1804). IV. Christian Only (1804-1831). V. Union with Campbells (1831) III, Death (1844).
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1. Rogers—"The Cane Ridge Meeting-house." This book contains the autobiography of Barton W. Stone in full, with much other interesting information. It is the best book on the life of Stone.

2. Richardson—"Memoirs of Campbell," Vol. II., Chaps. VI. and XI.

3. Davis—"Restoration Movement of the Nineteenth Century," Chapters XVII. and XVIII.

4. Kershner—"How to Promote Christian Union," Chapter V.

TOPICS FOR DISCUSSION.

1. Early History of B. W. Stone.
2. The Cane Ridge Revival.
3. The Springfield Presbytery.
4. The Last Will and Testament of the Springfield Presbytery.
5. The Union with the Campbells.
6. "Disciple" or "Christian"?
7. The Christian Connection.
8. Personal Characteristics of Stone.
9. Contrast Study of Campbell and Stone.
10. Influence of Stone upon the Restoration.

QUESTIONS ON THE LESSON.

1. When and where was B. W. Stone born?
2. Sketch his early life.
3. Describe the Cane Ridge revival.
4. Give the history of the Springfield Presbytery.
5. Outline the "Last Will and Testament."
6. What became of the signers?
7. Give the history of Stone's career as an independent preacher.
8. What were the points of difference between Campbell and Stone?
9. Sketch the history of the union of their followers.
10. When did this union take place?
11. What was its effect?
12. Briefly sketch Stone's later life.
13. What became of the Christian churches which did not unite with the Campbells?
14. When did B. W. Stone die?
15. Where is he buried?
16. What was his influence upon the Restoration movement?
17. Mention some of the personal characteristics of Stone.
18. What part of the Bible did Stone especially love to emphasize?
19. "What can you say of him as an author and editor?"
20. Mention some of his best-known coloborers.

LESSON VI. THE RESTORATION FULLY LAUNCHED-WALTER SCOTT

The Campbells, Stone, and their contemporaries, were the pioneers who set in motion the great tide of the Restoration. It was left to Walter Scott, however, to completely and adequately formulate the principles of the movement. In his introductory sermon, on the Ohio Western Reserve, which marked the beginning of the first great evangelistic campaign of our brotherhood, he definitely outlined the Restoration plea for the first time in all of its practical details. This outline, which is substantially the one followed in our first lesson in this series, has never been surpassed or improved upon. It states the whole case for New Testament Christianity, and states it so clearly that there is nothing more to be said. For this reason it is fair to regard Walter Scott as the man who finally launched the Restoration plea upon its successful career.

Walter Scott's life may be satisfactorily studied under the fol-

lowing outline: (1) Early life; (2) early ministry; (3) campaign on the Western Reserve; (4) later ministry; (5) concluding years.

I. Early Life (1796-1822).

Walter Scott was born at Moffatt, Dumfrieshire, Scotland, Oct. 31, 1796. His father, John Scott, was a great musician and a man of brilliant ability. His mother, Mary Innes Scott, died when the news of her husband's death was brought to her, and the two were buried in one grave. They left a family of ten children. Walter Scott was educated at the University of Edinburgh, and at the age of twenty-two emigrated to America. He taught for awhile in an academy on Long Island, N. Y., and then determined to try his fortunes farther West. He made the journey of over three hundred miles from New York to Pittsburgh on foot, arriving at the latter place on May 7, 1819. Here he secured a position as teacher, and as a result of his own independent study came to practically the religious position occupied by Thomas and Alexander Campbell.

II. Early Ministry (1822-1827).

In 1822, at the age of twenty-six, Walter Scott first met Alexander Campbell. The two were mutually attracted to each other, and from that time until the close of Mr. Scott's life they were fast friends. They were different both in appearance and disposition. Mr. Campbell was tall and of athletic build. Mr. Scott, on the contrary, was slender and of only medium height. Mr. Campbell was disposed to be coldly logical in his manner; Walter Scott was emotional and gifted with the artistic temperament. As an evangelist, Scott was much Campbell's superior, as the latter was always willing to acknowledge. In 1830, during his early ministry, Walter Scott preached at Wheeling, W. Va., with Alexander Campbell as one of the audience. Mr. Campbell was always self-possessed upon every occasion, but this time he became so aroused by the eloquence of the speaker that he arose to his feet during the sermon and shouted: "Glory to God in the highest!"

Scott was a man of moods, as most speakers of his temperament are. He either made a brilliant success when he spoke or else a flat failure. He was a poor orator for occasional addresses, usually falling below expectations, but often in his every-day ministry he rose to heights of eloquence superior to any other preacher of the Restoration.

III. Campaign on the Western Reserve (1827-1844).

In 1827, Walter Scott was chosen general evangelist for the Mahoning Association, of which the Campbells had become members, on the Ohio Western Reserve. Up until this time, although nearly twenty years had passed since the publication of the "Declaration

and Address," Alexander and Thomas Campbell had succeeded in planting only two churches. Their lack of success was no doubt partly due to circumstances, but was chiefly caused by the fact that they had not thus far worked out a complete and practical method for applying their plea. Walter Scott, in his first sermon as Western Reserve evangelist, laid down the great principles of the plea in clear and definite fashion, and from this time on the movement swept everything before it. He was the first Restoration preacher to proclaim the gospel "plan of salvation," with the logical "steps"—hearing, faith, repentance, confession, baptism, the remission of sins and the gift of the Holy Spirit. Moreover, he preached the gospel of the personal Christ as opposed to theological creeds. The first year he had a thousand conversions. After that, whole congregations (Baptist, Methodist and others) came over in a body to the new plea. The tidal wave swept over Ohio, Kentucky, Tennessee and the whole middle West. From this time, the Restoration movement was fairly launched.

IV. Later Ministry (1844-1855).

After completing his work on the Western Reserve, Walter Scott became minister of the church in Pittsburgh, Pa., his old home, in 1844. Here he edited a paper called the *Protestant Unionist*, and wrote a work called "The Messiahship; or, The Great Demonstration," which received high praise from Alexander Campbell, Isaac Errett, Robert Richardson and other Restoration leaders, but which is now little known. For many years he contributed regularly to the *Christian Baptist* and the *Millennial Harbinger*, his essays being written over the signature "Philip.". His work on these papers was usually regarded as second only to that of Mr. Campbell himself.

V. Concluding Years (1855-1861).

The concluding years of Mr. Scott's life were spent at his home in Mayslick, Ky., where he died Apr. 23, 1861, in his sixty-fifth year. His last days were peaceful and triumphant. After his death, Mr. Campbell wrote in the *Harbinger*: "Next to my father, he was my most cordial and indefatigable colaborer in the origin and progress of the present Reformation. . . . I knew him well. I knew him long. I loved him much. By the eye of faith and hope, methinks I see him in Abraham's bosom."

SCRIPTURE REFERENCES.

Walter Scott, as the first great evangelist of the Restoration, gave prominence to the great Scriptural texts which have since become household words in our movement. This was especially true of

Matt. 16: 16 and Acts 2: 38, the passages which he linked together as texts for his initial sermon on the Western Reserve. These Scriptures, together with the records of conversion in the Book of Acts, were constantly in use by him in order to elucidate the gospel plan of salvation, including the doctrine of "baptism for the remission of sins."

BLACKBOARD OUTLINE.

WALTER SCOTT	<ul style="list-style-type: none"> I. Early Life (1796-1822). II. Early Ministry (1822-1827). III. Western Reserve (1827-1844). IV. Later Ministry 1844-1855. V. Concluding Years 1855-1861).
	<ul style="list-style-type: none"> VI. Doctrines <ul style="list-style-type: none"> 1. Personal Christ. 2. Plan of salvation. 3. Baptism for remission of sins.

OTHER REFERENCES.

1. Baxter—"Life of Walter Scott." This is Mr. Scott's authoritative biography, and contains practically all of the information now available with regard to his life.
2. Davis—"Restoration Movement of the Nineteenth Century," Chapter XIX.
3. Davis—"How the Disciples Began and Grew," Chapter V.
4. Richardson—"Memoirs of A. Campbell," Vol. I., Chap. XXII.; Vol. I L, Chaps. V. and VI.

TOPICS FOR DISCUSSION.

1. Early Life of Walter Scott.
2. Association with A. Campbell.
3. First Great Sermon on Western Reserve.
4. Western Reserve Campaign.
5. Scott as an Evangelist.
6. The Messiahship of Christ.
7. "The Plan of Salvation."
8. "Baptism for the Remission of Sins."
9. Personal Characteristics of Scott.
10. Walter Scott's Influence upon the Restoration.

QUESTIONS ON THE LESSON.

1. When and where was Walter Scott born?
2. Outline his early life.
3. When did he come to America?

5. What can you say of his first great sermon in this campaign?
6. What new doctrines did Scott teach?
7. Outline the plan of salvation.
8. What is meant by "baptism for the remission of sins"?
9. What was the central point in Scott's teaching?
10. Give the five periods in Scott's life.
11. What were his special characteristics as an evangelist?
12. What can you say of his work as an author?
13. What were some of the results of his evangelistic campaigns?
14. What part did he play in the development of the Restoration?
15. Contrast Scott and A. Campbell.
16. What notable pastorate did Scott hold?
17. When and where did Walter Scott die?
18. Give Mr. Campbell's estimate of him.
19. What rank does Scott hold in Restoration history?

PART II.

Six Lessons on the Authority of the Scriptures

"Where (he Scriptures speak, we speak; Where (he Scriptures are silent, we are silent."
—*Thomas Campbell.*

LESSON I. THE FINAL AUTHORITY IN RELIGION

I. Introduction.

The first question to be decided in the realm of religious thinking or practice is the question of authority. The Restoration movement in the very beginning of its history dealt with this problem. The answer which it returned was comprehended in Thomas Campbell's famous dictum pronounced in his first address after withdrawing from the Seceders Presbyterian Church: "Where the Scriptures speak, we speak; where the Scriptures are silent, we are silent." It is worth noting that in a conference, held over a hundred years after this maxim was put forth by Mr. Campbell, between representatives of the Restoration and a group of prominent leaders of the Presbyterian Church in the U. S. A., this same maxim was unanimously approved by all who were present, the Presbyterians themselves making the motion for the acceptance. In this way, after a hundred years, Mr. Campbell's position was justified by the descendants of the very people whose opposition to that position caused his withdrawal from their fellowship.

As this celebrated maxim lies at the very foundation of the Restoration, it is proper that it should receive careful analysis and study at our hands. We shall treat its substance and implications under the following outline:

1. The meaning of authority in religion.
2. The Scriptures—why authoritative.
3. Is there any other authority?
4. The consequences of adopting extra-Biblical authority.
5. Speaking with the Scriptures.
6. Silent with the Scriptures.

II. The Meaning of Authority in Religion.

The word "authority" comes from the Latin, and has in it the idea of ultimate power or control. It is a fundamental conception in

human thinking. Unless there is authority *somewhere*, the result is chaos. There is a supreme authority in every form of government, in every code of law, in every organization of society. Of course this authority differs in its nature in different instances, but *some* authority there must be if there is to be any order or system. Even a public school can not run unless there is authority somewhere to preserve order and to keep things going properly.

It is obvious, therefore, that there must be authority in religion. Every thoughtful writer and student readily concedes this fundamental proposition. Different men find different seats of authority, but all of them agree that there must be some ultimate court of resort which finally determines every issue.

It is, moreover, perfectly clear that the nature of this final authority will be the big determining consideration in the religion where it is found. It is not too much to say that this is the most important question involved in any system of religion. The Restoration fathers were, therefore, proceeding upon a true principle when they made the problem of authority the basic problem in the movement.

III. The Scriptures—Why Authoritative.

In making the Scriptures the final source of authority in religion early Restorationists were proceeding upon the basis of the Protestant reformers from the beginning. Luther, Calvin, and the other leaders of Protestantism, appealed uniformly to the Bible as the only final authority. Chillingworth expressed the idea when he said: "The Bible, and the Bible alone, is the religion of Protestantism." The reason why these men turned to the Bible as the final authority in religion was because they recognized it as containing the word of God. When God spake through the word of the prophets, and most of all through the word of his Son, the final voice was uttered in religion. We have this voice preserved for us in the Scriptures, and in the Scriptures alone. It would seem to be perfectly clear that no authority can be higher than the commands of the Almighty. There can be no voice beyond this, and any voice below this can not be ultimate. Hence the logic of the Reformation and of the Restoration alike proclaimed the Bible, as containing the revealed word of God, to be the only supreme authority in the field of religion.

IV. Is There Any Other Authority?

This question is frequently asked by men who want to be "broader" than the supreme Book permits them to be. They profess to find authority in a great many sources. Among these sources are (1) the writings of heathen philosophers or sages, (2) the voice of poets and men of genius, (3) the "inner consciousness" of the

individual and (4) the ecclesiastical constitution of the church or of some other organization. There are occasionally other extra-Biblical sources of authority suggested, but these four are the best known and the most widely advocated.

V. Consequences of Adopting Extra-Biblical Authority.

It may be worth while to note the results which flow from adopting any or all of these extra-Biblical sources of authority.

The Unitarian and "Free Thought" leaders usually accept the first and second. They concede some authority to the Bible, but they claim the same kind of authority for the writings of Confucius, Zoroaster, Buddha, Mahomet and Plato. They look upon Shakespeare or Milton as just as authoritative as Isaiah or Paul. The consequence of this theory is that the Bible loses its supreme grip upon the hearts of their followers. As a result, the precepts of the Bible come to have less power over the lives and actions of the advocates of this position. By spreading out the field of authority they soon make it so broad that there is no real authority at all. Moreover, these authorities, being so numerous and so diverse, frequently contradict one another, and there is no deciding voice among them. The result is chaos and confusion, and ultimately irreligion and complete skepticism. By making everybody an authority, we soon reach the point where nobody is an authority.

The doctrine of the "inner consciousness" as authoritative is quite popular in certain sections. It amounts to placing everybody's private opinion or crotchet on a par with the voice of the supreme prophets of the race and on a par with that of the Son of God himself. It is nothing more nor less than a deification of the individual—every man really becomes his own prophet and his own God. Some people may be conceited enough to like this sort of thing, but the vast majority of men are fully conscious of the fact that they need some higher authority than their own human notions or opinions. The average man knows that his "inner consciousness" is frequently undependable about minor matters, to say nothing of the great problems of life and destiny. It is only the high-brow "intellectual" who can find comfort in such a philosophy.

The doctrine that the church organization is the final seat of authority is the basis of the position of Roman Catholicism. The vicious results of this theory brought about the Protestant Reformation. The church is the *guardian* of Scriptural teaching, and in no sense its superior or rival. The church creates nothing in religion; its only office is to preserve what has already been created. The church exists to proclaim and emphasize the word of God, not to change or to supplant that Word. This is the rock upon which

the whole theory of ecclesiasticism must of necessity fall to shipwreck and ruin.

VI. Speaking with the Scriptures.

When Thomas Campbell said, "Where the Scriptures speak, we speak," he meant that when the Scriptures clearly lay down a divine command or obligation there is nothing for us to do but to obey it. For this reason, when he found that the Scriptures commanded people to be immersed in order to become followers of Christ, he accepted the statement as it stood, and was immersed. Having taken the word of God as finally authoritative, there was no other course for him to pursue. The church of which he wished to become a member being Christ's church and not Campbell's, only-Christ could lay down the conditions of membership, and, having laid them down, no alternative was left save to obey them.

VII. Silent with the Scriptures.

This is the natural corollary of speaking with the Scriptures. Not only are the commands of Christ, as revealed in the New Testament, finally authoritative for his followers, but they are also adequate and sufficient in all essential particulars. The "plan of salvation" requires no supplementing or revision. Everything essential to salvation is furnished in the Scriptures, and, therefore, on any great issue—any issue involving fundamentals—where the Scriptures are silent, in order to be true to them we must be silent too. Only in this way can we escape from every sort of superstitious extravagance and error.

SCRIPTURE REFERENCES.

Perhaps the most important Scripture to read in connection with this lesson is Peter's address as contained in Acts 4: 1-20, laying especial emphasis upon verse 12. Read also Eph. 1: 20-23, and Col. 2:1-10. Observe that the "*name*" of Christ is the only "name" which can save. The meaning of "name" here is unquestionably "power" or "authority." Jesus Christ, and the word of Christ, are finally authoritative, and constitute the only final authority in the Christian religion.

BLACKBOARD OUTLINE.

AUTHORITY IN RELIGION	{ <ol style="list-style-type: none"> 1. What It Is. 2. Where Found. 3. Why So Found. 4. False Authority. 5. Speaking with Bible. 6. Silent with Bible. 	"Where the Scriptures speak, we speak; where the Scriptures are silent, we are silent."
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OTHER REFERENCES.

1. Richardson—"Memoirs of Campbell," Vol. I., Chap. XIII.
2. Davis—"How the Disciples Began and Grew," Chapter IV.
The first reference is by far the more important for the study of this lesson.

TOPICS FOR DISCUSSION.

1. Authority in Religion.
2. Authority in Protestantism.
3. Authority in Roman Catholicism.
4. The "Inner Consciousness" Theory.
5. The Bible as Authority.
6. Thomas Campbell's Dictum.
7. Speaking with the Scriptures
8. Silent with the Scriptures.

QUESTIONS ON THE LESSON.

1. "What is the first question to be decided in the realm of religion?"
2. How was this question answered in the history of the Restoration?
tion?
3. Give Thomas Campbell's famous dictum.
4. State the circumstances under which it was first promulgated.
5. How was it later confirmed?
6. What is meant by authority in religion?
7. Why is the question so important?
8. Can there be any system of religion without authority? Why?
9. What is the Protestant position upon the subject?
10. How does it differ from the Roman Catholic position?
11. What is the Unitarian position?
12. What is the theory of the "inner consciousness" advocates?
13. Why is this theory wrong?
14. Explain and refute briefly the false theories with regard to authority.
15. What is involved in the expression "speaking with the Scriptures"?
16. Illustrate the application of this principle from the life of Thomas Campbell.
17. What is meant by "being silent with the Scriptures"?
18. How are the two expressions related?
19. What is the meaning of Acts 4: 12?
20. Sum up the question of authority from the Restoration viewpoint.

LESSON II. THE PLACE OF THE OLD
TESTAMENT IN CHRISTIANITY

I. The Problem Stated.

The problem to be considered in this lesson is the value and place of the Old Testament in Christian thinking and life. It is one of the most important subjects now before the Christian world. Perhaps there is no field in which mistaken thinking has caused more harmful results than is true of the study of the Old Testament. The human race has suffered incalculably because of erroneous views at this point. Old Testament ideals uncorrected by the teaching of the New Testament are largely responsible for the many blots upon the history of Christian peoples and nations. A few illustrations only, are: (1) Church persecution, (2) bigoted opposition to progress, (3) the whole history of witchcraft, (4) mediaeval and modern militarism, (5) the defense of slavery, (6) false conceptions of the Christian ordinances and doctrine.

II. Nature of the Old Testament.

The Old Testament, as Alexander Campbell put it in his famous Sermon on the Law, is God's "Starlight" and "Moonlight" revelation to the human race. The necessities of the case made it impossible for the full glory of the Divine Word for man to be revealed all at once, just as we do not teach little children all that grown-up people are taught. The Old Testament was intended for the childhood of humanity. It is a collection of books written at different times, under different circumstances and by different persons. It is utterly out of the question to quote every passage in it as of equal authority for men and women to-day. The only way to get at its real meaning and value is by studying the setting of the different books, observing carefully their nature and purpose, and then applying the truths they contain in the light of the later revelation made through Jesus Christ.

III. Purpose of the Old Testament.

The purpose of the Old Testament was to pave the way for the New. Like the various sacrifices and ceremonial rites of the Jewish law, it looked forward to the better day to come. The law was given by Moses, but grace and truth came by Jesus Christ. The Christian is not under the law, but under grace. The Old Testament, as the author of the Epistle to the Hebrews plainly shows, has been fulfilled, and in the place of the old will, or covenant, we have the new. Of course, any one familiar with law knows that an older will is always superseded by one of later date. Under such circumstances the older will is annulled. This does not mean that

the old may not contain much that is true, and much that was valuable and perhaps indispensable for its time, but it does mean that something better and later has taken its place, for present purposes.

IV. Mistaken Uses of the Old Testament.

It is obvious, in view of the facts already stated, that to use the old covenant as a substitute for the new is to commit a grievous error. It is the sort of error which led people to justify slavery by appealing to the law of Moses, and to hang and burn innocent people under the delusion that they were witches, because the Mosaic law said: "Thou shalt not permit a witch to live." The same kind of logic justifies the indiscriminate slaughter of non-combatants to-day by appealing to the killing of the Canaanites or the Amalekites by the people of Israel. In the doctrinal realm, the argument for affusion, in similar fashion, harks back to Leviticus and Isaiah for substantiation. All of these false notions arise from an erroneous conception of the meaning and place of the Old Testament.

V. Correct Use of the Old Testament.

The way to use the Old Testament, so as to derive the benefit for men and women of the present age which they should and may receive from it, is to select those passages which rise above the mere local conditions of the past and apply them to present-day needs. There are many of these passages, especially in the writings of the prophets. Old Testament history and biography are also exceedingly useful by way of illustration when the setting and application of the facts used are properly understood. But no teacher or preacher has a right to use the Old Testament as of primary importance in his work. We are not under the old dispensation, but the new, and the old must be interpreted in the light of the new rather than the new in the light of the old. We are not Jews, but Christians, and as Christians our supreme authority is Christ, and not Abraham or Moses.

Most of the truths in the New Testament, if the proper method of selection is followed, may be found in the Old, but they will be better appreciated if studied primarily in the light of the later dispensation. The New Testament contains all that is essential for any man's salvation, hence it is better to insist upon a thorough knowledge of its contents before spending too much time on the Old Covenant.

VI. The Restoration Position.

One of the most important contributions made by the Restoration movement to current religious thinking is involved in its attitude toward the Old Testament. From the beginning, the early leaders

of the movement deprecated the use of the Old Testament instead of the New. In those days most preachers took their texts from the Old Testament. Inquirers with regard to the way of salvation were told to read the Psalms of David. Benjamin Franklin, in his widely circulated tract, "Sincerity Seeking the Way to Heaven," brings out in full detail the absurdity of this procedure. One of the chief reasons why the Restoration appealed to reasonable people everywhere was because it showed the proper place of the Old and the New Covenants in Christian thinking. It turned the attention of the penitent inquirer to the Book of Acts instead of to the Law or the Prophets. Nowadays, few preachers in any church place the emphasis of former times upon the Old Testament, and this fact is largely due to the teaching of men like Campbell, Scott, Franklin and others. It is not necessary, as a rule, to fight this battle over to-day, but it is well to keep the facts involved clearly in mind.

VII. The Sermon on the Law.

The great document which fully outlined the Restoration position upon the proper place of the Old Testament in Christianity is Alexander Campbell's Sermon on the Law. It was this sermon which was primarily responsible for the early separation of the disciples and the Baptists. This now famous discourse was preached at Cross Creek, Va., Sept. 1, 1816, from Rom. 8:3: "For what the law could not do, in that it was weak through the flesh, God, sending his own Son in the likeness of sinful flesh and for sin, condemned sin in the flesh." The sermon was so revolutionary in its clear distinction between the Old and New Covenants in the scheme of redemption that it aroused the bitter opposition of the old-time Baptists of that day, and made a breach which ultimately culminated in Mr. Campbell and his followers leaving the Baptist fellowship. In this sermon Mr. Campbell made his famous figurative outline of the distinctions between the four dispensations, by saying that the Patriarchal dispensation was the starlight; the Mosaic dispensation, the moonlight; the era of John the Baptist, the twilight, and the Christian dispensation, the full-orbed sunlight. As Davis puts it: "The patriarchs had the bud; the Jews had the blossom; the Christian has the matured fruit of divine grace."

SCRIPTURE REFERENCES.

The Epistle to the Hebrews, especially chapters 8, 9 and 10; Romans 8; John 1: 1-18.

The Epistle to the Galatians, along with the Epistle to the Hebrews, will be found of especial value in studying the doctrinal features embodied in this lesson.

BLACKBOARD OUTLINE.

THE OLD TESTAMENT	}	<ol style="list-style-type: none"> 1. Nature. 2. Purpose. 3. Misuse. 4. Proper Use. 5. Restoration Idea.
SERMON ON THE LAW	}	<p style="text-align: center; margin: 0;">DISPENSATIONS.</p> <ol style="list-style-type: none"> 1. Patriarchal Starlight. 2. Mosaic—Moonlight, 3. John—Twilight. 4. Christ—Sunlight.

OTHER REFERENCES.

1. Richardson—"Life of Campbell," Vol. I., Chap. XXI.
2. *Millennial Harbinger* for 1846, page 493. (Full text of the Sermon on the Law.)
3. Davis—"Restoration Movement of the Nineteenth Century," Chapter XIV.
4. Davis—"How the Disciples Began and Grew," Chapter V.

TOPICS FOR DISCUSSION.

1. Origin and Nature of the Old Testament.
2. Purpose of the Old Testament.
3. Misuse of the Old Testament.
4. Proper Use of the Old Testament.
5. The Restoration Position upon the Subject.
6. The Sermon on the Law.
7. Progress of Christian Thought upon the Subject.

QUESTIONS ON THE LESSON.

1. What is the problem considered in this lesson?
2. Why is the problem an important one?
3. Mention five illustrations of evils which have resulted because of false ideas upon the subject.
4. What was the purpose of the Old Testament?
5. How should it be studied and used?
6. Distinguish between "law" and "grace."
7. What is the relation in law between an old and a new will?
8. Mention some modern illustrations of the misuse of the Old Testament.
9. What errors in doctrine have resulted from this misuse?
10. What is the correct way to use the Old Testament?
11. Does the Old Testament contain truths that 'are useful for us to-day? Illustrate,

12. What is the Restoration position upon the subject?
13. How does Benjamin Franklin illustrate this position?
14. What is the situation in regard to the question under discussion, to-day?
15. When was the Sermon on the Law delivered?
16. What was the text used?
17. What was the effect of the sermon?
18. Give Mr. Campbell's outline of the four dispensations.
19. How did the delivery of the sermon affect Mr. Campbell's relations with the Baptists?
20. Give some Scriptural passages which sustain Mr. Campbell's position.

LESSON III. THE PLACE OF THE NEW TESTAMENT IN CHRISTIANITY

I. Introduction.

The New Testament, as its name indicates, is the final and perfect revelation of God's will concerning man and the salvation and redemption of the human race. It is the culmination of all that had preceded it in the way of revelation. The long ages of the patriarchal and Mosaic periods were intended to pave the way for the brighter day which was to come. In "the fulness of times" God sent his Son to manifest in the most perfect manner his love for humanity. Apart from the New Testament, the Old is to us unintelligible and misleading. The Old Covenant belongs to the period when men thought as children, and since the New has come they must put away "childish things." To hark back to the old order after the new has fully come is to commit both an error and a sin against the Spirit of truth. Without disparaging the value of the Old, in its own day and for its own times, our business is essentially with the New. It was at this point that Jesus met with such strenuous opposition from the Jews. The contrast is revealed in the Sermon on the Mount in the expressions, "It hath been said of old time," and "but I say unto you." The Jews could not understand that the Old Covenant had served its day and must give place to the New. Hence they regarded the precepts of Jesus as blasphemy. A good many Christians of the present day are Jews in their thinking. They have never learned to get out of the old order into the new.

II. Origin of the New Testament.

The New Testament, like the Old, is a collection of books written at different times, by different persons and for different purposes. It

is not our design to give an analysis of its contents here, as we shall deal with this phase of the subject later. Let it suffice to say that the books which it contains were written to preserve the final revelation of God's purpose to man in Jesus Christ. Jesus himself wrote nothing—at least, we have nothing directly from his pen—but his followers preserved his teaching and message for us through the New Testament. The writings contained in the latter book give us a picture of the life and history of Jesus and of the founding and nature of his church. They are sufficient and adequate for the purpose for which they were intended. They cover every feature of the Christian life, and cover it in a thoroughly definite and complete fashion. While many things are omitted which would be of supreme interest to us, there is nothing omitted which is essential, or the absence of which should keep a single soul out of the kingdom of God. One of the marvelous things about this greatest book of all time is the perfection of its revelation. There is no miracle mentioned in the book which is so great a miracle as the book itself. In thousands and multiplied thousands of instances this book alone has led men in heathen darkness, sunk in the very depths of depravity, to a place where their feet were set upon the solid rock. Such a book fully proves its divine authority and claims by its own saving power. The best credential for the truthfulness and value of the New Testament is the simple fact of the book's existence and of its constant influence as a redemptive force in the world.

III. Purpose of the New Testament.

The purpose of the New Testament is well outlined in one of the notable passages which is found in its pages. In the thirty-first verse of the twentieth chapter of the Gospel of John we find these words, after a statement that many other "signs" are not recorded: "But these are written, that ye may believe that Jesus is the Christ, the Son of God; and that believing ye may have life in his name." The New Testament was not written as simply an historical or literary production. It was not written for scientific or artistic purposes. It was written solely to furnish the facts with regard to the supreme revelation of God to man in Jesus Christ, to the end that men may be saved from their sins. It is this fact which accounts for the plain and direct method of approach which its authors employ throughout. It was not written in the language of the scholars of the day, for the reason that not all people who need salvation are scholars. It was written for the average man, in language so simple that the average man, or even the lowliest and most uneducated man, can not mistake its meaning. The "way-faring man though a fool" need not err if he reads its pages with

an earnest desire to find the truth. The New Testament is a book for the common people, written in a style which the common people can easily comprehend. The result is that the vast majority of those who go wrong in their deductions from its teaching are the scholars who wish to twist from its obvious meaning the simple teaching which it contains.

IV. Necessity for the New Testament.

Without the New Testament the world would have no standard by which to test the claims of rival teachings with regard to Christ. It is sometimes said that the church existed before the New Testament, and that therefore the church is greater than the book. While there is a sense in which this is true, it is also true that the New Testament remains as the one guide-book by which we may test the claims of competing theories with regard to the church and the teachings of Christ. Unless their claims can square with the New Testament record, we know that there is something radically wrong with them. The plain man of the street can not always delve into church history, or sift so-called "Christian theology" to discover errors, but he can read the New Testament and discover by reading it whether these errors exist or not. The New Testament thus becomes the indispensable norm or measuring standard of Christianity. If any church can not substantiate its claims by a direct appeal to the New Testament, we know that there is something wrong with that church. If the New Testament were not in existence, the whole subject would be wrapped in confusion and darkness.

V. Doctrinal Aspects of the Question.

It is readily seen from the above that all so-called Christian doctrines must rest for their authority and validity upon the New Testament. Take, for example, the much-disputed question of baptism. Any teaching concerning baptism which can not make good its claims by a direct appeal to the New Testament must be in error. The writer once had an inquirer come to him and request that she be admitted to the church without baptism. His answer was to turn to the New Testament and in rapid succession read all the passages dealing with the subject, without a word of comment. At the conclusion of the reading, the inquirer asked to be baptized. All the disputed points in church doctrine may be easily settled in the same way. The only thing which causes people to err in these particulars is a failure to honestly and simply "search the scriptures." To rely upon the opinions of others, or to go by tradition or outside authority, is unnecessary, and is apt to be misleading. The New Testament speaks for itself, and its message

may be easily appropriated by the most unlearned person in the world. Every man or woman must "render an account" for himself or herself unto God, and must therefore determine individually what attitude should be assumed toward the great issues involved.

VI. The Restoration Position.

The Restoration position upon the subject is clear and unequivocal. From the beginning its advocates have appealed constantly to the Word for the verification of their claims. When Thomas Campbell was confronted by the question of the rightfulness of affusion, he said, "To the law and to the testimony," and when "the law" and "testimony" clearly failed to sustain his previous views, he at once gave them up. In the same way, when Alexander Campbell faced the problem of infant baptism, upon the birth of his infant daughter, he was forced to discard inherited and previously cherished views because he saw that they could not be sustained from the New Testament. The Restoration advocates have never asked any one to accept a single teaching save upon New Testament authority. At the same time, it is of the very genius of their plea that they should refuse to give up the plain New Testament position upon any subject for the sake of union, or for any other consideration, however important that consideration may appear. Believing in the authority of God's word, they dare not set aside or oppose that authority. Had they desired to found a church themselves, the case would have been different, but, desiring only to restore a church already founded, they could not disobey the plain requirements laid down by the Founder of that church.

SCRIPTURE REFERENCES.

John 20: 30, 31; Luke 1: 1-4; 2 Tim. 2: 1, 2; 3: 14-17; Rev. 22:18, 19, especially the first reference.

BLACKBOARD OUTLINE

THE NEW TESTAMENT	1. Origin.	2. Nature.	3. Purpose.
	4. Necessity.	5. Unity.	8. The Restoration Idea.

OTHER REFERENCES.

1. Richardson—"Memoirs of Campbell," Vol. I., Chaps. XIII., XVII. and XVIII.
2. Davis—"How the Disciples Began and Grew," Chapter IV.
3. Errett—"Walks About Jerusalem," Chapters XIV. and XV.
4. Errett—"Bible Readings," Chapters XVIII., XIX. and XX.

(Should be consulted in connection with both this and the preceding lesson.)

TOPICS FOR DISCUSSION.

1. The Origin of the New Testament.
2. The Nature of the New Testament.
3. The Purpose of the New Testament.
4. The Necessity for the New Testament.
5. The New Testament as a Test of Doctrine.
6. The Restoration and the New Testament.

QUESTIONS ON THE LESSON.

1. What is the New Testament?
2. How is it related to the Old?
3. Why did the Jews oppose Jesus?
4. How do people make the same error to-day?
5. How did the New Testament originate?
6. Is the New Testament adequate?
7. How does the New Testament prove its own truthfulness and authority?
8. What is the purpose of the New Testament?
9. Was it written for scholars alone?
10. Why do people err in interpreting it?
11. Explain the necessity for the New Testament.
12. Which is of greater authority, the church or the New Testament? Why?
13. Explain the doctrinal aspects of the questions involved in this lesson.
14. Illustrate by reference to Restoration history.
15. Why should each individual settle questions of doctrine for himself?
16. What is the Restoration position upon the subject?
17. How does this position affect church doctrine in a positive way?
18. How does it affect it negatively?
19. What is the basis of the Restoration position upon the subject?

LESSON IV. THE NEW TESTAMENT ANALYZED

I. Introduction—Rightly Dividing the Word.

In Paul's second Epistle to Timothy he advises his young disciple to be careful to rightly divide the Word. The translation "handle"

is probably better than "divide," but in any event the meaning is the same. The word of God must be properly taught, and must be approached in the right way, if it is to be understood and appropriated. This is true of the Old Testament as well as of the New. It is of much more importance, however, that we should learn how to "divide" or "handle" the latter than the former, because it is of so much more immediate importance to us.

The New Testament is a collection of books written in all probability between 44 and 100 A. D. The exact dates of these books can not now be determined, but it is quite easy to make an approximate chronology. The order in which the separate books occur in our New Testament is not based upon the chronological plan, but upon the logical. The early teachers who first gathered these writings together, and made one book of them, rightly thought that a knowledge of the life and teachings of Jesus should come first and that instructions for fully grown Christians should appear later. Sometimes there is an effort made to arrange the books in chronological order, and such a plan is helpful for purposes of study, but for the ordinary reader and inquirer the present arrangement is better.

II. General Divisions of the New Testament.

The New Testament contains twenty-seven separate writings. Twenty-one of these are in the form of letters, some of them being quite personal, as Paul's second letter to Timothy, and others being in the nature of literary discourses, as is the case with the Epistle of James or the Epistle to the Hebrews. Approximately one-half of the whole collection was written by one man—the apostle Paul. The authorship of a few of the books—for example, the Epistle to the Hebrew's—is uncertain, but this fact does not in the slightest degree affect the inspiration or authority of the books. Local conditions had much to do with the preparation of some representatives in the collection, especially certain of the letters of Paul, and these conditions must be taken into account in order to fully understand the messages, but the essential truths are apparent to all without any detailed analysis. The natural and logical outline of the twenty-seven books is as follows:

1. The life and history of Jesus Christ—Matthew, Mark, Luke and John.
2. The history of the establishment and growth of the church of Christ—the Book of Acts.
3. Instructions to Christians with regard to living the Christian life—the Epistles.
4. A word of prophecy and comfort—Revelation.

III. The Purpose of the Gospels.

The first section in this outline is made up of historical material concerning the life and teaching of Jesus Christ. Three of the Gospels—Matthew, Mark and Luke—are usually styled the synoptics (from two Greek words which mean "seeing together") because they look at the subject which they treat from substantially the same viewpoint. The fourth Gospel—John—was evidently written later, and is somewhat different in its style and method of approach. It is essential that these books should be read and studied by all who wish to know what Christianity is and what it teaches. It is true that there are certain summaries in the books themselves which convey the heart of the message. The best known of these summaries is found in what is usually styled the Sermon on the Mount, and is comprehended in the fifth, sixth and seventh chapters of Matthew. Any one who understands and accepts the Sermon on the Mount knows enough of the basic principles of the teaching of Jesus to become a Christian. Nevertheless, every true seeker after Jesus Christ will want to be familiar with the complete story of his life as it is given in the four Gospels.

IV. Purpose of the Acts.

The Acts of the Apostles contains the history of the founding of the church of Christ and of its early extension and progress. It gives full information with regard to the nature and structure of the church, and tells just how men and women accepted Christ in the apostolic days. It contains several of the sermons of the first Christian evangelists, and narrates in detail the biography of the foremost teacher of the new religion—the apostle Paul. It is the great missionary handbook of the church, and is, after the Gospels, the greatest specimen of historical writing in the world. It is the one book in existence which every penitent soul should read and study if he honestly desires to "put on" Christ.

V. Purpose of the Epistles.

The Gospels should be read first in order to acquaint the seeker after Christ with the facts concerning the life of Jesus and the basic principles of the kingdom of God. The Acts of the Apostles should be read next in order to show how any one who believes in the message of the Gospels, and who wishes to accept Jesus, may become his follower. The Epistles are intended to furnish information with regard to the Christian life, and the practical duties and obligations of church-members. They should be read after Christ has been accepted and the responsibilities of discipleship have been assumed. It is altogether out of place to send an inquiring penitent to the Epistles for information as to how to be-

come a Christian. The Epistles were written to Christians and not to those outside of the church. And yet, not infrequently, present-day evangelists refer men and women who are outside of Christ to the Epistles for guidance. An eminent revivalist still living, for example, habitually sends his hearers to the first Epistle of John for information as to the way to accept Christ. Now, this Epistle, by its own plain admission, was written expressly to warn and admonish members of the Christian fold regarding certain heresies which were creeping into the church. To send one who is not a Christian to this book for guidance is not an illustration of what is meant by "rightly dividing" the word of God.

VI. Purpose of Revelation.

No book in the Bible has been the subject of more discussion than the final work of all, usually styled "The Revelation of St. John," or the Apocalypse. Every sort of fanciful interpretation has been built upon the picturesque imagery contained in its pages. Most of these interpretations lose sight of the purpose of the book, which was essentially to comfort the early Christians in an hour of great affliction and persecution. The author, writing to men and women who were daily exposed to the most cruel tortures and to death in its most hideous form, seeks to raise the thought of these suffering martyrs above the present to the glorious triumph of their faith in the future. No book is more consoling to Christians to-day who are in serious affliction. The earlier chapters are superb warnings against apostasy, which are just as applicable to modern churches as they were to the congregations of Asia Minor, to which they were directly addressed. The last two chapters and the latter part of the seventh are wonderful pictures of the glories of the future life of the redeemed, and are unequalled in their consoling power. The chapters in between are less easily understood and are of far less relative significance. There is no need to insist upon any dogmatic interpretation of these chapters. Good Christians adhere to different theories of their meaning, and the law of Christian liberty in matters of opinion permits any one to hold to whatever view affords him the most satisfaction and comfort.

VII. The Restoration Position.

One of the strongest features of the plea of the Restoration is its insistence upon a proper analysis of the New Testament. From the earliest times, the founders of the movement taught that the New Testament should be approached in the natural and logical manner which alone makes its contents fully intelligible. For this reason Restoration evangelists go naturally to the records of conversion in the Book of Acts in order to show people how to be converted.

After conversion, these same people are referred to the Epistles in order to learn the details and principles of the Christian life. At all times, there is, of course, an insistence upon a proper knowledge of the ideals and teaching of Jesus himself as contained in the Gospels. The Restoration evangelism is the most powerful and appealing type of preaching which has been witnessed since apostolic times. Lacking all claptrap and sensationalism, clear, reasonable and dignified, the converts which it makes "stay converted" after the first emotional experience of the revival has subsided. This type of evangelism is the only type which can build a solid foundation for Christianity throughout the world.

SCRIPTURE REFERENCES.

2 Tim. 1: 13, 14; 2: 14-16; 2 Pet. 3: 14-16.

BLACKBOARD OUTLINE

<p>THE NEW TESTAMENT</p>	<ol style="list-style-type: none"> 1. Life of Christ—The Gospels. 2. The Church of Christ—Acts. 3. The Christian Life—The Epistles. 4. Christian Comfort—Revelation.
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OTHER REFERENCES.

1. Errett—"Letters to a Young Christian," Chapters I. to VI., especially Chapter IV.
2. Moffett—"Seeking the Old Paths," Chapter II.
3. Power—"Bible Doctrine for Young Disciples," chapter on "Rightly Dividing the Word."
4. Smith—"The Millennial Harbinger Abridged," Vol. I., Book IV.

TOPICS FOR DISCUSSION.

1. The Fourfold Division of the New Testament.
2. The Synoptic Gospels.
3. The Gospel of John.
4. Value and Purpose of the Book of Acts.
5. The Pauline Epistles.
6. Other Epistles.
7. The Book of Revelation—Nature and Value.

QUESTIONS ON THE LESSON.

1. What instructions does Paul give to Timothy regarding the use of the Scriptures?
2. What is meant by "rightly dividing" the Word?
3. What are the approximate dates of the New Testament?

4. Upon what plan are the books arranged in their present form?
5. Is this plan better than a chronological arrangement would be?

Why?

6. How many of these books are in the New Testament?
7. How many of these books are letters?
8. Is the authorship of all the books certainly known?
9. Does the question of authorship affect the value of the books?

Why?

10. What conditions must be taken into account in order to fully understand the meaning of the New Testament?

11. Give the general outline of the New Testament books.
12. What is the purpose of the Gospels?
13. What general division of these books do we make?
14. What is the best brief summary of the teachings of Jesus?
15. What is the purpose of the Acts?
16. For what class of readers is the Book of Acts especially appropriate?

17. What is the purpose of the Epistles?
18. For what class of readers are they especially intended?
19. Give an illustration of mistaken use of the Epistles.
20. What is the purpose of the Book of Revelation?
21. What latitude is permissible in its interpretation?
22. What is the position of the Restoration upon the questions involved in this lesson?
23. What is the strength of the Restoration evangelism?

LESSON V. THE INTERPRETATION OF THE BIBLE

I. Introduction.

There are various ways of interpreting the Bible. We have referred to certain of the principles involved in Biblical interpretation already, but the subject is of so much importance that it demands more careful treatment and study. When Philip asked the treasurer of Candace the question, "Understandest thou what thou readeſt?" he touched a point of vital ſignificance. It is of very little value to read the Bible unless you read it ſo as to graſp its real meaning. Much, of courſe, depends upon a proper and logical diſiſion of its contents, as we diſcovered in the laſt leſſon, but there are certain other conſiderations which demand attention as well. We muſt deal with theſe conſiderations in the preſent leſſon.

There are four general methods of Biblical interpretation in common uſe by different people. We may ſtyle theſe four methods (1) the

rationalistic, (2) the ecclesiastical, (3) the legalistic and (4) the Scriptural. 'We shall discuss briefly these four methods.

II. The Rationalistic Method.

This is the method of destructive criticism about which we shall say more in the next lesson. It treats the Bible as a book of no more value or significance than Homer's 'Iliad' or the history of Herodotus. Regarding the books of the Old and New Testaments as purely human documents, it naturally reads out of them anything which does not fit the rationalistic philosophy. Passages which can not be reconciled to the theory accepted by the critics are treated as spurious, despite the historical evidence as to their genuineness. David Hume expressed the basic principle of this school when he said, for example, that no amount of evidence could prove a miracle. Men who accept this idea of interpretation literally make over the Bible to suit themselves. Of course, what is left possesses no authority, as all authority has been read out of it by the process in which it was secured. The rationalistic method is used, to a greater or less extent, by all skeptics, 'advanced' critics, and scholars who belong to the modern 'intellectual' group. Wherever accepted, it means the destruction of living faith in the Scriptures as a divine revelation.

III. The Ecclesiastical Method.

This theory is the one adopted by the Roman Catholic Church. It accepts the Scriptures as authoritative, but claims that the right to interpret them lies solely with some ecclesiastical authority. The individual dare not read the Bible for himself; he must only read it as its meaning is laid down for him by the church. It was this principle of interpretation against which Martin Luther rebelled when he started the Protestant Reformation. Of course, those who accept this idea soon lose any vital interest in the Bible. As they dare not study its meaning for themselves, they naturally can not see much use in reading it. Hence the tendency of the theory has been always to shut the Bible away from the common people and make it the exclusive property of the clergy. During the Middle-Ages the plan worked out so that the Bible was practically a closed book to the laity. Even to-day the average Roman Catholic takes much less interest in Bible reading than does the average Protestant.

One form which this theory assumes is what is sometimes styled the developmental idea of the church. According to this view, the church of the New Testament was only the starting-point of a later development. The Roman Catholics, following this theory, have elaborated the two original ordinances of the gospel into seven 'sacraments,' have changed the form of the original, ordinances,

and have added countless other features to the original Christian system. These innovations are justified upon the ground that the church has the right and power to so interpret the Scriptures as to add or subtract as it pleases. There are some teachers outside of Roman Catholicism who hold, substantially, to the developmental theory, but in doing so they are essentially upon Roman Catholic ground.

It is obvious that no Protestant can accept the ecclesiastical method of interpreting the Bible. To do so would be to throw away the whole heritage of the Reformation and to bring back the Dark Age manner of thinking.

TV. The Legalistic Method.

This method of interpretation is the one followed by those who insist rigidly upon the letter of the Word, without seeking first for the spirit of it. The old Pharisees were the special advocates of this view. Jesus combated it constantly, saying upon a certain memorable occasion that the letter killeth, but the spirit giveth life. The legalist wants to obey every jot and tittle of the law, but in his slavish devotion to the text he almost invariably misses its real meaning. Legalism is the direct opposite of rationalism and is just as far away from the truth. The two extremes of rationalism and legalism were exemplified in the time of Christ in the teaching of the Sadducees and the Pharisees. The former were the rationalists of their day and the latter the legalists. Both positions were wrong and both are equally condemned in the New Testament.

There are many modern legalists, and not a few of them are in the Protestant churches. Wherever they are found there will also be found a narrow, bigoted, uncharitable and formalistic type of religion. Legalism kills the life and leaves only the empty shell of Christianity. It blights the fairest flowering of the soul and drives out all of the finest graces of the Christian life. It is one of the greatest foes of genuine Christianity.

V. The Scriptural Method.

The Scriptures themselves lay down the correct method by which they are to be interpreted. Jesus, in his use of the Old Testament, always strove to get at the principle involved regardless of the letter, and to proclaim supreme loyalty to that principle. He struck out boldly on the Sabbath-day question, and incurred the hostility of the Pharisees because he insisted upon the spirit rather than the letter of the law. He condemned the skeptical rationalism of the Sadducees no less than the narrow legalism of the rival party in Judaism. Paul followed the same line of procedure, although tech-

nically a Pharisee, in his thinking. The principle of interpretation which is involved is perfectly clear. The Scriptures are not to be deified. Their value lies solely in the message which they convey. They are the bearer of certain great truths and ideals, and it is these truths and ideals which are of supreme value rather than the words which are used to convey them to the minds of others. The Bible is not intended to enslave the intellect, but rather to set it free. The whole question is one of life and freedom versus formalism on the one side and destructive rationalism on the other.

VI. The Restoration Position.

The Restoration movement has had to deal with all of the four forms of Biblical interpretation which we have mentioned. Its early advocates adopted the Scriptural method, and the vast majority of their followers have done the same thing, but there have been a few exceptions. There is even to-day a rationalistic school which attempts to wear the Restoration name. A few representatives of this school accept the developmental theory, though the number is very small. A far larger group have gone astray on the rock of legalism. These well-intending people have tried to elevate matters of opinion into the realm of faith and doctrine, basing their action upon a purely legalistic view of Holy Writ. Undoubtedly the greatest obstacle in the way of the progress of the movement is found at this point.

The modern, like the ancient, legalist is apt to be intolerant, pugnacious and extremely "set in his ways." Nevertheless, the main current of the movement has successfully steered clear of extremes and has adhered to a sane and balanced Scriptural method of interpreting God's word.

SCRIPTURE REFERENCES.

John 8: 31, 32; 6: 62-64; Matt. 12: 1-8, 9-13; Mark 7: 1-15.

BLACKBOARD OUTLINE

METHODS OF INTERPRETATION	}	<ol style="list-style-type: none"> 1. Rationalistic. 2. Ecclesiastical. 3. Legalistic. 4. Scriptural. 5. The Restoration Position—John 6:63.
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OTHER REFERENCES.

1. Errett—"Letters to a Young Christian," Chapter IX.
2. Wilson—"Twentieth Century Sermons and Addresses;" Sermon by J. H. Painter. (Applicable to preceding lesson also.)
3. Smith—"Millennial Harbinger Abridged," Vol. I., Book IV.

TOPICS FOR DISCUSSION.

1. Laws of Biblical Interpretation.
2. Importance of Correct Methods of Interpretation.
3. The Rationalistic Method.
4. The Ecclesiastical Method.
5. The Legalistic Method.
6. The Scriptural Method.
7. The Developmental Theory.
8. The Subject in Restoration History.

QUESTIONS ON THE LESSON.

1. Why is the subject of interpretation of paramount importance in Biblical study?
2. Where is the question brought up directly in the Bible?
3. What are the four chief theories of Biblical interpretation?
4. What is the rationalistic method?
5. How did Hume express this theory?
6. What are the consequences of this method?
7. What is the ecclesiastical method?
8. How did it figure in the Protestant Reformation?
9. What church accepts this theory?
10. What is meant by the developmental theory of the church?
11. Criticize this theory.
12. What is meant by the legalistic method?
13. What objections may be made to it?
14. Who were the legalists of the time of Christ?
15. Who were the rationalists?
16. What is the Scriptural method of interpretation?
17. How did Jesus employ it?
18. What is the Restoration position upon the subject?
19. What influence has legalism had upon the progress of the Restoration?
20. How may we best overcome the legalistic spirit?

LESSON VI. BIBLICAL CRITICISM

I. Introduction.

The question of Biblical criticism is one which of recent years has forced itself to the front in the study of the Bible. Every thoughtful reader knows that there is much critical discussion of the Scriptures, and any effort to obscure the situation can only

result in harm. The fact is that there is no reason why any Christian should hesitate to face all of the implications which the subject involves. There is nothing in the sphere of Biblical criticism which should cause any earnest follower of Christ the slightest degree of alarm. The only danger arises from partial and distorted views of the subject. It is in order to remove such views that we take up the question in the present study. It is sometimes said that the field of Biblical criticism is so technical, and involves such problems of scholarship, that the ordinary man can not understand it. This objection is based upon an erroneous conception of the matters at issue. It is true that there are certain phases of textual criticism which demand a high degree of technical scholarship, but it is also true that the essential features of the subject are easily understood when properly and clearly presented. It is such a presentation which we wish to furnish in the present lesson,

n. Criticism Defined.

There has always been, always will be, and always should be, a legitimate field for criticism of the Bible. The Scriptures themselves have come down to us as a result of criticism. The New Testament, for example, contains just the books which it includes, and no others, because criticism sifted the true material from the false. It is this sort of criticism which has given us the distinction between the "canonical" and "apocryphal" books. The canonical writings are those which have stood the right sort of critical tests, while the apocryphal have been discarded because they could not stand such tests. Were it not for criticism we should be infinitely worse off religiously than we are to-day.

President McGarvey, who was himself a distinguished Biblical critic, defines the subject as follows: "Biblical criticism includes within its scope all inquiries in regard to the original text of the books which make up the Bible, their authors, the dates of their composition, their historical reliability and their literary characteristics." This definition covers the field, and no better one has so far been given. There are four forms of criticism which are of most frequent occurrence and which need to be understood by the ordinary reader of the Bible. These four are (1) literary criticism, (2) the lower criticism, (3) the higher criticism, and (4) destructive criticism. All of these forms are legitimate and proper except the last. We shall proceed to briefly outline and define what is meant by these various types of critical study.

III. Literary Criticism.

This deals with the literary structure and characteristics of the various Biblical writings. It explains the poetical structure of the

Psalms and the other distinctly literary books. It enables the student to see that from the standpoint of pure literature alone the Bible is the supreme book of the ages. Such a study is obviously both interesting and helpful. It adds to, rather than detracts from, our appreciation of the Book of books. The only danger attached to it is that our minds may become so occupied with purely the artistic side of the question that we may neglect the far more important ethical and religious problems which are involved. The Bible is literature, it is true, and great literature, but it is infinitely more. The literary question must always be kept subsidiary to the main purpose of the book, which is not to 'delight the eye,' as Browning puts it, but "to save the soul." So long as the main purpose is not obscured, there can only beneficial results flow from the literary study and criticism of the Scriptures.

IV. The Lower Criticism.

This deals with textual questions entirely, and is the most technical form of criticism. It is sometimes called textual criticism. It has to do with disputed words and phrases in the original manuscripts, and requires a very considerable degree of scholarship. We have our Bible in its present form as a result of the work of saintly and studious 'lower critics.' These men have spent years carefully going over every disputed passage, and their labors have meant much for the exact accuracy of the text. While this is true, it is also true that even though there had never been a 'lower critic,' the great essentials of the gospel would still be in our possession. Most of the questions of lower criticism have had to do with passages of lesser importance in Holy Writ. It is a fine thing that these passages have been carefully sifted and examined, to the end that we may have the most accurate text possible, and yet we should not forget that none of these questions, as we have said, are of great and essential value. No objection can be filed by any reasonable person against the lower criticism, and, so far as we know, no such objection has ever been made. It is a phase of criticism which does not concern the average reader, both because it is purely a technical field requiring careful and adequate scholarship, and also because it does not, one way or the other, affect the authority or inspiration of the Bible.

V. The Higher Criticism.

This term is only in bad repute because of its being confused with destructive criticism, the subject of the next section. The name 'higher' was given it to distinguish it from the 'lower' to which we have just referred. The higher criticism deals with all questions regarding the date, authorship, historical relations, structure and man-

ner of composition of the various Scriptural writings. It is easily seen that such a study is perfectly legitimate, and not only this, but that it is essential to any proper understanding of the Bible. Any real student of the Book is and must be a "higher critic." Professor McGarvey himself always claimed, and rightly claimed, to be such a critic. It is only when the higher critic goes beyond his legitimate field and becomes a destructive critic that we must file objections to him. It is altogether unnecessary for him to do this, and when he does it, the reason is usually because of some false philosophy which he has accepted and by which he insists upon measuring everything that he studies.

Without the higher criticism the Bible would be, in large measure, an unintelligible book. Alexander Campbell, when he preached his famous "Sermon on the Law," entered the field of higher criticism and did it in precisely the right way. All that has been said about "rightly dividing" the Word of truth is based upon the application of the higher critical principle. No reasonable man can object to this sort of criticism.

VI. Destructive Criticism.

Here we reach the one invalid form of Biblical criticism, and the one form which has brought the whole subject into disrepute with so many people. The destructive critic does not approach his field with the honest desire to seek the truth, but rather with the desire to establish some preconceived theory which he is determined to make out. For example, almost all destructive critics absolutely refuse to accept any evidence tending to establish the reality of the miraculous or the supernatural. Most of them are, or were, agnostics and skeptics to begin with, and they pursue, or have pursued, their investigations with this presupposition in mind. Naturally, they achieve only destructive results. A stream does not flow higher than its source, and if a man prejudices a case, his whole course of procedure is rendered valueless. This has been the history of destructive criticism from the beginning. The greatest damage which it has accomplished has come about because its advocates, instead of sailing under their true colors, have frequently claimed to be orthodox Christians. Acknowledging themselves to be straight-out skeptics, they would do little damage, but when they claim to represent the church of Jesus Christ and to be followers of him, they are able to lead many uncritical readers astray.

We have not space to take up in detail the various positions of the destructive critics with regard to particular books of the Bible. Such a study would require a long time and would be largely profitless when finished. Let it suffice to say that there is not a

single vital feature of the Scriptures which the destructive rationalists have been able to successfully assail. They have wrecked the faith of thousands and have brought the world to the brink of ruin as a result of their false teaching, but they have not harmed the Book. The era of destructive criticism is now rapidly passing away, and there is a better day dawning for the future. The wise Christian will not allow himself to be disturbed by occasional assaults upon the integrity of the Bible by destructive critics. Instead of doing this, he will turn with renewed interest to the Book of salvation, and will find comfort and strength in reading its pages.

SCRIPTURE REFERENCES,

2 Tim. 3:14-17; 1:13, 14; 1 Tim. 6:20, 21; Acts 17:10-12; John 5: 39, 40.

BLACKBOARD OUTLINE

BIBLICAL CRITICISM	{	1. Criticism Defined.	2. Literary Criticism.
		3. The Lower Criticism.	4. The Higher Criticism.
		5. Destructive Criticism.	6. The Rock of Ages.

QUESTIONS ON THE LESSON.

1. Is there anything alarming about the subject of Biblical criticism?
2. What is the only danger in connection with it?
3. What objection is sometimes made to the average reader's dealing with the subject?
4. Is this objection valid? Why?
5. Is criticism of the Bible legitimate?
6. What has criticism done for the New Testament?
7. How did we get our 'canonical' books of the Bible? How the 'apocryphal'?
8. Give President McGarvey's definition of criticism.
9. Mention four forms of Biblical criticism.
10. Which of these are legitimate and proper?
11. What is meant by the literary criticism of the Bible?
12. Is such a study helpful? Why?
13. What danger is attached to such a study?
14. Is the main purpose of the Bible literary?
15. What is meant by the lower criticism?
16. What other name is sometimes given it?
17. What value does the lower criticism possess?
18. Does it affect any of the great essential truths of the gospel, one way or the other?
19. Is there any objection to the lower criticism?
20. What is meant by the higher criticism?
21. Why has the term gotten into bad repute?
22. Is the higher criticism legitimate?
23. When does it become dangerous and harmful?
24. Mention two leaders of the Restoration who were prominent higher critics.
25. What is meant by destructive criticism?
26. What is chiefly responsible for it?
27. How has destructive criticism done its greatest damage?
28. Has criticism done any harm to the Bible?
29. What harm has it done?
30. Is there any reason for a Christian to be disturbed with regard to attacks upon the Bible?

REFERENCE BOOKS.

A complete list of the books recommended for collateral reading in this volume of the Restoration Handbook, with the price of each, postpaid, is appended herewith for the convenient reference of teachers and students:

1. Richardson—Memoirs of Alexander Campbell. Two volumes in one. Price, \$2.25.
2. Davis—The Restoration Movement of the Nineteenth Century. Price, \$1.10.
3. Davis—How the Disciples Began and Grew. Price: Cloth, \$1.10; paper, 60 cents.
4. Kershner—How to Promote Christian Union. Price: Cloth, \$1.10; paper, 60 cents.
5. Oliver—New Testament Christianity. Price, \$1.00.
6. Errett:
 - (1) Letters to a Young Christian. Price, 75 cents.
 - (2) Bible Readings. Two volumes. Price, each: Cloth, \$1.50; paper, 50 cents.
 - (3) Our Position. Price, 5 cents each; 100 copies, \$1.00.
 - (4) Walks About Jerusalem. Price, \$1.00.
7. Rogers—The Cane Ridge Meeting-house. Price, \$1.00.
8. Baxter—Life of Walter Scott.
9. Moffett—Seeking the Old Paths. Price, \$1.00.
10. Power—Bible Doctrine for Young Disciples. Price, 35 cents.
11. Smith—The Millennial Harbinger Abridged. Two volumes. Price, \$3.00 each.
12. Wilson—Twentieth Century Sermons and Addresses. Price, \$1.50.
13. McGarvey:
 - (1) Biblical Criticism. Price, \$1.00.
 - (2) The Authorship of Deuteronomy. Price, \$1.50.
14. Lyon—Principles of Literary Interpretation. Price, \$1.00.
15. Woolery—Life and Addresses of W. H. Woolery. Price, \$1.50.
16. Moulton—Modern Reader's Bible. One volume edition. Price, \$2.00.