

Pepperdine University

From the Selected Works of Jerry Rushford

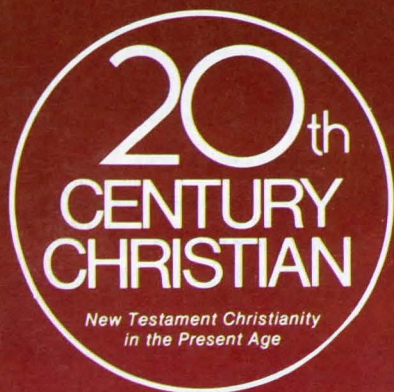
September, 1980

20th Century Christian September 1980

Jerry Rushford, *Pepperdine University*



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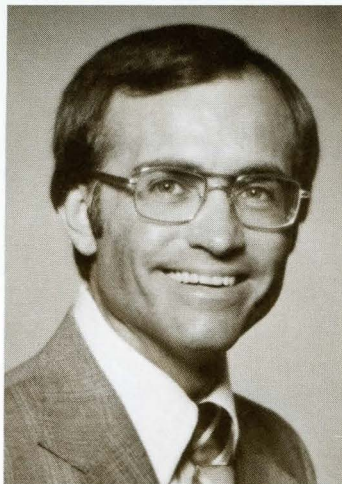


September/1980

Great Authors Who Charted A Movement



INTRODUCING



Jerry Rushford

Our guest editor for this issue, Jerry Rushford (A Monumental Study of Baptism, p. 20), preaches for the University church in Malibu, Ca. and is associate professor of religion at Pepperdine University.

He came to Malibu from Santa Barbara, where he preached for the Turnpike Road church while earning a Ph.D. in American Church History at the Santa Barbara campus of the University of California. He also did graduate work at Abilene Christian University and under Elton Trueblood at Earlham School of Religion.

A frequent contributor to 20th Century Christian, he is on the editorial board of Restoration Quarterly and is a staff writer for the Firm Foundation.

Jerry is currently writing a history of the church in California and has developed a four-night illustrated presentation of some of his research.

He and his wife Lori live in Agoura, Ca., with their daughter, Hilary Lee.

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Comment



Alex Haley's *Roots* has had a profound impact on America. When the movie appeared on television it shattered all viewing records as multiplied millions of Americans sat for eight consecutive nights, captivated by the search and struggle which began with the birth of Kunta Kinte in 1750 in an African village, and ended seven generations later at the Arkansas funeral of a black professor whose children were a teacher, a Navy architect, an assistant director of the U.S. Information Agency and the author, Alex Haley.

The impressions refused to die. Americans by the thousands, intrigued by genealogy, scurried to local libraries to begin tracing their own roots.

There was more than curiosity here. There was pride. And meaning. A knowledge of our roots gives greater significance to our present—and helps chart our future.

Those of us who have our spiritual roots buried in the Restoration Movement have a rich heritage. We are heirs of a spirit which pleads that we not simply trace our roots back 200 years to our beginnings in America, but back 2,000 years to our earliest beginning.

There is a certain, and in some ways justifiable, reluctance to trace our roots. We are fearful that the search may bog down in idolizing men rather than worshipping God. Tragically, the protest keeps us from properly appreciating those who championed the cause of keeping the bloodline pure.

In a sense this issue pays brief but deserved tribute to those who insisted that we keep our spiritual roots deeply planted in the rich soil of first-century teaching. Adherence to such urging gives significance to our message now and forever.

We are deeply indebted to Dr. Jerry Rushford for suggesting and guiding the development of this issue of *20th Century Christian*. The issue explores the significant contributions made by editors and authors in the early days of the Restoration Movement in this country.

Such is in the best traditions of this magazine, as we continue to uphold first-century Christianity in the twentieth century.

Joe R. Barnett
Editor

BARTON WARREN STONE
(1772-1844)

A Plea For Religious Freedom

by Ron Bever



Barton W. Stone was one of the foremost leaders for religious freedom on the western frontier during the first half of the Nineteenth Century. Born in Maryland in 1772, Stone resolved to preach when he was nineteen years of age and soon after he was ordained a minister in the Presbyterian Church. In 1801, Stone moved to Cane Ridge, Kentucky to preach. He soon discovered that what he read in the Bible was different from the Calvinistic doctrines being taught in the Presbyterian Church. Motivated strongly by the belief that one should be guided by the Scriptures only, Stone led a movement which resulted in several preachers leaving the Presbyterian Church.

In 1804, Stone and others began wearing the name "Christian." They also appealed to their denominational friends to denounce human institutions and

creeds and to be members of the Lord's church which they read about in the Bible.

At first this young "back to the Bible" movement was strongly persecuted by prominent denominational leaders, but later in the 1820's this plea for New Testament Christianity spread, according to Stone, "like fire in dry stubble." By the early 1830's, this undenominational movement led by Stone had converted over ten thousand people to Christ, mainly in the states of Kentucky, Ohio, and Tennessee.

In 1836, when Stone was sixty four years of age, he moved to Jacksonville, Illinois in order to spread the gospel to a new frontier. This faithful and zealous servant of God died in 1844.

One of the most extraordinary religious documents produced in the early Nineteenth Century came out of Stone's early efforts

*Cane Ridge
meeting house►*

to achieve religious freedom. *The Last Will and Testament of the Springfield Presbytery*, written in 1804, was signed by Stone and five other preachers who repudiated the right of human creeds to govern them in religious matters and questioned the authority of organized human institutions such as synods and presbyteries. Five of the twelve items it satirically proclaimed were:

We will, that this body die, be dissolved, and sink into union with the Body of Christ at large; for there is but one body, and one Spirit, even as we are called in one hope of our calling.

We will, that our name of distinction, with its Reverend title, be forgotten, that there be but one Lord over God's heritage, and his name one.

We will, that our power of making laws for the government of the church, and executing them by delegated authority, forever cease; that the people may have free course to the Bible, and adopt the law of the Spirit of life in Christ Jesus.

We will, that each particular church, as a body, actuated by the same spirit, choose her own

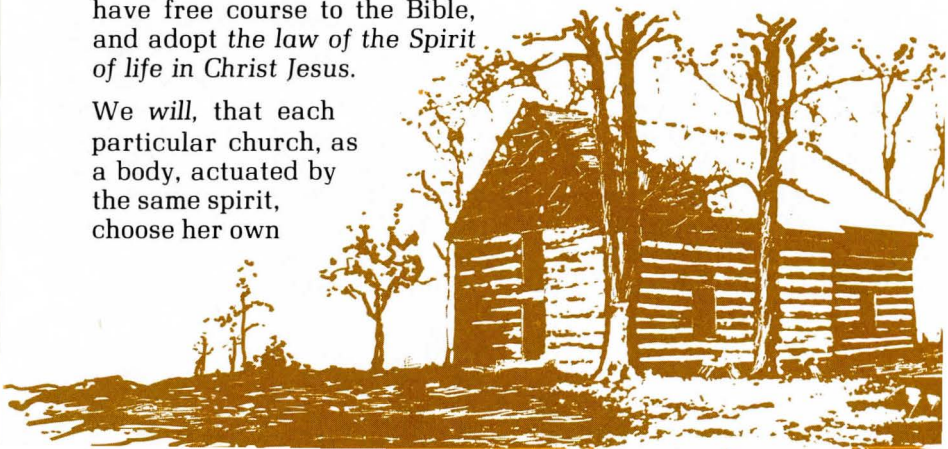
preacher, and support him by a free will offering, without a written call or subscription—admit members—remove offences; and never henceforth delegate her right of government to any man or set of men whatever.

We will, that the people henceforth take the Bible as the only sure guide to heaven; and as many as are offended with other books, which stand in competition with it, may cast them into the fire if they choose; for it is better to enter into life having one book, than having many to be cast into hell.

This document closes with an appeal for all Christians to practice mutual love and to work for the unity of the people of God.

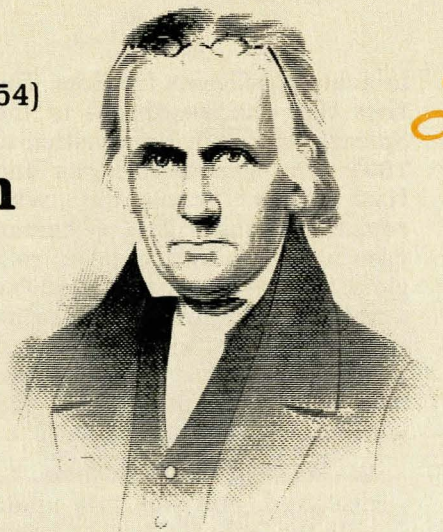
It is difficult to evaluate the tremendous impact that this small publication had on the religious world. We do know, however, that it was copied by Elias Smith, an

Continued on page 22.



THOMAS CAMPBELL (1763-1854)

The Restoration Principle



by Bill Humble

The *Declaration and Address*, written by Thomas Campbell in 1809, has been described as the "Magna Carta" of the Restoration Movement. But when Thomas Campbell migrated from Ireland to America in 1807, neither he nor the people of Washington, Pa., where he settled, could suspect that this mild-mannered irenic Presbyterian minister would soon become a reformer, storm center of religious controversy, and author of a document that would influence the faith of millions of Americans.

Campbell (1763-1854) had received a fine classical education at the University of Glasgow and five years of theological training in the Seceder Presbyterian Church. He then spent nine years as a Presbyterian pastor at Rich Hill, North Ireland. During those years he became concerned about Chris-

tian unity and worked, though unsuccessfully, to reunite his own divided denomination. And he became acquainted with the "independent" churches established by the Haldane brothers, and he sensed that the faith of these churches was more evangelical and life-changing than that of his own church.

Thomas Campbell was scarcely settled in America when he found himself at odds with his Seceder Presbyterian brethren. There was a sense of freedom in Campbell's preaching, an openness toward others, and above all, a determination to follow Scripture rather than the Westminster Confession. Campbell soon cut his ties with the Presbyterians and a few months later wrote the *Declaration and Address*.

The *Declaration and Address* is

Declaration and Address

a plea for the unity of all Christians to be achieved by returning to the Scripture and restoring New Testament Christianity.

Eighty-six pages long in the Bethany Press edition, the *Declaration and Address* is not easy reading. Eighteenth century writers knew nothing of the terse matter-of-fact style that we use. Quite the opposite. Their sentences were long, complicated, and wordy. But while Campbell's style of writing strikes us as archaic and out-of-date, his ideas are not. When someone reads the *Declaration and Address* today, he might well react, "I've heard those ideas preached in our pulpits all my life." Here are some of the major themes of the *Declaration and Address*.

The Sin of Division. Campbell stated, "Division among the Christians is a horrid evil, fraught with many evils." He declared that division was antichristian. And antiscriptural. And antinatural. The very nature of the church implies its unity, for it is the body of Christ. Campbell wrote, "The Church of Christ upon earth is essentially, intentionally, and constitutionally one." These words about the church are one of the most familiar sentences Campbell

ever wrote. The other is "Let us speak where the Bible speaks and be silent where it is silent."

Restoration of the New Testament Church. Campbell believed that there was only one way to achieve the unity of all Christians, and this was to return to the New Testament and restore the church as it was in the first century. Creedal statements and theological systems could never provide a basis for unity. Nothing should be a test of fellowship among Christians "but what is expressly enjoined by the authority of our Lord Jesus Christ and his apostles upon the New Testament church; either in express terms or by approved precedent."

The call to restoration is found again and again in the *Declaration and Address*. Campbell believed that churches should be built "in exact conformity" with New Testament examples. He pleaded, "Let us do as we are there expressly told they did, say as they said; that is, profess and practice as therein expressly enjoined by precept and precedent, in every possible instance, after their approved example," and the result, according to Campbell, would be the unity of all believers.

Authority of the Scripture. The Campbell call for restoration was

Continued on page 23.

ALEXANDER CAMPBELL (1788-1866)

An International Leader Emerges

by Thomas Olbricht

It is not often that a movement exists for some forty years before one man emerges as its recognized champion. The viril movement to restore the life and faith of the first Christians sprang up in various regions of the United States and Great Britain. These peoples rallied around key regional persons, for example, James O'Kelly, Abner Jones, Elias Smith, Barton W. Stone, and James Wallis of England. But by 1835 a majority of these widely dispersed restorers looked to Bethany, Virginia, and its most prominent citizen, Alexander Campbell, for direction and leadership.

The Key: The Printed Page

How did Alexander Campbell come to occupy so important a role? He did not aspire to position and power. But though he did not

overly seek eminence, neither did he reject it once the mantle fell on his shoulders.

The answer is that he effectively utilized the most important communication media of his day—the printed page. True, Alexander Campbell lectured, preached, and debated far and wide. His personal magnetism and eloquence won many to the ways of the scriptures. But in the final analysis the speaking and debating served mostly as door openers. Men and women were actually won over at a more leisurely pace as they poured over a book or journal. Multifold preachers, churchgoers, and the uncommitted spent long hours with Campbell's published debates, his journals and other books. Therefore, through his writings Campbell achieved international acclaim in the English

speaking world both among those within the movement and without. Because of his prominence he influenced numerous persons who otherwise would not have been reached.

The Debates

Seven of Alexander Campbell's debates were published. Actually the influence of his ideas were much more widely disseminated through the printed versions than through the assembled auditors. Campbell's first debate was with a Presbyterian minister named John Walker, on who is subject to baptism and whether immersion is the only mode. That debate took place in 1820. In 1823 he debated the same topics again with W. L. McCalla, in Washington, Kentucky. In 1829 Campbell achieved notoriety in both America and England by debating Robert Owen, who own-

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mills in

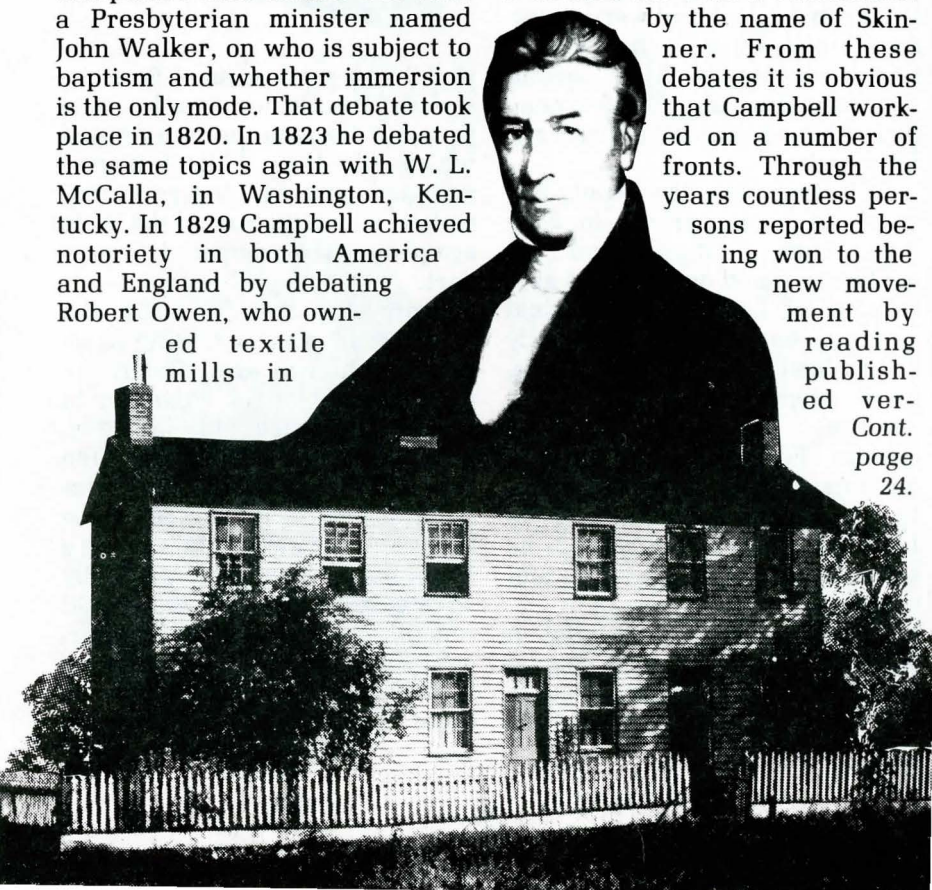
England and who sought to disseminate his social and anti-organized religion views in America.

In 1830 he met a Presbyterian, Obediah Jennings, in Nashville, Tennessee, on various matters. In 1836 he debated Bishop John Baptist Purcell of the Roman Catholic Church in Cincinnati, Ohio over various Roman Catholic doctrines. Campbell also held widely heralded debates with Nathan L. Rice in Lexington, Kentucky, and a written one with a Universalist

by the name of Skinner. From these debates it is obvious that Campbell worked on a number of fronts. Through the years countless persons reported being won to the

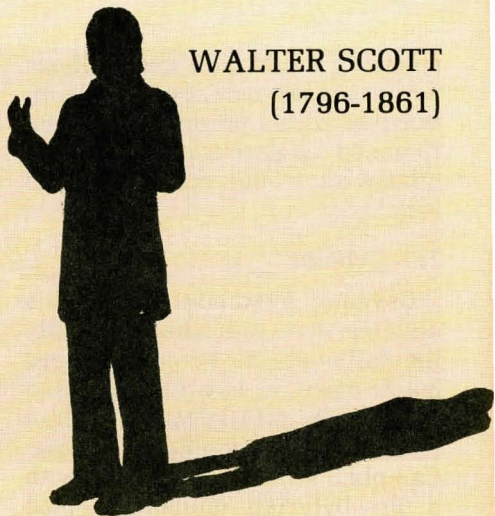
new movement by reading published ver-

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24.



An Evangelist Restores the Gospel

WALTER SCOTT
(1796-1861)



by Dabney Phillips

Walter Scott was a distant relative of the poet of the same name. He was born in Scotland in 1796. His parents recognized their son's talent and were determined to give him the best educational advantages. After careful academic training, Walter completed his education in Edinburgh University.

In July of 1818, the twenty-two year old Scott arrived in New York from Scotland and immediately found employment as a teacher of Latin in a classical academy on Long Island. Shortly he walked 300 miles to Pittsburgh where he taught in a boys' academy. The headmaster was George Forrester who taught Scott basic New Testament Christianity and immersed him into the Lord. In time Scott would be known as a preacher, teacher and editor.

As early as 1821 Scott fixed on what he believed to be the central theme of the entire Bible, "Jesus is the Christ the Son of the Living

God." This confession of Peter he styled "The Golden Oracle," and to him it became the hub around which all other Biblical themes radiated, and the one recurrent melody which the rest of the Bible symphony was composed to support.

Scott was able to make the restoration plea not only practical, but he was also effective in putting the plan of salvation in proper sequence. In his day, denominational preachers often stated that the sinner must first receive the Holy Spirit, then since he is of the elect, his sins are forgiven, and he will certainly have eternal life. Then he should repent of his sins to live in conformity with his election, confess his faith in Jesus, and be baptized in order to conform to a church or-

dinance. Alexander Campbell admitted that Scott helped him to see the proper order of becoming a Christian.

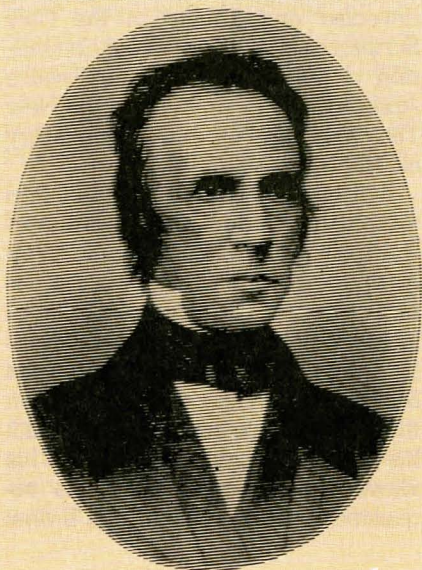
Walter Scott was tagged with the name of the "Golden Oracle" as he thrilled his audiences in 1827-1830 on the Western Reserve. For the three years of preaching on the Western Reserve he baptized 1,000 each year. The beautiful Mahoning River became a second Jordan, and Scott another John calling on people to prepare the way for the Lord. This preaching assignment meant keeping Scott away from his wife and three children, giving up a regular church and his Academy. It involved preaching two or three times a day, living a difficult life with constant travel

on horseback, sleeping and eating wherever he could.

Walter Scott began the *Evangelist* in 1832 while living in Cincinnati. In this paper Scott was able to set forth the evangelistic pattern, and showed that it was more rational than the emotional appeals of the day. He wrote "faith is to destroy the love of sin; repentance the practice of sin; baptism the state of sin; remission the guilt of it; the Spirit the power of it; so that the enemy death will be destroyed."

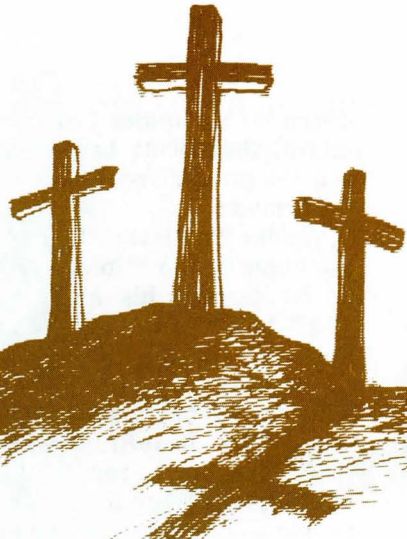
In 1836 Scott wrote *The Gospel Restored*, a systematic view of Christianity. Topics such as the fall, the Messianism, faith, repentance, baptism, remission of sins, the Holy Spirit and the resurrection were discussed in the book. This 576 page volume became a landmark in Restoration literature. With his analytical mind, Scott was able to simplify a subject that all might understand. In *The Gospel Restored* he said that the gospel was threefold—facts, commands and promises. The facts were to be believed, the commands to be obeyed, and the promises were to be enjoyed. Scott emphasized the gospel by stating that: 1) faith changes the heart, 2) repentance changes the life, 3) baptism changes the state, 4) remission of sins cleanses from guilt, and 5) the gift of the Holy Spirit helps to make one a partaker of the divine nature.

20th CC



ROBERT MILLIGAN (1814-1875)

A Professor's Defense of the Faith



by Steven Lemley

Who was Robert Milligan? He was so significant that a college was chartered in 1881 which bore his name—six years after his death! Today, Milligan College continues to honor his name.

Milligan was not healthy enough to travel, did not have a forceful enough personality to be widely exposed in pulpits, and did not have enough vanity to leave behind even a sketch of his relatively short life (1814-1875). What we know of Milligan is largely from the pen of J. W. McGarvey and other admiring contemporaries. Rather, his importance is found in his books. Robert Milligan is a scholar's discovery with his fame based primarily on five major works: *Reason and Revelation*

(1868), *An Exposition and Defense of the Scheme of Redemption as it is Revealed and Taught in the Holy Scriptures* (1868), *The Great Commission of Jesus Christ to the Twelve Apostles* (1871), *Analysis of the New Testament* (1874), and *Commentary on Hebrews* (1876).

Milligan received a classical education under Dr. Gamble of the University of Edinburgh. At 23 he opened a classical school in Urban County, Kentucky. A loyal member of the Reformed Presbyterian Church, Milligan taught the Scriptures to his students. When their questions caused him to rethink his faith, he decided that some of his views were mistaken and he requested immersion from John Irvine,

one of the elders of the church at Cane Ridge, Kentucky, Milligan then prepared to enter Yale but on his way to New Jersey, a small band of disciples meeting in Washington, Pennsylvania asked him to stay to teach and lead them. He stayed at Washington College to receive his B.A. degree at the age of 26. Immediately upon graduation he was offered a professorship at Washington College and was also set apart as a preacher of the Gospel according to

the custom of that time. Thomas Campbell laid his hands on Milligan.

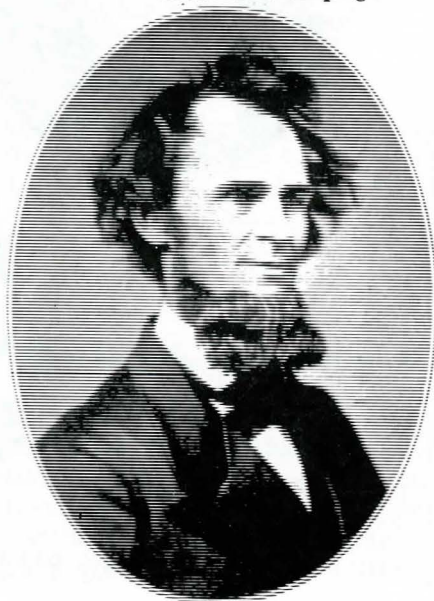
When the trustees of the college determined to bring it firmly under the control of the Presbyterian church, Milligan decided to leave. After a short stay at State University of Indiana, he accepted a position at Alexander Campbell's Bethany College. There, he taught mathematics for five years and Campbell appointed Milligan co-editor of the *Millennial Harbinger*. John W. McGarvey tells us that during that time the quality of Milligan's work was high. As to his spiritual contribution, McGarvey said that it was "as had never before been known in that institution."

In 1859, he answered a call to return to Kentucky and assume the presidency of Kentucky University. Although he was committed to his work at Bethany Col-

lege, he wrote McGarvey that "it is difficult to withstand the generous appeal of our Kentucky brethren." When the College of the Bible was later organized in Lexington, Milligan continued there. As administrator, he was blunted by his habitual indecision but his life's purpose was fulfilled in his writing. He pushed on through pain and ill health, conducting some of his lectures while resting his head on his desk. He wrote between lectures and during his summer vacations.

J. W. McGarvey wrote that Milligan's *Scheme of Redemption* was the "greatest of all his works." Winfred E. Garrison and

Continued on page 25.



T. W. BRENTS (1823-1905)

A Medical Doctor's Best-seller



by Fred Bailey

As a physician, an educator, and a theologian, Thomas W. Brents was that rare individual who could minister to the body, to the mind, and to the spirit of man. His chief contribution to the Restoration literature, *The Gospel Plan of Salvation*, has enriched the lives of generations of Christians who never had the privilege of knowing this remarkable personality.

Brents' associates recalled that he was "a rare specimen of mankind" possessing "a powerful physical constitution...a clear, strong, and vigorous intellect, and...a commanding figure." He was born on February 10, 1823, in Lincoln County, Tennessee. Although as a young man he engaged in the trade of blacksmithing, his intellectual curiosity led him to seek another calling. In 1854, he entered Macon Medical College (Macon, Georgia); and so impressed his professors, that they asked him to remain as a lecturer on anatomy. Early in the 1860's he returned to practice in his native state and also became a successful Shelbyville merchant. His mental abilities were further recognized in 1878 when Brents was elected president of Burritt College. During his four year tenure, he added to his administrative duties the teaching of anatomy, physiology, botany, and Bible. Throughout his diverse life, scriptural study remained his

greatest obsession.

G. W. Bills, the doctor's lifelong friend, remembered that even in medical school Brents engaged in the Gospel's propagation. During their early association he was challenged to debate by a vocal Universalist clergyman. "Brother Brents completely routed him," Bills reminisced, "so much that (the Universalist) quit his last speech before his time was half out." Others praised the doctor's ability both as a debater and as a proclaimer of the Word. One contemporary fondly observed: "hearers who followed him carefully...would feel that they had come close...to one of the church's mightiest advocates."

Brent's *Gospel Plan of Salvation* remains his most important contribution to the restoration of the first century church. An ardent foe of Calvinistic error, he employed this work to attack its pervasive influence upon American religion. Although the teachings of Alexander Campbell, Barton W. Stone, Walter Scott, and other pioneer preachers repudiated such Calvinistic principles as predestination, election, and total depravity, Brents was the first Restoration theologian to provide a systematic refutation of these concepts. He commenced the work in 1859 and portions of his thought appeared in tracts and in the *Gospel Advocate* over the next fifteen years. Finally in 1874, Brents' ideas had matured to

Continued on page 26.



J. W. McGARVEY
(1829-1911)

A Great Scholar Takes Up His Pen

by R. L. Roberts

Fortunately for subsequent generations, J.W. McGarvey, as a young graduate of Bethany College, decided to deny himself many of life's social pleasures because of the conviction that he could best serve his generation by a work which required long confinement to the classroom and his library. His physical strength and great mental discipline enabled him to give sixty years of ministry as a teacher, editor, preacher and writer.

His writings are concise, lucid and fair. He never attempted to appear striking or spectacular, but relied on the dignity and worth of his thought, rather than its dress. Although some did not agree with him, they never misunderstood him or failed to respect his convictions and honesty. His ability to marshal the facts of Scripture on any Bible topic in simplicity of style with nothing akin to pedantry en-

deared him to thousands.

His contemporaries acknowledged him as "a peerless Bible scholar," "the safest and sanest interpreter of God's word," and the London Times acclaimed him as "In all probability...the ripest Bible scholar on earth."

He was probably the most widely learned man in the literature of higher criticism in America. His knowledge of the strongest arguments of the critics gave him the advantage of knowing both sides of critical issues. In this area of his most controversial writing, his native Irish wit emerges as he readily sees and holds up to ridicule (which, when tempered with charity, he regarded as proper) the absurdities of destructive critics of the Bible.

McGarvey's greatest resourcefulness appears in his works on Biblical evidences. Ashley S. Johnson, founder of Johnson Bible College, writes that

"His work in defense of the Bible during the last ten years, his age considered, is probably without parallel in modern writing." McGarvey considered *The Authorship of the Book of Deuteronomy* (1902), a vindication of the Mosaic authorship of the Pentateuch, as the "book which cost me the severest and maturest efforts of a laborious life." *The Expository Times* described it as a "minute examination of the evidence for and against the Mosaic authorship...it is a book to take account of. Its tone is unexceptionable. No argument and no writer against the Mosaic authorship is evil entreated. It balances the probabilities, and there is an honest endeavor to let all the probabilities have their weight on the one side as on the other."

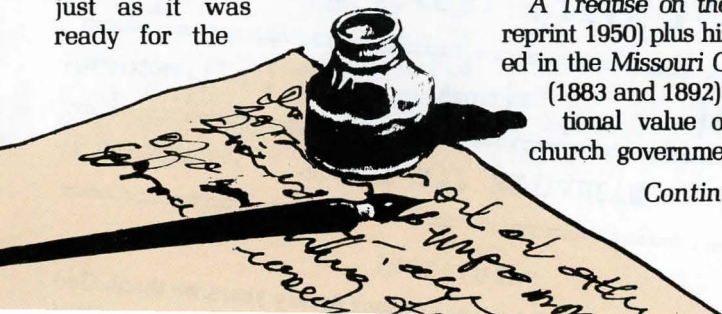
Other contributions in apologetics include: *Jesus and Jonah* (1896), a review of a symposium of critics on the historicity of the book of Jonah; a textbook entitled *Evidences of Christianity* (1912), published originally in two parts, v1, *The Text and The Canon, NT* (1886), v2 *The Credibility and Inspiration of the New Testament* (1891), the manuscript for the latter volume (written by gaslight as were all of his writings) was destroyed in a fire just as it was ready for the

publisher. The next day, McGarvey industriously began rewriting the work that had already consumed years of hard labor. He prepared his last volume by selecting the cream of eleven years of constant writing (1893-1904) for an anthology of his essays which appeared as a regular column on "Biblical Criticism" in the *Christian Standard*. The column, written with great skill, appeared almost uninterrupted for nineteen years (1893-1911). "Daniel in the Critics Den" and "A Specimen," a literary criticism of Old Mother Hubbard are examples of classic style. The anthology is titled: *Short Essays in Biblical Criticism* (1910).

After "Walking all over Palestine with measuring rod and tape-line" McGarvey wrote *Lands of the Bible* (1881) "while all that I saw was fresh in my memory." This work on Bible geography was called by the *New York Independent* the best single work on Palestine ever published. It is still valuable, e.g., compare his account of Enon near Salem where John baptized because of much water, with R.C.H. Lenski's claim that "neither ancient nor modern records speak of a place that had water enough to immerse numbers of people."

A Treatise on the Eldership (1870, reprint 1950) plus his lectures published in the *Missouri Christian Lectures*, (1883 and 1892) are still of exceptional value on the subject of church government and preachers.

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DAVID LIPSCOMB

(1831-1917)

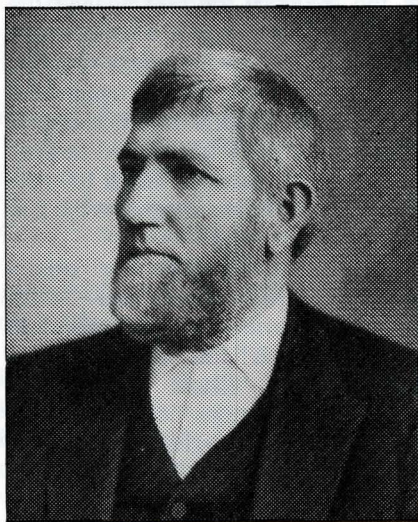
A Pioneer Editor Leads the Way

by Robert Hooper

He did not possess the flair for writing of Alexander Campbell, the ability to hold an audience spellbound as did Tolbert Fanning, or the scholarship of John W. McGarvey, but David Lipscomb's influence spread widely into all areas of the United States, especially the South and Southwest. Beginning a few days before his thirty-fifth birthday, he continued as editor of the *Gospel Advocate* until he was unable to fulfill his duties four or five years prior to his death in 1917.

Born in 1831 in Franklin County, Tennessee, Lipscomb lived his entire life in the Volunteer State with the exception of one year (1834-1835) when his parents moved to Illinois to free their slaves. Tolbert Fanning was his teacher at Franklin College,

where he graduated in 1849, the year of the founding of the American Christian Missionary Society. Thus he grew into manhood during one of the most



THE GOSPEL ADVOCATE.

T. FANNING,}

EDITORS.

} D. LIPSCOMB.

VOL. VIII. }

NASHVILLE. JAN. 1, 1866.

} NUMBER 1.

SALUTATORY.

... of four dreary years, we thank God

trying times of the United States, finally witnessing his beloved nation broken in half by the fratricidal Civil War. Of all the influences on his life, none were quite so important as the events of this conflict.

It was Lipscomb's desire to reissue the *Gospel Advocate* immediately following the war. To this end, he traveled to Kentucky to ask J. W. McGarvey to become its editor. Not being successful, he entered the editor's office without any prior experience in writing and editing. Even though he recognized his limitations, he believed the paper was needed for a Southern people desolated, even destroyed, by the events of 1861-1865. It was a joint effort of both Lipscomb and Fanning, but shortly Fanning's name began to fade. When asked why he did not write more, Fanning answered:

The *Gospel Advocate* we consider ably edited without a line from us. We are not disposed to falter, but we find Brother D. Lipscomb a strong and vigorous writer, an earnest man, and one who knows and loves the Truth.

Although he was joined by E. G. Sewell in the editor's chair in 1870 and by others, including F. D. Srygley, J. C. McQuiddy, E. A. Elam, James A. Harding, and M. C. Kurfees, as time passed, it

was always the name David Lipscomb that was associated with the *Gospel Advocate* during those trying years of the Restoration Movement between the Civil War and 1906.

To many, his writing was harsh and critical, causing some to caricature him in unkind and hurtful ways. What was the secret of his editorializing? Lipscomb had a deep commitment to the Bible as the Word of God. It concerned him that many were taking liberties with the Scriptures, leading the Restoration Movement into "progressivism." On the other hand, he was equally critical of his brethren who would "run past Jerusalem" and require things not required in the Bible. Thus he was labeled by his liberal brethren as a legalist and by his conservative brethren, a liberal. He best indicated his stance when he stated: "Wherever God through the truth shall guide me." Instead of seeing Lipscomb as a liberal or conservative, it would be best to see him as Biblical.

His pen was used as a prick to the conscience in all areas of concern facing the disciples. He certainly did not take a popular position when he wrote numerous articles critical of the Southern churches fostering division among the races. In 1873 he thrust hard at his brethren because of their failure to help cholera sufferers

Continued on page 28.

J. W. SHEPHERD (1861-1948)

A Monumental Study of Baptism

PART SECOND.

THE SUBJECTS OF BAPTISM.

CHAPTER I.

JEWISH PROSELYTE BAPTISM.

m.—There is so much obscurity and doubt about Jewish habit of baptizing proselytes and their faith nothing can be proved or argued from it.—*Rel., Art. Inf. Bap. (Note), p. 551.*

r.—But independently of its supposed scriptural origin, an attempt has been made to prove this usage Apostolic age from the alleged fact, that the Jews baptized proselytes from heathenism. Now this alleged fact of the baptism of proselytes is very uncertain, even if admitted would by no means establish the biblical usage of infant baptism. The baptism of proselytes is first mentioned in the Mishna, a collection of Jewish traditions completed in the third century [A.D.], and the usage there mentioned (baptism of adults) might have been derived, directly or indirectly, from Christians. But whether this supposed Jewish usage existed at all (amongst Jews or Christians) of the Apostolic age is uncertain. It is not mentioned by Josephus, even when we might fairly expect it would have been recorded, as when he relates that the Idumeans were received amongst the Jewish people by circumcision, without mentioning baptism. Were the usage doubted, it would only have been an unauthorized

HANDBOOK ON BAPTISM.



One of the finest writers in the Restoration Movement was James Walton Shepherd. When he was fifteen years old he was baptized into Christ by James A. Harding and began preaching soon after. A Kentuckian by birth, he entered the College of the Bible in Lexington in 1881 and graduated in 1884. While there he studied under great teachers such as

by Jerry Rushford

J. W. McGarvey and I. B. Grubbs. Following his college days, Shepherd did mission work in New Zealand and Australia. It was during these years that he began his painstaking research on the subject of baptism. His research led him to visit a number of libraries in England and Scotland where he collected a wealth of information for his pro-

jected volume. He also carried on correspondence with many of the outstanding New Testament scholars of the day.

Shepherd's 500-page *Handbook on Baptism* was published in 1894. As one observer remarked, it was "a veritable library within itself." It provided an indepth study of the meaning of *baptizo* as used in the New Testament and it brought together quotations from world scholars of every prominent religious communion regarding the doctrine of baptism.

The church was unanimous in its praise for Shepherd's monumental study. His old teacher and friend, J. W. McGarvey, pronounced it "the best and most comprehensive work of its kind on the subject." James A. Harding said that Shepherd had provided the "fullest, the best arranged, and the most valuable collection of learned testimonies on the action, subject, and design of baptism ever published in a single volume."

The book proved to be of immense value to the church. As New Testament Christians pushed the restoration plea into new communities, the subject of baptism naturally came up for discussion and often heated debate. The exhaustive documentation in the *Handbook on Baptism* was highly effective in confronting problems

such as infant baptism and sprinkling. A second edition was published in 1912 and remains, perhaps, the outstanding work on the subject of baptism produced by the Restoration Movement.

From 1905 to 1912, J. W. Shepherd was office editor of the *Gospel Advocate*. His close friendship with David Lipscomb resulted in the publication of several other significant books. The two men collaborated on six volumes of commentaries on the New Testament Epistles. In addition, Shepherd edited *Queries and Answers* in 1910 and *Salvation From Sin* in 1913. These books were generally regarded as containing the cream of David Lipscomb's writings. After his years with the *Gospel Advocate*, Shepherd preached for churches in Detroit, Michigan, Washington, D.C., Richmond, Virginia, Birmingham, Alabama, and Nashville, Tennessee.

In order that the younger generation might become more thoroughly acquainted with the principles of the restoration plea, Shepherd wrote a scholarly history of the church entitled *The Church, the Falling Away, and the Restoration*. This timely book, first published over half a century ago in 1929, continues to help Christians appreciate and understand their heritage in the Restoration Movement.

20th CC

independent religious printer, after he had broken his denominational ties in New England and started publishing *The Herald of Gospel Liberty* in 1808. No doubt the ideas expressed in this document gave encouragement to many people who were dissatisfied with their denominational ties and wanted to become independent New Testament truth-seekers.

Barton W. Stone made many contributions to the American Restoration movement. He trained numerous gospel preachers in his schools at Georgetown and Lexington, Kentucky; he traveled as an itinerant evangelist for hundreds of miles throughout Kentucky, Tennessee, Ohio and Illinois; and he played an outstanding role in bringing about the merger of two groups of the Restoration movement in 1832. One of Stone's most important contributions to the movement was his editing of the *Christian Messenger* from 1826 until his death in 1844.

The *Christian Messenger* was a twenty-four page monthly periodical which had Christian unity as its central theme. In the first issue Stone wrote:

It is frequently asked, Why so much zeal in the present day,

against authoritative creeds, party names, and party spirits? I answer for myself: because I am assured, they stand in the way of Christian union, and are contrary to the will of God.

It is again asked, Why so zealous for Christian union? I answer, because I firmly believe that Jesus fervently prayed to his Father, that believers might all be one—that the world might believe in him as sent by the Father. I also firmly believe, that the will of God is that all should be one; else he would not have so frequently enjoined upon them, that they should be perfectly united in one, and that there be no divisions among them—he would not have so severely discountenanced disunion, by saying that such as were disunited *were carnal, and walked as men.*

As editor of this publication, Stone showed great executive ability. He appointed agents in various states, and at the conclusion of the first year of publication he acknowledged a "liberal patronage." As a medium of expression for Christians in the West the *Christian Messenger* was invaluable.

20th CC

rooted in a conviction that the Word of God alone is authoritative. The believer should not be required to subscribe to some confessional statement, such as the Westminster Confession of Faith of the Presbyterians, but he should be free to follow the Word. Campbell declared, "Nothing ought to be received into the faith of the church...that is not as old as the New Testament.

Campbell also understood the distinction between the Old and New Testaments. Just as the Old Testament was the pattern for Israel, so the New Testament is the pattern for the New Testament church. This distinction between the testaments would be basic in restoration thought, but in Campbell's day, when Calvinism stressed a continuity between the testaments, it was a revolutionary and divisive idea.

A Constitution for the Church. The restoration ideal presupposes that there is some norm for what God wants his church to be, a norm by which the church must always be judged; and Thomas Campbell believed this norm could be found in the commands and examples of the New Testament. He called the New Testament a "perfect constitution" for the worship, organization, and life of the New Testament church.

It must be remembered that Thomas Campbell was only a few months removed from Presbyterianism when he wrote the *Declaration and Address*, and he had not yet had time to grasp all the revolutionary implications of his restoration plea. Campbell wrote that church membership required faith in Christ and "obedience to him in all things according to the Scripture." But did such obedience require immersion? Thomas Campbell had not yet faced that question. When Alexander Campbell did face it a few years later, the son concluded that to follow the New Testament, he must be immersed. But that decision led to a result that Thomas Campbell had not foreseen: the goal of unity through restoration, which he had envisioned, became a practical question of unity or restoration.

Thomas Campbell was a man with a vision—the New Testament church restored and united—and he boldly described that vision in the *Declaration and Address*. Later generations would struggle with the implications of Campbell's vision and with how to implement it. But for nearly two hundred years now, millions of people have shared Thomas Campbell's vision and have been inspired to deeper discipleship by it.

20th CC

sions of the debates.

The Journals

The most continuing means through which Alexander Campbell exercised his influence was his journals. Campbell first sought to encourage examination of the scriptures among the Baptists through the *Christian Baptist* (1823-1830). In the *Prospectus* Campbell set forth his purpose. "The editor acknowledging no standard of religious faith or works, other than the Old and New Testaments, and the latter as the only standard of the religion of Jesus Christ, will, intentionally at least, oppose nothing which it contains, and recommend nothing which it does not enjoin." By 1830 Campbell had won over many Baptists and had alienated numerous others. The result was his departure from the Baptists and the commencement of a new journal called the *Millennial Harbinger* which Campbell edited for thirty-six years until his death in 1866. Campbell had become impressed with progress in America on numerous fronts, and especially the growing movement away from religious sectarianism. Along with other Americans he saw developments leading to a millennium of peace and prosperity at the end of which Christ

would come. It was for this reason that he titled his new literary effort the *Millennial Harbinger*.

The Christian System

Perhaps the most influential individual work of Campbell's was his *The Christian System*. This book received wide circulation both within and without the movement. Campbell stated in the Preface, "The object of this volume is to place before the community in a plain, definite, and perspicuous style, the *capital principles* which have been elicited, argued out, developed, and sustained in a controversy of twenty-five years, by the tongues and pens of those who rallied under the banners of the Bible alone." The first edition was published in 1835 and the second in 1839. In these two works Campbell first set out the principles of interpretation whereby "the Christian institution may be certainly and satisfactorily ascertained," second, advanced the "principles on which all Christians may form one communion," and third offered the "principles which constitute original Christianity." Numberless persons read these works and thereby committed themselves to the faith and life of New Testament Christianity.

20th CC

Alfred T. Degroot agreed in their later history, saying that the *Scheme of Redemption* was as close "to being a complete systematic theology" as any book of its time in the Restoration Movement. Used in ministerial training during its early day, the book is still used in its reprinted editions in the classrooms of some Christian colleges.

The book begins with an analysis of the nature of God, the creation, the fall, the patriarchal age, the giving of the Law, God's relationship to man under the Law, and then discusses the person and work of Christ. After discussing the Holy Spirit and the nature of conversion, the book climaxes in a detailed examination of the church, its various offices and "ordinances," church membership, and the work and ultimate glorification of the church.

Milligan's description of the nature of the Holy Spirit set his theology apart from that of many other religious people. The Holy Spirit to Milligan was a "distinct personality." The Spirit is involved in the act of revelation, in "turning sinners" and in "comforting, sanctifying and saving the saints." He warned both against setting "undue limits to the power of the Holy Spirit" and also against assigning the

Spirit "an agency which absorbs and nullifies everything else" ruling out human responsibility and creating "wild and extravagant fanaticism." Milligan thus acknowledged the person and work of the Holy Spirit while avoiding extremes.

He placed his stamp on Restoration pastoral theology, separating the work of the elder or pastor from that of the evangelist. Significant attention was given to the "ordinances" of the church. A brief but firm passage in his section on praise took to task the use of instrumental music in worship for lack of New Testament authorization, for its tendency to "promote formalism, for its sometimes-negative effect on unity, peace, harmony and love" in the church, and for its possible offense to the "weak brother."

Baptism was defined as immersion with the use of Greek linguistics as well as historical references. He supported the importance of baptism in a strong and non-defensive way.

His thought on the meaning of prophecy for modern times and his position on the millenium deviates from most of today's Restoration opinion. But he was rather in line with his contemporaries, and this does not reduce the major impact of this meticulous and prolific writer.

20th CC

the point that he could publish a volume of lasting value.

The Gospel Plan of Salvation divides naturally into two main sections. Chapters one through five reject the passive nature of Calvinistic doctrine. Essentially Calvinism argues that man has no control over his salvation. Rather, from before time commenced an omnipotent God had chosen those who would be saved and those who would be condemned. Salvation was limited to a small number of "elect" whose selection was revealed to them by Jehovah. Brents attacked this concept through a thorough analysis of appropriate scripture. Examining Hebrews 2:9, "Jesus...should taste death for every man," the doctor averred that "it would require elastic rules of interpretation to supply the word *elect* here, so as to make it read that 'Jesus tasted death for every *elect* man.'" Using the skilled logic of a good debater, he repeated this type of analysis throughout the work.

In the remaining ten chapters, Brents systematically outlined the establishment of the Church, and examined the nature of faith, repentance, and baptism. This single volume embodied both an excellent critique of the foundation theology of American denominationalism, and a detailed explanation of the biblical plan of

salvation. Little wonder that some believe a generation of preachers went forth with a copy of the Bible in one side of their saddlebags, and a copy of Brents' work in the other.

Restoration leaders immediately recognized the importance of *The Gospel Plan of Salvation*. The editors of the *Apostolic Times* noted the work was "well adapted to the minds of the masses of the people," and prophesied that it would "be read with...delight by thousands;" James T. Barclay took comfort that it filled "a vacuum in our literature;" and David Lipscomb praised Brents' "terse, vigorous, and pointed style," which made the book appeal to almost any reader.

Reviewing the first edition of *The Gospel Plan of Salvation*, Jacob Creath predicted that it would continue to "live when the present generation has passed away." And so it has. In 1905, M. C. Kurfees wrote in his eulogy of Brents that the doctor's book "was a beacon light on my pathway when I began to preach, (and) remains...a treasure house of fact for all students of the word of God." More than a century after the good doctor's work was first published, it remains a standard for those who desire to restore the New Testament plan.

20th CC

The first commentary in the brotherhood on a Biblical book was McGarvey's *Commentary on Acts* (1863). His completely rewritten *New Commentary on Acts* (1892) is probably the most readable and accurate commentary to be published among churches of Christ. Written in the prime of life and containing his clearest thoughts, it was also the first brotherhood commentary to be published in a foreign language, being translated and published in Japanese by Wm. J. Bishop in 1909.

Additional works on Biblical texts are: *Commentary on Matthew and Mark* (1875); *Commentary on the Gospel of Mark* (1881), *Class Notes on Sacred History* in four volumes (Genesis-Acts, 1889-1894); *The Fourfold Gospel or A Harmony of the Four Gospels* (1905); *Thessalonians, Corinthians, Galatians and Romans* (1916), the last two co-authored by Philip Y. Pendleton, i.e., through Romans, chapter 8. Romans 9-16 was completed by Pendleton after McGarvey's death. A book of *Sermons on the book of Acts* preached in Louisville, Ky. was published in 1893.

Posthumous works from manuscripts discovered long after his death are: *Chapel Talks* (1956) delivered before students at the College of the Bible in 1910 and 1911 and *The Autobiography of J. W. McGarvey* (1960).

As a popular writer, Brother Mack, as he was affectionately called, also contributed exten-

sively to periodicals such as the *American Christian Review*, *Millennial Harbinger*, *Lard's Quarterly*, *Apostolic Times* (later called *Apostolic Guide*).

Because McGarvey approved of societies and tolerated practices he condemned, his positions were frequently opposed by more conservative brethren. These included David Lipscomb, who unsuccessfully invited McGarvey to write for his *Gospel Advocate*. Lipscomb thought that McGarvey's preference of criticism over compliment was praiseworthy and said, "I know, then, he thinks well of me." Still Lipscomb was critical with some degree of reluctance because he felt that McGarvey was right most of the time.

George F. Moore, Harvard Professor of Old Testament who crossed swords with McGarvey many times, upon learning of his death, said to Hall L. Calhoun, a student of his and of McGarvey, "He was exactly my kind of man. I like a man who has convictions and who is willing to fight for them."

Brother McGarvey, as he reflected on fifty years of toil, viewed his contribution as "a work that I have delighted to do, a life that I have loved to live; but I would not go back over it if I could; I infinitely prefer that which my Lord has prepared for me, I trust, farther on."

20th CC

in Nashville. When one person criticized help given Negro victims by suggesting they did not have souls, he answered by challenging the critic to follow him one day among the sick and dying in the black community. He would then change his mind.

It is an easy matter to focus on certain qualities of Lipscomb and the *Advocate* and see both the editor and the paper as reactionary. Indeed, Lipscomb was a staunch believer in obeying God; his editorials did not give an uncertain sound. On the other hand, he was tolerant and understanding toward all who were honestly searching for the truth. His more conservative brethren often criticized him for allowing such men as F. D. Srygley and J. C. McQuiddy to write for and work at the *Advocate*. Were they honest and sincere? Would they accept the truth if discovered? These were the questions that most interested the editor.

David Lipscomb was involved in every good work. Even though his major role was that of editor, he preached regularly. Some fifty congregations were established by this man mainly by preaching under trees, in schoolhouses, and in tenant farmer cabins. When Tolbert Fanning was unable to complete his desire for an orphan school because of his death, it

was David Lipscomb who encouraged Charlotte Fanning to carry out her husband's wishes. Lipscomb raised \$25,000 for an endowment, contributing the first \$1000 himself toward the establishment of the Fanning Orphan School.

Often criticized because of his opposition to the missionary society, Lipscomb gave his help to every Scriptural endeavor to preach the gospel. He encouraged churches and individuals to help the missionary efforts among the Indians in what is now Oklahoma. He took the lead in raising funds from Nashville churches to support native preachers in Turkey. The efforts of J. M. McCaleb in Japan were of prime interest to him.

Among his greatest works was to formulate an idea of education and then to see it through with the aid of James A. Harding. The Nashville Bible School, now David Lipscomb College, was founded in 1891 to give students a liberal arts education in a Christian environment.

David Lipscomb, retiring, unconcerned with his place in history, has influenced numbers beyond measure through his editorship of the *Gospel Advocate*. Add to these 50 years of writing his interest in education, then his place in history can be recognized.

20th CC

possible for one to follow the New Testament command to "psallo" without using them.

But if the instrument is to be found in the context, then one could not find it in the word itself, an argument that has stood the test of time. Kurfees stated,

Thus, the context of a word, or the time when, and sometimes the place where, it was used, is often the only means of determining its import; and, touching the New Testament usage and meaning of *psallo* in particular, it specifically says that Christians are to "psallo with the heart" ("making melody with your heart," Eph. 5:19). This is the only "psalloing" mentioned on its inspired pages, and therein incorporated as a part of Christian worship (p. 66)."

As one would expect, various attempts have been made to meet Kurfees' arguments without success, and the primary arguments now made by instrumental advocates do not include *psallo*. Kurfees' materials can still be used with confidence, although more recent treatments of the subject have come out since his book was published. Rarely has one book so completely dealt with the issues of a controversy as this one.

Later he compiled from the columns of the *Gospel Advocate* the

answers made by two venerable editors of this paper to questions submitted to them over a period of more than forty years. It was published in 1921 as *Questions Answered by Lipscomb and Sewell*. Earlier J. W. Shepherd had compiled a similar work from the pen of David Lipscomb alone, entitled *Queries and Answers* by David Lipscomb, published in 1910. Kurfees included answers in which Sewell and Lipscomb differed from one another on points, yet these great men worked together amicably in their service both to the church and to the paper.

Kurfees' wife preceded him in death by twenty years, and in his later life he lived in hotels. After having preached at both services on the preceding Sunday, Kurfees died in his room at the Watterson Hotel on Tuesday, February 17, 1931, of a heart attack. His funeral was conducted by F. B. Srygley, T. Q. Martin and N. B. Hardeman at the Haldeman Ave. Church and their addresses are found in the *Gospel Advocate*, March 5, 1931. Floral memorials from Protestants, Catholics, Jews as well as members of the church showed the high regard men had for him during his long ministry. His legacy to our time is found in his careful writing which continues to bless us.

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As I See It

A MESSAGE FROM THE PUBLISHER

This generation has an obligation to the one that follows. It has always been so. To neglect this responsibility is to be guilty of spiritual negligence.

The Old Testament prescribed rituals to be enacted. Some would create curiosity. Anticipating it, the Holy Spirit told the practitioners how to answer "when our children ask." Truths must be projected. No one has the right to weaken the faith of the next generation either by failing to teach or by being faulty in what is taught.

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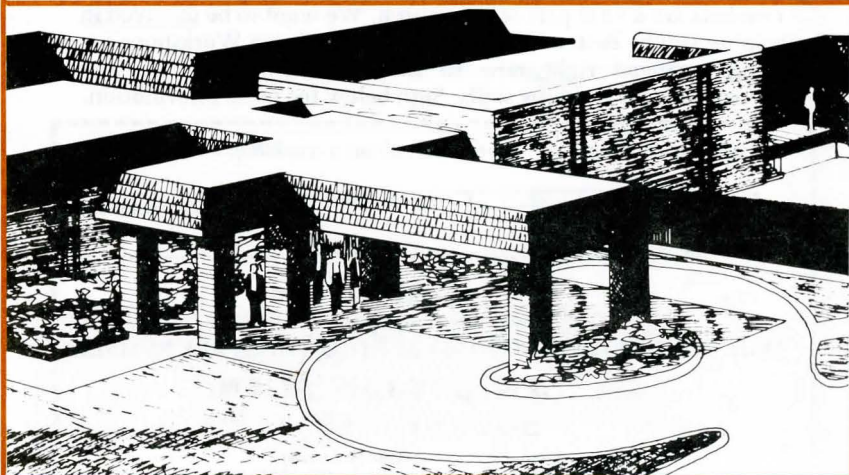
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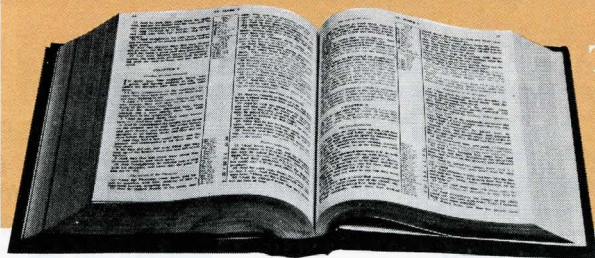
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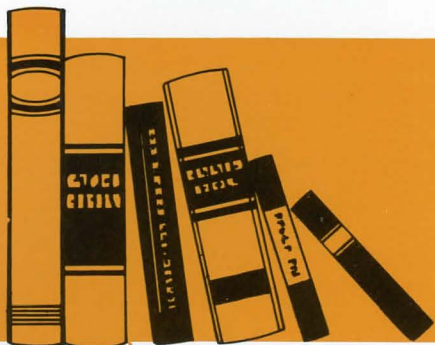
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