

THE ORIGINAL DOCTRINES OF THE DISCIPLES OF CHRIST:

A CRITICAL EVALUATION.

Submitted by

J. Warren Hastings.

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DEDICATED

To My First and Best Teacher of
Religion

My Mother.

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FOREWORD.

The purpose of this thesis is twofold - first, to present the original doctrines of the "Disciples of Christ"; then, secondly, to evaluate that system in the light of modern knowledge by trenchantly criticising it at its most salient points.

The original position of the "Disciples" is found, for the most part, in the writings of Alexander Campbell. They are therefore mainly referred to in this thesis. In view of the fact that, so far as the writer is aware, this is the first purely doctrinal statement of the original "Disciple" position and that there is controversy about some of the doctrines, it has been deemed wise to quote freely the sources. An effort has been made to give the source of every doctrinal statement.

Where reference is made to the "Disciple" position as it is to-day, it is given as the general impression of the writer and cannot be considered authoritative. The "Disciples" are congregationally controlled and do not have a closely knit organisation. They have never vested any Ecclesiastical Court with the right and authority to formulate their system of doctrine. References must then be made from a general acquaintance with the Movement.

When /

When the name Campbell is mentioned throughout the study, Alexander Campbell and not his father, Thomas Campbell, is referred to.

I should like to thank the Rev. Prof. James Mackinnon, D.D., of Edinburgh University, for his unfailing help and encouragement given during the period of the study.

J. Warren Hastings.

May 1, 1929.

HISTORICAL INTRODUCTION.I. THE "DISCIPLES" OF CHRIST.

The people who are designated as "the Disciples of Christ" constitute a communion of more than a million and a half members. They are the sixth largest religious body in the United States. This body, which has its greatest strength in the Middle West States, is found in nearly all parts of the United States. There are churches in Canada, England, Ireland, Scotland, Australia and South Africa. The "Disciples" have various agencies for the promotion of missions, benevolence and education. Although they have not accepted a formulated creed, there are elements /

-
- (1) Numerically the religious bodies stronger than the "Disciples" in the United States rank as follows:
 1, Roman Catholic; 2, Methodist Episcopal;
 3, Southern Baptist; 4, Methodist Episcopal (South);
 5, Presbyterian.

- (2) Note: An idea of the recent growth of the "Disciples" can be gained from the following table:

<u>Year.</u>	<u>World Membership.</u>	<u>Net Increase.</u>
1920-21.	1, 277, 231.	34, 618.
1921-22.	1, 310, 296.	33, 065.
1922-23.	1, 383, 247.	72, 951.
1923-24.	1, 436, 313.	53, 066.
1924-25.	1, 535, 658.	99, 345.
To the present time.		
1928.	1, 629, 823.	94, 165.

Table computed from The Christian Evangelist (20th January, 1927, p. 119) and "Disciples" Year Book, 1928.

elements of faith which are generally believed that distinguish them from other communions.

II. THE ORIGIN OF THE "DISCIPLES".

(1) Divided Protestantism in Scotland and Ireland.

Since Thomas Campbell, the founder of the "Disciple" Movement, and Alexander Campbell, his son, who was the leader in formulating the "Disciple" system of doctrine, lived in Ireland and took their university and theological training in Scotland, it is necessary to note the divided condition of Protestantism with which they came in contact. Without the distaste for partyism which was created within them before they sailed for the United States, it is doubtful if they would have undertaken the project which resulted in the "Disciple" Movement.

Protestantism in Scotland and Ireland during the latter part of the Eighteenth and the early part of the Nineteenth centuries was sundered with division. At that time no less than four bodies of seceders, each adhering to their own "testimony", were flourishing. It is necessary to trace the causes which gave rise to this divided condition.

The Reformed Doctrine was finally established in Scotland about 1560 "through the influence and labours of /

(1)
of the intrepid Knox". No sooner had this been attained than a protracted and almost equally fierce struggle commenced between the two forms of Protestantism itself - the Presbyterian and the Episcopal. Conscious of power, and confident in the possession of glebe and manse, Parliament as well as the General Assembly managed affairs in so arbitrary a spirit that many, even of their own party, became disaffected, and the minds of a large portion of the community were alienated from the ecclesiastical establishment. The result was the withdrawal of the Covenanters (2) from the Reformed Church in 1690. They would not admit the right of civil rulers to meddle in religious matters.

The National Church, continuing its unpopular proceedings, attempted in 1712 and subsequently to enforce the existing law of patronage so as to deprive congregations of the privilege of choosing their pastors. It had been agreed by the early Reformers, and inserted in the first book of Discipline, that "no minister should /

(1) Memoirs of Alexander Campbell. Richardson. Vol. I. p. 50.

(2) "The Covenant had been entered into by the greater part of the Scotch people in 1560, and engaged its subscribers, by oath, to maintain their religion free from all innovations".

See: Memoirs of Alexander Campbell.
Richardson. Vol. I. p. 51.

This is how
Slight & a
talker
confused
account of
the matter

should be intruded upon any particular kirk without their consent"⁽¹⁾. The course adopted occasioned great dissatisfaction among many of the members, and finally in 1733, under the leadership of Ebenezer Erskine, a group withdrew from the National Church and formed themselves into a Presbytery under the designation of the Associate Presbytery. They became the nucleus of a new party called Seceders.

The Associate or Secession Church continued in a prosperous condition until 1747, when it became divided into two parties, upon the question whether certain oaths required by the burgesses of towns binding them to support "the religion presently professed within the realm"⁽²⁾, did not sanction the very abuses in the National Church against which the seceders had constantly protested. Both sections of the Synod claimed to be the true Church, but those who considered the oath unlawful came to be called Anti-Burghers, the other party being termed Burghers.

In 1795 a question arose among the Burghers as to the power of civil magistrates in religion, as asserted /

(1) Memoirs of Alexander Campbell. Richardson.
Vol. I. p. 53.

(2) Ibid. p. 54.

asserted in the twenty-third chapter of the Westminster Confession. The controversy had the effect of subdividing them into two parties, distinguished from each other as the Original or Old Light Burghers and the New Light Burghers.

The Old Light Anti-Burghers resulted from a split in the ranks of the Anti-Burghers upon the same question which had divided the Burghers - the power of civil magistrates in religion. They were led by Archibald Bruce, Thomas Campbell's former teacher of theology, and organised the Constitutional Associate Presbytery in 1806.

There were four different bodies of Seceders at the time the Campbells were in Scotland - Old Light Burghers, New Light Burghers, Old Light Anti-Burghers and New Light Anti-Burghers - each adhering to its own "message", but all professing to adopt the Westminster Confession. "They were riveted fast to their own notions of ecclesiastical government", said Sir Henry Craik in speaking of the parties of this period, "and of the popular relations between Church and State; and these inevitably drove them further and further apart, as they were matters not of speculative theology, as to which men's minds must necessarily vary as time passes, but matters of daily practical life /

life, differences in which divergent opinions became more and more antagonistic as the actual struggles sharpen the tempers of those engaged in them⁽¹⁾".

(2) Influence upon the Campbells.

Thomas Campbell was born in County Down, Ireland, on the 1st of February, 1763. Being of a decidedly religious nature and desirous of spending his life in the service of the Church, he was educated for the ministry at the University of Glasgow and the theological school established by the Anti-Burghers, to which he belonged. He was married in 1787 to Jane Corneigle. In 1798 he accepted a call from the Seceder Church at Ahorey, and accordingly removed to a farm near Rich-Hill. Some time after becoming pastor of the church at Ahorey, he opened a public academy in Rich-Hill and took his family to live in that town. He conducted this academy in conjunction with his work as pastor of the church until he left Ireland in 1807.

Alexander Campbell, son of Thomas Campbell, was born in the County of Antrim, Ireland, on the 12th of September, 1788. He was ten years of age when his father accepted the call to the church at Ahorey. As a boy Alexander displayed "a very active mind, an /

(1) A Century of Scottish History. Craik.
Vol. I. p. 481.

an eager thirst for knowledge, and a remarkably ready and retentive memory"⁽¹⁾. After being sent to a private school and receiving tuition from his father, he entered the Academy in his seventeenth year as assistant to Thomas Campbell. He soon joined the Seceder Church at Ahorey. On the 8th of November, 1808, when in his twenty-first year, Alexander commenced his classes at the University of Glasgow, and he took courses throughout the Winter in Greek, Logic, French, Latin and Philosophy⁽²⁾. He left the University in May and taught for the Summer in a private family. On the 3rd of August 1809 he sailed with his mother and family from Greenock to New York.

Thomas Campbell was deeply grieved at the schisms which existed in the Seceder Church, and in 1806 was instrumental in an effort to heal the division between the Burghers and Anti-Burghers. He was sent to Glasgow as the spokesman of the Anti-Burghers to plead the cause of union before the Synod. The effort failed when the General Associate Synod in Scotland, on hearing of the movement towards union, took occasion to express their dissent in advance of any /

(1) Memoirs of Alexander Campbell. Richardson.

Vol. I. p. 33.

(2) Ibid. p. 131.

any application. He became harrassed by the triviality of party differences and conceived the greatest antipathy to the party spirit in all its workings and manifestations. The scandal of a divided church disturbed his catholic nature, and on 8th April, 1807, in search of health and a more peaceful church life, he embarked for the United States.

The youthful Alexander, cognizant of the numerous parties in religious society, was not oppressed with grief like his father, but experienced a reaction akin to disgust. On considering the history of the Presbyterian Church with its many divisions, in one of which he was himself a member, he clearly perceived the power and prevalency of the party spirit. Seeing "so much of a grasping spirit and a clerical assumption in the ministry, and such tendencies to a rigid exercise of power"⁽¹⁾ forced him to consider deeply the fundamental principle of Independency, the right of private judgment. He was convinced of the soundness of this principle when he sailed for the United States. Years later, in referring to origin of his dislike of religious /

(1) Memoirs of Alexander Campbell. Richardson.
Vol. I. p. 64.

religious parties, he said it was "from a confirmed disgust at the popular schemes, which I confess I principally imbibed when a student in the University of Glasgow"⁽¹⁾.

(3) Conditions in the United States.

(a) Religion at a Low Ebb.

When Thomas and Alexander Campbell began their careers in the United States the religious life of the country had reached a low level. Interest in religion had been ebbing for some time. The land was full of infidelity.⁽²⁾ Slavery, duelling, intemperance, profanity, lewdness and every kind of immorality were looked upon with complaisance. In writing to Bishop Semple, Campbell remarked, "I heard that you said of a certain church in Virginia that so general was the crime of drunkenness amongst the members a majority could not be obtained to exclude one of the fraternity who had been beastly drunk on some public occasion"⁽³⁾.

Barton Warren Stone believed that the slovenly religious conditions were due to the fact that "the people had become absorbed in carving homes from the mighty /

(1) The Christian Baptist. p. 72.

Note: The general material in sections 1 and 2 has been taken from

Memoirs of Alexander Campbell. Richardson.
Vol. I. pp. 1-75.

(2) Rice Debate. p. 905.

(3) The Christian Baptist. p. 453.

mighty forests. Temporal cares alone prompted them to action, with apparently no disposition to prosecute spiritual inquiries"⁽¹⁾. Dr Peter Ainslie believes the cause for this disheartening period was that "England forbade the publication of the Bible in the Colonies so long as they were dependencies of her Crown, and there was a famine of the Word of God. The French soldiers, who had so bravely aided the Colonies in their struggle for independence, had scattered infidel ideas broadcast over the republic"⁽²⁾. The observations by Stone and Ainslie point to two important factors in creating these religious conditions. Doubtless there were others, but it is not within the scope of our study to trace them.

(b) Doctrine of Total Depravity.

The doctrines of special operations and miraculous conversions were prevalent. Mankind was looked upon as being so totally depraved that they could not believe, repent or obey the gospel. Regeneration was an immediate work of the Spirit whereby faith and repentance were wrought in the heart. Now was not the accepted time, nor was it the /

(1) The Cane Ridge Meeting-House. Rogers. p. 52.

(2) The Message of the Disciples of Christ for Christian Union. Ainslie. p. 95.

the day of salvation; but it was God's own sovereign time, and for that time the sinner must wait. ⁽¹⁾ When these things were portrayed in vivid colours, with all earnestness and solemnity, the people were "compelled to fall back on emotional experiences (for the basis of their personal assurance of salvation) which sober common sense....told them were quite as untrustworthy as the fantastic stuff of which dreams are made". ⁽²⁾ Reference is frequently made to the doctrinal teaching of the time, and this point is developed in the body of this thesis.

(c) A Divided Christendom.

The most significant condition from our point of view was the prevalence of unhappy divisions in the Christian world. Christendom was in an "agitated, dislocated condition - cut up or frittered down into sects and parties" ⁽³⁾. Sectarian rancour, hatred and jealousy were consuming what piety and spirituality there was in the country. ⁽⁴⁾ Views were dogmatically presented and vehemently denounced. Each church contended that its interpretation of the Bible was correct, and each considered those not of her belief completely /

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- (1) The Cane Ridge Meeting-House. Rogers. p. 122.
 (2) Origin of the Disciples of Christ. Longan. p. 30.
 (3) Memoirs of Alexander Campbell. Richardson. Vol. II. p. 517.
 (4) A History of Reformatory Movements. Rowe. p. 141.

completely in the wrong. The church of Jesus Christ
 was convulsed by internal broils and dissensions. ⁽¹⁾

(4) Formation of the "Disciple" Movement.

(a) Contribution of Thomas Campbell.

When Thomas Campbell arrived in the United States in 1807 he journeyed to Western Pennsylvania where he found a group of his Seceder brethren and ministered to them. He also found scattered members of other Presbyterian folds. Having something in his soul bigger than a mere Seceder brotherliness, he invited them to the communion table.

This was contrary to the history and practice of his denomination, and he suffered for it. A biographer gives us the following recital: "For this act of liberality Mr Campbell was speedily called to account. A young minister who had witnessed his unprecedented procedure hastened to prefer charges against him at the next meeting of the presbytery on the ground that he had failed to adhere to the standards and usages of the church. After an investigation which called from him a most earnest plea in behalf of Christian liberty and fraternity he was found deserving of censure"⁽²⁾. He was thereupon censured. /

(1) The Christian System. Campbell. p. 113.

(2) Article in The Christian, Dec. 30, 1926, by W. J. Lhamon.

censured. His sentiments were very different from those held and professed by the church. Brother ministers turned cold. At their hands he suffered petty persecutions. "He himself said that nothing but the law of the land had kept his head on his shoulders"⁽¹⁾.

He submitted to the decision of his church as an act of deference but not from a change of sentiment. He was convinced that he had a personal right to believe in and commit himself to a larger fellowship. This conviction became a passion for the union of Christians. Thomas Campbell had a vision of all Christians in a family of God. He believed that Old Light Burghers, New Light Burghers, Old Light Anti-Burghers, New Light Anti-Burghers - all fragments of Presbyterianism - Methodists, Congregationalists, Episcopalians and Baptists should be united in one church of Jesus Christ.

In August 1809 he met a group of his sympathising friends to whom he had been ministering. He addressed them with a burdened heart on the evils of denominationalism and the necessity of union. The address was brought to a climax when he proposed what to /

(1) Article in The Christian Dec. 30, 1926, by W. J. Lhamon.

to him was the only possible basis of union, namely, that "where the Scriptures speak we speak; and where the Scriptures are silent we are silent"⁽¹⁾. This statement seemed so axiomatic and so final that it soon became the watchword of the new group of pioneer union seekers.

Within three weeks Mr Campbell followed this delivery with a document entitled "A Declaration and Address" composed of nine articles. Article I contains the central message. It reads, "Resolved, that we form ourselves into a religious association of Washington (Pennsylvania) for the sole purpose of promoting simple evangelical Christianity, free from all mixture of human opinions and inventions of men".

In organising the Association of Washington, Thomas Campbell was the founder of the first definitely organised movement in the history of the church for the healing of schisms.⁽²⁾ It cannot be over-emphasised that there was no desire on the part of Campbell to found a new sect. He hoped and believed the divided forces of Christendom would be united. "With you all", he wrote, "we desire to unite in the bonds of an entire Christian unity - Christ alone being the Head, the /

(1) Article in The Christian, Dec. 30, 1926, by W. J. Lhamon. Also Declaration and Address.

(2) The Message of the Disciples for the Union of The Church. Ainslie. p. 19.

the centre; His word the rule, and explicit belief of and manifest conformity to it in all things and terms"⁽¹⁾.

The contribution of Thomas Campbell was the inauguration of a Movement - in the form of an Association composed of members of all denominations - for the complete unity of the Church.

(b) Contribution of Alexander Campbell.

Alexander Campbell and the other members of the family arrived in America on the 29th of September, 1809, and on the 28th of October reached Washington, Pennsylvania. Alexander was much impressed when his father related his experiences in America and informed them that on account of religious bigotry he had found it necessary to sever his connection with the Seceder Church. On reading "The Declaration and Address" Alexander was greatly impressed, and felt he could gladly commit his life to the programme that was outlined. Writing of this period of his life afterwards, he said, "I commenced my career in this /

(1) Declaration and Address. Thomas Campbell.
 Note: "To Thomas Campbell belongs the credit of inaugurating the movement, and laying down the principles by which his son was guided in his superb advocacy which followed".
 See: Comprehensive History of The Disciples of Christ. Moore. p. 97.

this country under the conviction that nothing that was not as old as the New Testament should be made an article of faith, a rule of practice, or a term of communion amongst Christians. In a word, that the whole of the Christian religion exhibited in prophecy and type of the Old Testament, was presented in the fullest, clearest and most perfect manner of the New Testament by the spirit of wisdom and revelation. This has been the pole-star of my career ever since, and I thank God that he has enabled me so far to prosecute it, and to make all my prejudices and ambition bow to the emancipating principle⁽¹⁾".

As the Christian Association of Washington was not a Church but an organisation of different denominations in the interest of union, Thomas Campbell decided to apply to the Synod of Pittsburg for membership. On the 4th of October, 1810, he went before the Synod in person, explained the plans and ideals of the Association, made a full statement of his own religious views, and upon the basis of that statement asked to be received into membership. His idea was that the Association would be the nucleus of a mighty movement for Christian unity, which would begin in the Presbyterian Church. The Synod by unanimous vote /

(1) The Christian Baptist. p. 273.

vote refused membership to Mr Campbell and the Association of which he was the leader. "The principal reasons assigned were that the Association would promote divisions rather than union, would degrade the ministerial character, introduce errors in doctrine, and corrupt discipline"⁽¹⁾.

The refusal of the Synod of Pittsburg to receive Thomas Campbell and his associates into fellowship changed the course of the Association. After being rejected, they were soon led to form an independent church.

It was at this stage that Alexander Campbell began to play a leading part in the direction of the movement. He had opposed his father in making overtures to Presbyterianism and impressed upon Thomas Campbell that he was convinced of "the independency of the church of Christ"⁽²⁾. What had been started as a Universal Reformation towards union was gradually taking shape as a church.

Both father and son preached in school houses and private houses, advocating the principles of "The Declaration and Address". When the Association met /

(1) Origin and Development of the Disciples.
Fortune. p. 58.

(2) Address to the Public. Alexander Campbell.

met on the 4th of May, 1811, the Brush Run Church was organised. Thomas Campbell was appointed elder, four deacons were chosen, and Alexander Campbell was licensed to preach. The question of baptism came up in a practical form shortly after the organisation of the Brush Run Church. Some of the members became so firm in their conviction on the subject that they refused to commune on the ground that they had never been baptised. This agitation led Thomas and Alexander Campbell to make a thorough study of the question in the light of Biblical teaching. As a result of his investigation Alexander Campbell wrote "In conformity to the grand principle which I have called the polestar of my course of religious inquiry, I was led to question the claims of infant sprinkling to divine authority, and was, after a long, serious and prayerful examination of all means of information, led to solicit immersion on a profession of my faith"⁽¹⁾.

Practically the entire membership of the Brush Run Church, following the example of the Campbells, came out in favour of baptism by immersion. The Brush Run Church had almost become a Baptist Church although /

(1) Address to the Public. Alexander Campbell.

although it did not bear the name. This action separated them entirely from the Pedo-baptist churches, but it brought them into favour with the Baptist Churches. They were invited to unite with the Redstone Association, which was composed of the Baptist Churches of the section. After Alexander Campbell took the initiative in baptism he seems to have been more and more recognised as the leader. He attended the meeting of the Redstone Association at Uniontown, Pennsylvania, in the Autumn of 1812. At this time the members of the Brush Run Church drew up a statement upon which they would be willing to unite with the Redstone Association. They expressed their disapproval of human creeds, and insisted that they should be allowed to preach and teach whatever they learned from the Holy Scriptures regardless of any creed or formula in Christendom. After some discussion a majority voted in favour of their being received.

Although the Campbells and their associates regarded themselves as Baptists after their union with the Redstone Association, they held to their original purpose as it was expressed in "The Declaration and Address". There were many points on which they were not in agreement with the Baptists, and these differences became more marked as time passed. Alexander Campbell /

Campbell travelled extensively among the Baptist Churches advocating his views and won many sympathisers. In 1823 he began publishing "The Christian Baptist" for the advocacy of the views to which he was committed. The paper had a wide circulation and made many adherents to the movement which was sweeping through the Baptist Churches.

In 1824 Alexander Campbell began a series of articles on "A Restoration of the Ancient Order of Things". In these articles every phase of the New Testament Church was discussed and the importance of restoring that Church was emphasised. As a result of these articles "The Ancient Order of Things" became a favourite phrase, and in 1826 those who adhered to this programme were designated by a religious editor in Kentucky as "Restorationers" or "Campbellites". The advocates of reform left the Baptists in 1830 and gradually came to call their project "The Restoration Movement".

When the Reformers came out from the Baptists Alexander Campbell discontinued the publication of "The Christian Baptist", because its name had a sectarian suggestion, and he began the publication of the "Millennial Harbinger", which was about twice the size of the former magazine. In 1829 and 1830 fellowship /

fellowship meetings to give them unity of purpose were held by the Reformers, now known as "Disciples", at Mount Zion, in Clark County, and at Clear Creek and Mayslick, Kentucky. Many able men came under the "Disciple" banner and churches were speedily planted. In 1834 Alexander Campbell, in a letter to a friend in Great Britain, wrote, "From the best information I can gather, there are about one hundred and fifty thousand brethren in the Reformation in the United States....from five to eight hundred churches"⁽¹⁾. The Disciples of Christ Movement towards the restoration of Primitive Christianity was well begun.

This thesis analyses the doctrines on which the Movement went forward. Thomas Campbell had founded a Movement which in the hands of Alexander Campbell became a sect - another denomination. This was inevitable, for he was, as Cowden points out, essentially a theologian.⁽²⁾ The contribution of Alexander Campbell was to create another church with only the Bible as its creed, with (as is shewn in chapter ten) a number of objectives, and to lead in the work of formulating the doctrinal system.

(1) Millennial Harbinger and Voluntary Church Advocate. Vol. 1. p. 18.

(2) The Firm Foundation of God. Cowden. p. 16.

Note: It is true that Alexander Campbell said "I have no idea of adding to the catalogue of new sects", but in creating a new system of theology it was inevitable that a sect should be formed.

See: The Christian Baptist. p. 217.

PART I.THE CONVERSION PROCESS.Chapter I.F A I T H.Introduction.

Nothing was more important in the founding of the Disciple Movement than its conception of Faith. Longan has said, in speaking of Alexander Campbell's view of Faith, that "it was the most fundamental (1) conception of what may be called his theology". Doubtless one of the things which tended to create religious conditions, as noted in the Introduction, was that men everywhere disagreed as to the main doctrines of the Christian Religion. This disagreement was no more evident in anything than in the many views brought forward as to what was meant by the Christian Faith. Alexander Campbell began at this vital point an investigation and finally brought forth a theory of Faith which helped greatly to remove the many differences and the haze which surrounded it in the mind of the people. (2) The great question /

(1) Origin of The Disciples of Christ. Longan. p. 73.

(2) Campbell's faith concept was greatly influenced by his philosophical position, as will be seen in the Chapter on his Philosophy.

question was, when do men actually acquire or receive Faith in the religion of Jesus Christ, and was it due to their personal efforts or God's that it came to them? Campbell endeavoured to answer these questions. We shall trace briefly the origin of the many different conceptions with which he was faced, then we shall see what some of these different conceptions were, and finally what the solution was which he offered and what was its value.

The /

I. The Root of the Difficulty.

Martin Luther, after following his great quest in the Erfurt Convent on "how to save his soul, how to win the sense of God's pardon",⁽¹⁾ found that for which he was so earnestly seeking while sitting in his cell one day. "The sudden enlightenment, the personal revelation which was to change his whole life, came to him when he was reading the Epistle to the Romans.....(Romans 1, 16-17, 'The just shall live by Faith')".⁽²⁾ This Justification by Faith became the great doctrine of the Lutheran Reformation.

Having passed through this experience tended to make Luther one-sided in his conception of Faith. After discovering, to his own satisfaction, "that trust in the all-merciful God, Who has revealed Himself in Jesus Christ, creates companionship/

(1) A History of the Reformation. Lindsay.
Vol. I, 200.

(2) Ibid. Vol. I, 203.

companionship with God, and that all other things
 are nothing in comparison with this fellowship",⁽¹⁾
 he turned from the Roman Catholic doctrine of
 works for ever. To him Faith became a "gift of
 God.....a divinely inspired intuition of what
 the mind is otherwise incapable of perceiving...
an experience operated by the Spirit of
 God".⁽²⁾ Robinson quotes Luther in De Servo
Arbitrio as follows: "In his acting towards
 God, in things pertaining to salvation or
 damnation, man has no free will but is the cap-
 tive, the subject, and the servant, either of
 the will of God, or of Satan", and from the
Formula of Concord, "before man is illumined,
 converted, regenerated, and drawn by the Holy
 Spirit, he can no more operate, co-operate, or
 even make a beginning towards his conversion or
 regeneration with his own natural powers than
 can a stone, a tree or a piece of clay".⁽³⁾

With /

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- (1) A History of the Reformation. Lindsay.
 Vol. I, 204.
 (2) Luther and The Reformation. Mackinnon.
 Vol. I, 196.
 (3) What Churches of Christ Stand For.
 Robinson. p. 51.

With Luther as the leader of the Reformation so disposed to disregard works ⁽¹⁾ in any degree as essential to one's faith, it is little wonder that the subsequent period should show the effects of it. We can only hint here of the reaction against Rome and how favourably the teaching of Luther would thus be received. Regarding the influence of Luther's position, Robinson remarks, "This emphasis on faith in contrast to works was sure to issue in a one-sided attitude to life, as it did in the history of Protestantism," ⁽²⁾ and finally resulted "in the eighteenth and nineteenth centuries, in thorough-going doctrines of salvation by faith alone. And, moreover, in exercising /

(1) Footnote. The origin of the difference of opinion on the value of man's works is found in the controversy between Augustine and the British monk, Pelagius. Augustine believed he was correct in the light of his interpretation of the Pauline teachings. Pelagius appealed "to reason and conscience against theories which blackened the character of God". The teachings of Pelagius were officially condemned at the Council of Ephesus in 431.

See The Idea of the Atonement. Rashdall. p. 249 ff.

(2) What Churches of Christ Stand For. Robinson. p. 51.

exercising faith men were regarded as purely passive. They could in no sense actively co-operate with the gift of God".⁽¹⁾

II. CONTROVERSY ON THE NATURE OF FAITH.

(1) Hervey: Moravian--Methodist Mysticism.

A notable controversy took place in England in the middle of the Eighteenth Century regarding the nature of "saving faith". James Hervey, a member of "Wesley's Godly Club" wrote the "Dialogues between Theron and Aspasio", in which he expounded the Methodist-Moravian conception of Faith.⁽²⁾ "The essential feature of this view was its emphasis upon that item of Christian experience which he called the 'sense of adoption', and the identification of this emotional condition with 'saving faith'".⁽³⁾ In Hervey's /

(1) What Churches of Christ Stand For. Robinson. p. 51.

(2) Footnote. On May 28, 1738 John Wesley "obtained the sense of adoption" after he had been in conference with Peter Bohler, a Moravian preacher, for a few months. Hervey's "Dialogues between Theron and Aspasio" were published in 1755.

See Origin of The Disciples of Christ. Longan. p. 37 ff.

(3) Alexander Campbell's Theology. Garrison. p. 213.

Hervey's thinking humanity was greatly depraved -
 "the ruin and depravity of human nature"⁽¹⁾ - and
 men rather hurt than helped themselves by trying
 to improve their condition. "If you depend upon
 yourself and your own attainments, you are not
 accepted but accursed"⁽²⁾. Therefore, "nothing
 is required, in order to our participation of
 Christ and His benefits, but a conviction of our
 need, a sense of their worth, and a willingness
 to receive them in the appointed way; that is,
 freely, and as a matter of pure grace"⁽³⁾. When he
 is thus justified the sinner feels different.
 In Dialogue 16 Aspasio is continually asking
 Theron if he has not experienced the changed
 condition and is answered in the affirmative.
 Two elements may be noted in this view: first,
 faith is made a state of feeling rather than an
 act of the intellect; second, faith comes at
 the /

(1) Theron and Aspasio. Vol. I, p. IV.
 (2) Ibid. Vol. II, p. 21.
 (3) Ibid. Vol. III, p. 239.

the end of the process of conversion rather than
 (1)
 at the beginning.

(2) Robert Sandeman: Intellectualism.

Hervey's views called forth many replies and objections. Robert Sandeman, who is known as the leader of the Scotch sect called after him, opposed both parts of Hervey's thesis. In two anonymous volumes entitled "Letters on Theron and Aspasio" he "maintained that faith is distinctly an act of the intellect, in which it apprehends the truth through the acceptance of testimony; and that the change of heart and feeling, which constitutes the assurance of salvation, is the effect of faith".⁽²⁾ To Sandeman man is different from other animals in "his reasoning faculty,.....having beyond what he /

(1) Footnote. Alexander Campbell, remarking about this work, said "I was once puzzled on the subject of Hervey's Theron and Aspasio". He then made a thorough study of Faith.

See Christian Baptist. p. 228.

(2) Alexander Campbell's Theology. Garrison. p. 214.

Also Memoirs of Alexander Campbell. Richardson. Vol. I, p. 70.

he knows in common with other animals, a peculiar and higher province wherein to exercise itself" ⁽¹⁾ and it is the use he makes of this faculty which determines his faith. "Everyone who believes the same truth which the Apostles believed has equally precious faith with them". ⁽²⁾ This new belief thus changes the individual, "When once the saving truth is admitted in the conscience of any man, it becomes, as it were, a new instinct in him.....By this instinct, he is led to desire the sincere milk of the word, that he may grow thereby". ⁽³⁾ The prior condition in this view is "consciousness of faith in Christ" ⁽⁴⁾ with a consciousness of salvation growing out of it. ⁽⁵⁾ Faith is given first place in /

(1) Letters on Theron and Aspasio -Sandeman Vol. I, p.170.

(2) Ibid Vol. II, p.302.
 (3) Ibid " III, p.413.
 (4) Origin of The Disciples of Christ,
 Longan, p.38.

(5) Footnote. Alexander Campbell in speaking of Sandeman's view said "I disclaim Sandemanianism as much as I do any system in Christendom; but I agree with Sandeman in making faith no more than the belief of the truth..... but I differ from Sandeman in making this belief the effect of physical influence".

See Christian Baptist. p. 615.

in the ordo salutis. Here faith is not a state of feeling and it is not at the end of the process of conversion as it was in Hervey's view.

(3) Archibald M'Lean: Intellectualism.

Archibald M'Lean, a printer and bookseller in Glasgow, left the Established Church of Scotland about 1762 because he opposed a National Church.⁽¹⁾ After a thorough study of the Scriptures he became convinced that baptism was by immersion and was himself immersed in 1764.⁽²⁾ He is known as "The Founder of the Baptist Denomination in Scotland" and gave whole time service to that cause.⁽³⁾ In 1795 he wrote the principles of the Scotch Baptists in which he said "Our Lord and His Apostles used great plainness of speech in telling us what we should believe and practice".⁽⁴⁾ With M'Lean, as with Sandeman, faith /

(1) History of Baptists in Scotland:.Ed. Geo. Yuille, p. 44.

(2) Ibid. p. 45.

(3) Ibid. pp. 113,250.

(4) Ibid. p. 13.

faith preceded any change in the heart of man. "The saving truth", he says, "testified in the Gospel, is no sooner perceived and believed than it takes possession of the will and affections, and becomes in the soul the ground of its hope and reliance"⁽¹⁾. He agreed with Sandeman in making faith prior to 'regeneration', in approaching that faith intellectually, and in placing it first in the ordo salutis.⁽²⁾ Both of these men were directly opposed to the 'adoptionist' teachings of James Hervey.

4. /

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- (1) Origin of the Disciples of Christ - Longan, p. 60.
Footnote. M'Cartney remarks that M'Lean was led to withdraw from the Established Church after reading 'The Testimony of the King of Martyrs', by John Glas. Sandeman was the son-in-law of Glas.
 See A Sketch of the Rise and Growth of Churches of Christ. John M'Cartney. M.S.
- (2) Footnote. "It was the works of M'Lean thatrevolutionised the views of William Jones" who edited the Millennial Harbinger and Voluntary Church Advocate and was the champion of the 'Church of Christ' cause in Great Britain. The British branch of the 'Disciples' is known as 'The Church of Christ'.
 See Memoirs of Alexander Campbell. Richardson, Vol. I, p. 184.

(4) Andrew Fuller: A mediating position.

Another protest against Hervey's 'adoptionist' view came from the pen of Andrew Fuller, the leader of the Eighteenth Century progressive Baptists in England. He agreed with Sandeman and M'Lean in holding that faith was "credence, or belief. Faith towards our Lord Jesus Christ is belief of the gospel of salvation through His name"⁽¹⁾. But he did not place this faith first as they had done. "True conversion" he says "is comprehended in those two grand topics ...Repentance towards God, and Faith towards our Lord Jesus Christ"⁽²⁾. This Repentance was "a change of mind"⁽³⁾ and preceded faith. Fuller placed great stress on the "feelings". Though he would not consider them as a complete criteria to conduct,⁽⁴⁾ he ranks them as equally important /

(1) The Principle Works and Remains of the Rev. Andrew Fuller by A.G.Fuller, p.313.

(2) Ibid p.309.

(3) " p.310.

(4) " p.144.

important as faith and places them before faith. He tells us if one reads the Bible seriously his "heart will answer to its descriptions"⁽¹⁾ and we are, when wishing to obey the will of God completely, to "in the first place,.....look well into the sincerity of our heart".⁽²⁾ Fuller agrees with Sandeman and M'Lean in making faith an intellectual conception but places it at the end of the conversion process rather than at the beginning as they had done.

(5) The Haldane Movement.

When Carey plunged into the abyss of Indian heathendom he inspired Robert Haldane, a wealthy retired Naval Officer of Airthrey, Scotland, to undertake a similar expedition.⁽³⁾
When /

(1) The Principle Works and Remains of the Rev. Andrew Fuller by A.G. Fuller, p.221.

(2) Ibid. pp.290,291.

(3) History of Baptists in Scotland, Rev. Geo. Yuille, Ed. p. 55.

When this project was voted down in General Assembly and Robert Haldane was told that there was "plenty of ignorance, unbelief and immor-⁽¹⁾ality at home to occupy the efforts of all" he turned his efforts to home evangelisation. In this he was joined by his brother James Alexander Haldane. They found Scotland in⁽²⁾ "the grips of the Ice Age of Moderation" and in 1798 set on foot an Evangelistic Move-⁽³⁾ment to "reach the unsaved". They were very successful in their efforts and succeeded in evangelising Scotland "as it never had been⁽⁴⁾ before". They founded many churches, believed in the independence of each congregation and appear to have made a deep impression on the mind of Alexander Campbell. As will be seen in the chapter on "The Church" they influenced Mr /

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- (1) Memoirs of Alexander Campbell - Richardson, Vol. I, p. 154.
- (2) History of Baptists in Scotland - Rev. Geo. Yuille, Ed. p. 55.
- (3) Ibid. p. 57.
- (4) " p.261.

Mr Campbell mainly in the direction of Church polity but since one phase of his doctrine of Faith is identical with theirs we mention the Movement here.

In the conception of Faith of the Haldane Brothers we find an emphasis on the person of Jesus Christ which is similar to that of Campbell. "Both the brothers have remarked, with regard to faith, that trust or confidence in Christ, seemed substantially to express the meaning of the term. ⁽¹⁾ They emphasised the "work of the spirit to produce saving faith". ⁽²⁾ They felt that the gospel brought a person "under the wings of the Almighty", ⁽³⁾ and that in the power of the Holy Spirit they were able /

Footnote. In 1801 James A. Haldane, while on a preaching tour, visited Ireland and visited and preached at Rich Hill, the home of Alexander Campbell. In later years Alexander Campbell spoke of him as follows: "There lived not upon the earth a more pious, godly, primitive Christian than James Haldane of Edinburgh, and few, if any, more intelligent in the Christian Scriptures".
Memoirs of A. Campbell - Richardson Vol. II, p. 132.

See also Richardson, Vol. I, p. 170.

- (1) Memoirs of The Lives of Robert Haldane, etc. by Alexander Haldane, Esq., p. 379.
(2) The Doctrine of The Atonement - J.A. Haldane - Preface XI.
(3) Ibid. 36.

able to believe that gospel, ⁽¹⁾ but this
 faith "leads us entirely out of ourselves,
 it terminates in Christ". ⁽²⁾ James A. Haldane
 was a Lockian, as was Campbell, and placed tremendous emphasis on the hearing of the gospel
 by which faith is produced. ⁽³⁾

In this view the final consummation of Faith in the person of Christ receives an emphasis which is not noticeably in the other positions we have sketched. We shall soon see that Alexander Campbell brought this emphasis to bear in his conception of Faith.

(6) Degenerate Mysticism of Campbell's day.

This controversy on the nature of "saving faith" was maintained with some vigour through the eighteenth century, no less so in America than /

(1) Man's Responsibility; The Nature and Extent of the Atonement, etc. J.A.Haldane, p.22. ... "No man ever did or will believe the gospel, except by the power of the Holy Spirit".

(2) The Doctrine of the Atonement. J.A. Haldane, p. 171.

(3) Ibid. p. 171.

than in Great Britain. The Wesleyan revival, much needed as it was, had given a distinct practical advantage to that view which emphasised the emotional element of religion, with many giving full acceptance to Hervey's view of both the nature and the place of faith.

This position had been instrumental in developing a Protestant Mysticism which was unreasonable, untrue and confusing.⁽¹⁾ The mystical mind is noted in the case of Jonathan Edwards when he says "The appearance of everything was altered; there seemed to be, as it were, a calm, sweet cast, or appearance of divine glory in almost everything.....I used to sit and view the moon for a long time,.....mean-
time, singing forth with a low voice my con-
templation of the Creator and Redeemer".⁽²⁾

This case, peculiar though it was in coming from the cold, formal and conservative area of /

(1) Alexander Campbell's Theology. Garrison.
pp. 215, 216.

Also A Comprehensive History of The Disciples of Christ. Moore. p. 184.

(2) Record of Yale College - quoted from Dwight "Works of Edwards" by Fisher, p. 127.

of New England, was itself conservative when compared to some in the warmer belt further South. In this warmer area men "barked," moaned, wept and fell prostrate on the ground in their quest of a "saving faith" as is seen in the case of the Cane Ridge Revival. ⁽¹⁾ Rather than presenting to the sinner certain facts, and asking him to believe them and making them the basis of a change in his manner of life and let his feelings take care of themselves, the preachers sought to arouse a sense of sinfulness, followed by a period of penitence which was expected to be accompanied by deep despondency, until there came a demonstration of divine forgiving grace which manifested itself in an emotional "assurance of forgiveness" - and this was "saving faith". ⁽²⁾ Alexander Campbell set himself to remove these abuses. To do this he must needs formulate a new doctrine of Faith/

(1) See Chapter on Holy Spirit.

(2) Alexander Campbell's Theology. Garrison. p.216. Footnote. Thomas Craighead had been suspended by the Presbyterian Synod of Kentucky in 1806 for preaching a sermon on "Regeneration" which opposed mystical operations.

See Thesis "Barton Stone and The Christians" by Vera Edwards Kellems. Edinburgh.1928. Chapter V.

Faith.

III. Alexander Campbell's Doctrine of Faith.

Alexander Campbell considered faith in God "the first principle - the soul-renewing principle of religion" ⁽¹⁾ and believed it to be the most excellent endowment vouchsafed to man. ⁽²⁾ It was necessary to salvation. "Faith...is essential to the salvation of the soul...." ⁽³⁾, and was the centre around which all else gravitated in religion. It separated man from the lower animals. "To this faculty (Faith) he (man) owns all that knowledge that ennobles and exalts him in the scale of being" ⁽⁴⁾. To be acceptable to God, man must have faith. ⁽⁵⁾

With this conviction in mind as to the superlative importance of Faith, he decided to make a thorough study of the subject. All of the leaders /

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- (1) Rice Debate. p. 618.
 (2) Millennial Harbinger Abridged. Vol. II, p. 3.
 (3) Millennial Harbinger and Voluntary Church Advocate. Vol. I, p. 325. Personal Letter to Wm. Jones, 1835.
 (4) Millennial Harbinger Abridged. Vol. II, p. 3.
 (5) Rice Debate. p. 618.

leaders in the controversy along with "Paul and Peter, James and John"⁽¹⁾ were carefully studied. "I took nothing on trust"⁽²⁾, he says, and from his study he came to two far-reaching conclusions. The first conclusion was that there was but one faith, "In the esteem and declaration of our Apostle to the Gentilesthere is but one evangelical faith...."⁽³⁾ and the second, a logical one growing out of the first, namely, that Christians would only find union by all accepting this one faith.⁽⁴⁾ Rather than formulate another doctrine, to be added to the already long controversial list, he felt he had found THE doctrine for which all other investigators had searched, but had failed to discover, and on which they could all unite.⁽⁵⁾

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- (1) Christian Baptist. p. 228.
 (2) Ibid. p. 228.
 (3) Millennial Harbinger Abridged. Vol. II. p. 33.
and Origin of the Disciples of Christ. Longan.
 p. 113.
 (4) Origin of the Disciples of Christ. Longan. p.108.
and Christian Baptism with its Antecedents,etc.
 Campbell. p. 21.
 (5) Footnote. None of the Scotch school of Independents had taken this view of faith. They sought primarily doctrinal truth but had developed no scheme for Christian Union. In so placing his doctrine before the mind of the American people Campbell undoubtedly made a real contribution in the direction of Unity. They had not thought of Christendom uniting before.

(1) The Belief of Testimony.

"Faith is the belief of testimony. Where testimony begins, faith begins; and where testimony ends, faith ends". (1) This is repeated over and over again. (2) This testimony must represent real facts, for faith abstract from facts would produce no real effect. (3) Nothing more than the belief of testimony entered into the nature of faith. (4) The testimony which is necessary to be believed in order to create saving faith is supernatural and divine, (5) and God has given sufficient evidence and consequently sufficient ability to every man to believe it. (6)

Since we get all knowledge of the external world through the five senses, so we get our acquaintance with all other facts through testimony. (7)

"Testimony" /

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- (1) Alexander Campbell's Theology. Garrison. p.217.
 (2) The Christian System. Alexander Campbell. p.122, 57.
Christian Baptist. pp. 370, 58, 252-53.
Rice Debate. pp. 618, 713.
Memoirs of Alexander Campbell. Richardson.
 Vol. I. p. 177.
Millenial Harbinger and Voluntary Church
Advocate. Ed. Wm. Jones. Vol. II. p. 292.
 (3) Christian Baptist. p. 58.
 (4) Ibid. pp. 252-53.
 (5) Millenial Harbinger and Voluntary Church
Advocate. Ed. Wm. Jones. Vol. II. p.303.
 (6) Christian Baptist. p. 253.
 (7) Alexander Campbell's Theology. Garrison. p.218.
and Christian Baptist. p. 83.

"Testimony", says Campbell, "has to do with matters subject to the evidence of sense and consciousness, which afford the greatest of all certainty"⁽¹⁾. One readily notices that Faith, in this view, is equivalent to an extension of sense perception. It is our sense perception extended to divine things and made possible through the revelation which God has given which we are able to grasp with the five senses.⁽²⁾

One other side of this testimony is that it is historical. "There can be only one faith, and that is the belief of history"⁽³⁾. History and narrative are only other names for testimony. Faith then is historical because it is the acceptance of an historical record.

Thus /

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- (1) Millennial Harbinger and Voluntary Church Advocate. Ed. Wm. Jones. Vol. II. p. 292.
Note: In making faith "assent of the understanding to testimony" Campbell agreed with Sandeman and M'Lean.
 See Memoirs of Alexander Campbell. Richardson. Vol. I. page 177.
Note: "The measure of faith is precisely the amount of Scripture testimony" - Richardson.
 See Millennial Harbinger Abridged. Vol. II. p. 326.
- (2) See Campbell on "Revelation" in Bible Chapter.
- (3) Christian Baptist. p. 512.

Thus far the view given of Campbell's doctrine of Faith sounds cold and formal, though he did not mean it to appear that way. Other elements are now introduced which transcend the position already noted. Faith is not alone a cold assent to testimony; it is "a cordial, joyful consent to it and reception of it"⁽¹⁾. The human factor is thus involved in "saving faith", though in a very minor role compared to many of the other faith doctrines then in vogue. The truth believed also must be considered. "The power of faith is in the truth believed."⁽²⁾.....it operates according to the fact believed"⁽³⁾. Campbell has thus included man and the object of his belief as vital factors: testimony alone has been supplemented by these two contingencies.

(2) Faith versus Opinion.

Alexander Campbell, with the conviction that there was but one Faith and that it was pre-eminently intellectual /

(1) Rice Debate. p. 618.

(2) Millennial Harbinger Abridged. p. 8.

(3) Christian Baptist. p. 58.

Also The Christian System. Campbell. p. 122.

intellectual, now endeavoured further to define that Faith by showing that it differed from Opinion. He believed that men had erred by including in Faith a great deal of material which should have been considered Opinion and about which men had a perfect right to differ.

In the Seventeenth Century Meldenius had tried to narrow faith and had used the famous saying, "In Essentials Unity, in Non-essentials Liberty, in all things Charity".⁽¹⁾ When the Campbells uttered their saying "Where the Scriptures speak, we speak, and where the Scriptures are silent, we are silent"⁽²⁾ they were approaching the same problem, i.e., how to confine Faith to the vital and all-important things, and classify matters of secondary import under another heading.

Campbell felt that a great many things which properly belonged to the category of inferential knowledge, and might be classified as such, representing the results of Biblical investigation, could /

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- (1) Origin of The Disciples of Christ. Longan. Intro. pp. 5-6.
 (2) See Declaration and Address.

could never be classified as belonging to the things of faith, or have any legitimate place in a creed or confession of faith. In an effort to so classify this inferential knowledge he developed the theory of Faith versus Opinion.

"Faith", says Campbell, "is the belief of facts testified, or of testimony,.....and Opinion is the view which the mind takes of all matters not certified to us by testimony, or our own experience".⁽¹⁾ He goes on to illustrate this difference - "I believe (Faith) that Julius Caesar was assassinated in the Roman Senate-house at the statue of Pompey,.....and I am of opinion that Saturn is inhabited".⁽²⁾ This distinction is referred to time and again in the various works of "The Disciples of Christ".⁽³⁾ What Campbell tried to do was to draw /

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- (1) Millennial Harbinger Abridged. Vol.II. p. 39.
 (2) Rice Debate. p. 836.
 Note: Campbell introduced another factor by saying "I know that the sun is the source of our light and heat". It is not necessary to introduce this epistemological statement in this discussion.
 See Rice Debate. p. 836, and Millennial Harbinger Vol. II. p. 39.
 (3) Millennial Harbinger Abridged. Vol.II. pp.326, 328,33, 39, 363.
 Statement by Richardson.
Rice Debate. pp. 835, 836.
Overdale College Correspondence Circular arranged by John M'Cartney. Sept.- Dec.1924 p.4.
Memoirs of Alexander Campbell. Richardson Vol.I. pp.254, 265.
The Christian System. Alex.Campbell. p.132.
A History of Reformatory Movements (7th Edition).
 John F. Rowe. p.183.

draw a distinction between an express scriptural declaration and inferences which may be deduced from it.

He said that Christendom had erred in making "unity of opinion the bond of union"⁽¹⁾ and that sects were founded on opinions and not on faith.⁽²⁾ Since in opinions men were to be allowed freedom and the Churches are "agreed in the great doctrines of faith and holiness"⁽³⁾, Campbell was here laying an important plank in his doctrine of Christian Union. Richardson exclaims "This distinction is of the utmost importance and lies at the very threshold of religious reformation and Christian Union"⁽⁴⁾.

Although not now in vogue, Campbell here made a contribution to the theological thought of his day. Men had divided over what we would consider trifles, and this position gave a definite urge to consider only the actual Biblical statements as included in the Faith. The remote speculations, the metaphysical /

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- (1) The Christian System. Alex. Campbell. p.132.
 (2) Rice Debate. p. 835.
 (3) Memoirs of Alexander Campbell. Richardson. Vol. I. p. 254.
 (4) Millennial Harbinger Abridged. Vol.II. p.326.

metaphysical subtleties, the untaught questions over which the battle of faith had been fought, Campbell now felt he had dismissed as the "Futile (1) reveries of uninspired and fallible men".

It is true, as we can now see, that this position was weak, whether approached from the side of Faith, i.e., the Bible, or of the opinions of men, but there is no doubt that it helped greatly to clear up the misunderstandings which obtained at the time it was formulated.

It is interesting to note one result of this phase of the Faith doctrine. In the last seventy-five years the "Disciples" as a body have found themselves so differing on matters of church government, central executive organisation and foreign missionary programme, etc., that they have been on the verge of a split within their ranks more than once. They have been held together, however, by finally agreeing that their points of difference were "matters of opinion" and that in "The Faith" they were "all one".

(3) /

(1) Millennial Harbinger Abridged. Vol. II. p. 326.

(3) Faith Terminates in Christ.

Faith is personal in its object and consists of simple facts directly connected with the personal history and character of Jesus Christ.⁽¹⁾ This side of Campbell's doctrine, which is so similar to the position of the Haldane brothers, was ever held before his audiences to the time of his death. He and his father, Thomas Campbell, both agreed that in the last analysis "trust or confidence in Christ seemed to express the meaning of the term".⁽²⁾ One of the outstanding "Disciple" writers remarks, "This common faith which a man must have before he can become a Christian" is stated by "the formula which had been divinely ordained - 'I believe that Jesus is the Christ, the Son of God'⁽³⁾"; while another says "This primitive Christian faith, as defined by Paul, is simply 'trust in Christ'" (Eph. 1, 12, 13);⁽⁴⁾ and Campbell adds "Peter in one momentous period expressed the whole affair -
Thou /

(1) Millennial Harbinger Abridged. Vol. II. p. 334.

(2) Memoirs of Alexander Campbell. Richardson. Vol. I. p. 177.

(3) History of The Disciples of Christ. Longan. pp. 110, 118.

(4) Millennial Harbinger Abridged. Vol. II. p. 356.

Thou art the Messiah, the Son of the living God!"⁽¹⁾

All of the writers are agreed on this and state it
over and over again.⁽²⁾

This is not a mysterious or undefined spiritual operation, or an instantaneous and miraculous illumination, but simply a trusting in Christ. Faith in that fact is saving faith, because it is faith in a saving fact. "Let no one think that anything more is necessary to our salvation than to believe this fact.....if it fails to make a man obey the Lord Jesus, everything else must fail".⁽³⁾ Since it is not eating which keeps the body alive, but the food that is eaten, so we are not saved by the act of believing, but by the facts of the gospel which we are able, by faith, to apply to our salvation. "Salvation is not in the act of believing, but in the object or proposition that is believed. It is the object of faith, and not faith itself, that has the power to save".⁽⁴⁾ So it is when we say we /

(1) Memoirs of Alex. Campbell. Richardson.
Vol. II. p. 522.

(2) Millenial Harbinger Abridged. Vol. II. pp.
341, 334, 335, 343, 360, 33, 9, 60.
Memoirs of Alexander Campbell. Richardson.
Vol. I. pp. 177, 178, 421, 408, 415, 416, 419.
Christian Baptist. pp. 47, 48.

(3) Christian Baptist. pp. 47, 48.

(4) Millenial Harbinger Abridged. Vol. II. p. 9.

we are "justified by faith", faith is not to be understood as a meritorious act in reward for which salvation is granted. This would reduce justification by faith to a mere particular phase of justification by good works. Garrison remarks "On this point Campbell differed radically from Sandeman and M'Lean, who held that justification by faith excludes the efficacy of all holy dispositions after the first act of faith, and that the bare belief of the bare truth is imputed to us for
 (1)
 righteousness.

Faith comes about in a purely natural way whenever sufficient testimony is presented. "Faith
 comes by hearing and hearing by the Word of God!" (2)
 We cannot make men believe by threats, persuasion, exhortation or emotional excitement. "No person can help believing when the evidence of truth
 (3)
 arrests his attention". "Such is the constitution of the human mind that a man is as passive in believing as he was in receiving his name, or as the eye is in receiving the rays of light that fall upon it from the sun; consequently no man can help believing /

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- (1) Alex. Campbell's Theology. Garrison. p.219.
 (2) Romans 10, 17.
 (3) Christian Baptist p. 58.

believing when the evidence of truth arrests his
 attention".⁽¹⁾ Campbell, in replying to a letter
 which had implied an exercise of divine power in
 order to create faith, made this extreme statement
 to emphasise the naturalness of the origin of faith
 when evidence is presented, and to show that no
 exercise of divine power is needed to create faith
 in each individual. Anyone who really wants
 faith has but to lay aside his blinding prejudices
 and examine the evidence and the testimony. "The
 human will has power over the act of belief, because
 it has control of the conditions which precede be-
 lief. Unbelief is voluntary blindness; it is sin".⁽²⁾

Campbell sums up the divine testimony for us
 when he says, "There is much importance in possess-
 ing..... a full-orbed view of 'the mystery of
 Godliness', as developed in the six items in which
 the /

Footnote. This centering of faith in Christ
 is strikingly similar to the Haldane position
 of "trust or confidence in Christ". Possibly
 this emphasis on faith was discussed, in the
 hearing of Alexander Campbell, between James
 Alexander Haldane and Thomas Campbell when the
 former visited Rich Hill. (3).

(1) Christian Baptist. pp. 142, 143.

(2) Alexander Campbell's Theology. Garrison. p.420.

(3) Memoirs of Alexander Campbell. Richardson.
 Vol. I. pp. 155, 175.

the great Apostle sums it up and presents it to his beloved Timothy; "God manifest in the flesh, justified by the Spirit, seen or attended upon by Angels, announced or preached to the Gentiles, believed on in the world and was taken up in glory" (1.Tim. 3,16). These are the divine materials of the Christian Faith" (1).

Finally, this faith changes the sinner's life. It reveals itself in a willingness to keep the commandments of God, and a "readiness to make before the world the acknowledgement of the Messiahship of Jesus, not only orally in the 'good confession' of the primitive Church, but in the entire subsequent devotion of life". (2) Faith is a "believing experience of the power of truth upon our own heart" and "will qualify us either to live or preach the gospel of a free, unconditional salvation." (3) It is "just as personal as love or hope" (4) and can be expected to influence life in the same way /

(1) Millennial Harbinger Abridged. Vol. II. p.33.

(2) Memoirs of Alexander Campbell. Richardson. Vol. I. p. 408.

(3) Ibid. Vol. I. p. 419.

(4) Millennial Harbinger Abridged. Vol. II. p. 357.

way that either of those would. It embraces "not
 only the understanding but the heart"⁽¹⁾ and is the
 "impulsive principle of action, leading men to
 reformation"⁽²⁾.

(4) Repentance.

Campbell's views of faith and of repentance, and the relation between the two are so closely and logically connected that it is impossible to set forth one apart from the other. In Hervey's "adoptionist" position faith came at the end of the process of conversion rather than at the beginning, and repentance was necessarily considered as a sorrow which could find no immediate issue in reformation. It came before faith, and was separated from reformation by a period of waiting and seeking for the assurance of pardon. But Campbell, by putting faith first, believed that reformation could follow immediately. "Repentance" he says, "is an effect of faith" and comes from faith, "for /

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- (1) Memoirs of Alexander Campbell. Richardson. Vol. I. p. 177.
 (2), Millennial Harbinger and Voluntary Church Advocate. Wm. Jones. Ed. Vol. II. p. 292.

"for who that believes not" - in God and Christ -
 "can have repentance towards God?" ⁽¹⁾ The definition
 of repentance which he gives is comprehensive and
 fully indicative of the practical character which
 he ascribed to it.

To the Jews repentance meant "change your
 views of the person and character of the Messiah
 and change your behaviour toward Him; put your-
 self under His government and guidance and obey
 Him". ⁽²⁾ To the Gentiles it meant "change your views
 of the character of God and his government and re-
 ceive his Son as His Ambassador, and yield Him the
 required homage by receiving His favour and honou-
 ring His institutions. This is reformation towards
 God and faith in the Lord Jesus Christ". ⁽³⁾ Again
 he says "Repentance is sorrow for sins committed,
It is a resolution to forsake them.....It is
 actual 'ceasing to do evil, and learning to do well'.
 True repentance is always consummated in actual
 reformation of life!" ⁽⁴⁾

This /

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- (1) The Christian System. Alex. Campbell. p.58.
 (2) Alexander Campbell's Theology. Garrison, p.222.
 (3) Ibid. p.222.
 (4) The Christian System. Alex. Campbell. p. 58.

This definition, showing so clearly the practical character of repentance, brings out the extreme difficulty which Campbell had in separating and defining the various items in the process of salvation. To him the various terms, regeneration, conversion, sanctification, etc., represented component parts of one process. ⁽¹⁾ His thought, however, is not obscure. The test of faith would be found in its fruitage of reformation. "The value of reformation is that it springs from faith. The change of heart and the change of mind are so inseparable that the two are united under a single name - ⁽²⁾ repentance.

(5) Doctrinal Summary.

We have noted that after defining faith as simply the acceptance of confirmed testimony, Campbell also includes trust or confidence in Christ, because belief of statements about Christ leads to trust in Him. On the other hand, repentance not only includes sorrow for sins and the resolution to forsake them, but also the actual reformation of life. Here he appears to be guarding against a repentance of mere feeling.

The /

(1) Rice Debate. p. 612.

(2) Alexander Campbell's Theology. Garrison. p.223.

The fact that the whole process of conversion is represented as a vital unity saved Campbell from falling into an abyss of pure intellectualism which was warranted by his philosophical position.⁽¹⁾ He saw that the acceptance of a certain proposition about Jesus led immediately to a certain attitude of the person toward him as a person. The fact that he treated the conversion process as a unity made it impossible for him to treat faith as purely intellectual and repentance as purely emotional. He might have done this by making the action simultaneous, but as near as I can discover he never did. His theological position was intellectual, but when he practically applied it in order to counteract a deteriorated Protestant mysticism, it issued in a lofty conception of faith as trust in the Lord Jesus Christ.

IV. Discussion /

(1) See Chapter on "Philosophy".

IV. Discussion.

(1) Faith and Testimony or Knowledge.

The conditions with which Campbell and the early leaders of the "Disciples" were confronted tended to make religion an ineffable experience in which the ordinary faculties of the soul were quiescent. The major emphasis was placed on the emotional or feeling side of the individual. Although Campbell was mistaken in making faith almost entirely intellectual, he was sound in including the intellect for "at the very beginning faith contains an intellectual element"⁽¹⁾, and we cannot have faith without it. Men, on hearing about and reading the views of the "Disciples" began to think about faith, rather than wait for it, as was the "adoptionist" procedure. This was a real contribution to the religious thought and life of the time.

But, to pass on beyond Campbell, faith is more than simply an exercise of the intellect. Hear Dr Mackintosh when he says, "The arguments of religion are addressed, not primarily to the reason, but to the emotions and the will; they are concerned /

(1) What is Faith. Machen. p. 94.

concerned with facts of which the heart is judge! (1)
 Faith has to do with the entire man. It is "a
 normal and healthy part of human nature" (2) and cannot
 be segregated into one department of life. We
 cannot go into a discussion of priority. Dr
 Mackintosh and Dean Inge (3) give primary place to the
 emotions and the will, whereas Campbell and many
 others have placed the intellect first. Space
 does not permit, nor does present day theological
 thought demand, a discussion of that phase of our
 subject. The point of this paragraph is to remove
 faith from the narrow confines into which Campbell
 placed it, and show that it "is not a tour de
force of intellect alone, but is an act of life", (4)
 including every side of the nature of man.

Faith /

- (1) Questions of Faith. p. 36.
 (2) Faith and Its Psychology. Inge. p. v. (Preface).
 (3) "The primary ground of Faith is a normal and
 ineradicable feeling, instinct, or attraction".
 See Faith and Its Psychology. Inge. p.53.
 (4) The Meaning of Faith. Fosdick, Preface vii.
 On page 78 Fosdick says: "Vital religious
 faith is a very different thing from
 mere acceptance of knowledge".
 See also The Foundations of Faith.
 Kelman. p. 205.

(2) Faith versus Opinion.

This phase of Campbell's Faith doctrine helped men to come to a definite understanding as to what was the centre of the Christian Faith. Its greatest contribution was in clearing the controversy of a great deal of irrelevant material which divided men but did not tend to build them up in their most Holy Faith. It also has had a use which doubtless was not in the mind of Campbell when he formulated it, for it has been instrumental in keeping the "Disciples of Christ" intact. Their disagreements have been many, but division has been avoided because the leaders have invariably said that they were disagreeing over matters of opinion and not of faith. When we consider that any "splits off" would merely have formed themselves into other sects, to be added to the seven hundred already in Christendom, we can comprehend the magnitude of this second contribution of the doctrine.

The controversy on the content of "Faith" over against "Opinion" is now behind us. Doubtless it is represented in a more mature form in the present discussions on "Belief" and "Trust". "Belief in "God", says Fosdick, "may be an utterly negligible matter in a man's experience", while Machen, a leading /

(1) The Meaning of Faith. Fosdick. p. 77
(See pp. 77 - 102 inc.)

leading conservative, has the same idea in mind when he remarks, "It is one thing to hold that the ethical principles which Jesus enunciated will solve the problems of society, and quite another thing to come into that intimate, present relation to Him which we call faith; it is one thing to follow the example of Jesus and quite a different thing to trust Him"⁽¹⁾. There is here revealed a double approach to faith, for where Campbell endeavoured to make the separation in a divinely revealed knowledge over against human inference, the present day theologian differentiates between belief (mental concepts) and "a decisive act which worketh the revolution of a change of heart"⁽²⁾. That is, in the last analysis, belief is theology and trust is religion.⁽³⁾ We shall see, in brief, what is meant by the "trust" side of faith.

Faith /

- (1) What is Faith? Machen. p. 97.
 (2) The Nature of Religion. Paterson. p. 413.
 (3) The Meaning of Faith. Fosdick. p. 92.

(3) Faith and Jesus Christ.

Faith, to Campbell, ended in implicit trust in Jesus Christ as the Son of God. This was the side of his doctrine which was rooted in the eternal verities of life itself, and although the intellectual emphasis and the confining of faith in a narrow mould were great contributions, it was the holding of this fact before the people which mainly conduced to the first early years of great growth. When Campbell spoke of faith as something to be compared in effect to love, he had indeed gone beyond the bounds of the intellectualism which he had preached. He believed that faith changed the whole man, that it implied a willingness to submit to Christ's authority, and that it consisted in a heartfelt, personal trust in Him as the Son of God and the appointed Saviour of mankind. ⁽¹⁾

This trusting in Jesus Christ as God's Only Begotten Son in whom salvation is offered has ever been the keynote of the preaching of the "Disciples". ✓ They have preached essentially trust in the gracious God Who was revealed by Christ, and the Christ /

(1) Memoirs of Alex. Campbell. Richardson.
Vol.I. p. 178.

Christ in whom God was revealed. They have felt that this trust or faith in Christ transcended experience and appeared as a constructive activity.

Ever going forward, learning more of Him and His way of life, yet never feeling that all has been learned, has lain at the root of their approach. *and?* It is this which has kept alive the evangelistic note. With this spirit they have preached that the beginning of the divine life is an entrance into personal union and fellowship with Christ, and so with God, and that it brings about in the life of the sinner a moral change; a change of character and of ruling disposition.

(4) Faith and Repentance.

Repentance and Faith are so closely connected that they must be discussed together. They are the human acts in which the divine is begun. They are the natural and only suitable acts for one who wishes to turn from sin to God and goodness. Repentance in the New Testament is a change of mind: such is the meaning of the original word. Repentance looks back and forsakes. Faith looks forward and accepts. ⁽¹⁾ As Campbell preached and taught them /

(1) An Outline of Christian Theology. Clarke. pp. 401, 403.

them as parts of the same process, so they are preached and taught to-day.

Conclusion.

Dean Inge closes his book by giving the definition of Faith as formulated by Dr Chase, the Bishop of Ely. We can do no better than quote it in part. "Faith is the faculty implanted in every man made in the image of God, the ally of the reason, the will, the affections, which swiftly discerns and swiftly weighs evidence as to the things of the unseen and eternal order, appealing partly to the intellect and partly to the spirit⁽¹⁾", and which ever draws us on towards the Goal, where, one was able to say, "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me"⁽²⁾.

(1) Faith and Its Psychology. Inge. p. 241.

(2) Galatians 2: 20.

Chapter II.BAPTISM.Introduction.

This chapter is a treatment of a burning question in the denominational life of the "Disciples" at the present time. As the old legalistic conceptions of Christianity have receded to the background, more and more their position on baptism has been attacked. It becomes increasingly hard to hold the old citadel. The position taken by the writer is advocated by a few of the leading men in the denomination, but to bring it to general acceptance will doubtless require much time, patience and light; yet in this day of grafting one religious body on to another, with Christian unity in the offing, it will ultimately come. We turn first to a thorough treatment of the original position as formulated by Campbell and his colleagues, showing what parts of this theory are now held by the "Disciples" in general, and finally present the more liberal view which we advocate.

I. /

I. Early Baptism Impressions of Campbell.

(1) In Scotland.

Alexander Campbell's attention was first attracted to baptism, as one of the great dividing forces of Christendom, while he was a student in Glasgow University. Before that time he had often seen and heard ⁽¹⁾ Alexander Carson, a leading Baptist preacher and writer of books on the subject, but apparently his orthodox Presbyterianism was so strong, that, if he heard Carson discuss baptism, it made little, if any, impression upon him. He entered the University of Glasgow towards the end of 1808 and was a student there throughout the University year of 1808-09. During this period he was frequently a guest at the home of Mr Greville Ewing at No. 4 Carlton Place. ⁽²⁾ Mr Ewing was associated with the Haldanes in the movement which they had inaugurated in 1803. Probably in March, 1808, James Haldane was immersed in Edinburgh by a Mr /

(1) Rice Debate, p. 578.

(2) Memoirs of Alexander Campbell. Richardson.
Vol. I, pp. 128, 149.

(1)
Mr Young. Dissension and division with Mr Ewing, one of the leaders in opposing the Hal-
danes, then took place in their Movement. (2) As
Campbell frequently visited the home of Mr Ewing during the months immediately following this incident we know that he heard every phase of it discussed. (3) This experience doubtless influenced Campbell in formulating his early baptismal position, when he made immersion more or less optional on the part of the applicant. (4) He had noted its divisive possibilities.

(2) In America.

Although he had only formed definite opinions as to the divisive character of baptism when he reached the shores of the United States, the question soon came before him in its full significance. In 1810, a few months after his arrival, the Synod of Pittsburg refused the application of his father to be taken into Christian and ministerial communion, partly /

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- (1) History of the Baptists in Scotland. Geo. Yuille, Ed. p. 58.
Note. Ewing was very active in the baptismal controversy. Campbell quotes the Edinburgh Reviewer's criticism of him.
See. Antecedents and Consequents - Campbell, p. 184.
- (2) Memoirs of Alexander Campbell. Richardson Vol. I. p.181.
- (3) Ibid, Vol. I, page.149.
- (4) Footnote. "I cannot, therefore, make any duty the standard of Christian state or character, not even immersion into the name of the Father, of the Son, and of the Holy Spirit".
See Millennial Harbinger Abridged. pp.380,381

partly on the grounds that he declared "the administration of baptism to infants is not authorised by Scripture"⁽¹⁾ Shortly afterwards, while in conversation with the Rev. Mr Riddle of the Presbyterian Union Church, Campbell remarked that "nothing should be required as a matter of faith or duty for which a 'Thus saith the Lord' could not be produced either in express terms or by approved precedent!"⁽²⁾ To this Mr Riddle replied, "Sir, these words, however plausible, are not sound. For if you follow these out, you must become a Baptist"⁽³⁾. The matter was more forcibly pressed upon him in 1811, when Joseph Bryant, along with two other members of the Brush Run Church refused to take communion on the grounds, "That he did not consider himself authorised to partake, as he had never been baptised"⁽⁴⁾ Campbell then engaged in a long, serious and prayerful examination of all means of information on baptism and decided it was immersion on a profession of faith.⁽⁵⁾ On the 13th of March, 1812 /

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- (1) Memoirs of Alexander Campbell. Richardson. Vol. I, p. 328.
 (2) Ibid. Vol. I, p. 250.
 (3) Ibid. Vol. I, p. 250.
 (4) Ibid. Vol. I, p. 372.
 (5) Christian Baptist. p. 92.

1812, his first child was born,⁽¹⁾ which necessitated putting the decision into execution. He was immersed on Wednesday, June 12, 1812.⁽²⁾

II. The Doctrine of Baptism.

(1) Objective Antecedent.

Unless baptism is preceded by the proper antecedents it is worthless. "...The antecedent conditions necessary to a Scriptural Baptism must all be present before the act of baptism can be worth anything whatever."⁽³⁾ These antecedents are of two kinds, objective and subjective. The objective antecedent is the Bible, where baptism is enjoined as a direct command of Christ. This presupposes the authority of Christ as lawgiver and of the New Testament as his law-book.⁽⁴⁾

(2) Subjective Antecedents.

These antecedents represent the individual's attitude towards the truth and his own past sins; they /

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- (1) Memoirs of Alexander Campbell. Richardson, Vol. 1, p. 391.
 (2) A History of Reformatory Movement - Rowe, p.164.
 (3) The Fundamental Error of Christendom, Moore, p. 110.
 (4) Alexander Campbell's Theology. Garrison, p.244
Note. For the way in which the position is narrowed to a certain section of the New Testament see chapter on "The Kingdom of God".

they are faith and repentance. "Without previous faith in the blood of Christ, and deep and unfeigned repentance before God, neither immersion in water, nor any other action, can secure to us the blessings of peace and pardon".⁽¹⁾ These conditions are reiterated many times over⁽²⁾ and are more fully discussed under the "Subject of Baptism".

(3) The Action of Baptism.

"Immersion in water into the name of the Father, and of the Son and of the Holy Spirit, is the only Christian Baptism"⁽³⁾ is so often stated by Campbell and later "Disciple" writers that one need but turn to any standard work of theirs and he will find it.⁽⁴⁾ We shall note briefly how he reaches this /

(1) The Christian System - Alexander Campbell, p.63.

(2) Overdale College Correspondence, 1904, by S. Forrester, p. 22 (top).

Antecedents and Consequents - Campbell, p.19.

A Comprehensive History of The Disciples of Christ - Moore, p.209.

Memoirs of Alexander Campbell - Richardson, Vol. II, p. 83. Etc. Etc.

(3) Antecedents and Consequents - Alex. Campbell, p.116.

(4) Note. For a very pointed treatment of baptism as interpreted by the "Disciples" see, "The Fundamental Error of Christendom" by W.T. Moore. The method of analysis used in this thesis, follows in outline that by Campbell in "Antecedents" and the earlier approach of Alexander Carson. Of the older writers on the subject Carson and Ingham are the most thorough and are both recommended. For "Churches of Christ in Great Britain" see Robinson, "What Churches of Christ stand for", p.85; Pamphlet from Overdale College entitled "Christian Baptism - What it is? and "Baptism Sprinkling and Pouring versus Immersion" by David King, etc. For the Australian Churches on "That They All May Be One", T.J. Gore, Ed. Modern works will be found in the Footnote and Bibliography.

this conclusion.

After showing that Bapto, the root of Baptizo,⁽¹⁾ never loses its specific sense in its derivations Campbell goes on to prove that all great writers render it plunge, dip, or immerse.⁽²⁾ On this point Christian remarks, "Beyond doubt the historical sense of the word Baptizo is to dip".⁽³⁾ He then quotes the works of Reformers, Annotators, Paraphrasts, Critics⁽⁴⁾ and English Lexicographers, Encyclopedias and Reviewers⁽⁵⁾ saying that all have translated and interpreted Baptizo to mean dip, plunge or immerse. He continues his argument from "places where Baptism was anciently administered"⁽⁶⁾ and "Apostolic allusion to Baptism".⁽⁷⁾ A long negative treatment of sprinkling is then presented.⁽⁸⁾ I here insert a strong statement made by Campbell, "For twelve hundred years after Christ, immersion for the remission of sins was the practice of the whole Christian world - Hebrews, Greeks and Romans. Remember /

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- (1) Antecedents and Consequents. Campbell. p.116 ff.
 (2) Ibid. p. 122.ff.
 (3) Immersion - The Act of Christian Baptism.
 John T. Christian, p. 9.
 (4) Antecedents and Consequents. Campbell p.144 ff.
 (5) Ibid. p. 149.ff.
 (6) Ibid. p. 157.ff.
 (7) Ibid. p. 161.ff.
 (8) Ibid. pp. 171, 204.

Remember I have said it and can prove it from the
 most authentic records on earth!"⁽¹⁾ W. T. Moore, a
 historian of the Movement, remarks, "I know that
 baptism means immersion as certainly as I know that
 manna means hand and penna a pen"⁽²⁾.

A list of Scripture quotations which are used
 by the "Disciples" in support of this position are
 as follows:-

Matthew 3: 5, 6; Mark 1: 9, 10; John:3: 22,23;
 Acts 8: 36-39; Romans 6: 4, 5; Colossians 2: 12;
 Hebrews 10: 21, 22.

(4) The Subject of Baptism.

Since "Faith, repentance and baptism are
 selected as the media of communication of all
 spiritual blessedness to man in entering into cove-
 nant with God"⁽³⁾, it is evident that the candidate
 for baptism must have fulfilled the requirements
 presented as subjective antecedents. The position
 is /

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- (1) Millenial Harbinger Abridged, Vol. II, p.368
 (2) Comprehensive History of Disciples, Moore, p.330.
 (3) Antecedents and Consequents, Campbell, p.115.
 See also p. 223.

Note: The order of the conversion process as
 formulated by Walter Scott and agreed to by
 Campbell was (1) Faith; (2) Repentance; (3)
 Baptism; (4) Remission of sins; (5) Holy Spirit.
See: Memoirs of Alexander Campbell. Richardson,
 Vol. II, p. 208



is sharply stated as follows:- "Baptism without
 faith is an unmeaning ceremony",⁽¹⁾ and "Baptism is
 but the actual and symbolic profession of faith".⁽²⁾
 Dr Peter Ainslie sums it up in these words, "...no
 person should be baptised unless he had publicly
 avowed his faith...in the living Sonship and
 Messiahship of Jesus".⁽³⁾

(5) The Design of Baptism.

(a) New Relationship to Christ.

To comprehend fully the design of Baptism we must remember Campbell's object in formulating his doctrine. His whole scheme of thought reacted against baptismal regeneration, and his conception of the "Subject of Baptism", in regard to the required antecedents, made it impossible for him to call it a symbolic rite. He sought a via media between baptismal regeneration, which as ordinarily interpreted meant a species of magic, and the Baptist /

(1) Memoirs of Alexander Campbell. Richardson, Vol. II, p. 83.

(2) The Fundamental Error of Christendom. Moore, p. 139.

Note: Ingham "Christian Baptism: Its Subjects" in Preface p.X sanctions this view. Also P. Moore in "Baptism" pp.10, 13.

(3) The Message of The Disciples for The Union of The Church. Peter Ainslie, p. 112.

Baptist theory that the rite was a symbol of a ⁽¹⁾ change which had already taken place in a man.

The most comprehensive statement is to be found in the Christian Baptist, "The act by which we put on Christ, the act by which we confess Christ, the act by which we become disciples of Christ, the act by which we come into the Kingdom of Christ, the act by which we are married to Christ, the act by which we receive pardon of our past sins, the act by which we come into the actual enjoyment of the salvation of Christ in this present life - is
immersion"⁽²⁾. It is well to remember that the emphasis of this new relationship to Christ is the secret of the great evangelistic message of the "Disciples".

Baptism, which brings us into this new relationship to Christ, is the actual and symbolic profession of faith. It is "an open, sensible, voluntary expression of our faith in Christ"⁽³⁾. Considering
Faith /

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- (1) Origin of The Disciples of Christ. Longan, pp.67,68
Alexander Campbell's Theology. Garrison, pp.229,230.
(2) Christian Baptist, p. 631.
(3) Fundamental Error of Christendom. Moore, p.131.

Faith, Repentance and Baptism as parts of one process - the conversion process - Baptism becomes the final act in creating the new creature in Christ. Without previous faith in Christ it would be of no avail. (1) To assist in the bringing about of this changed relationship to God's Son is the first design of Baptism. (2) Baptism is kept vitally connected with its antecedents because it is the final and consummating act of the conversion process, and thus it is removed from the realm of baptismal regeneration. (3)

(b) /

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- (1) The Christian System. Alex. Campbell. p. 63.
- (2) Note: The discussion refers only to "Adult" Baptism. "Infant" and "Household Baptism are negated in all "Disciple" works.
- (3) Note: "This distinction.....is not to be interpreted as belittling baptism, by making it effect a mere change of state, for the entrance into the new state is a matter of importance. Campbell's standing illustration of this was the analogy of a foreigner coming to this country. He may believe in our Government and give it the allegiance of his heart, but he cannot enjoy the privilege of citizenship until he has changed his state from that of alien to that of a citizen by naturalisation through the process duly prescribed by law. Baptism, like naturalisation, is the formal oath of allegiance by which an alien becomes a citizen. In neither case does the form in itself effect any magical change in the subject's disposition. In both cases a change of opinion and of affections is presupposed, and the form is the culmination of a process".
- See: Alex. Campbell's Theology. Garrison. pp. 246, 247.

(b) Forgiveness of Sins.

The next design of Baptism is one given it after a careful examination of Scripture and, though not hard to see now, opened the early "Disciples" to the charge of teaching baptismal regeneration. It is forgiveness of sins. "Passages that plainly impart any connection between baptism and remission of sins" says Campbell, "are Mark 1: 4, 5; Luke 3: 3; Acts 2: 38; 22: 16 and Ephesians 4: 5".⁽¹⁾ "It is plainly affirmed" he says, "in the New Testament that God forgives men's sins in the act of immersion".⁽²⁾ The advocate of baptismal regeneration strongly attacked this position. Two answers have been made to offset the criticism; (1) "The water of baptism, then, formally washes away our sins. The blood of Christ really washes away our sins",⁽³⁾ and (2) "They have always admitted that God may forgive sins in exceptional cases without baptism".⁽⁴⁾ Like all doctrines which operate from /

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- (1) Antecedents and Consequents. Campbell, p. 251.
 (2) Christian Baptist, p. 416.
 (3) Memoirs of Alexander Campbell. Richardson, Vol. II, p. 82.
 (4) Comprehensive History of Disciples. Moore, p. 210.

from God to Man, rather than from Man to God, this position is now little emphasised by the "Disciples". B. A. Abbott in his "Interpretation"⁽¹⁾ of 1924 vaguely implies it but does not discuss it.

(c) Gift of The Holy Spirit.

The last design of Baptism is the gift of the Holy Spirit. When the candidate is put under water, he receives "the forgiveness of his sins and the gift of the Holy Spirit"⁽²⁾. Stated in another way it is "the love of God shed abroad in our hearts by the Holy Spirit"⁽³⁾.

(d) Consequents of Baptism.

When Christ has thus been "put on" the convert enjoys Adoption, Justification and Sanctification,⁽⁴⁾ "the end of which is salvation"⁽⁵⁾. These terms are now more or less obsolete in theological usage and have little, if any, content at the present time.

III. /

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- (1) The Disciples - An Interpretation. Abbott, p. 106-117 inclusive.
 (2) Christian Baptist, p. 417.
 (3) Antecedents and Consequents, p. 260.
 (4) Ibid. p. 274. ff.
 (5) Ibid. p. 24.

III. Discussion.

(1) The Contribution of this Doctrine.

There is a sanity and rationalism about this whole position which is highly commendable. Campbell had succeeded in forcing a wedge between baptismal regeneration and a purely symbolic interpretation. By relating baptism to the entire process of conversion and making it the culminating act of that process, he had made a contribution to the thought of theology in general. ⁽¹⁾ Robinson considers this "the greatest contribution Churches of Christ have made to religious thought". ⁽²⁾ Although he overstates slightly here, because their greatest contribution has been their emphasis on Christian unity, it is certain that this was a great contribution and Campbell, along with the other early pioneers of the "Movement", deserve great credit for formulating and preaching it.

(2) /

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- (1) Note: Robinson remarks "that many individuals both amongst Catholics and Protestants are coming to see the truth of this doctrine".
See: What Churches of Christ Stand For, p. 57.
- (2) What Churches of Christ Stand For, p. 57.

(2) Agreement with this Doctrine as to Antecedents and Subject.

It is universally agreed that baptism should be preceded by certain antecedents. This might be said not alone of the "Disciples" but of Protestantism in general. ⁽¹⁾ That the candidate should know something of the Bible, at least the cardinal points concerning Jesus Christ, in the case of adult baptism will also be generally agreed. To ask a man to place his faith in Jesus Christ as the Son of God and to repent of his sins is necessary if we are going to give baptism any kind of a sane meaning. We agree most heartily with Campbell's antecedents, required of the "Subject" of baptism, namely, Knowledge of the Bible, Faith and Repentance.

(3) Disagreement with this Doctrine.

(a) Action of Baptism too narrow.

The Action of Baptism is one of the most important questions before the Christian world at the present moment. As the hope for union grows stronger and stronger we approach more nearly a thorough discussion and, we hope, a settlement of this question. Although it may not be the crux of Christian /

(1) See: The Church and The Sacraments. Clow, p. 99 ff.

Christian union, it is a Scriptural and delicate subject in the realm of formal Christianity and must be handled frankly and courteously.⁽¹⁾ Let us turn to the effect on the "Disciples" of the interpretation they have placed upon it.

The original and basic plea of the "Disciples", that for Christian unity, has been abortive. They have been able to help forward but little the object^(NOTE) for which they primarily came into existence.

This is because of their dogma of immersion as the action of baptism.⁽²⁾ It "has been like a ten-cent⁽³⁾ piece held before the eye, shutting out the sun".

The great ideals of the Movement have been obscured and in many instances wholly eclipsed by this doctrine. The central message of this thesis is that the "Disciples" Movement should return to its original ground - a plea for Christian unity - and in re-thinking this problem we see one way to further that objective.

"No /

- (1) The Message of The Disciples for the Union of The Church. Ainslie, p. 32.
 (2) The Meaning of Baptism. Morrison, p. 7.
 (3) Ibid. p. 7.

"No one questions that the primary and classical significance of baptizo is to immerse"⁽¹⁾.

This we readily grant. But in thinking of the action of baptism we must examine baptizo with respect to its use in the New Testament. Much of the dispute over the classic meaning of baptizo is quite irrelevant in determining its New Testament meaning. The meaning of a word depends upon actual use and not upon etymology. We know that it is a common phenomena for words to branch out into new meanings through association, and to take into themselves a special or "technical" signification.⁽²⁾

It is unsound to make baptism synonymous with immersion in water every time it appears in the New Testament. Campbell did this in the translation he made of the New Testament; his "Living Oracles". The result was rather incongruous. Peter was made to /

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- (1) The Sacraments in the New Testament. Lambert, p.222. This book is a most exhaustive treatment of Baptism in the New Testament.
- (2) Note: "A clear example of this differentiation of meaning in the same word is afforded by the word bapto, which, besides its primary meaning 'dip' was also used to signify 'to dye', 'to colour'. A dyer was therefore called a 'baptist one who baptises, that is dyes'".

See:- The Meaning of Baptism. Morrison, p.222. Also on page 37 an exposition of how the Greek word psallo has taken into itself new meanings.

to say to the Pentecostal converts, "Repent and
 be immersed for the remission of your sins"⁽¹⁾; and
 Paul's mystical insight into the meaning of baptism
 was rendered, "So many of you as were immersed (in
 water) were immersed in Christ's death"⁽²⁾. More
 striking than these were the words put upon the lips
 of Christ "He that believeth and is immersed shall
 be saved"⁽³⁾. In this connection Dr Clow points
 out that "in the ceremony of washing of the hands
 referred to in Mark 7: 4 and Luke 9: 38 baptizo
 is used and it is unlikely it is immersion"⁽⁴⁾ and
 that in Hebrews 10: 9 where we read "with meats and
 drinks and diverse washings" the verb baptizo is
 used when these washings were not by immersion.⁽⁵⁾
 These incongruities reveal the fact that baptism is
 neither affusion nor immersion, and that the substi-
 tution of any English word denoting only a physical
 action for the word "baptizo" involves a sacrifice
 of /

(1) Acts 2: 38.

(2) Romans 6: 3.

(3) Mark 16: 16.

(4) The Church and the Sacraments. Clow, p. 125.

(5) Ibid. p. 126.

(1)
of the essential part of the meaning of the text.
That baptism, in the New Testament, is given a much broader significance than any physical act will be seen from the discussion under the "Design of Baptism".

(4) The Design of Baptism.

(a) Psychological Value.

Before we can fully understand the first design of baptism it is necessary to emphasise that Christianity is a social religion. "The Christian religion" says Campbell, "is a social religion and cannot be exhibited to the full conviction of the world, only when it appears in this social character".⁽²⁾ It is true that at the time the "Disciple" Movement began the social side of Christianity was very little stressed and that it is only within recent years that full emphasis has been given to it. This in no way alters the fact, however, that it is a social religion.

This social religion is revealed in the Christian Church /

(1) The Meaning of Baptism, Morrison, p. 24.

(2) Christian Baptism. p. 16.

In emphasising this design of baptism I quote Campbell rather frequently in order to show that it was not new to his thought and that it lies dormant in his writings.

Church. It grew inevitably from the social order of the first Christian century. "It was not miraculously let down from heaven"⁽¹⁾. The early followers of Christ were "different" from those about them who did not confess Him. The eternal spiritual life which the indwelling Christ was imparting to their souls made it perfectly natural and logical for them to found a freemasonry of themselves - the Christian Church. Some sort of an initiatory rite or ceremony was necessary for admittance into this community.⁽²⁾

As we might expect, this initiation rite was taken over from the social custom of the time. "The direct prototype of Christian baptism is foundin the rite by which converts from among the Gentiles were initiated into the Jewish politico-religious state.... This ritual was three-fold, consisting /

(1) The Meaning of Baptism. Morrison, p. 76.

(2) Footnote. The purpose of Christ "was to found a society of believers based on the faith and personality of the Apostles. Then, and not till then, would such an observance as baptism become a necessity".

See: The Church and The Sacraments. Clow, p.81.

consisting of circumcision, immersion in water and the offering of a sacrifice....Of these three, immersion came to be the distinctive formal sign of initiation"⁽¹⁾. This was to be expected for, says Dr Lambert, "water is the natural symbol of spiritual cleansing"⁽²⁾, and they were being initiated into a community of those who had been spiritually cleansed. What we wish to emphasise here is that the main design or function of baptism in the New Testament was the initiatory one. "In baptism", says Campbell, "who does not feel that he is passing through a most solemn initiation into a new family"⁽³⁾, and elsewhere "it (baptism) is....the very first instituted act of the obedience of faith, in and by which the believing worshipper is openly declared to be of the household of faith and of the family of God"⁽⁴⁾. A living writer says "Baptism was undoubtedly the rite of initiation into /

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- (1) The Meaning of Baptism. Morrison, pp. 50, 51.
 (2) The Sacraments in the New Testament. Lambert, p.69. Footnote. "The animistic theory of the world which underlies all primitive religions suggested that water was a living being, which, in so far as it assisted the processes of growth and aided men in other ways might be presumed to be beneficent" "The cleansing and refreshing effect of water in its ordinary use made it natural for the primitive mind to impute to it also an efficacy in removing ceremonial tabu, or curing physical disease, or, in higher orders of society, freeing the soul from moral guilt".
 See. The Meaning of Baptism. Morrison, p.48 ff.
 (3) Rice Debate, p. 442.
 (4) Christian Baptist, p. 99.

into the Christian society"⁽¹⁾. It is a visible testimony to a change of state. The "old man" has been put off and the candidate now passes through this public ceremony which makes him a member of the Christian community.

The emphasis, therefore, could not be on a physical act. It would rather be one which would relieve the pressure on the physical act as such. This is the case. "There is little to lead us to think that the mode was ever treated as an absolute ceremonial necessity which could yield neither to time, place or circumstance, so that, if water was scarce, or if a candidate's state of health did not permit of his immersion, the act of baptism and admission to the Church could not take place"⁽²⁾. This is why there is a broadness in the New Testament teaching of baptism. "It is there employed", says Dr Clow, "as a technical ceremonial term for the rite of initiation into the membership of the Church, without direct or self-conscious thought of the mode"⁽³⁾.

Turning /

(1) The Modern Churchman - October 1926. J.S. Bezzant. p. 338.

(2) The Sacraments in the New Testament. Lambert, p. 225.

(3) The Church and The Sacraments. Clow. p. 125.

Turning to the Scriptures, we soon notice this broadness given to the term baptism. To interpret it throughout the New Testament as an initiation rite seems exactly to fit the term. Notice this in the case of John's baptism: it was "preparatory to the Kingdom and the coming Messiah.....a preparatory rite of purification, in which was required repentance in order to an amendment of life. Baptism was the actual ceremony of induction into the group which had signified the intention to amend its life".

"To receive my baptism", John might say, "is not an act which comes under the sanction of your traditions.

My /

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- (1) The Church and The Sacraments. Clow. p.98.
Antecedents and Consequents. Campbell, p.219.
- (2) Baptism in its Mode and Subjects. Carson, p.175.
- (3) Note. "But when we go back to John's baptism.... we find it has its roots in a remoter past, and can only be understood through a consideration of institutions and ideas with which Israel was already well acquainted at the time when John began his ministry of reformation.....Three moments, in particular, in the earlier history of the religion of Israel combine to explain to us the baptism of John as it meets us in the Gospels: (1) the theocratic washings of the Jews; (2) The utterances of the prophets regarding the great Messianic lustration; (3) the proselyte baptism of the later Jewish Church".
- The Sacraments in the New Testament. Lambert, pp. 55, 56.
- Rice Debate (Campbell speaking) p. 494.

My order of penitent men is not a movement within your hereditary Judaism but a movement opposed to it. To receive my baptism is therefore to acknowledge the invalidity of your present status before God and humbly to accept membership in the order of penitent men as the preparation for Messiah's appearing"⁽¹⁾.

The baptism of Jesus was quite clearly in immediate succession to the baptism of John. One great purpose of Christ "was to found a society of believers based on the faith and personality of the Apostles"⁽²⁾. To do this He naturally turned to the body of men, followers of John, who were seeking righteousness. His first Messianic act was to "take his place by the side of sinful men and merge His unstained personality into the common life of sinful men seeking righteousness"⁽³⁾. His own society immediately began to form. He had understood His own baptism as an act of initiation into a new order and /

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- (1) The Meaning of Baptism. Morrison, p. 104.
 (2) The Church and The Sacraments. Clow, p. 81.
 (3) The Meaning of Baptism. Morrison, p. 119.

and simply carried this initiatory rite over to the new Society of which He was the Founder. ⁽¹⁾ Bezzant remarks that in Acts, "There was a baptism with water...which was the regular rite of initiation", ⁽²⁾ and that in the Pauline Epistles baptism was, in part, "The rite of initiation,...it effected entrance into a Spirit-charged society in which the believer was in a new relation to Christ". ⁽³⁾

Baptism is thus seen to be essentially a spiritual, social act of induction into a religious community, the conferment of a new status upon a convert. Immersion, on the other hand, is a physical act which, mainly by the incident of custom, was used in the time of Christ as the sign of this volitional act of community and candidate. ⁽⁴⁾

The /

- (1) The Meaning of Baptism . Morrison, p. 106 ff. Footnote. The Great Commission (Matt.28: 19,20) might here be raised as an objection. Many feel that this text puts the authority of Jesus behind immersion by an unequivocal mandate. The verses do not refer to immersion but to baptism. This position gives these words different content. A textual problem is also involved which is too long to introduce here. For a full discussion see The Sacraments in the New Testament. Lambert, pp.38-54. He believes that baptism was instituted by Jesus in these verses.
See also The Meaning of Baptism. Morrison, pp.122-131.
- (2) The Modern Churchman - October 1926. p. 342.
- (3) Ibid. p. 349.
- (4) Footnote. The phase of baptism which has here been stressed may be termed its psychological value. This same function is found in pedo-baptist churches in the "confirmation", "first communion" and "acceptance into Church membership".

The Spirit of Jesus Christ as revealed in the pages of the New Testament does not warrant our interpreting the action of baptism in a purely legalistic way. This is why it is slowly but definitely dawning on the mind of the average Christian that the mode of baptism is not of supreme importance, that "Christ has called us to liberty, and this liberty applies to ritual with a supreme imperative"⁽¹⁾.

Finally, the psychological values of life are becoming better understood. All readily observe that baptism has tremendous psychological value in inducting the individual into the Christian community, and that when we interpret it as an initiatory rite we are in agreement with its use in the New Testament. But we do not feel that this is the only design of baptism.

(b) Forgiveness of Sins.

Baptism, however, is a great deal more than a rite of initiation. Peter in Acts 2: 38 ("Repent, and be baptised....for the remission of sins, and ye shall receive the gift of the Holy Spirit") connects "remission of sins" with it. Little is said in Protestantism about this doctrine to-day. The problem of sins which have not yet been committed always /

(1) The Church and The Sacraments. Clow, p. 129.

always lurks in the background. But not alone are we different moral and spiritual creatures after we have become members of His Community; we are different to Him. He conceives us in a new category or capacity. Knowing us in this new relationship He cleanses us from sin in order that we might enjoy the gift of the Holy Spirit.⁽¹⁾

(c) The Gift of the Holy Spirit.

There is in baptism the gift of the Holy Spirit, although it is not confined to that rite.⁽²⁾ This gift presupposes a religious experience in which faith has wrought a renewing repentance. But this granted, baptism is a ceremony in whose observance a spiritual blessing is bestowed - a spiritual gift received.⁽³⁾ Not alone is this gift received but the connection is made between the individual and God, through Jesus Christ, which places further inpourings of the Holy Spirit on a different plane than before.

Baptism /

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- (1) The Modern Churchman - October 1926. J. S. Bezzant. pp. 343-350.
Campbell - "The spirit of holiness cannot reside in any heart where sin is not absolved".
Christian Baptist, p.439.
- (2) The Church and The Sacraments. Clow. p. 94.
- (3) Note. "The possession of the Holy Spirit is a present phase of salvation which is, in the Scriptures, very closely related to baptism".
See Baptism: Its Place and Importance in Christianity. P. Mauro, p. 59.

Baptism has been the culminating act in creating this new relationship.

(5) Historical Value.

As it was necessary for Jesus to sanction the use of an initiatory rite, baptism is necessary now and always will be. "In dealing with earnest inquirers we are sure to reach a point where some decided act is necessary to fix the position of those who have given their hearts to the Lord. Nothing can take the place of baptism in meeting this emergency"⁽¹⁾. This emphasises the value of baptism in maintaining the life of the Church universal.

Conclusion.

We have come to the day when all men who follow under the banner of Christ are challenged with an insistent plea and desire for Christian unity. The question of baptism has long been one about which we have been divided. We can never force our views upon others, nor do we necessarily have to abide by their directions. We can, however, try to understand them and they can shew us the same courtesy /

(1) The Fundamental Error of Christendom.
Moore. p. 135.

courtesy. Because none of us believes that Jesus was a legalist, we cannot be dogmatic on questions of this nature. It is our opportunity to follow His example, led by His Holy Spirit, to the way of tolerance and broadness which we find therein.

Chapter III.THE HOLY SPIRIT.Introduction.

Next to its emphasis on Christian unity, the greatest good which the "Disciple" movement accomplished was in checking the weird mysticism which obtained at its inception. This might be termed its corrective contribution, and was made primarily in the theory advanced of the work of the Holy Spirit in conversion. As conversion, justification, regeneration and sanctification were synonymous names in this system, for that total process, of which faith and repentance and baptism were component parts, it will be impossible to avoid repeating some points here which have already been mentioned in the previous chapters. (1)

I. Mystical Doctrine of Holy Spirit.

The whole subject of conversion was at this time much obscured by mysticism, abstract operations of the Holy Spirit, and indefiniteness as to the time when and place where the penitent believer could be assured of pardon. "Among the Baptists, what was called a 'Christian experience' was usually accepted as /

(1) Rice Debate. p. 612.

as the evidence of pardon. These 'experiences'⁽¹⁾ were sometimes very curious and ludicrous". In them conversion was attributed to "the direct and irresistible power of the Holy Spirit"⁽²⁾ acting on fallen man, who was considered incapacitated and unable to partake of the Spirit of his own initiative.

The doctrine of the total depravity of the human race through the sin of Adam was interpreted as implying that fallen man was in some way incapacitated for the reception of the truth. It was held that he could not believe the truth of the Gospel on the testimony of the Scriptures and could not repent of his sins until the Holy Spirit, acting directly upon his heart, had changed its nature and restored to it the lost power of believing. In the bringing about of this change there was no sensible agency. It was called regeneration or conversion. As there was no specified way for a man to bring this about and no way of knowing it had taken place except by the feelings, they became the criteria of conversion. It all depended upon how /

(1) A Comprehensive History of The Disciples of Christ. Moore. p. 184.

Ibid. p. 55.

(2) Memoirs of Alexander Campbell. Richardson. Vol. II. p. 105.

how one felt. If a man didn't feel as he held a regenerated person ought to feel the whole process was blocked. "The result was an agonising period of 'seeking', and sometimes a dire despair of salvation, on the part of persons who had heard and believed the Gospel and repented of their sins"⁽¹⁾. Of this whole scheme Campbell said, "The popular belief of a regeneration previous to faith, or a knowledge of the Gospel, is replete with mischief It is all equivalent to this; that a man must become a desponding, trembling infidel, before he can become a believer"⁽²⁾.

"So consecrated", says Campbell, "is the phrase 'experimental religion', that if you make the least freedom with it every feeling is excited, and it is like calling in question a man's title to his estate"⁽³⁾. He said he abjured animal excitement and all the fleshly appliances of the age⁽⁴⁾ and decided "to aim a blow at the root of all fanaticism /

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- (1) Alexander Campbell's Theology. Garrison. p.256.
 (2) The Christian Baptist. p. 49.
 (3) Ibid. p. 64.
 (4) Rice Debate. p. 544.

fanaticism and wild irrepressible enthusiasm"⁽¹⁾.

In order to do this he had to formulate a doctrine along the following lines.

II. The Line Campbell's Doctrine Must Follow.

The Movement whose doctrines we are analysing was basally one towards the Bible. "Where the Bible speaks we speak, and where the Bible is silent we are silent" had been its slogan since the publishing of the "Declaration and Address"⁽²⁾. It was inevitable that any doctrines which it formulated should be scriptural. On the other hand, since the effort was being made to provide a method by which the individual could become a Christian by following a plain and definite programme it would eliminate these periods of "trembling" waiting which were a part of the various experiential theories. Finally, Campbell being a Lockian, the doctrine must harmonise with the nature and constitution /

(1) Rice Debate. p. 645.

(2) The "Declaration and Address" was written by Thomas Campbell and sent to the printer on September 7, 1809. It was issued under the title "A Declaration!"

See: Memoirs of Alexander Campbell.
Richardson. Vol. I. p. 241 ff.

constitution of man as contained in Locke's Essay. We shall see that these conditions were rigidly applied until Campbell finally came to the place where they were too restricting and⁽¹⁾ had to go beyond them.

III. Campbell's Statement concerning His
Doctrine.

"On the subject of spiritual influence, there are two extremes of doctrine. There is the Word alone system, and there is the Spirit alone system. I believe in neither"⁽²⁾. He felt there was another school which did not speculatively separate the Word and the Spirit, but that contemplated them as co-operating in every case of conversion. In this /

(1) Footnote. Campbell's reaction against the mysticism which characterised the then current religious systems received an early stimulus from his association with the Haldanes in Glasgow. James A. Haldane gives the following account of his own religious experience, "Gradually becoming more dissatisfied with myself, being convinced especially of the sin of unbelief, I wearied myself with looking for some wonderful change to take place, some inward feeling by which I might know that I was born again. The method of resting simply on the promises of God, which are Yea and Amen in Jesus Christ, was too plain and easy and like Naaman the Syrian instead of bathing in the waters of Jordan and being clean, I would have some great work in my mind to substitute in place of Jesus Christ"

See. Memoirs of the Lives of Robert Haldane of Airthrey and of His Brother James Alexander Haldane. p. 77. pp. 75-78 give a fine record of James Haldane's religious experiences.

(2) Rice Debate. p. 614.

this school the Word of God was the avenue for the Spirit. "The Spirit of God clothed with the Gospel motives and arguments - enlightening, convincing, persuading sinners and thus enabling them to flee from the wrath to come",⁽¹⁾ Unfortunately Campbell,⁽²⁾ due mainly to his philosophic position, did not develop this doctrine as clearly as he might have done and consequently found himself on the defensive with it most of the time.⁽³⁾ He erred mainly in the way he spoke of the Bible in the work of the Spirit.

IV. The Doctrine.

(1) Negative Statement.

In the pages of the "Christian Baptist",⁽⁴⁾ we find that Campbell pursued the negative method in his early /

(1) Rice Debate. p. 614.

(2) See next Chapter on "Philosophy".

(3) Campbell in a letter to Wm. Jones said "Our views of the Holy Spirit's work, in the salvation of men, have attracted more attention, occasioned more slander, misrepresentations and debate than any other item"....

See. Millennial Harbinger and Voluntary Church Advocate. Vol. I. p. 328.

Barton Stone said in speaking of Campbell, "He was not sufficiently explicit on the influences of the Spirit, which led many Christians to think he denied them."

See. The Cane Ridge Meeting-house. Rogers. p. 200

(4) The Christian Baptist was published from 1823-1829 inclusive. In these seven volumes much of the early position of Campbell is found.

early treatment of the work of the Holy Spirit. The things which he did not believe concerning that work were as follows:-

(a) That "an invisible, indescribable energy is exerted upon the minds of men to make them Christians, and that too independent of, or prior to, the Word believed"⁽¹⁾. He did not believe that the Spirit is poured out like a sort of fluid and that through this agency the elect are regenerated before they have faith. In a personal letter he said, "I deny abstract spiritual influence in conversion and sanctification"⁽²⁾. He quoted a devout preacher as saying that he was regenerated about three years before he believed in Christ, during which time he was a saved man.⁽³⁾

(b) "That all men are spiritually dead and helpless, unable to take a single step toward God, until this supernatural act of regeneration has been performed upon them"⁽⁴⁾. When the separation took /

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- (1) Alexander Campbell's Theology. Garrison. p.260.
 (2) Rice Debate. Letter to John H. Brown. p.24.
 (3) Christian Baptist. p. 49.
 (4) Alexander Campbell's Theology. Garrison. p. 260.
Rice Debate. p. 654.

took place between the Baptists and the
 "Disciples",⁽¹⁾ one of the "errors" the Baptist report
 contained against the "Disciples" was "The Pelagian
 doctrine of the sufficiency of man's natural
 powers to effect his own salvation".⁽²⁾ We note here
 the protest against the Augustian and Calvinistic
 anthropology, with its emphasis upon the fall of
 man and the blighting effects of original sin.

(c) That sinners must pass through a period
 of terror and despair - comparable to the Slough
 of Despond in Pilgrim's Progress - before they
 could believe the Gospel. "The Spirit of God,
 without any previous, special, separate, spiritual
 operation is known through the Word of God".⁽³⁾

(d) He opposed the principle that physical
 signs of pardon are to be sought, and that emotional
 conditions /

(1) The "Disciples" and Baptists united in 1813,
 after the Campbells came out in favour of
 immersion. There were, however, certain basic
 differences between them in doctrine and they
 finally separated when Alex. Campbell stopped
 publishing the "Christian Baptist" in July 1830.

See. Comprehensive History of Disciples.

Moore, pp. 154, 212, 213.

Also on doctrinal differences.

Millennial Harbinger. 1843, pp. 4-5; 1846.

pp. 325, 326.

(2) Memoirs of Alexander Campbell. Richardson.

Vol. II. p. 349.

(3) Rice Debate. p. 39.

conditions are to be made the criterion by which one is to judge whether he is accepted by God, as has been shown under Campbell's reaction to the mystical doctrine of the Holy Spirit.

(2) Positive Statement - Within Limits of
Campbell's Philosophy.

(a) Spirit of Wisdom gives Testimony through Word.

The Holy Spirit was considered the Spirit of Wisdom which undergirded[?] Christianity. "That the Christian religion", says Campbell, "was to be established and consummated by the ministrations of this Spirit, is one of the plainest truths in revelation"⁽¹⁾. This Spirit of Wisdom, through the Scripture which it had dictated, gave man all the knowledge which he possessed about God and spiritual things.⁽²⁾

(b) Spirit of Power gives Evidence through
Miracles, etc.

"As the Spirit of Wisdom and of Power, it was the author of all the miracles, spiritual gifts and prophecy /

(1) The Christian Baptist. p. 82.

(2) Alexander Campbell's Theology. Garrison. p. 261.

prophecy, but as the Spirit of Goodness, it is the author of that principle in Christians, which inclines and enables them to cry Abba, Father".⁽¹⁾

The testimony of the Scriptures is thus seen to be acceptable, not by a creative act for each individual, but by a series of evidences which have been given once for all. The Holy Spirit gave man not only the testimony concerning God, but evidence of the truth of that testimony.⁽²⁾

(c) All through the Word.

"In conversion and sanctification the Spirit of God operates on persons only through the Word of Truth".⁽³⁾ In making a statement like this Campbell certainly appeared to narrow the work of the Holy Spirit to the Bible and make it a very cold and formal thing. As a result of statements of this nature, many of the professed advocates of the /

(1) The Christian Baptist. p. 104.

(2) Footnote. In the second volume of The Christian Baptist eight essays are given on "The Work of the Holy Spirit in the Salvation of Man". (a) and (b) are fully developed in them.
See also. A History of Reformatory Movements. Rowe. p. 185.

(3) Memoirs of Alexander Campbell. Richardson. Vol. II. 502. Vol. II. p. 163; and Rice Debate. pp. 616, 671; and Christian Baptist. p. 438.

the Reformation were led to construct a word-alone theory which virtually dispensed with the great promise of the Gospel - the gift of the Holy Spirit to believers.⁽¹⁾ This is not to be wondered at when he adds; "Now we cannot separate the Spirit and the Word of God, and ascribe so much power to the one and so much to the other; for so did not the Apostles. Whatever the Word does the Spirit does; and whatever the Spirit does in the work of converting men, the Word does!"⁽²⁾

To follow this exclusive Bible approach to the logical conclusion to which Campbell carried it,—"Where the word, the written word, has not been heard or preached, there is not one spiritual idea in the human mind. By this word, and in this word, the Spirit works, and, without it, He works no good view, feeling or desire in any human being".⁽³⁾ It is through the reception of these ideas that a man is converted. "He merely receives new ideas, and new impressions /

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- (1) Memoirs of Alexander Campbell. Richardson. Vol. II. p. 355.
 (2) The Christian System. Campbell. p. 70.
 (3) Millennial Harbinger and Voluntary Church Advocate. Vol. I. p. 330.

impressions, and undergoes a great moral or spiritual change....so that he becomes alive wherein he was dead, and dead wherein he was formerly alive"⁽¹⁾.

Campbell was mistaken in thus narrowing the conversion process. Two influences, however, are revealed in these statements; the first we have seen in the prevalence of the mystical theories which he was opposing, the second, as we shall soon see, was in his philosophy of Lockian sensationalism which tended to make religion purely intellectual.

(3) The Dilemma.

In the formulation of his doctrine of the Holy Spirit, Campbell now found himself on the horns of a dilemma. His philosophical position would carry him just as far as we have come, but no further. To be a consistent Lockian he must stop here. On the other hand, his conception of the "Kingdom of God"⁽²⁾ was that it was a dispensation, the last of a series of dispensations, which had begun on the day of Pentecost. Under this new dispensation /

(1) Rice Debate. p. 617.

(2) See. Chapter on "Kingdom of God".

dispensation the gift of the Holy Spirit was given. Someone has said, "A thinker is at his best at the point where he finds his system too small to contain him"⁽¹⁾. Alexander Campbell had now reached that place. From here on his doctrine breaks over the limits of his philosophy. When seen in this light the doctrine is not hard to comprehend. For some unknown reason no "Disciple" theologian has ever analysed it this way, and as a result, general confusion has reigned in this direction.

(4) Beyond Limits of Campbell's Philosophy.

(a) Abode of Spirit.

We now notice some phases of the activities of the Holy Spirit which are more or less at variance with the doctrine confining it to the Word. We are told, for example, that "in the sublime and ineffable relation of the Deity, or Godhead, it stands next to the Incarnate Word"⁽²⁾, and that "Jesus now, as Lord of all, has the Holy Spirit at his disposal, and all the angels of God, and these are employed by him in the affairs of his Kingdom"⁽³⁾ /

(1) Alexander Campbell's Theology. Garrison. p. 278.
 (2) The Christian System. Campbell. p. 27.
 (3) Ibid. p. 183.

Kingdom". It is evident that Campbell is here thinking of the Christian man and how he may be sustained in the Christian life rather than of the person who has never confessed Jesus Christ.

(b) When Given.

The Holy Spirit was "sent on the day of Pentecost", and is now enjoyed by every "member of the body of Christ". Here it is strikingly brought out that the day of Pentecost brought with it the gift of the Holy Spirit.

(c) To be prayed for.

To those who believe in and obey Jesus Christ the Holy Spirit is promised. It must, however, be prayed for. "God gives His Holy Spirit to them who ask Him, according to his revealed will; and without this gift no one could be saved or ultimately triumph over opposition". In the words of a modern writer of the "Disciples", "As the child may /

(1) Memoirs of Alexander Campbell. Richardson. Vol. II. p. 356.

(2) Ibid. Vol. II. p. 356.

(3) The words quoted here are from the "Discourse on the Holy Spirit" by Walter Scott, one of Campbell's early colleagues in the Movement. Campbell agreed with the position taken in this "Discourse".

See. Memoirs of Alexander Campbell. Richardson. Vol. II. p. 356 ff.

Also. The Christian System. Campbell. p. 182. Christian Baptist. p. 454.

(4) The Christian System. Campbell. p. 70.

(5) Ibid. p. 72.

may ask for and receive bread from its parents so the child of God may ask for and receive the Holy Spirit⁽¹⁾".

(5) Results of Gift of Spirit.

The Holy Spirit consummates the divine work, "The Father originates all, the Son executes all, the Spirit consummates all"⁽²⁾ and in so doing "exhibits the Spirit of Grace"⁽³⁾. Grace is a term of frequent occurrence in the New Testament and signifies the favour of God towards sinners.⁽⁴⁾ Many benefits accrue to humanity as a result of God's favour. A "holy spirit and temper"⁽⁵⁾ are begotten and those who believe are "filled with peace, joy and righteousness"⁽⁶⁾. Our infirmities are helped in the struggle after victory over sin and temptation,⁽⁷⁾ and we are comforted by having⁵ reasonably brought to our remembrance the promises of Christ.⁽⁸⁾ We are strengthened with all⁽⁹⁾ might in the new or inner man. Finally, Paul says the fruits of a holy spirit are joy, peace, long-suffering, gentleness, goodness, fidelity, meekness, temperance /⁽¹⁰⁾

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- (1) The Disciples. An Interpretation. Abbott. p. 62.
 (2) Rice Debate. p. 616.
 (3) Christian Baptist. p. 137.
 (4) Ibid. p. 137.
 (5) Ibid. p. 437.
 (6) Ibid. p. 437.
 (7) The Christian System. Campbell. p. 71.
 (8) Ibid. p. 71.
 (9) Ibid. p. 71.
 (10) Christian Baptist. p. 341.

temperance. In short, we become new creatures and view the world from an entirely different perspective.

V. Discussion.

As we turn to discuss this doctrine we do well to bear in mind the four negatives which governed its formulation in the mind of Campbell, namely, (1) that an invisible, indescribable agency is exerted upon the minds of men to make them Christians; (2) that all men are spiritually dead and helpless to take a single step toward God; (3) that sinners must pass through a period of terror and despair before they can believe the Gospel; (4) that emotional conditions are to be made the criterion by which one is to judge whether he is accepted by God. It is evident that Campbell, in a masterly way, tried to avoid all of them. We shall see to what degree he was successful.

(1) Spirit of Wisdom.

It is interesting to note the relationship of Spirit and Wisdom in the Old Testament. In Proverbs Wisdom is said to have been possessed by God "in the beginning of His way, before His works of old", and at the same creation to have been by His side "as a master workman"⁽¹⁾. By this poetic representation nothing /

(1) Proverbs 8: 22-31.

nothing more may have been meant than that the world, as framed by God, was designed to exhibit the operation of rational and moral principles.⁽¹⁾ Greek philosophy however had an ideal conception of Wisdom. It appeared in the thought of Plato as a cosmic principle, a Divine idea stamped upon the universe, which was at the same time, the highest principle on which individual conduct and social organisation could be based.⁽²⁾ The result of these interpretations when united ~~are~~^{is} seen in the Book of Wisdom⁽³⁾ where the Spirit (now used synonymously with Wisdom) is "the artificer of all things, the source of knowledge and virtue in man, the disciplinary and educative influence in human history,....the medium of Divine revelation and the ground of prophetic inspiration".⁽⁴⁾ Campbell's doctrine that "all was established and consummated by this Spirit"⁽⁵⁾ and that man's knowledge of God was through the Scriptures, which it had dictated, would appear to include /

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- (1) The Holy Spirit in Faith and Experience.
Humphries. p. 103.
- (2) Ibid. p. 104.
- (3) A Non-Canonical writing which influenced later Old Testament thought, thus quoted here.
See The Holy Spirit in Faith and Experience.
Humphries. p. 104 ff.
- (4) The Holy Spirit in Faith and Experience.
Humphries. p. 106.
- (5) The Christian Baptist. p. 82.

include practically all of the attributes as seen in its developed form.

(2) Spirit of Power revealed in Miracles, etc.

As Scott reminds us "Power is often conjoined with Spirit"⁽¹⁾, and in this instance we find Campbell making power an attribute of Spirit and, in a sense, using the terms synonymously. The thought that we are discussing, however, as revealed in the statement from Campbell, appears to emphasise the fact that the Spirit has power in the performing of miracles to show that it is divine. In other words, the fact that it could perform miracles gave evidence that it was from God. He is not thinking of Spirit and Power as they are associated in the Christian mind of to-day, but rather as Spirit in relationship to its own power. This phase of the work of the Holy Spirit was emphasised prior to the New Testament conceptions. "It is as Power", says ^{Dr} Humphries, "that the Holy Spirit was recognised by man in pre-Christian thought and life"⁽²⁾.

(3) /

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- (1) The Spirit in the New Testament. Scott. p.90.
See Acts 1: 8. "But ye shall receive power after that the Holy Ghost is come upon you", etc.
- (2) The Holy Spirit in Faith and Experience.
Humphries. p. 20.

(3) All through Word.

Proposition five of the Rice Debate reads as follows: "In conversion and sanctification, the Spirit of God operates on Persons only through the Word.⁽¹⁾ Campbell had agreed to introduce this point in the debate for two reasons, (1) in order completely to negate mystical conceptions of the coming of the Spirit, and (2) it harmonised with his philosophy. But the position taken by itself is weak as Rice showed it to be. "His Doctrine", said Rice, "makes it both useless and improper to pray for the conversion of men".⁽²⁾ We have seen that in the full development of the doctrine Campbell included prayer. Although he was a consistent Lockian in the formulation of this proposition it is my impression that what he really meant to emphasise was not any special system, as such, but the fact that the use of truth comes first in the conversion of men. "The main element that we can trace in this preparation is the use of truth".⁽³⁾

The /

(1) Rice Debate. p. 611.

(2) Ibid. p. 729.

(3) An Outline of Christian Theology. Clarke. p.399

"The doorway by which the Spirit of God enters a man is his thought".

The Holy Spirit in Faith and Experience.
Humphries. p. 177.

The way in which the proposition was stated was unfortunate. Campbell was greatly misunderstood on this one point.⁽¹⁾ At the same time he was mistaken in this statement - "Prayer, meditation, and the reading of the Bible; they are all methods by which the soul can come into direct contact with God."⁽²⁾

(4) Abode of Spirit.

Campbell appeared to consider Jesus at the right hand of God with the Holy Spirit at His disposal, and distributing it when and where He felt it ^{was?} needed. Dr Clarke remarks, "In relationship to Christ, the Holy Spirit appears in the New Testament as a gift promised by Him, and then as a gift imparted in accordance with his promise"⁽³⁾. But when we look upon the Holy Spirit as "no other than God Himself, in vital contact and communication with the spirits of men"⁽⁴⁾ it becomes difficult to understand its abode in Jesus and being sent forth by Him. We do well here, I think, to remember that the Holy Spirit is everywhere: "There's /

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- (1) See correspondence with Andrew Broaddus. Memoirs of Alex. Campbell. Richardson. Vol II. p. 137 ff.
 (2) The Spirit. B. A. Streeter (Ed.) p. 166.
 (3) An Outline of Christian Theology. Clarke. p. 373.
 (4) Ibid. p. 372.

"There's the Spirit o' God in all things and all times -
 weekday as well as Sunday - and i' the great works
 and inventions, and i' the figuring and the mechanics.
 And God helps us with our headpieces and our hands
 as well as with our souls", ⁽¹⁾ and can be enjoyed by
⁽²⁾
 us at any time.

(5) When Given.

In holding that the Holy Spirit was "sent on the
⁽³⁾
 day of Pentecost", that He was the Wisdom and Power
 as shown in the Old Testament, and that we could come
 in contact ~~with~~ Him only through the Word, Campbell
 seemed confused. As this Pentecostal gift of the
 Spirit is significant in the doctrines of the
⁽⁴⁾
 "Disciples" we shall treat it rather fully.

It is to be noted that Pentecost was not the
 beginning of the work of God's Holy Spirit. We find
 in a critical approach to the Old Testament that
 the early meaning given to the Hebrew word ruah, and
 its /

(1) From Adam Bede. Quoted by Humphries in The Holy Spirit in Faith and Experience. p. 274.

(2) "The Divine Spirit is always, everywhere, acting in the world".

See: The Spirit. B. A. Streeter. (Ed.) p. 47.
 (3) Memoirs of Alexander Campbell. Richardson. Vol II. p. 356.

(4) See in Kingdom of God chapter how the day of Pentecost is made the dividing line between dispensations. As used by the "Disciples" much of the teaching of Jesus in the Gospels, for the use of doctrinal formulations, is lost.

its equivalent Greek term pneuma, was "breath" and "wind" and that "the Spirit of God as first apprehended was the energy which, belonging to the Divine Being, was seen to be in operation in nature and man"⁽¹⁾.

Throughout the history of Israel the Divine Spirit is seen at work. In Isaiah⁽²⁾ it becomes "the providential guidance of the Nation" in her religious development as preparatory to being the nation which would produce Christ. This Spirit was always associated with God and was looked on as a power proceeding from God.⁽³⁾ "With the prophets", says Scott, "we leave behind us altogether the primitive notion of an irresponsible power.....The Spirit is now in a real and intimate sense the Spirit of the Lord"⁽⁴⁾.

We move on to the Gospels. In opening their pages we find ourselves at once in an atmosphere swept by spiritual currents. The life which was perfect in the Spirit is disclosed therein, and though "there is no passage in the Gospels connecting the Holy Spirit with the inner and religious life of Jesus, nevertheless the existence of such a connexion may be /

(1) The Holy Spirit in Faith and Experience.
Humphries. pp. 2-6incl.

(2) Isaiah 63: 8-14.

(3) The Spirit in the New Testament. Scott. pp.14, 19.

(4) Ibid. p. 30.

be assumed".⁽¹⁾ The facts, therefore, do not permit us to say that the Holy Spirit was given for the first time on the Day of Pentecost.

What is the significance of Pentecost?⁽²⁾ It is apparent that Jesus knew his followers would need an especial "Comforter" when He was gone and He spoke of sending it in His place.⁽³⁾ The Old Testament Prophecies had also predicted the widespread diffusion of the Spirit as one of the peculiar blessings of the Messianic age. Along with this goes the fact that the Gospels regard the bestowal of the Spirit by Christ upon others as postponed until the Day of Pentecost. Indeed, that so little is said in the Gospels of the action of the Spirit suggests that they viewed the Holy Spirit as simply operative in the world in Jesus. We can readily understand that to the Church the coming of the Holy Spirit at Pentecost would /

(1) The Holy Spirit in Faith and Experience.

Humphries. p. 148.

An outline of New Testament Theology. Clarke. p.375.

Footnote: C.A. Anderson Scott says: "The coming of the Spirit? But was there any time when the Spirit was not at work among God's people? Was there any people in whom God's Spirit did not continually seek to operate or 'rule' (Genesis 6:3)? Was there any people that did not show some results of the Spirit's working in intellectual and moral progress?"

See: The Spirit. B.A. Streeter. (Ed.) p.119.

H (2) In this discussion of Pentecost Dr Humphries is mainly followed. The Holy Spirit in Faith and Experience. pp. 155-180 incl.

(3) Luke 24: 49; John 14: 16, 29.

would be the proof that Jesus had been enthroned in heaven.

The following quotation serves to emphasise the point:- "This sharp distinction, constituting Pentecost a sort of spiritual watershed, parting all that went before from all that followed after, calls for some explanation. In what sense was the Holy Spirit operative in the world at and after Pentecost as He was not before? To exclude Him wholly from the preceding epoch is, in the light of our previous discussions, manifestly impossible. Even if He had been active in the world in no one else, He had been present in Jesus. Nay further, He must even have been bestowed on the disciples during Christ's earthly ministry, for when, in sending them forth on a mission, Jesus gave them 'power and authority over all demons and to cure diseases'⁽¹⁾, what else can be meant, though the Holy Spirit is not expressly named, but that the disciples received an endowment of the same spiritual dynamic which was so manifest in their Master? When, again, at Caesarea Philippi Jesus, in welcoming Peter's great confession, said, 'Blessed art thou, Simon Bar-Jonah; for flesh and blood hath not revealed it unto thee, but My Father which is in Heaven'⁽²⁾ was not that revelation mediated /

(1) Luke 9: 1.

(2) Matthew 16: 17.

mediated by the Holy Spirit? Were not also the prayers and devout meditations which immediately preceded Pentecost 'in the Spirit'⁽¹⁾?"

Not alone do we have these examples of the Spirit in the Gospels but we need to be reminded that "all life is grounded in God, and there can be no reality to our thought in a Divine operation upon the world which is casual and intermittent"⁽²⁾. Surely the Psalmist⁽³⁾ gives us a true conception of the Spirit when he asks "Whither shall I go from Thy Spirit? or whither shall I flee from Thy presence?" and then confesses, everywhere - in heaven, or earth, or Sheol - he would find himself face to face with God. As Dr Clarke puts it "God's work in man has been essentially the same in all ages. The faith of Abraham, the penitence of David, the brave endurance of Jeremiah, the inspiration of Isaiah, were wrought by the same Spirit that dwelt in Paul and John, and gave /

(1) The Holy Spirit in Faith and Experience.

Humphries. pp. 160-161.

This is the best statement I can find, and as it is of such importance in correcting "Disciple" thought at this point, I have taken the liberty to quote it at length.

See: The Spirit in the New Testament. Scott. p. 81 ff.

An Outline of Christian Theology. Clarke.
p. 375 ff.

(2) The Holy Spirit in Faith and Experience.

Humphries. p. 162.

(3) Psalm 139: 7-10.

gave gifts of love and wisdom to the Early Church, and is still working conviction and renewal in the world"⁽¹⁾. In Pentecost we have no new departure in the Divine method of regenerating men. There may have been an increase in power but the agency remained the same. Pentecost can only in an accommodated sense be spoken of as "the coming" of the Spirit. He was no stranger in the world to which He "came". We cannot call Pentecost His "birthday", but rather the day of His majority.⁽²⁾

We must approach the problem of Pentecost along these lines. That day was not "the coming" of the Spirit, in any new sense, but rather the more impressive manifestation of One Who had already come. "Psychology speaks of sensations that lie below 'the threshold' of consciousness, and it tells how by training the senses that 'threshold' can be lowered, and sensations previously unnoticed be perceived. The analogy holds good also of spiritual perception. At Pentecost the Holy Spirit exhibited Himself in such phenomena and with such potency as to rise above what was then the 'threshold' of spiritual consciousness, and to emerge in His acknowledged character in the thought of the Early /

(1) An Outline of Christian Theology. Clarke. p. 375.
 (2) The Holy Spirit in Faith and Experience.
 Humphries. p. 163.

(1)
 Early Church. That day was the Disciples' conscious reception of a Power which had always been in the world and had been operative even within themselves, though in ways too quiet, normal and undramatic for them to have learned to recognise the spirit therein. (2)
 Pentecost was the intensification to such a surpassing and dramatic degree of a Power which had been always at work that men imagined that a new Potency had emerged in experience and a new era begun. (3)

To /

(1) The Holy Spirit in Faith and Experience.

Humphries. pp. 163-164, 171.

(2) Ibid. p. 170.

(3) Footnote: Dr Clarke, stating the same point, but emphasising its Divine, rather than human, side, says, "The difference after Christ was mainly one of relations. Now the great work of God in Christ had been done; now therefore the way was open for a great advance in God's direct working upon men. The period that then opened, and in which we are now living, is often called the dispensation, or age, of the Holy Spirit. The name is appropriate, not because the Holy Spirit never wrought before, but because the work of God in the soul of man, for which Christ opened the way, is the characteristic divine operation of the age, and because the possibilities of the Holy Spirit are present possibilities".

See: An Outline of Christian Theology. Clarke. pp. 375, 376.

Again: "Neither the presence of the Spirit, nor the recognition of that presence, nor yet some results of it, had been lacking prior to Pentecost".

See: The Spirit. B.A. Streeter. (Ed.) p. 119.

Again: "In the faith and ardour which Jesus had awakened in His followers we should find the source of that new power which they themselves described as the outpouring of the Spirit".

See: The Spirit in the New Testament. Scott. p. 250.

To say, as Campbell did, that the Spirit was
 "sent on the day of Pentecost"⁽¹⁾ and to use its being
 sent then in the sense of newness, as he implies here
 and states emphatically in his conception of the
 Kingdom of God, was a mistake. On that day men
 became conscious of a larger sphere within themselves
 which might be dominated by the Spirit, but it was not
 being sent for the first time. This puts an entirely
 different perspective upon the doctrines on which the
 "Disciple" movement was founded. Rather than drawing
 a distinct line in the Bible - i.e. at the day of
 Pentecost - they should use the entire Bible as pre-
 paring for that day, and being connected with it
 instead of belonging to an altogether different system.

VI. Summary.

(1) Contributions of Doctrine.

There is no doubt that the early "Disciple" doc-
 trine of the Holy Spirit in conversion made a real con-
 tribution. Mysticism was almost entirely ignored⁽²⁾ and
 the /

(1) Memoirs of Alexander Campbell. Richardson.
 Vol. II. p. 356.

(2) Footnote. "He (Campbell) did not deny that
 'influences' of various kinds might accompany
 that Word, but on these he declined to enlarge".
 See: Memoirs of Alexander Campbell.
 Richardson. Vol. II. p. 489.

the enjoyment of the Spirit by man was largely left to man himself, in following out the various steps of the conversion process. "Man in receiving the Holy Spirit for the purpose of either truth or life, has been active rather than passive"⁽¹⁾ was the sentiment which Campbell helped to implant in the mind of nineteenth century America.

There was no lack of emphasis on the importance of the Spirit in the religious life. "I would not value at the price of a single mill the religion of any man,.....whose religion is not begun, carried on and completed by the personal agency of the Holy Spirit"⁽²⁾, but there was a new emphasis on the place of the Bible in leading men to confess Jesus Christ. The point that Campbell tried to make was that the Spirit came through the word, using that word as its channel of communication between God and man. Although a faulty conception, this word position did help to check the weird mysticism of the time and did not necessarily minimise the real work of the Spirit. Because of their opposition to the mystical - seen in the the very beginning of the movement - "the 'Disciples' have /

(1) The Holy Spirit in Faith and Experience.
Humphries. p. VI. (Preface).

(2) Rice Debate. p. 416.

have always, in the main, contended for a conservative position with regard to the work of the Holy Spirit".⁽¹⁾

On studying the completed doctrine one feels that beyond its influence in opposing peculiar notions of the work of the Spirit, its greatest contribution was in portraying the Spirit and the Word as co-operating in the salvation of men. Though it was a mistake to emphasise and develop this phase of it to the extent which Campbell did, it was a much needed emphasis and made its contribution to the theological thought of the day.

Its greatest mistake lay in the view that the Spirit was sent, in a sense of newness, on the day of Pentecost. This position we consider possibly the chief misconception in the whole scheme of "Disciple" thought. It underlies their emphasis on the necessity of immersion, and also their conception of the Kingdom of God. Making the great division they do at the day of Pentecost is unfortunate. The writer has tried to show wherein this position is at fault.

Conclusion /

(1) A Comprehensive History of the Disciples.
Moore. p. 56.

Conclusion.

"It is undeniable that religious thought is moving in a more spacious atmosphere"⁽¹⁾ and in Christian experience we need to go back to those early days and

"Recapture
(2)

That first, fine, careless rapture".

The crying needs of the world, the softening of old antipathies, the new doors of opportunity which in mysterious ways are opening before the Church in heathen lands, the perils which threaten the older civilisations, all demand a Church which not only knows her message, but has also opened her heart to that inflow of Divine Power which is from above. This means that each individual member of the Church must do all he can to partake to the full of that Power. Not "in abnormal, violent, or mysterious physical experiences"⁽³⁾, but in endeavouring to know his Lord and Saviour, Jesus Christ, and His way of life. For in knowing Him through every channel that is open to us, we become like Him - Whose we are and Whom we serve.

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- (1) The Holy Spirit in Faith and Experience.
Humphries. p. V. (Preface).
(2) Ibid. p. 363.
(3) Faith and Knowledge. Inge. p. 167 ff.

PART II.SOURCES OF AUTHORITY.Chapter IV.PHILOSOPHY.Introduction.

Richardson, in bringing out the early interests of Alexander Campbell, remarks that as a young man he "learned greatly to admire the character and works of John Locke, whose 'Letters on Toleration' seem to have made a lasting impression upon him, and to have fixed his ideas of religious and civil liberty"⁽¹⁾. We are also informed that Campbell made a thorough study of Locke's "Essay on the Human Understanding" under the direction and supervision of his father,⁽²⁾ and in the early years of the "Disciple" movement we hear him say:⁽³⁾ "I agree with Mr Locke.....in philosophy". He endeavoured to build his system on the philosophical and epistemological conceptions of Locke. Their influence can be seen in the formulation of almost every doctrine. Playing, as they do, such an important part in the entire /

(1) Memoirs of Alexander Campbell. Richardson.
Vol. I. p. 33.

(2) Ibid. p. 34.

(3) Christian Baptist. p. 659.
Reformation of the Nineteenth Century. Garrison.
p. 251. "He was a disciple of Locke".

entire system, it is impossible fully to comprehend it without a portrayal of Locke's position. It is our object in this Chapter to show Campbell's relationship to Locke by giving a brief outline of Locke's system and showing wherein it was accepted by Campbell. We then discuss the Lockian system in the light of present-day knowledge.

I. Descartes and Locke.

(1) Descartes - Innate Ideas.

The period of philosophy from which Campbell's thought sprang may be denominated the second period of modern philosophy. When Descartes struck the note of philosophical individualism he gave to the world "the real starting point of modern philosophy"⁽¹⁾. It was the dominant Protestant principle and the leading feature of modern philosophy from Descartes to Kant. When, at the beginning of his "Meditations", Descartes decided to strip himself "of all past beliefs"⁽²⁾, to "sweep them boldly away"⁽³⁾, and to start from a universal /

(1) René Descartes by Lowndes. p. II. (Preface).
 (2) Discourse on Method. Descartes. p. 58.
 (3) Ibid. p. 56.

(1)
 universal doubt to establish everything over again
 for himself, or failing in this to reject it, he gave
 expression to this vital essence of Protestantism and
 modern philosophy. Clearness and distinctness was the
 criterion of truth which he proposed. (2) But fearing
 that this complete individualism might destroy the
 claim of religious faith to universal validity,
 Descartes maintained that there are certain innate
 ideas which all men possess in common. (3) These form the
 bond of unity between individuals which, as defined by
 him, have nothing else to hold them together.

(2) Locke - No Innate Ideas.

Locke took this sort of an isolated individual -
 one who had resolved that his world of knowledge
 should stand or fall according to the power or impotence
 of his own unaided faculties, and tried to find the
 basis /

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- (1) "I will regard myself as not having hands, nor
 eyes, nor flesh and blood, nor any sense, but
 only a delusion that I have these things".
 See: René Descartes by Lowndes. p. 140.
- (2) "To accept nothing but what was clearly and dis-
 tinctly presented".
 See: Discourse on Method. Descartes. p. XXXII.
- (3) "In some way the perception of the infinite was in
 me earlier than that of the finite, that is, of God
 but not myself".
 See: René Descartes by Lowndes. p. 162.

basis of relationship between him and his fellow man. He went a step further than Descartes by sweeping away innate ideas. He contended that ideas carried their "own light and evidence" and that it was superfluous to suppose them innate. ⁽¹⁾ He went to the last extreme of individualism by adding pure empiricism to the criterion of clearness and distinctness.

Philosophy from the time of Locke became introspective. It neglected everything which could not be made clear and distinct to the individual mind and turned its attention to the consideration of the individual mind as a knowing organ. Locke felt that before any other problem could be considered we must discuss the nature and limitations of human knowledge. The questions which must be answered first were, "How does knowledge arise?" "What is its possible extent?" and "What are its necessary limitations?" ⁽²⁾

II. /

(1) An Essay Concerning Human Understanding. Locke. Book I. Ch. 3. sec. 4. (p. 16 in original first copy).
For a discussion of innate ideas in Locke - see Locke's Human Understanding. Pringle-Patterson. Introduction. XXXI-XXXVI. Also pp. 16-41.
Locke's Theory of Knowledge. Gibson. pp. 22-25.
Locke says, "...Men, barely by the use of their natural faculties, may attain to all the knowledge they have without the help of any innate impressions".

See: An Essay Concerning Human Understanding. Locke. 1690 Edition. p. 4 (Ch. II. 1.)

(2) Alexander Campbell's Theology. Garrison. p. 79.

II. Locke's Theory of Knowledge-Sensationalism.

(1) Ideas come only through sensation and reflection.

In his "Epistle to the Reader", which is placed as a preface to his Essay, Locke gives an account of the circumstances which led him to the consideration of the problems which he there discusses. "Were it fit to trouble thee with the history of this Essay, I should tell thee that five or six friends meeting at my chamber, and discoursing on a subject very remote from this, found themselves quickly at a stand, by the difficulties that rose on every side. After we had a while puzzled our selves, without coming any nearer a resolution of those doubts which perplexed us, it came into my thoughts, that we took a wrong course; and that before we set ourselves upon enquiries of that nature, it was necessary to examine all our abilities, and see what objects our understandings were, or were not, ⁽¹⁾ fitted to deal with". He then turned to the study of the mind as an instrument of knowledge.

The most conspicuous and familiar feature of Locke's theory of knowledge is his doctrine of the source /

(1) An Essay Concerning Human Understanding. Locke. (1690).

Second page of "The Epistle to the Reader." This statement is given because of its great historical significance.

source of ideas. All of our knowledge comes from sensation and reflection. "Of the experience in which our simple ideas originate, Locke distinguishes two kinds, sensation and reflection"⁽¹⁾. No ideas are innate in the human mind, not even the ideas of God, or the law of cause and effect, or the axioms of mathematics. Things exist external to us; man has only the capacity for receiving impressions and the faculty of combining and comparing them. "All knowledge comes from the reception of images ofexternal objects upon the blank tablet of the mind. The standard of truth is entirely external"⁽²⁾.

(2) Simple and Complex Ideas.

The impressions which we receive, just in the form in which we receive them, give us simple ideas in which there is no admixture of anything but sensation. But by comparing, repeating and contrasting these, we may form complex ideas. "We have considered /

(1) Locke's Theory of Knowledge. Gibson. p. 52.

(2) Alexander Campbell's Theology. Garrison. p. 82.

Note: "The operations of the mind are not themselves produced by sensation, but sensation is required to give the mind material for working on".

See: A History of English Philosophy.
Sorley. p. 113. A fine discussion will be found in this book.

considered those simple ones (ideas) received from sensation and reflection.....But as these simple ideas are observed to exist in several combinations united together; so the mind has a power to consider several of them united together as one idea; and that not only as they are united in external objects, but as it self has joined them. Ideas thus made up of several simple ones put together I call complex⁽¹⁾". At the end of the process, however, we have no more than we started with, so far as the material of knowledge goes, for the product contains only what was given in the original impression. "The validity of knowledge is therefore directly dependent upon the trustworthiness of the report which the senses bring to us regarding the external objects which stimulate them.⁽²⁾

(3) /

(1) An Essay Concerning Human Understanding. Locke. (1690). Book II. Ch.XII. p. 73.

Note: Simple ideas (of sensation) are exemplified by "yellow, white, heat, cold, soft, hard, bitter, sweet, and all those we call sensible qualities". Towards the end of Book II. another list is given: "Extension, solidity, mobility (which by our senses we receive from body): thinking and the power of moving; (which by reflection we receive from our minds), and existence, duration, and number, (which belong both to the one and to the other), we have, perhaps, all the original ideas on which the rest depend".

See: An Essay Concerning Human Understanding. Locke. (1690). Book II. I. 3 and Book II. XXI. 47.

(2) Alexander Campbell's Theology. Garrison. p. 83.

(3) Primary and Secondary Qualities.

Locke admits, however, that the senses in a measure deceive us. The greater part of our sensations are not copies at all of externally existing realities. The qualities which we know through sensation are divided into two classes. "Colours, tastes, odours, sounds"⁽¹⁾, and the like are simple ideas, yet nothing resembles them in the bodies themselves; but due to the "bulk, figure and motion"⁽²⁾ of their insensible parts, bodies have the power to produce those sensations in us. These are called secondary qualities of bodies. On the other hand, "solidity, extension, motion or rest, number and figure"⁽³⁾ are held by Locke to be simple ideas; and these are resemblances of qualities in body; their patterns do really exist in the bodies themselves; accordingly, they are primary qualities of bodies.⁽⁴⁾ We notice here that secondary qualities are not really qualities at all but sensations. It thus appears that even though we get our knowledge only from sensations, these sensations /

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- (1) An Essay Concerning Human Understanding. Locke. (1690).
Book II. VIII. 17. p. 57.
(2) Ibid. p. 57.
(3) Ibid. Book II. VIII. 9. p. 56.
(4) A History of English Philosophy. Sorley. p. 118.

sensations do not always tell us a true story about our experiences. Certain qualities, the secondary ones, exist without and independent of us, yet these qualities are only the way in which we are affected by the object. Philosophy asked how Locke was certain that the primary qualities existed. The system of Locke contains no solution of this dilemma. ⁽¹⁾

(4) Substance Unknowable.

As our knowledge comes only through impressions, we cannot have any direct knowledge of substance, but only of qualities, for substance itself, apart from qualities, cannot make any impressions upon our organs of sense. "Having no other idea or notion of matter, but something wherein those many sensible qualities, which affect our senses, do subsist; by supposing a substance, wherein thinking, knowing, doubting, and a power of moving, etc., do subsist, we have as clear a notion of the nature, or substance of Spirit, as we have of body; the one being supposed to be (without knowing what it is) the substratum to those simple ideas we have from without; and the other supposed (with a like ignorance of what it is) to be the substratum to those operations, which we experiment /

(1) Alexander Campbell's Theology. Garrison. p. 84.

(1)
 experiment in our selves within". Here we have a
 distinction within experience between two kinds of
 ideas, and a confession of entire ignorance concerning
 the nature of the substratum which is implied in each
 case. For example, the substance of the object we
 call a chair is just a combination of the particular
 qualities which are represented to us through certain
 sensations of softness, form, colour, etc. We cannot
 go beyond these and inquire for the substratum in
 which these qualities inhere. (2)

(5) Law of Causation.

(3)
 Cause is a complex idea which comes from the
 observation of repeated changes of things owing to
 the /

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- (1) An Essay Concerning Human Understanding. Locke.
 (1690). Book II. Ch. XXIII. sec. 5. p. 137.
 Note: "The mind beingfurnished with a great
 number of the simple ideas, conveyed in by the
 senses,....takes notice also, that a certain num-
 ber of the simple ideas go constantly together;
 which being presumed to belong to one thing, and,
 words being suited to common apprehensions....
 are called, so united in one subject, by one
 name....because, as I have said, not imagining
 how these simple ideas can subsist by themselves,
 we accustom ourselves to suppose some substratum,
 wherein they do subsist, and from which they do
 result, which therefore we call substance".
 See: An Essay Concerning Human Understanding.
 Locke. (1690). Book II. Ch. XXIII. sec.1, p.136.
 and for discussion Locke's Human Understanding.
 Pringle-Patterson.pXXIV. Introduction.
- (2) Locke's Theory of Knowledge. Gibson. p. 97.
A History of English Philosophy. Sorley. p. 117.
 Both give admirable discussions of Locke's con-
 ception of substance.
- (3) "The ideas of both causality and power are found
 to involve the idea of active efficiency".
 See: Locke's Theory of Knowledge, etc. Gibson.
 p. 106.

the action of other things upon them. "Everything that has a beginning must have a cause is a true principle of reason, or a proposition certainly true; which we come to know by the same way, i.e., by contemplating our ideas, and perceiving that the idea of beginning to be, is necessarily connected with the idea of some operation, and the idea of operation with the idea of something operating, which we call a cause; and so the beginning to be is perceived to agree with the idea of a cause, as is expressed in the proposition"⁽¹⁾. Thus it is that we observe repeatedly that a certain act or occurrence is followed or accompanied by another certain occurrence, and we assume that the first produces the second. For example, if we touch fire we feel the sensation of pain; if we fire a gun a noise follows. "We assume the relation of cause and effect to account for phenomena, which are presented to our senses only as unvarying coincidences"⁽²⁾.

On a purely sensational theory of knowledge evidently all our knowledge must be of particular things /

(1) First Letter to Stillingfleet, Works. Vol. IV. pp. 61, 62.

See: Locke's Theory of Knowledge, etc. Gibson. pp. 108, 109.

(2) Alexander Campbell's Theology. Garrison. p. 56.

things. The universal will be the product of our mental activity, abstracting the distinctive qualities of each object, and generalising the qualities common to the number of objects. With innate ideas abolished, all ideas must obtain the sanction of the understanding operating through sensation and reflection.

III. Locke's Influence as Seen in Campbell.

The part of Locke's system which exerted a great influence on Campbell and his followers in the early days of the "Disciple" movement was its epistemology. The results of the use of Locke's theory of knowledge are embodied in the doctrines which are analysed in this thesis. Our object in showing in an emphatic way the relation of Campbell to Locke is to bring out how completely Campbell accepted the theory of knowledge as formulated by Locke.

(1) No Innate Ideas.

Campbell believed, with Locke, that a man was born with no innate ideas. "The infant man", he says, "enters life more helpless than any other animal..... He has not instinct sufficient for the first essential to life, health or comfort. He is as destitute of reason, observation and experience, as of instinct, to guide him in the pursuit of what is essential to his animal existence"⁽¹⁾. "He cannot walk by instinct, for /

(1) Millennial Harbinger Abridged. Vol. II. p. 4.

for that was not imparted to him".⁽¹⁾ This "infant man" of Campbell's is comparable to the "perfect blank" theory as seen in Locke.⁽²⁾

(2) Ideas come only through sensation and reflection.

"Are not all of our ideas the result of sensation and reflection",⁽³⁾ he remarks when answering a letter. These ideas can only come as the result of sensations passing "through our fingers, nose, tongue, eyes and ears".⁽⁴⁾ Elsewhere he remarks, "Ask Locke and Hume, and they will tell you that you cannot have a single idea....which is not first presented to some one of your senses".⁽⁵⁾

(3) /

(1) Millennial Harbinger Abridged. Vol. II. p. 5.

(2) Note: "Some....describe the human mind as possessing some sort of innate power of originating spiritual ideas; to arrive at the knowledge of God by the mere contemplation of nature. They annihilate the doctrine of the fall, of human imbecility and depravity, and adorn human reason with a very splendid plagiarism, called natural religion.... They say that man can....descend from his à priori or ascend from his à posteriori reasonings to God... without the Bible, and without the teaching of the Holy Spirit....We have neither so studied nature nor learned the Bible".

See: Christian Baptism.- Antecedents and Consequents. Campbell. pp. 300-301.

"More has been said on the superiority of intuitive evidence than the subject deserves".

See: Christian Baptist. p. 374.

(3) Christian Baptist. p. 271.

(4) Ibid. p. 488.

(5) Ibid. p. 376.

(3) How Divine Knowledge is Apprehended.

Campbell took the basic principles of Locke's system and on them built his theory of Divine knowledge. ⁽¹⁾ He began this phase of his doctrine by emphasising that it must come from without. "Reason cannot originate the idea of an eternal first cause, ... no man could acquire such an idea by the employment of his senses and reason". ⁽²⁾ "But I contend", he says, "so soon as the idea of Deity is suggested to the mind, everything within us and without us attests, bears testimony to, and demonstrates the existence and attributes of such a being". ⁽³⁾

Now, in trying to grasp the entire scope of Divine knowledge which comes to us from without, we are to bear in mind that the external evidence which conveys it to us is addressed to our higher faculties and not to our emotions. "All evidences are addressed to the higher and more noble faculties of man. The understanding, and not the passions, ... and therefore an /

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- (1) Note: Campbell and his followers, using a "Bible only" slogan, very seldom discuss abstract philosophical principles, as such. The influence of their philosophy is easily seen, however, and occasionally one finds purely philosophic statements. Yet no detailed system of their philosophy is given.
- (2) Christian Baptist. p. 376.
- (3) Ibid. p. 375.

an appeal to the latter, before the former is en-
 lightened, is as unphilosophic as it is unscriptural"⁽¹⁾.
 We here note a direct thrust at the mystical theories
 of the time. The mind, moreover, is to commune
 with its Creator, and its Creator with it, "through
 material as well as through spiritual nature: and
 for this purpose he has endowed it with faculties,
 and the body with senses favourable to these bene-
 volent designs"⁽²⁾.

But in order to embrace the truths which bring us
 the Divine knowledge we are reminded that it is only
 by words or signs that it could be intelligible to
 us. "Men cannot think but by words or signs"⁽³⁾.
 For in words we have "embodied thought, the external
 images or representatives of ideas"⁽⁴⁾ and in giving man
 the use of them God gave him "reason and religion"⁽⁵⁾.

At this point an argument for the existence of
 God is introduced. Since all knowledge is from
 without and is transmitted by way of the sensations,
 language /

(1) Christian Baptist. p. 632.

(2) Rice Debate. p. 617.

(3) Christian Baptist. p. 312.

(4) Ibid. p. 312.

(5) Baptism - Antecedents and Consequents. Campbell
 p. 38.

language must have come to man in that way. "Whoever spoke a language that he did not first learn from another?" ⁽¹⁾ Campbell asks, and then concludes, "God, then, must have taught man to speak vivá voce;.... we must, in all reason, conclude that the first human ⁽²⁾ speaker had heard God Himself speak". Here he follows a purely sensationalistic theory of knowledge to its logical conclusion. ✓

This approach, showing the condition of the mind, of how it depended on sensations for its knowledge, and how the words were the vehicles of thought, now gave Campbell the opportunity to stress the Bible as the means of revealing God and making Him known.

The revelation of God "to us now is all a matter of history or testimony" ⁽³⁾ and "revelation, supernatural revelation, is necessary for giving the idea or knowledge /

(1) Baptism - Antecedents and Consequents. Campbell. p. 38.

(2) Ibid. p. 38.

Note: Of the existence of God Locke had said, "Though God has given us no innate ideas of himself;I think it is beyond question, that man has a clear perception of his own being; next....Man knows by an intuitive certainty, that bare nothing can no more produce any real being than it can be equal to two right angles. Again, man finds in himself perception and knowledge....From what has been said,....we have a more certain knowledge of the existence of a God, than of anything our senses have not immediately discovered to us. Nay, I presume I may say, that we more certainly know that there is a God, than that there is any thing else without us".

See: An Essay Concerning Human Understanding.

Locke. (1690). Book IV. Ch. X. secs. 1-6. pp. 312, 313.

(3) Christian Baptist. p. 374.

knowledge of God"⁽¹⁾. With so much as a premise Campbell could say, "To it (the Bible) we are indebted for every correct idea, for every just sentiment on this subject in all the volumes and in all the intellects on earth"⁽²⁾. Without oral or written revelation a nation cannot know God. "Not one of the terms peculiarly expressive of the idea of a God, such as spirit, eternity, immortality, etc., are to be found amongst any people antecedent to their being possessed of oral or written revelation."⁽³⁾ Men cannot, therefore, have correct ideas on the subject of religion, "without having both scriptural words and the Scripture sense of these words"⁽⁴⁾. In nature natural phenomena or appearances indicate and prove natural existences and properties. In the spiritual realm, however, supernatural phenomena, miracles, or divine works, "indicate and prove supernatural or divine existences, when associated /

(1) Christian Baptist. p. 171.

(2) Ibid. p. 463.

(3) Ibid. p. 376.

(4) Millennial Harbinger Abridged. Vol. II. p. 98.

associated with verbal explanation and used by the
agents for that purpose"⁽¹⁾.

Light reaches us without an effort of our own,
but we must open our eyes in order to enjoy it. "There
is a sound eye (or guidance) in reference to spiritual
light"⁽²⁾, and it is found in the testimony which God
has provided. Still using the analogy of eye and
light, we read, "As light reflected from any material
object upon the eye brings that object into contact
with the eye, or enables the object to make its image
on the eye; so testimony concerning any fact brings
that fact into contact with the mind, and enables it
to impress itself or to form its image upon the
intellect or mind of man."⁽³⁾ There is no other manner
of believing a fact, when presented to the mind, than
to receive it as true,⁽⁴⁾ and when we do believe it, it
excites /

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- (1) Christian Baptist. p. 235.
Locke had also placed great emphasis on the Bible.
In "A Letter Concerning Toleration" he had said,
"I would only ask....if it be not more agreeable
to the Church of Christ to make the conditions of
her communion to consist in such things.....as the
Holy Spirit has in the Holy Scriptures declared,
in express words, to be necessary for salvation."
See: A Letter Concerning Toleration. (Paisley,
1790). Quoted in Rice Debate. p. 795.
- (2) The Christian System. Campbell. p. 19.
- (3) Ibid. pp. 120-121.
- (4) Ibid. p. 123.

(1)
 excites us to action. Finally, our responsibility
 is commensurate with our ability to comprehend the
 facts presented. "It is only he who knows, and has
 power to do, his Master's will, that shall be punished
 for disobedience".
 (2)

IV. Discussion.

To show that Campbell was mistaken in taking over,
 as completely as he did, the epistemology of Locke,
 is the object of this discussion. In formulating his
 view of the mind as a blank and all knowledge as
 entering it through one or more of the senses, Locke
 had developed a system which, in the hands of able men,
 could be made to lead to idealism, as with Berkeley,
 or idea-ism, as with Hume. We shall examine briefly
 the views of these two philosophers, and then give a
 positive statement which endeavours to suggest an
 approach to the problem of epistemology in relationship
 to God.

(1) Berkeley - Subjective Idealism.

The first development of the theory of knowledge
 beyond the point at which Locke left it came through
 the thought of Berkeley. He recognised that positive
 morality /

(1) The Christian System. Campbell. pp. 124-125.
 (2) Rice Debate. p. 383.

morality and religion require belief in the reality and agency of spirit, human and divine, and felt that the best way to establish this reality was to discredit the belief in the ultimate reality of anything but spirit.⁽¹⁾ Taking up Locke's conception of secondary qualities, which are not objective but which represent the way in which certain external conditions affect our sensibilities, and the fact that we could not know substance, Berkeley asked - how do we know that the case is not the same in regard to the primary qualities as with the secondary?⁽²⁾ He answered the question by putting them in the same category and saying that "in both cases their esse is percipi and they would vanish and cease with the disappearance of sentient life".⁽³⁾ He says, "If ideas are the only objects directly present to the mind, how can we compare our ideas with the originals, so as to be assured of that conformity between our ideas and the reality of things? What grounds have we for assuming such an independent world of things at all?"⁽⁴⁾ "An idea can be like nothing but another idea"⁽⁵⁾, therefore "the ideas are the things".⁽⁶⁾ "It is indeed an opinion strangely /

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- (1) The Reasonableness of Christianity. Macintosh. pp. 185, 186.
 (2) Alexander Campbell's Theology. Garrison. p. 90.
 (3) An Essay Concerning Human Understanding. Locke. Edited by A. S. Pringle-Patterson. p. 70.
 (4) Ibid.
 (5) Principles of Human Knowledge. sec. 9. p. XXXIX.
 (6) A History of English Philosophy. Sorley. p. 139.

strangely prevailing amongst men, that houses, mountains, rivers, and in a word all sensible objects, have an existence, natural or real, distinct from their being perceived by the understanding. Yet whoever shall find in his heart to call it in question, may, if I mistake not, perceive it to involve a manifest contradiction. For what are the forementioned objects but the things we perceive by sense? and what do we perceive besides our own ideas or sensations?In truth the object and the sensation are the same thing"⁽¹⁾. Following this he moves on to the assertion, "Some truths there are so near and obvious to the mind that a man need only open his eyes to see them. Such I take this important one to be, viz., that all the choir of heaven and furniture of earth, in a word all those bodies which compose the mighty frame of the world, have not any subsistence without a mind; that their being is to be perceived or known"⁽²⁾. Thus Berkeley offers subjective experience as sufficient for /

(1) An Essay Concerning Human Understanding. Locke. Edited by Pringle-Patterson. p. XLIV.

(2) A History of English Philosophy. Sorley. p. 140.

(1)
for all the needs of life.

Locke had said it was beyond human comprehension to know material substance: Berkeley denied there was any guarantee for an objective material existence. "The real essence - the internal qualities and constitution - of even the meanest object is hid from our view; something there is in every drop of water, every grain of sand, which is beyond the power of human understanding to fashion or comprehend. (2) In using this viewpoint to buttress his idealistic position Berkeley, in a sense, is a forerunner of the modern scientists in their theories of matter. (3)

The /

- (1) Note: "Representationism...Locke..had illustrated by the figure of two concentric circles with the subject or knower in the centre. The outer circle stands in the figure for the external world of real things, the inner circle for the ideas, the mental or immediate objects. According to this illustration what Berkeley did was to wipe out Locke's ~~outer circle~~ outer circle of material things (as purely ~~suppositions~~ suppositions and ultimately unintelligible) and to offer us the inner circle of ideas or subjective experience as sufficient for all the needs of life."
See: An Essay Concerning Human Understanding.
Locke. Edited by Pringle-Patterson. p. XLIV.
- (2) An Essay Concerning Human Understanding. Locke. Edited by Pringle-Patterson. p. 173.
- (3) Note: "Perception of drop of water. We apprehend it as a continuous piece of whitish coloured matter all the parts of which are at rest. Science says the matter composing it is not continuous but disorp, and its parts are not at rest but in a state of continuous motion. Lord Kelvin calculated that if a drop of water was magnified to the size of the earth its granular constitution would be apparent to the eye. Sir Oliver Lodge calculated that if one of these molecules were magnified to the size of St. Paul's Cathedral (London) the atom would become visible."
See: Prof. Kemp Smith's Lecture Notes in Philosophy.

The idea of cause still holds good with Berkeley, and there must be something to explain the rise of the ideas in our minds. This is done by referring them to the direct activity of God. He assures us "that the ideas of sense are the real world, the only world with which we have any practical concern"⁽¹⁾ and it is as the Supreme Head of this "real world of sense" that we find God. "Spirit is defined as that which acts, causes and effects in the material world coming to mean for him no more than an orderly system of signs and significants, which forms for finite spirits a medium of intercourse with one another and with the supreme Spirit"⁽²⁾.

Berkeley had thus maintained a belief in the reality and agency of spirit, both human and divine, but had at the same time discredited the belief in the ultimate reality of anything but spirit.

(2) Hume - Sceptic and Idea-ist.

One-half of the external universe was annihilated by Berkeley; the other half was annihilated by Hume, who attacked the conception of causation as without real validity, and as a result left no more ground for the acceptance of an external spiritual /

(1) An Essay Concerning Human Understanding. Locke.
 Edited by Pringle-Patterson. p. 322.

(2) Ibid. p. 136.

spiritual reality as cause for our ideas than⁽¹⁾
Berkeley had for an external material reality.

Since "the mind has never anything present to it
except the perceptions"⁽²⁾, certainly we have no de-
monstrable knowledge of any cause for these impres-
sions, either material or spiritual. By depending
on the reason to produce evidence of cause, "we
never really advance a step beyond ourselves, nor
can conceive any kind of existence but these percep-
tions"⁽³⁾, and then he emphasises this by saying that
"reason in its internal fabric and structure is
really little known to us"⁽⁴⁾.

Hume excluded cause and did not think it proper
to produce suppositions which relied upon a causal
foundation. He asks the question "whether every-
thing must have a cause or not?" and adds "therefore,
according to all just reasoning, it ought never to be
taken for granted"⁽⁵⁾. His great polemic was against
the notion of a tie or connection between the cause
and /

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- (1) Alexander Campbell's Theology. Garrison. p. 91.
(2) An Essay Concerning Human Understanding. Locke.
Edited by Pringle-Patterson. p. XXXIX.
(3) Ibid. p. XL.
From Treatise on Human Nature. Book I. Part II.
sec. 6.
(4) An Essay Concerning Human Understanding. Locke.
Edited by Pringle-Patterson. p. 168.
From Dialogues concerning natural Religion. Part VII.
(5) Ibid. From Treatise on Human Nature. Book I.
Part III. sec. 3.

and effect which binds them together. ⁽¹⁾ "If we reason à priori", he says, "anything may appear able to produce anything. The falling of a pebble may, for aught we know, extinguish the sun, or the wish of a man control the planets in their orbits" ⁽²⁾. The entire problem of cause and effect he stated sharply as follows: "Two principles", he says, "I cannot render consistent; nor is it in my power to renounce either of them, viz., that all our distinct perceptions are distinct existences, and that the mind never perceives any real connexion among distinct existences" ⁽³⁾. Because of this he feels he "must plead the privilege of a sceptic" ⁽⁴⁾.

In Berkeley the ideas were the things, and all centered in the spiritual world which had as its source God. In the last analysis materialism did not exist. In Hume the ideas are treated as separate entities, and since we can find no causal relationship we cannot posit a first cause.

We /

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- (1) An Essay Concerning Human Understanding.
Locke. Edited by Pringle-Patterson. p. 153.
(2) A History of English Philosophy. Sorley.
pp. 176, 177.
(3) Ibid. p. 179.
(4) Ibid. p. 179.

We, therefore, "plead the privilege" of scepticism.

(3) Instincts.

Having seen how the system of Locke could be developed in two such different directions and reach such widely divergent conclusions, as it did in the hands of Berkeley and Hume, we now discuss two factors in the life of man which Locke did not take into consideration, and which are of major importance. The first of these is the instincts, and the second the operation of the sub-conscious mind.

There is a great field in the life of man known as the instincts, which forms of itself a vast study in the whole realm of psychology. Campbell's position treated this field as non-existent. One writer defines instinct "as an hereditary pattern reaction"⁽¹⁾. And M'Dougall lists flight, repulsion, self-assertion, curiosity, pugnacity, self-abasement, and the parental⁽²⁾ as the primary ones. The instincts are closely related to religion. Kant recognised the operation of a special principle, which might be termed instinctive, in his description of the idea of God as a necessary idea of reason. Not that he found the idea of God innate in the sense, but that it was an idea which /

(1) Psychology From The Standpoint of a Behaviorist.
Watson. p. 231.

(2) An Historical Introduction to Modern Psychology.
Murphy. p. 337.

which reason could not but bring forth when it got to work upon its data, and thought things out in accordance with its governing principles. Paterson, however, contends for a religious instinct as such. "In theology", he says, "it has been maintained that man has a specifically religious instinct, or at least that he has a disposition or Anlage which impels him to organise his experience from a religious point of view" . He emphasises the fact that man is, as we now know him, "endowed with a moral instinct, in virtue of which he forms judgments and experiences emotions of a special kind, and is impelled to special lines of action". Moreover, it does not matter how he acquired them; man is certainly moved now by religious tendencies of the most instinctive sort. These tendencies, operating in large measure below the threshold of consciousness, have been important factors in human experience. "The age-long duration and the world-wide prevalence of religion raise a presumption that it has had a root in human nature, and that man has felt an inward constraint to lift up his eyes to the hills, and to set his feet in the way /

(1) The Nature of Religion. Paterson. p. 168.

(2) Ibid. p. 98.

(3) Ibid. p. 99.

way to some Jerusalem!⁽¹⁾ The acceptance of the theory of instincts, even in a modified form from the full position of Dr Paterson, makes it impossible to hold to a purely sensationalist doctrine of knowledge.

(2)
(4) The Subconscious Mind.

Another problem arises when we try to picture the mind as a blank tablet receiving all its data through the senses and that relates to the subconscious mental processes which we now know about. Evidence in support of subconscious mental processes is as follows:-

- (1) Occasional method of recalling a forgotten name.
- (2) Evidence from post-hypnotic suggestion.
- (3) Facts of intellectual and artistic inspiration.
- (4) The automatisms.
 - (a) Automatic writing.
 - (b) Automatic speech.
 - (c) Automatic movement of the limbs, i.e., table-turning.
 - (d) Crystallising.
- (5) Evidence from the process of sense perception.
- (6) Evidence from the phenomena of association of ideas.
- (7) Evidence from the acts of attention.

The /

- (1) The Nature of Religion. Paterson. pp. 99-100.
- (2) The material used here is from Lecture Notes of Professor Kemp Smith of Edinburgh University.

The subconscious seems to play an essential and conscious part in the most ordinary functions of the mind. Notice this in sense perception. In seeing an orange all the eye sees is a yellow disc - coloured space. The mind interprets this as an orange through the revival of past experiences. The various interpretative and other processes take place below the threshold of consciousness. Only the result, i.e., the finished perception rises into consciousness. Thus the subconscious co-operates with the conscious mind in rendering ordinary perception.

Although we now know a little about the operations of the subconscious mind, the thing itself is a mystery. It is, however, an important factor in the functioning of the conscious mind and must be taken into account when building a doctrine as to the reception and accumulation of knowledge. This Campbell and the early leaders of the "Disciple" movement failed to do.

(5) Positive Statement.

It is not the writer's intention to formulate a philosophy of religion as the concluding section of this chapter. But some things about philosophy need to be said in a theological discussion. If philosophy is to make her contribution to theology she must be characterised by common sense raised to

a high level. We believe there is reality which is not idea in any common meaning of the term. In common sense physical things are regarded as having an existence before, after, other than, and independently of their presence as appearances in the field of consciousness. We accept the interpretation that the secondary qualities are subjectively or psychologically conditioned and do not exist independently of conscious experience, but we do not, on that account, give up the whole idea of an independent physical reality.

On the other hand, we would give full place to the spiritual. The man who neglects this is overlooking the great fact₂ of the continuity of existence, of the nature of man, and of the scope and needs of life as here experienced by the human being. We believe we can obtain genuine knowledge of God by following the scientific principle of postulation. God would be our major premise, and by permitting the pragmatic test of practical experience to follow, He would be apprehended as Reality in the complex psychical elements entering into the religious experience. This would not be operative in a purely mechanical way but would rest upon the "empirical intuition"⁽¹⁾ of /

(1) The Reasonableness of Christianity. Macintosh.
p. 200.

of Dr Macintosh, which in turn would be rooted in the "religious instinct" of Dr Paterson.

Conclusion.

We have endeavoured to show that the "Disciples" were mistaken in accepting the sensationalism of Locke as the epistemological basis upon which to formulate their doctrines. The subject has been dealt with because so many of the major doctrines of the denomination which we are studying show its influence. Moore has said that though Campbell "was a disciple of Locke,....the system did not bind him at points where it was faulty"⁽¹⁾, and this statement we believe to be correct. At the same time the majority of the instances in which Campbell and his followers were misunderstood and rigidly opposed may be traced to their mistaken conception of the mind and its functioning.

(1) The Reformation of the Nineteenth Century.
Garrison. p. 251.

Chapter V.THE BIBLE.Introduction.I. A Biblical Movement.

It is evident that a number of factors were instrumental in making the Movement, whose doctrines we are studying, pre-eminently a "back to the Bible" one. In the first place, Thomas Campbell, the father of Alexander, was an enthusiastic Bible student and early influenced his son in the study of the Bible. ⁽¹⁾ When Alexander, as a boy, noticed his father using only the Bible and concordance from the large assortment of books in his library, he was profoundly impressed. ⁽²⁾ In the second place, the Haldane movement with which Alexander Campbell came in contact in Scotland, and the Stone movement, which he joined in the United States, were both founded on the "back to the Bible" position. Their success deeply impressed him. ⁽³⁾ In the third place, as seen in the last chapter, when Locke's system was logically developed, the Bible became the only source of God's revelation to man. Finally, Campbell and his followers felt that the Bible had been obscured by the /

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- (1) Millennial Harbinger Abridged. Vol. II. p. 307.
 (2) Memoirs of Alexander Campbell. Richardson. Vol. I. p. 39.
 (3) Ibid. Vol. I. p. 172.
The Cane Ridge Meeting-house. Rogers. pp. 150, 152, 178, 179.

the prevailing practice of exalting "human systems of theology to an authority equal if not paramount"⁽¹⁾ to it. It was with full acquiescence that he adopted the slogan which had been formulated by his father on which the movement might go forward, "Where the Scriptures speak, we speak; and where the Scriptures are silent, we are silent"⁽²⁾.

II. THE SEAT OF AUTHORITY.

(1) Knowledge of God only through Revelation.

The Bible was accorded a central position as a source of authority in the early writings of the "Disciples". In its pages is to be found all the religious knowledge in the world. "Sacred writ contains all the correct and certain information on the subject of religion which the world ever enjoyed or will obtain"⁽³⁾. It has not only been the source of all religious information, but it has also been the reservoir from which all spiritual ideas have been taken. "There is not a spiritual idea in the whole /

(1) Millennial Harbinger Abridged. Vol. II. pp. 324, 330, 331.

Christian Baptist. p. 225.

(2) See Declaration and Address.

(3) Christian Baptist. p. 581.

Antecedents and Consequents. Campbell. p. 49.

whole human race that is not drawn from the Bible"⁽¹⁾.
 Because it is the only source of Divine information
 it must always decide every question involving the
 nature, character or design of the Christian insti-
 tution. Unless this is done, says Campbell, "There
 is not....one solid foot of terra firma on which to
 raise the superstructure ecclesiastic"⁽²⁾. In fact,
 the Bible is "superlatively a book sui generis"⁽³⁾.

III. THE NATURE OF THE AUTHORITY.

(1) God speaks only in Word.

The only way by which we can hear the voice of
 God is in and through the Bible. "God now speaks
 to us only by the word"⁽⁴⁾, and in so doing gives us,
 through the revelation of His Son, the standard for
 our lives.⁽⁵⁾ Those who have access to this authority
 and /

(1) The Christian System. Campbell. p. 17.

Note: Longan says, "Our whole religion, objectively
 and doctrinely considered, is found in a book".

See: Origin of The Disciples of Christ. Longan.
 p. 91.

Note: "I have long felt an unconquerable repug-
 nance", says Campbell, "to that system of religion
 which destroys the use of the Holy Scriptures to
 unconverted or unregenerate men".

See: Christian Baptist. p. 437.

(2) Memoirs of Alexander Campbell. Richardson.
 Vol. II. p. 495.

(3) Rice Debate. p. 732.

(4) Christian Baptist. p. 50.

(5) Christian Baptist. p. 345. From Christian
Magazine. Edinburgh. 1819.

Note: "The Bible....is the medium of conversa-
 tion with the Lord of Life".

See: Christian Baptist. p. 225.

and do not embrace it are sinning.⁽¹⁾

(2) Perfect Rule of Faith.

We must turn to the Bible if we would understand what is required of us in becoming followers of Jesus Christ. "The Word of God", we read, "which is contained in the Old and New Testaments, is the only rule to direct us how we may glorify and enjoy Him"⁽²⁾. The Scriptures furnish the only established law or way for Christians, whether in an individual or church capacity, to walk to heaven. Do we not read, "Thy word is a lamp unto my feet and a light unto my path"⁽³⁾, and also "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, throughly furnished unto all good works"⁽⁴⁾, which shews that the Book is all-sufficient for every purpose and for every work. Then, adds Richardson, "In harmony with these teachings, the /

(1) The Christian Baptist. p. 437.

(2) Memoirs of Alexander Campbell. Richardson.
Vol. I. p. 143.

(3) Psalm 119: 105.

(4) 2nd Timothy 3: 16, 17.

the apostle commands Christians and the preachers of the Gospel to hold fast the 'form of sound words which ye have heard from me'⁽¹⁾".

(3) The Plan of the Bible.

The Bible is adapted to all the conditions of human existence.⁽²⁾ It will meet all the intellectual wants and moral exigencies of the human race.⁽³⁾ This being the case, there is a ground plan which runs throughout the entire Book, following which the Bible adapts itself to the various phases of human existence. "The human family having an infancy, a childhood, a manhood, and aⁿ old age, the Book of God not only recognises these conditions of our existence, but admirably adapts itself to them all"⁽⁴⁾. The Bible is thus a glorious system of grace leading man to a great and glorious end.⁽⁵⁾ There are five parts in this divine plan for nurturing man. These are - facts, testimony, faith, feeling, action - "God /

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- (1) Memoirs of Alexander Campbell. Richardson. Vol. I. p. 340. Vol. II. p. 28. 2nd Timothy 1: 13. Comprehensive History of The Disciples. Moore p. 333.
- (2) The Christian Baptist. p. 282.
- (3) Antecedents and Consequents. Campbell. p. 89.
- (4) Ibid. p. 90.
- (5) Ibid. p. 24.

"God acts, the Holy Spirit testifies, man believes,
 feels, and then acts according to the Divine will", - ⁽¹⁾
 and the end of it all is salvation. Having within
 it this Divine plan for the eternal salvation of man,
 the Bible fulfils one of its major purposes in reveal-
 ing God to man and man to Himself. ⁽²⁾

(4) An Infallible Book.

As the Bible has been "devised, digested, fitted
 for its purpose...by an unerring and compassionate
 God" ⁽³⁾ it contains "no mistake, no misconception, no
 inconsistency, nothing false, nothing fictitious. In it
 truth, and nothing but truth, is to be found". ⁽⁴⁾ God's
 instrument of instruction is therefore the only one
 that can be relied on (1) as perfectly fit for its
 purpose, (2) as alone safe, (3) as alone authorised,
 (4) as both perpetuitous ^{at?} and uniform, (5) as display-
 ing the uniform divine conduct towards all God's
 rational offspring, (6) as enabling saints to execute
 the /

(1) Antecedents and Consequents. Campbell.
 p. 25.

(2) Antecedents and Consequents. Campbell. p. 28.

(3) Christian Baptist. p. 640.

(4) Ibid. p. 640.

the office and discharge the great and difficult
 trust devolved on them.⁽¹⁾ In short, the Bible is
 "The Constitution of the Universe"⁽²⁾. This emphatic
 infallible position was later modified by admitting
 that there were in the Bible some subjects too mys-
 terious in their nature to be clearly explained in
 human language. About these mysterious subjects,
 however, men were in no way to dogmatise.⁽³⁾

(5) External Authority for Union.

With reference to the problem of the seat of
 authority in religion, Campbell held that it was
 lodged in the Bible. As our study proceeds we shall
 see that in every direction this fundamental approach
 was /

(1) Christian Baptist. p. 641.

(2) Antecedents and Consequents. Campbell. p. 90.

Note: According to Campbell, if one jot of this
 Book were proved to be false, the Book would be
 mistaken in its entirety. "As to the authority
 and the antiquity of the writings of Moses, we
 happen to have three copies of them, kept by
 different nations, centuries before Jesus Christ -
 the Samaritan, the Hebrew and the Septuagint. He
 that overthrows these - discredits, or repudiates
 them - may, by the same ingenuity and learning,
 discredit and repudiate all antiquity, all history -
 sacred, civil and ecclesiastical".

See: Antecedents and Consequents. Campbell. p.45.
 "...Their historial accounts are to us infallible,
 because sanctioned, approved, and quoted by those
 under the fullest influence of the Holy Spirit".

See: Christian Baptist. p. 345.
 (3) Millenial Harbinger Abridged. Vol. II. p. 330.

was used. The very definite position of the "Disciples" has been that nothing besides the Bible and its message is needed to make all men "one" and thus win the world for Christ. Chillingworth had said "Let all men believe the Scripture, and that only",⁽¹⁾ and the "Disciples" added "Let us make the written word the first and the last appeal".⁽²⁾ In doing this they believed they were turning to "an infallible standard, which was all-sufficient and alone sufficient, as a basis of union and Christian co-operation".⁽³⁾

IV. METHOD OF INSPIRATION.

(1) Sensationalism Supports Verbal Inspiration.

What has preceded obviously excludes the assumption that the divine communication to the inspired writers is in any way analogous to the relation between God and the ordinary Christian, for it is only through the medium of the Bible that the present-day Christian can learn of God. In the Lockian system, where all revelation would essentially be imparted to men by ideas, the persons who wrote the Bible must have received, direct from God, some other kind of revelation than /

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- (1) Memoirs of Alexander Campbell. Richardson. Vol. II. p. 12.
 (2) The Christian Baptist. p. 50.
 (3) Memoirs of Alexander Campbell. Richardson. Vol. I. p. 235.

than that which we now have in the Bible. We saw in the discussion of this philosophical position that a word was considered the sensible body of an idea. It is reasonable, therefore, from a philosophic point of view to conclude that Campbell and his associates would necessarily hold the doctrine of verbal inspiration. In this, however, they were not consistent, with the result that all the declarations on the subject cannot be combined into a systematic and consistent theory.

At its source the Bible was the work of the Holy Spirit, which had composed or written it. "If there be no innate ideas....then the Bible is avolume indited by the Spirit of God"⁽¹⁾. It would be taken for granted, Campbell thought, that the "Bible was dictated from heaven"⁽²⁾ and that not only the Spirit, but also the Father and Son were required in the writing of it.⁽³⁾

Many passages are given which support the theory of verbal inspiration. We are told that the Holy Spirit dictated⁽⁴⁾ the Bible and the writers are referred to /

(1) The Christian Baptist. p. 82.

(2) Ibid. p. 82.

(3) Ibid. p. 324.

Rice Debate. p. 616.

(4) Rice Debate. p. 616.

to as "penmen".⁽¹⁾ In regard to the means by which God has communicated with men in times past we read that God spoke vive voce⁽²⁾ with Adam in the Garden and with Moses on Sinai. "When God spoke to man in his own language, He spoke as one person converses with another - in the fair, stipulated and well-established meaning of the terms".⁽³⁾ Here we notice that the Spirit, in giving ideas to the writers, also gave the words⁽⁴⁾ corresponding to them.

(2) Two-fold Division of Scripture.

On being asked the question whether Paul and the other inspired writers used only words and phrases which had been suggested by the Holy Spirit, Campbell replied, "In all matters purely supernatural, the communication was made in words. The ideas were suggested and expressed in words....But a very small portion /

(1) Christian Baptist. p. 200.

(2) Alexander Campbell's Theology. Garrison. p. 198.

(3) The Christian System. Campbell. p. 16.

(4) Note: Two men whom Campbell highly revered believed in the verbal inspiration of the Bible. "Mr J.A. Haldane's was the first systematic treatise asserting the doctrine of....verbal inspiration". Alexander Carson said "The doctrine of verbal inspiration is one of the fortresses committed to Christians by Jesus Christ".

See: Memoirs of Robert and James Haldane.
by Alexander Haldane. pp. 526-528.

portion of both Testaments is of this character.... There are many things presented which did not originate in heaven.,..In all such communications the writers....had things so recalled to their memory as to be able to give a faithful narrative"⁽¹⁾. Here a two-fold classification of Scripture is made, first, accounts of things purely supernatural, including all religious teaching and laws; and, second, records⁽²⁾ of natural historical occurrences. In holding that the Holy Spirit strengthened the memory in the second group, without conversing orally with the writer, Campbell was going beyond the confines of the Lockian system.

(3) The Final Theory.

This position, which began by a direct emphasis on the Spirit revealing the Divine will verbally, is so far removed from the plenary theory that Campbell says "I do not believe that the book commonly called the /

(1) The Christian Baptist. p. 499.

(2) Note: "The history of the Deluge, for instance, as written by Moses, is not of the same character as the institution of the Jews' religion....The sense or sentiment of all the sacred books is of divine authority. The words and phrases were in all instances, except in communications purely supernatural, of the selection of the writer".

See: The Christian Baptist. p. 499.

the Bible is properly denominated a divine revelation, or communication from the Deity to the human race. At the same time I am convinced that in this volume there are revelations or communications from the Deity to man....To constitute a divine revelation....it is not only necessary that God be the author of it, but that the things exhibited be supernatural, and beyond the reach of our five senses"⁽¹⁾. We conclude, so far as the supernatural in the Bible is concerned, it was verbally inspired by the Holy Spirit; and in the case of the natural historical occurrences recorded in that Book the memory of the writers was strengthened by the Spirit.⁽²⁾

V. CRITERION OF REVELATION.

The criterion of revelation is well summed up in a single sentence, "We have a right to sit in judgment over /

(1) The Christian Baptist. p. 344.

(2) Note: "The use of this two-fold division was convenient as affording a way of maintaining the complete inerrancy of the Bible in all its parts, without holding the implausible theory that the Holy Spirit dictated accounts of events which men could write about quite accurately on the basis of their own recollections and available historical documents. The convenience of the division had brought it into use soon after the Protestant Reformation and almost as soon as emphasis began to be thrown upon the authority of Scripture".

See: Alexander Campbell's Theology. Garrison. p. 200 ff.

over the credentials of Heaven's Ambassador, but we have no right to sit in judgment over the information he gives us"⁽¹⁾. It is within the province of human reason to determine whether what claims to be divine revelation really bears the marks of its divine origin. The messages of certain of the prophets and of Jesus were proved to be divine by their miracles, and the well attested accounts of these miracles were the chief evidence of the reality of the revelation which accompanied them. The criterion is thus based entirely on the senses. The miracles appeal to the senses and can therefore have weight with the reason. On the other hand, the revelation itself pertains to a realm of which the senses cannot take cognisance, and it cannot be tested by its conformity to human reason. "The truths of the Bible are to be received as first principles, not to be tried by our reason,....from which we are to reason as from intuitive principles in any human science"⁽²⁾. Here we have the principle that the test of divine revelation is not in its effects /

(1) The Christian Baptist. p. 546.

(2) Ibid. p. 380.

effects, nor is it internal to man, but external.⁽¹⁾

VI. INTERPRETATION.

(1) Belief in a Universal Method of Interpretation.

Campbell believed that if all students of the Bible were taught the same rules of interpretation many of the differences of opinion would be eliminated.⁽²⁾ To understand the Divine communications one would have to give one's self up to them and be led by them, rather than presuming to lead them to one's own favourite and preconceived opinions, "by wresting and perverting them from their true meaning and application".⁽³⁾ Some inherit or adopt the "faith alone" system and can see it and it only in the pages of the New Testament, while others who have pledged themselves to the system of "works" find in these same pages only confirmation of their belief.⁽⁴⁾ So it is with all sects. Campbell exclaims "Tell me not that you can prove your doctrine from the Bible - the Romanist can prove Ave Maria, and his purgatory after death, from the Bible too. The Bible will prove anything if bribed by your rules of interpretation".⁽⁵⁾ It was with the firm conviction that /

(1) Note: "The things taught are to be received, not because we have proved them by reason to be truths, but because God has taught them to us".

See: The Christian Baptist. p. 380.

(2) Antecedents and Consequents. Campbell. pp.49-50.

(3) Millennial Harbinger Abridged. Vol.II. p.329.

(4) Comprehensive History of the Disciples. Moore.p.325.

(5) The Christian Baptist. p. 627.

that all systems of interpretation were faulty and should not be used that he set out to study the Scriptures. "I have endeavoured to read the Scriptures as though no one had read them before me; and I am as much on my guard against reading them to-day through the medium of my own views yesterday....as I am against being influenced by any foreign name, authority or systems whatsoever"⁽¹⁾.

(2) Influences seen in Rules of Interpretation.

The rules for interpretation which Campbell laid down exhibit two influences. First, the distinction between the covenants leads to a discrimination in the use of the documents of the different dispensations. This was perhaps his most important exegetical principle, and its connection with the work of Cocceius will be seen later.⁽²⁾ Second, the empirical method, which Bacon had applied to science and Locke to philosophy, is reflected in many of the rules. This method, when applied, meant the bringing of observation and deduction to the interpretation of the Bible.

(3) /

(1) The Message of The Disciples for the Union of the Church. Ainslie. p. 13.

Note: Barton W. Stone had earlier spoken in very similar fashion, "I determined to divest myself, as much as possible, of all preconceived opinions... and search the Scriptures daily for the truth".

See: The Cane Ridge Meeting-house. Rogers.p.178.

(2) For discussion of covenants see Kingdom of God chapter.

(3) Rules of Interpretation.

In the first place, on opening any book in the Scriptures we are admonished to begin by considering the historical circumstances of the book. The order, title, author, date, place and occasion of it are all to be considered. ⁽¹⁾ "It is a lamentable fact", we read, "that there are many professors of the Christian religion who cannot tell the reason why this or that epistle was written to the congregations, as they have read them". ⁽²⁾ This approach, now universally used in modern exegetical labours, had much in common with that urged by Luther for a full understanding of the Hebrew prophets. ⁽³⁾

In the second place, when we examine the precepts, promises, exhortations, etc., which are contained in any book we must observe who it is that speaks and under what dispensation he officiates. Is he a Patriarch, a Jew, or a Christian? The persons addressed should /

(1) Antecedents and Consequents. Campbell. p. 61.

(2) The Christian Baptist. p. 605.

(3) Note: "It is necessary if one will understand the prophecy to know what the situation was in the land, what events were happening, what the people thought, what the relationships were which they sustained to their neighbours, friends, and foes, and especially what their attitude was toward their God and toward the prophets".

See: Modern Use of the Bible. Fosdick. p.87.

should also be considered - their prejudices, characters and what religious relationship obtained between them and the speaker. Are they Jews or Christians - believers or unbelievers?⁽¹⁾

In the third place, if we are to understand what is commanded, promised or taught, we must use the same philological principles and the same laws of interpretation which we would apply to the language of any other book.⁽²⁾

In the fourth place, common usage must always determine the meaning of a word when it has but one meaning in the Scriptures. "That the true sense of the words is the true doctrine of the Bible"⁽³⁾ was the interpretative position on which the entire baptismal position stood. If the words have more meanings than one, the context, or parallel passages were to be consulted. If these failed there could be no certainty in the interpretation of language.⁽⁴⁾

In /

(1) Antecedents and Consequents. Campbell. p. 61.
 Note: "He (Campbell) showed how necessary it is to know where a thing was done, when it was done, how it was done, and by whom it was done; whether the person speaking was a Jew or a Christian; whether the persons addressed were saints or sinners; whether under the Old Covenant, or under the New Covenant...."

See: A History of Reformatory Movements. Rowe.
 pp. 182, 183

(2) Antecedents and Consequents. Campbell. p. 61.

(3) Ibid. p. 59.

(4) Ibid. p. 61.

In the fifth place, in all tropical language we must ascertain the point of resemblance, and judge the nature of the trope. In the interpretation of symbols, types, allegories and parables, we are especially urged to do this.⁽¹⁾

VII. DISCUSSION.

(1) Contributions of this Position.

The exalted position given to the Bible by the early "Disciples" was a contribution to the religious life of their day. By placing it in the hands of the people as God's perfect and all-sufficient Book for their religious needs they were dealing a blow at the weird mysticism of the time. The people, many of whom had been taught to wait placidly for an "experience", were now encouraged to read and study their Bibles on the ground that God would speak to them through its pages. They became known as "Bible" Christians, and one early writer remarks, "It may be safely affirmed that no denomination in our country is so familiar with the contents of the Bible".⁽²⁾

In his method of interpretation, where the order, title, author, date, place and occasion of a book were sought, Campbell took his place in the long line /

(1) Antecedents and Consequents. Campbell. p. 61.

(2) Richardson in Millennial Harbinger Abridged.
Vol. II. p. 317.

(1)

line of critics from Jean Astruc to the present time. He was not in the full sense of the term a higher critic, for he considered the Bible as a perfect production. Taken from any standpoint - science, history, theology - it contained no mistake. (2) At the same time, the fact that he sanctioned Bible inquiry of this nature deserves commendation. One wonders what his reaction would have been to-day to the results which these methods have been instrumental in obtaining.

(2) The New Conception of The Bible.

In the intervening period since the formulation of the Bible doctrine as presented in the foregoing pages many changes have taken place, not the least of which is an entirely new conception of the Bible. The doctrines of plenary inspiration and literary infallibility are no longer widely held. The Bible to /

(1) Jean Astruc, a Roman Catholic physician, published anonymously in 1753 his epoch-making book "Conjectures on the Original Memoirs which it appears that Moses Employed to Compose the Book of Genesis". He started from the observation that in some narratives in Genesis the Divine name used was Jahweh, and in other sections Elohim. He is looked upon as the first of modern critics.

See: The Bible - Its Origin, etc. Peake. pp. 113, 114.

(2) Christian Baptist. p. 358.

"I am decidedly of the opinion that there is not one rational objection can be adduced against anything in the Bible".

See: The Christian Baptist. p. 272.

to us is still the Word of God but in an entirely different sense to what it was to many of our forefathers. When we read in present day works that we must study "the Bible just as we would any other piece of literature"⁽¹⁾ and in doing so "set aside the dogmatic and adopt the scientific method"⁽²⁾ as we find "in the Bible a progressive development of religion"⁽³⁾ we realise that the new day of Bible study and interpretation is upon us. Many factors have been instrumental in bringing about the change.

(3) Reasons for the changed conception of the Bible.

To understand this new conception of the Bible it must be borne in mind that we have changed our whole conception of the universe. "We no longer live in the days of the Ptolemaic theory when the earth was regarded as stationary and conceived as a circular plane, with heaven above the solid firmament not so very far away, and with the underworld the home of the dead, or as later conceived the abode of lost spirits, in the dark recesses underground"⁽⁴⁾. We hold
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(1) The Bible - Its Origin and Nature. Peake. p. 28.

(2) Ibid. p. 28.

(3) The Authority of the Bible. Dodds. p. 257.

(4) The Bible - Its Origin and Nature. Peake. pp. 5-6.

a world-view whose structural bases were laid down by Copernicus and Galileo in the Sixteenth Century, and upon which an entirely new conception of the physical universe has been built.⁽¹⁾ This new conception is marked primarily by "natural law".⁽²⁾

The contents of the Bible made it necessary for us to change our ideas concerning it. We are living in a law-abiding universe, and here was a Book containing unscientific material. A casual examination revealed this fact. No one knowing modern astronomy⁽³⁾ could comprehend the sun and moon standing still. No one with a knowledge of modern biology could comprehend how Elisha, after having been dead so long that only his bones were left, could, when another dead body was thrown into the cave where he was buried and touched his skeleton, spring to life again.⁽⁴⁾ The list of /

(1) The Modern Use of the Bible. Fosdick. pp. 50-51.

(2) The Reasonableness of Christianity. Macintosh. p.124.

(3) Joshua 10: 12-13.

(4) II Kings 13: 21.

of scientific inaccuracies might be continued
 indefinitely.⁽¹⁾

Other things about the Bible, however, made it impossible to accept it "as in every syllable God's very word, God-breathed, unique, authoritative, infallible".⁽²⁾ It contains moral blemishes. I mention only two passages. "O daughter of Babylon that art to be destroyed...happy shall be he that taketh and dasheth thy little ones against a rock"⁽³⁾, and "Go and smite Amalek and utterly destroy all that they have, and spare them not; but slay both man and woman, infant and suckling, ox and sheep, camel and ass".⁽⁴⁾ A close examination also discloses that different documents /

(1) Note. "A business man, harassed by the industrial problems of modern democracy, drifts in to the service of an English cathedral. The majesty of his surroundings carries him back to the religion and art of the thirteenth century. The Creeds take him on a longer journey to the early centuries of the Catholic Church. But the First Lesson demands the longest pilgrimage of all, for he must listen, perhaps, to the story of Jezebel, of whose body was found no more than the skull, and the feet, and the palms of the hands. It is worth while to try and realise the strangeness of the history which has incorporated such flotsam and jetsam of Semitic story into the ritual of an English cathedral in the twentieth century after Christ. But many of the present day are concerned less with the wonder than with the incongruity of it".

See: The Religious Ideas of the Old Testament.
 Robinson. pp. 212-213.

(2) The Sunday School Times. (U.S.A.)
 (3) Psalm 137: 9.
 (4) I Samuel 15: 3.

documents have been used in the composition of the various books of the Bible. This is plainly seen in the case of the Pentateuch. Moses, the traditional writer, gives an account of his own death, and before he entered the Promised Land we wonder how he could say, "These are the kings that reign in the land of Edom, before there reigned any king over the Children of Israel". The result of editorial work is plainly seen in these instances. We also note the presence of documents by a comparison of the doublets in Genesis, beginning with the two accounts of the creation and continuing throughout the book. One other point might be mentioned to show that the Bible itself made it necessary for us to change our views concerning it. The Book is not accurate. For example, compare I Kings, 9: 11 and II Chronicles 8: 1-2. In the first passage Solomon gives Hiram, King of Tyre, twenty cities, while in the second passage Hiram gives the cities to Solomon. Again, in Matthew 27: 9 the quotation is attributed to Jeremiah and is from Zechariah. No more need be said to show that the old position, which thought of every word as coming literally from God, has become untenable.

Along /

(1) Deuteronomy 34: 5-6.
 (2) Genesis 36: 31.

Along with the present scientific view of the universe and the result of Bible study,⁽¹⁾ other factors entered into the change in the conception of the Book. They may be grouped in one paragraph. Knowledge of the ancient languages has supplied an indispensable instrument for the understanding of what the Bible originally meant to say. The discovery and translation of contemporary literatures have thrown a strong light upon the historic meanings of the Scriptures. This added knowledge of language and literature has made textual criticism a powerful help in correcting obscure and perverted renderings and in getting back as nearly as we can to the original autograph copies of the Scripture. History and archaeology have also made important contributions in illuminating the original meaning of the Bible. Finally, the study of comparative religion has made a powerful contribution in the same direction.⁽²⁾ Let us now see what this new conception of the Bible is.

(4) /

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- (1) Note. Some of the faults of the Bible I have mentioned are in no sense new knowledge. For example, the moral blemishes have long been recognised. Different methods were used to explain them away - one, for instance, being that we could not understand God and should not question what was to us mysterious.
See: Sixty Years with the Bible. Clarke. p. 60ff.
- (2) For a full discussion of these points,
See: The Modern Use of the Bible. Fosdick.
pp. 35-45.
The Bible - Its Origin, etc. Peake.
pp. 28-40; 113-123.

(4) Infallibility.

An infallible guide in Religion is demanded by the great majority of people. A good many years ago Dr Dods remarked that this was so for two reasons, (1) the shrinking from responsibility which characterises not all men, but the vast majority, and, (2) the supposed need of a judge in controversies. ⁽¹⁾ In Christendom this desire has been fulfilled in two ways, those under the guidance of Rome contending that the Church was their infallible authority and guide, while in Protestantism the Bible has been accepted as the infallible religious guide. The fact that the old conceptions of the Bible have gone, however, has left many Christian people feeling that they are now without an infallible guide in religion. It is a misunderstanding at this vital point which is responsible for much of the lethargy in the Protestant Churches at the present time. It seems to the writer that, rather than take it for granted that the Bible was meant to be a perfect infallible guide on all subjects and that it is to be discarded because it has been shown to contain errors, we must decide in the new approach to the Bible what its purpose was and is.

Its /

(1) The Bible - Its Origin and Nature. Dods. p. 149.

(1)

Its purpose is to "exhibit Christ" ⁽¹⁾ by all the various avenues which lead to a full and complete understanding of the Son of God. This means that in the Old Testament we are carried through the individual and National experiences of the nation, which was being guided and prepared by God to prepare the ground and finally to produce the Son of Man. As Dr Clarke says, "The glory of the Bible....is that it gives me Christ whose revealing shows me God the center of the system, that it instructs me in that spirit of Christ which is the organising principle..." ⁽²⁾ and in doing this it reveals to us the basic experiences of mankind through all the long years of preparation. To strike in at any place in this long history, to profit by, to learn, to study, to understand the ways of God in the lives of men so that we may come to the full realisation of Christ in our lives ⁽³⁾ - that is the purpose of the Bible. The Bible is the great infallible spiritual guide of life, culminating in Jesus Christ.

In the light of what has been said we turn to the question /

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- (1) The Bible - Its Origin and Nature. Dods. p. 151.
 (2) Sixty Years with the Bible. Clarke. p. 211.
 (3) Note: Luther has spoken to this effect though not applying it in the identical sense: "That is not Scripture which does not exhibit Christ".
See: The Bible - Its Origin and Nature. Dods. pp. 152, 45.

question of infallibility. As a literary product
 the Bible is not infallible. "Criticism with a virtu-⁽¹⁾
 ally unanimous voice declares that literal inerrancy
 cannot be claimed for the books of the Old or New
 Testament".⁽²⁾ We accept this statement as true, and
 it prepares us for the greatest statement we can make
 concerning the Bible. That statement is - the Bible
 is spiritually infallible.

That is, in view of its purpose, as we now under-
 stand that purpose, the Bible is infallible. As Dr
 Clarke puts it, "The Bible itself...shows us a
 higher quality, in which is manifest a higher purpose
 than that of inerrancy".⁽³⁾ By understanding this newer
 view the emphasis is shifted to the primary qualities
 of the Bible.⁽⁴⁾ As a spiritual guide the Book is
 altogether unique and in leading the spirit of man
 to /

(1) Note: Higher Criticism "is the science which in-
 vestigates the age of individual books, asks
 whether a book is the work of a single author, and
 if so to what author it belongs and to what date ;
 if not, what documents may be detected in it, how
 may the analysis into its elements be effected,
 and to what dates should they be assigned?".

See: The Bible - Its Origin, Its Significance,
 etc. Peake. p. 78.

(2) The Bible - Its Origin and Nature. Dods. p. 135.

(3) Outline of Christian Theology. Clarke. p. 35.

(4) The Bible - Its Origin, Its Significance, etc.
 Peake. p. VIII (Preface).

to the knowledge and revelation of Jesus Christ it is infallible. Thus we feel with a great Methodist leader, "If some claims made for it (the Bible) cannot be sustained, other claims, and those the most vital, may be substantiated"⁽¹⁾.

Although not infallible in the old sense of the term, one need have no fear as to the permanency of the Bible. Said Professor Stevens of Yale, "The unique character and value of the Bible are as secure as are the unique character and significance of Christ"⁽²⁾ and Dr Woods adds, "A better Book than the Bible cannot be written until a better life than that of Christ has been lived"⁽³⁾.

(5) Inspiration.

In view of what has been written it is evident that the plenary theory of inspiration can no longer be held. There are few, if any, intelligent defenders of verbal inspiration who would not admit that our present text cannot be everywhere defended. Some, of course, fall back on the original autographs, and assert that if these could be discovered they would be found to be absolutely free from error of any kind⁽⁴⁾.

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- (1) The Bible - Its Origin, Its Significance, etc.
Peake. p. VII. (Preface).
(2) The Bible - Its Origin and Nature. Dods. p. 138.
(3) Ibid. p. 138.
(4) The Bible - Its Origin, Its Significance, etc.
Peake. p. 102.
The Bible - Its Origin and Nature. Dods. pp. 113, 117.

kind. In this last stronghold the defence is weak. The faults of the Bible are too significant to be explained away by this method. A position of that kind offers no comfort to the inquiring mind.⁽¹⁾

Many people, when they find that the theory of verbal inspiration is no longer tenable, ask the question, "Is the Bible an inspired Book?". If they conclude that it is not, they cease to care about a theory of inspiration or, as a matter of fact, about inspiration either. They must believe it is inspired before they can comprehend any theory of inspiration. When Peake says, "It is much more important for us to feel the inspiration of the Bible than to construct an adequate dogma about it",⁽²⁾ he is sounding the note which assures us it is an inspired Book. It is in the "feeling" of the inspiration that we know it is inspired. Coleridge rightly expressed it as follows, "I accept the Bible as divine because it finds me....it is inspired /

(1) Note: One writer remarks, "How the book was written is a matter of indifference to me: what it contains is the point".

See: Sixty years with the Bible. Clarke. p. 199.

Another says, "It is certain that divine influence did not enter the Scriptures by dictation to the writers".

See: Outline of Christian Theology. Clarke. p.40.

(2) The Bible - Its Origin, Its Significance, etc. Peake. p. 384.

(1)
inspired because it inspires".

Primarily men are inspired, not writings, and when we consider the inspiration of the Bible we seek to learn how inspiration operated in the lives of the individual writers. (2) We agree with Dodd when he says, "In the Bible we must acknowledge the authority which belongs intrinsically to genius"; (3) that is, to spiritual genius. But genius is never perfect in all respects. "The full indwelling of the Holy Spirit, the inspiration of Paul and Stephen, did not prevent them from stumbling in dates and details". (4) The indwelling of the Spirit of God does not impart omniscience to the human mind; it does not even impart knowledge of human history or science. "Inspiration does not lift the inspired person out of all his limitations, but uses him as he is, and all his faculties as they are, for the fulfilment of a divine purpose". (5)

Inspiration /

- (1) Alexander Campbell's Theology. Garrison. p. 204.
Note: "What the inspiration of the Bible is we can ascertain only from an investigation of the Bible itself, and an observation of the effect it produces".
See: The Bible - Its Origin, Its Significance, etc. Peake. p. 29.
- (2) Outline of Christian Theology. Clarke. p. 40.
- (3) The Authority of the Bible. Dodd. p. 31.
- (4) The Bible - Its Origin and Nature. Dods. p. 146.
- (5) Ibid. pp. 117, 118.
Note: Dr Orr says, "There is not, nor could be, in Divine inspiration any suppression of human genius, faculty, or individuality. Limitations in the instrument condition receptivity for the message".
See: The Faith of a Modern Christian. p. 16.

Inspiration is the outcome of God and man working in co-operation. "All the energy does not lie on the Divine side, nor....all the receptivity on the human"⁽¹⁾. God has been active in the creation of an efficient medium through whom He might impart His revelation, just as He was in the history of Israel preparing a fruitful soil for revelation. On the other hand, inspiration stands in vital relation to character and is primarily a spiritual gift, not a mental one, towards which man can ever work.

What, then, happens to a man when he becomes inspired? One must admit that here we are dealing with a field which is to ordinary mortals mysterious, and what is said must have more or less the nature of speculation about it. Sane reasoning would sanction the view of Dr Peake that "the prophet speaks in a condition of self-control,....because the Divine Spirit has gained an instrument more perfectly attuned to His will"⁽²⁾. Granting that when the prophet speaks he is in a condition of self-control, it nevertheless seems sound that the truth which he heralds might have been flashed on his soul in some critical moment of ecstatic vision. Or, again, it might have been slowly borne in upon his consciousness through prolonged /

(1) The Bible - Its Origin, Its Significance, etc.
Peake. p. 400.

(2) Ibid. p. 389.

prolonged wrestlings and agony of soul. Doubtless the personality of the man, reserved, impulsive, explosive, has a great deal to do with the manner in which God's revelation comes to him. Many definitions of inspiration have been formulated. Dr Clarke's definition is precise and comprehensive: "Inspiration is exaltation, quickening of ability, stimulation of spiritual power; it is uplifting and enlargement of capacity for perception, comprehension and utterance; and all under the influence of a thought, a truth, or an ideal which has taken possession of the soul".

(6) Revelation.

By revelation we mean God making Himself known to man. It is reasonable to expect a moral personal God to reveal Himself. This revelation is not confined to the Bible, although the Bible occupies an altogether unique place in it. "Everywhere in humanity the Spirit of God is present, but at certain points He works /

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- (1) Note: "It is the capacity to explore independently the regions of the spirit and to convince others of the reality of that which one has discovered".
 See: The Authority of the Bible. Dodd. p. 129.
- (2) Outline of Christian Theology. Clarke. p. 41.
Note: "Certainly a high degree of inspiration, such as that enjoyed by Paul, brings a man into a close fellowship with Christ; and his experience of the source, the graciousness, the power, and the joy of that fellowship gives him knowledge of the true eternal relation of the soul to Christ fitted to make him an authoritative teacher of others".
 See: The Bible - Its Origin and Nature. Dods. p.146.
- (3) The Reasonableness of Christianity. Macintosh. p.121.

works with an intenser energy and burns with a more brilliant illumination. And pre-eminently this is the case with the history which lies behind the Bible".⁽¹⁾

The main phases of revelation which we would emphasise are (1) revelation is progressive; (2) it is thus found in the Bible; and (3) it functions on a progressive scale in the life of the individual.

Revelation must be progressive because it must accommodate itself to the condition of those to whom it is made. Naturally this is the case with religion. "It is not in the nature of an historical religion to be static, and the 'faith once delivered' has actually grown and developed as any faith which springs out of life and experience in a changing world must develop".⁽²⁾ It is this very fact in life which makes it a thrilling venture. The spirit of never-ceasing quest which is a part of man is but the voice of humanity acknowledging the great principle of progressive revelation.

We recognise in the Bible a progressive development of religion.⁽³⁾ The revelation emerges through a long historical /

(1) The Bible - Its Origin, Its Significance, etc. Peake. p. 404.

Note: "In the Christian revelation, culminating in Christ and recorded in the Scriptures, the clearest and fullest revelation of God has been made".

See: Outline of Christian Theology. Clarke. p. 9.

(2) The Authority of Religion. Dodd. p. 300.

(3) The Authority of the Bible. Dodd. p. 257.
The Bible-Its Origin, Its Significance, etc. Peake. p. 479.

Outline of Christian Theology. Clarke. p. 31.

historical process by which Israel was gradually trained to apprehend in ever-growing fulness the truth concerning the deep things of God. It is seen in the ever-widening horizons of the spirit of man. "If we take our stand at any point in the Old Testament", says Dodd, "we see that the spiritual life there portrayed is tending along different lines towards - something, which does not become clear until in Jesus Christ the various lines reach fulfilment"⁽¹⁾. This progression is not seen in a single uniform system, but in a multitude of single systems, many showing the effects of the clash of human intellects, but all leading towards and culminating in the revelation of Jesus Christ. To see the Bible in this light, with every tide surging towards a common point, is to enter creatively into what God was really doing in that amazing spiritual development.⁽²⁾

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(1) The Authority of the Bible. Dodd. p. 283.

(2) Modern Use of the Bible. Fosdick. p. 15.

Note: Campbell, in the Rice Debate, spoke very much along the same lines, "To accomplish this a new manifestation of the Divinity became necessary. Hence the development of a plurality of existence in the Divine Nature. The God of the first chapter of Genesis is the Lord God of the second. Light advances as the pages of human history multiply, until we have God, the Word of God, and the spirit of God clearly intimated in the law, the prophets, and the Psalms. But it was not until the Sun of Righteousness arose,....till Jesus of Nazareth had finished the work of atonement on the hill of Calvarythat the development of the Father, and of the Son, and of the Holy Spirit was fully stated and completed".

See: Rice Debate. p. 615.

The religious life is a process rather than an achievement. The theme of the Bible is the entrance of God to the spiritual life of man, ⁽¹⁾ and if we would understand its vital message we must go through the ephemeral category into the repeatable experience. In it a human heart throbs, and it is this which grips us with such unequalled power, and we find ourselves being led along the way of spiritual development which brings us nearer to our Divine Master - the Carpenter of Nazareth, Jesus Christ the Son of God.

Conclusion.

This, briefly, is the new approach to the Bible: not infallible in the sense it was to the founders of this Movement, yet infallible in a bigger, finer way, which lifts the Book to an infinitely higher plane; not verbally inspired as they understood the term, but inspired in such a way that man has been infinitely more than a mere automaton in helping to bring God's message to his fellow-man; not a revelation primarily to furnish a basis upon which to formulate doctrine, but rather to live life in the fullest possible way.

"Such /

(1) Outline of Christian Theology. Clarke. p. 28.

"Such are the Scriptures, the book of God-in-man, the record and memorial of God's historical self-expression, high in quality, and full of God. They are various, progressive, free; various in form, individuality, religious point of view, and spiritual intensity; progressive, like the revelation that they preserve, belonging to their own times, yet leading them; free, with the simplicity and naturalness that render revelation fresh and living as we read. Bringing the revelation of God, they become....a
(1)
revelation....to every age".

(1) Outline of Christian Theology. Clarke. p. 37.

Chapter VI.THE KINGDOM OF GOD.Introduction.

In the systematising of the doctrinal ideas of the "Disciples", the principal place must be given to their idea of the Kingdom of God. Around this the other doctrines grouped themselves, and their relationship to it determined the form which they were to take. It is well to remember the conditions which were instrumental in calling forth the "Disciple" movement. As has been shown in the previous chapters, the Movement opposed the weird mysticism of the time and greatly contributed to the checking of it. But it was a widely divided Christendom which challenged the efforts of the founders of the Movement. They yearned for Christian unity. With this object in view, they felt that the unity of the Church was to be made possible by making the terms of ecclesiastical fellowship as nearly as possible coincident with the conditions of citizenship in the Kingdom of God. These conditions were to be determined by appealing to the Scriptures. The idea of the Kingdom of God thus became central for reconstruction, and the practical problem of unity compelled them to emphasise one phase of the Kingdom of /

of God, i.e., the terms of admission, or the conditions of citizenship.

We briefly trace the covenant or dispensation doctrine, which is basic in the "Disciples" conception of the Kingdom of God, and then present this doctrine in detail.

I. SKETCH OF COVENANT THEOLOGY.

(1) Johannes Coccejus.

Johannes Coccejus, the founder of the Covenant Theology, was born at Bremen in 1602. He was a Professor in that City from 1629 until 1636 when he moved to Franeker, where he stayed until 1650. From Franeker he went to Leyden as Professor of Divinity and remained there until his death in 1669.⁽¹⁾ He made the first attempt at a systematic Biblical theology, and, in so doing, laid down new rules for the interpretation of the Scriptures. As a result, he came to be called "the father of modern exegesis".⁽²⁾

His whole theology was Scriptural, and in order to divest divinity of empty and unprofitable questions he regarded it as a statement of the vital relations between God and man. The Lutheran scholasticism did not attain to an actual human history of salvation, nor to /

(1) History of Protestant Theology. Dorner. p. 31.
 (2) The Message of The Disciples for the Union of The Church. Ainslie. p. 74.

to a clear division thereof into periods, but only to a history of the salvation of the individual soul. There was much obscurity concerning the difference and similarity of Old Testament and Christian times.

Coccejus, believing in the plenary system of inspiration which prevailed at the time, and feeling that when Jesus spoke of the kingdom of heaven in Matthew 11: 11, 12 He hinted at divisions in it, set out from this background to formulate his system. Instead of finding the central seat of salvation in the Divine counsel alone, and eliminating the historical significance, his fundamental idea was that it was all a covenant, a historical one, based on the acts of God, and susceptible of various aspects during the course of the world's history. ⁽¹⁾ He thus combined all the /

(1) Note: "Coccejus broke with the orthodox custom of his time in reading dogmas into texts and interpreting Scripture by tradition, allegory and symbolism, and, getting his ideas from the Bible and the political conditions that surrounded him, he proposed the historical method of Bible study, inquiring into the circumstances and the time of writing each book and that the meaning of a word be ascertained from the ordinary sense in connection with the context; and further, that God's dealing with man has been a development, marked by dispensations, and that salvation is a covenant between God and man, in which God and man co-operate; God being the Sovereign, it is His part to present the terms and it is man's part to accept on his own free will".

See: The Message of the Disciples for Christian Union. Ainslie. p. 75.

the acts of God related in sacred history, down to the slightest detail, under the point of view furnished by the covenant, and sought to satisfy in a biblicotheological form the craving for a system.

In this system the period before the Fall was looked upon as the time during which salvation could be acquired by works. The Fall, however, frustrated the acquirement of salvation by works, and the covenant of grace was instituted immediately thereafter. The Old Testament, including the law, was looked upon as an actual type of Christian grace, in which Christ was the hostage of salvation. In the New Testament Christ became the dispenser of salvation.

The Coccejian school, composed of Heidanus, Burmann, Momma of Hamburg, Van der Weyen, Braun, Görtler, Campesius Vitringa, Herman Witsius and Sal van Til, forms an important group extending into the Eighteenth Century. Some of them further developed the system. Fran. Burmann, for example, stated the essentials of the Coccejian system in a simple and more finished form. He treated the two dispensations in this way: that grace and faith became the basis of both, while the law and its ceremonies were looked upon as first superadded by Moses, as a preparation for Christianity. The progress /

progress of the covenant of grace was denoted by three stages which the Church or the Kingdom of God passed through up to Christ; the stage of the sacred family, the national or theocratic stage, and the stage in which the Church was being gathered in from all nations. The covenant of grace is thus divided into three periods, the patriarchal, the legally theocratic, and the Christian.⁽¹⁾

The roots of the "Disciple" doctrine are seen in this system. They differ from it, however, in making the Day of Pentecost the time of the great division rather than the Fall.

(2) Herman Witsius.

The views of Coccejus, adopted and proclaimed by Herman Witsius, preacher, writer and Professor of Divinity in the University of Leyden, became fairly widespread.⁽²⁾ In his presentation of the covenant theory he placed special stress on the Elect, which was a development upon the original system of Coccejus.

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(1) History of Protestant Theology. Dorner. pp. 31-40.

Note: The system of Coccejus is now so obsolete that no reference is made to it in the works of modern theologians. His writings were never translated from the Latin.

(2) The Message of the Disciples for Christian Union. Ainslie. p. 75.

Note: The definition which Witsius gave of a covenant was, "A condition of a covenant, properly so called, is that action, which, being performed, gives a man a right to the reward".

See: The Economy of the Covenants. Witsius. Vol. I. p. 288.

The doctrine as preached by Witsius was as follows: "We begin with the covenant of works", he says, "which is an agreement between God and Adam,....by which God promised eternal life and happiness to him, if he yielded to all his commands; threatening him with death if he failed but in the least point: and Adam accepted the condition"⁽¹⁾.

Moving to the next stage of the covenant, Witsius says, "When the covenant of works was broken by the sin of man, and abrogated by the just judgment of God, wretched man was cast headlong into the deepest gulf of ruin, whence there could be no escape"⁽²⁾. Following this he says, "God set up a new covenant of grace; in which he might much more clearly display the inestimable treasures of his all-sufficiency"⁽³⁾. In order thoroughly to understand the nature of the covenant of grace, it was necessary to consider two things: first, "the covenant which intervenes between God the Father and Christ the Mediator", and, second, "that testamentary disposition, by which God bestows by an immutable covenant eternal salvation, and everything relative thereto, upon the elect"⁽⁴⁾.

The /

(1) The Economy of the Covenants Between God and Man. Witsius. Vol. I. p. 46.

Note: Lev. 18: 5, and Deut. 27: 26 are cited to show that Adam accepted God's conditions.

(2) The Economy of the Covenants. Witsius. Vol. I p. 167.

(3) Ibid. Vol. I. p. 168.

(4) Ibid. Vol. I. p. 169.

The intervening compact between the Father and the Son formed the basis on which God's Covenant with the Elect had been founded.⁽¹⁾ This development is brought out in the following words, "But here men are considered, first, as sinners, miserable and lost in themselves, who could not be restored by their own, or by any other created power; in a word, possessed of nothing, on account of which they can please God; second, as chosen by God to grace and glory, according to his most absolute good pleasure, and so appointed heirs of eternal life, and are that 'little flock, to whom it is the Father's good pleasure to give the kingdom', as those for whom Christ engaged or made satisfaction"⁽²⁾.

The gifts to the Elect in a graduated scale are:
 (1) Effectual Calling;⁽³⁾ (2) Regeneration,⁽⁴⁾ which resulted in (3) "true faith in God by Christ",⁽⁵⁾ which led to (4) Justification,⁽⁶⁾ after which (5) "Spiritual Peace"⁽⁷⁾ was enjoyed, which was followed finally by Adoption, "Whom God has admitted into a state of peace and friendship with Himself, He has also adopted for His sons"⁽⁸⁾.

(3) /

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- (1) The Economy of the Covenants. Witsius. Vol. I. p.285.
 (2) Ibid. p. 286.
 (3) Ibid. p. 348.
 (4) Ibid. p. 360.
 (5) Ibid. p. 377.
 (6) Ibid. p. 395.
 (7) Ibid. p. 432.
 (8) Ibid. p. 446.

(3) John Glas.

In the Covenant doctrine as developed by John Glas, the founder of the Glasites,⁽¹⁾ the emphasis was removed from the Fall, and the death of Christ was stressed as the beginning of a new regime. In this respect the doctrine is very similar to that of Campbell. Sandeman, Glas's son-in-law, carried on the work of Glas and became the leader of the sect known as the "Sandemanians". He was widely known for his doctrine of faith as purely intellectual, and doubtless many, Campbell among them, knew the details of the covenant doctrine which had been formulated by Glas and which was being preached by many of the "Sandemanians" at the time he was in Scotland.

Glas contended there were three covenants: the Covenant of Circumcision, the Sinai Covenant and the Covenant under Christ.⁽²⁾ The first two he called the Covenants of Promise, "because by them the Promise of Christ was inclosed among the seed of Abraham according to the flesh, and to the Commonwealth of Israel, until the promised seed should come"⁽³⁾. "By these covenants", he says, "they stood fairer for salvation by Christ than /

(1) Professor Smeaton gives the date of the formation of the Glasites as 1729.

See: The Doctrine of the Holy Spirit. Smeaton. p. 385.

(2) A Narrative of the Rise and Progress of the Controversy about National Covenants. Glas. pp. 24-26.

(3) Ibid. p. 27.

than other nations, walked together as Brethren, and had the Lord's special presence in their Commonwealth"⁽¹⁾. In this scheme the Fall is not considered, and it plays no part in the development.

The Sinai Covenant was abolished by the death of Christ. As Glas states it, "Christ, by His obedience unto the death in the room of some sinners,....has reconciled both Jews and Gentiles unto God in one body by His cross, having slain the enemy thereby, and so hath abolished in His flesh the Sinai Covenant"⁽²⁾. Elsewhere he says, in speaking of the end of the Sinai Covenant, "The Lord points out his death as the end of the Old Testament or Covenant, and the confirmation of the New, when He says in the institution of His supper, this is the New Testament, or Covenant, in my blood"⁽³⁾.

The New Covenant is for all people, and in it Christ is set forth. "Christ, set forth fully in the preached Gospel to be believed in, is for a Covenant to the people"⁽⁴⁾.-- When God proceeded, in the fulness of time, to fulfil His great spiritual and eternal promise /

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- (1) A Narrative of the Rise and Progress of the Controversy about National Covenants. Glas. p. 27.
 (2) Ibid. p. 27.
 (3) The Works of Mr John Glas. Vol. V. p. 115.
 (4) A Narrative of the Rise and Progress of the Controversy about National Covenants. Glas. p. 27.

promise of blessing all nations in Christ, "he did it by means of another covenant,....the mediation of Jesus Christ with Abraham's spiritual seed of all nations"⁽¹⁾. The new Covenant was called the New Testament, on account of the true adoption, and the gift of eternal life was given to as many of the nations as the Lord⁽²⁾ called.

Glas then developed this doctrine into the visible and invisible church. "The old church was demolished in Christ's death....This new church, which is Christ's body, comprehends all whom He redeemed by His blood out of every kindred, tongue and nation, without difference; and all that believe, of every nation on earth, are of the same body, with all the saints in heaven, partaking with them of the same Spirit that Jesus Christ, the first-begotten of the dead, received from the Father"⁽³⁾. The church of the Old Testament prefigured the true church to come, before it had a being: so a visible church of the New Testament represents it, and shows it forth as now come into being. "A church of the New Testament, that /

(1) The Works of John Glas. Vol. I. p. 54.

(2) Ibid. p. 54.

(3) Ibid. Vol. V. pp. 147, 148.

that comes together in one place to eat the Lord's supper,....is not the true church, the body of Christ itself; even as the bread and cup are the signs of his broken body and shed blood⁽¹⁾".

II. THE DISCIPLE DOCTRINE OF THE DISPENSATIONS.

(1) Sermon on the Law.

The first expression of this line of thought with which we meet in Campbell's work was in his sermon on the Law,⁽²⁾ which was preached before the Redstone Baptist Association in Virginia in 1816. It was this, more than anything else, which brought about the charges of heresy against him from his Baptist brethren, and which finally led to his separation from that communion.⁽³⁾ The substance of the sermon, which presented the fundamental idea in some of its practical aspects, is as follows: the Law, which is done away with, is the whole Mosaic dispensation, including judicial and moral along with ceremonial legislation. "His object being to show that the law of /

(1) The Works of John Glas. Vol. V. p. 150.

(2) The text for this sermon was in Romans 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".

(3) Alexander Campbell's Theology. Garrison. pp.. 162, 163. .

of Moses....was a distinct and peculiar institution
 designed for special ends and for a limited time"⁽¹⁾.

It had been abrogated by the appearance of the
 Christian dispensation.

In the overthrowing of the Law there were two
 commandments which stood fast because they were looked
 upon as constitutive principles of all morals and all
 religion. "There are two principles, commandments or
 laws that are never included in our observations con-
 cerning the law of Moses....; these are, 'Thou shalt
 love the Lord thy God with all thy heart, soul, mind
 and strength; and thy neighbour as thyself'. These
 are of universal and immutable obligation"⁽²⁾. They
 were considered as permanent, while the rest was
 thought of as transient.

There were certain things which the Law could not
 do. In the first place, "it could not give righteous-
 ness and life"⁽³⁾. In the second place, "the Law could
 not exhibit the malignity or demerit of sin"⁽⁴⁾. In the
 third place, "the Law could not be a suitable rule of
 life to mankind in this imperfect state"⁽⁵⁾. It gave,
 however /

(1) Memoirs of Alexander Campbell. Richardson.
 Vol. I. p. 473.

(2) Sermon on the Law. Given in Memoirs of
Alexander Campbell. Richardson. Vol. I. p. 473.

(3) Ibid. p. 473.

(4) Ibid. p. 473.

(5) Ibid. p. 473.

however, a partial rule of life to a part of humanity -
 the Jewish race.⁽¹⁾

He then shows how God remedied all these defects by the Gospel by sending His Son to make "reconciliation for iniquity, so that all the spiritual seed of Abraham might find righteousness and eternal life, not by legal works or observances, in whole or in part; but through the abundance of grace and the gift of righteousness which is by him"⁽²⁾. "Hence it is", he adds, "that Christ is the end of the Law for righteousness to every one that believeth"⁽³⁾.

From these premises he deduces various conclusions:

(1) the essential difference between Law and Gospel,
 (2) that Christians are not under the Law or any part of it, and that the removal of the binding force of the moral portion of the Mosaic code does not leave us Antinomians, (3) that it is useless to preach the Law to prepare people for the Gospel, and (4) that arguments cannot be drawn from the Old Testament in support of any forms, practices or ordinances in the Christian Church.

(2) /

(1) Sermon on the Law. Given in Memoirs of Alexander Campbell. Richardson. Vol. I. p. 473.

(2) Ibid. p. 475.

(3) Ibid. p. 475.

(2) Characteristics of the Divine Government.

The divine government in its successive forms was a monarchy, never a republic. Monarchy was said to be the natural form of government, an organism with one head, whereas republics were considered useful only because of the degeneracy of man and the impossibility of getting a good ruler who would not be corrupted by power. A monarchy was also thought to be better suited for efficient action in a state of war, and it was a state of war in the moral universe which the Kingdom of God was destined to meet. ⁽¹⁾

In a Kingdom there were five elements: constitution, King, subjects, laws and territory. ⁽²⁾ All of these were in the Jewish and Christian systems. They were considered as constitutional monarchies, because God's relation with fallen man, whereby He sought to redeem him, was in the form of a compact, with mutual promises. That had always been the case since man fell and God began to try to reclaim him. The demands made upon man and the promises made to him varied with the development of his needs and capabilities. ⁽³⁾

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- (1) Alexander Campbell's Theology. Garrison. p. 165.
 (2) Richardson gives the elements of a Kingdom as follows: "Kingdom was a compound one, embracing at least three distinct conceptions - viz., a king, subjects, and the territory or place where the subjects lived under the government of their king"
 See: Memoirs of Alexander Campbell. Richardson. Vol. II.
 (3) Alexander Campbell's Theology. Garrison. p. 166. \ p. 395.

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 See: Memoirs of Alexander Campbell. Richardson. Vol. II.
 (3) Alexander Campbell's Theology. Garrison. p. 166. \ p. 395.

(3) The Primitive or Edenic State.

(a) Before The Fall.

The first condition of man was when he was in the primitive state of Edenic innocence. Here man was unmarred by sin and could see and hear God without a special revelation. God and man were inhabitants of the same world and their relations were too intimate to need any special manifestation. The separation occurred in the Fall. Man having lost, in a measure, his God-like image, could no longer perceive God directly by sight and hearing, and could no longer have a correct idea of Him. They lived in separate spheres. The first man born after the Fall was the man of Locke's psychology, knowing the natural world through sensation and nothing more. In the paradisiacal state, the knowing faculty of man was constructed on Lockian principles, but the senses were such that they could receive impressions from spiritual realities. The effect of the Fall was that it limited the sphere in which the senses could act, and also limited man's knowledge of the natural world. Revelation thus became necessary, and so began a new chapter in the history of man. ⁽¹⁾

As /

(1) Alexander Campbell's Theology. Garrison. p. 169.

Note: "Man lost his mental excellence and beauty.... in Adam's sin".

See: The Christian Baptist. p. 485.

As seen in Coccejus, Burmann and Witsius, earlier exponents of the covenant theology, the line of cleavage at the Fall was made the most important in the whole history of salvation. The idea of original sin, as something demanding an explanation, was constantly in their minds. According to Campbell, this idea had a very unimportant place, and the Fall was relegated to a relatively subordinate place. Its greatest significance was due to the fact that as a result of it man's knowing powers were limited. "Original sin became an inherited and perpetual limitation of man's power of perception, instead of an inherited and perpetual guilt⁽¹⁾".

(4) The Patriarchal Age.

(a) From Adam to Moses.

"The things said and done by God and men from Adam to Moses constitute its Patriarchal facts"⁽²⁾. Since the world had its infancy as well as man, nations must have been preceded by families, and family worship would be the first religious institution. "At the head of this institution naturally stood the father of every nation....Hence, the first religious and political institution is properly called 'The Patriarchal'⁽³⁾"

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- (1) Alexander Campbell's Theology. Garrison. pp.168, 169.
 (2) Antecedents and Consequents. Campbell. p. 21.
Millennial Harbinger Abridged. Vol.II. p. 348.
 (3) The Christian System. Campbell. p. 137.

The recognition of the development of the knowledge of God and the growing intimacy between man and God through successive revelations in this age made it apparent that the religious truth of a single dispensation would not be all delivered at the beginning of the dispensation. We find a continual development in the religious institutions of the Patriarchal Age.

The altar of sacrifice was the most significant institution of the antediluvian world.⁽¹⁾ Along with this went the priesthood, which developed as there was need for it. The head of each family, at first, acted as his own priest. Finally, priests, as such, became common. "All the nations of antiquity from the era of Melchisedeck to that of Aaron, had priests",⁽²⁾ and their origin was attributed to the fact that no sinful man could have access to God except through a Mediator. They took charge of the sacrificial worship at the altar, which consisted of sin-offerings, thank-offerings /

(1) Alexander Campbell's Theology. Garrison. p. 170.

Note: One Disciple theologian remarks, "For special purposes connected with the Divine character and government, there have been established at different periods of the world's history peculiar institutions, administrations, or economies; differing as they do in most important particulars, it is essential to distinguish from each other, in order to a just comprehension of any one of them".

them?

See: Millennial Harbinger Abridged. Vol. II. p. 548.

(2) The Christian Baptist. p. 522.

offerings, and vow or dedication offerings.⁽¹⁾ Other phases of the religious life as developed in this period, in addition to the priesthood and sacrifice, were the high regard paid to the Sabbath, oral instruction,⁽²⁾ prayer and praise.⁽³⁾ "It is not to be understood that man by natural processes develops these ideas, for he is incapable of such knowledge, but that God revealed them to him gradually". Thus it was that the covenant of each succeeding dispensation was of the nature of a codification of the religious ideas which had been revealed, one at a time, during the preceding age.

This connection between the Covenants was also revealed in the promises made to Abraham. When God called him He gave him two promises essentially different in import and character. The first was personal and familiar; the second was spiritual and universal. The first had respect to Abraham and his natural descendants, according to the flesh; the second had respect to the Messiah and all His people. The whole Jewish nation with all its peculiarities grew out of the first; the whole Christian Church grew out of the second. The first promise is, "I will make of thee a /

(1) The Christian Baptist. p. 542.

(2) The Christian System. Campbell. p. 139.

(3) Alexander Campbell's Theology. Garrison. p. 171.

a great nation, and will bless thee, and make thy name great, and thou shalt be a blessing and I will bless them that bless thee, and I will curse him that curseth thee⁽¹⁾. The second promise is, "And in thee shall all the families of the earth be blessed"⁽²⁾. This blessing is spiritual and eternal.⁽³⁾

(5) The Jewish Dispensation.

(a) From Moses to Christ.

The Jewish dispensation extended from Moses to Christ⁽⁴⁾, and was the period of national religion. It actually began when Israel at Sinai entered into covenant relations with God under the Law given through Moses⁽⁵⁾. God appeared as "King of the Jews"⁽⁶⁾ and Aaron was their high priest⁽⁷⁾. The Patriarchal economy was adopted to families in an associated capacity; the Jewish was national "because adopted to families in an associated or national capacity"⁽⁸⁾. This was a religious nation under the leadership and guidance of God, and their constitution was "written by the King in his own handwriting upon two tables of stone"⁽⁹⁾.

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- (1) Genesis 12: 2.
 (2) Genesis 12: 3.
 (3) Rice Debate. p. 289.
 (4) Antecedents and Consequents. Campbell. p. 21.
 (5) Pamphlet from Overdale College. December 1924. sec.2.
 (6) The Christian System. Campbell. p. 149.
 (7) Antecedents and Consequents. Campbell. p. 60.
 (8) The Christian Baptist. p. 559.
 (9) Ibid. p. 559.

This was the supreme law of their social, religious and moral relations.

The Jewish institution was not substituted for the family worship but added to it.⁽¹⁾ It was, however, necessarily temporary and preparatory and was strictly confined to one nation and people. Its proper boundaries were Palestine, Judea, and Jerusalem, and in these places the Temple was the theatre of its glories.⁽²⁾ The Kingdom of the Jews was created in pursuance of a promise made four hundred and thirty years earlier to Abraham, when God assumed the peculiar relation of God and King to the people who went down into Egypt. As soon as they were entirely out of the hands of the Egyptians it became necessary to give them a National existence, or to constitute them into a kingdom. To bring this about they needed a constitution, which was provided by God. "The constitution was pronounced by the living God, in words audible, and distinctly heard by about two millions of people".⁽³⁾ ✓ The constitution was the Decalogue, which was distinguished accordingly from all the other laws of Israel ✓

(1) The Christian System. Campbell. p. 148.

(2) Rice Debate. p. 322.

(3) Ibid. p. 575.

Israel. It represented the agreement between God and the people, and disobedience of the other laws was never punished so severely as failure to observe this. ⁽¹⁾

In this period there was a progression of "light, knowledge, life and bliss". ⁽²⁾ Sacrifice continued in practice and occupied a major place in the religious life of the people. The duties of the priesthood, now under a national rather than a family religion, were increased. They were "to officiate at the altar, to read the law, and to take care of the sacred edifice and of the autograph of the law and the constitution; so that if any difficulty should arise among the people, they were to go to the priest for the original and to seek the law at his mouth". ⁽³⁾ The responsibility of teaching the religion to the children ⁽⁴⁾ was placed upon the parents.

Here we see a people living in a relationship to God which is unique. They have a covenant or written and spoken agreement with Him. The conditions were /

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- (1) Alexander Campbell's Theology. Garrison. p. 173.
 Note: "The five books of Moses, together with the prophets, compose the Jew's religion. The Christian believes all of these too, and studies them well; but Christianity was born after Christ".
 See: Rice Debate. p. 821.
- (2) The Christian Baptist. p. 560.
- (3) Ibid. p. 637.
- (4) Ibid. p. 638.

were made by God, they were permitted to enter into the agreement with Him and were His select people. The Jewish dispensation was confined to the Israelites. "Its genius being adopted to one nation only, and for temporal and national purposes, it looked not for proselytes beyond the commonwealth of Israel; hence it had no preachers, no proclaimers whose business it was to make proselytes"⁽¹⁾. No person was enjoined to extend the religion beyond the children of the flesh of Abraham.

The Jewish worship was symbolic, and looked forward to the truths of the Christian dispensation. The promises and curses of the Jewish covenant did not look beyond the present life. "Moses, in originating and instituting the Jews' religion, taught nothing concerning a future state - not a word concerning eternal salvation, or future and eternal punishment in the Jewish religion"⁽²⁾. The blessings promised to those who kept the covenant were "temporal prosperity /

(1) The Christian Baptist. p. 637.

Note: "Various mystic and significant institutions distinguished this nation from all others; for it was one principal object of its institution to keep its subjects separate and distinct from all other people till Messiah (the promised seed) should come".

See: The Christian System. Campbell. pp. 148, 149.

(2) The Christian Baptist. p. 633.

prosperity, long life, and national success"⁽¹⁾. The Jewish nation was not intended to effect the eternal salvation of those in it, but rather to preserve the knowledge of the character of God, and to exhibit His virtues and show the advantages of serving Him. One sees here the distinction between the Jewish and the Christian dispensations, a difference of purpose, the one looking "exclusively to this present world"; the other "primarily and almost exclusively looks to the next"⁽²⁾. The fact that the Jewish religion was designed for one race only, whereas Christianity was universal, constituted another outstanding difference in the two dispensations.

(b) Ministry of John the Baptist.

"The ministry of John the Harbinger was in the conclusion of the Jewish Age"⁽³⁾. John was not in the Christian Church, for there was no church at that time.⁽⁴⁾ Both John and Jesus lived and died in the Jewish age.⁽⁵⁾ During the ministry of John neither he, nor the Saviour, nor His apostles, went to proclaim outwith^{side?} the borders of the commonwealth of Israel. "Jesus once /

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- (1) Alexander Campbell's Theology. Garrison. p. 173.
 (2) The Christian Baptist. p. 633.
 (3) Ibid. p. 646.
 (4) Rice Debate. p. 356.
 (5) The Christian Baptist. p. 646.

once visited Samaria, and was made known to some of the Samaritans as the Messiah; but it was not until after His resurrection that he ordered the glad tidings of His reign to be promulgated through Samaria⁽¹⁾".

John's ministry was merely that of a Hebrew living under the Law. No explanation is given to account for the teaching of John which went beyond the confines of the Jewish Covenant.⁽²⁾

Finally, we are told "the Jewish age and Jesus died at the same moment"⁽³⁾.

(6) The Period Between.

As the Jewish Age terminated with the death of Christ and the Christian Age did not begin until Pentecost, it is necessary to refer to the intervening forty days. I have discovered but one reference to this period, and it is, in full, as follows: "During the forty days from His resurrection to His ascension, and thence to Pentecost, there was a period, a full period between the Jewish and the Christian age. He suffered no one to speak to the unbelieving during this period"⁽⁴⁾. It was a time of great expectancy, and /

(1) The Christian Baptist. p. 646.

(2) Note: The most comprehensive statement of John's ministry is as follows: "The Harbinger...prepared a people for the Lord and introduced the sublime age of Messiah the Prince; but Christianity is more than John preached".

See: Rice Debate. p. 821.

(3) The Christian Baptist. p. 647.

(4) Ibid. p. 647.

and the followers of Christ were not allowed to carry the Gospel message to unbelievers because His Kingdom had not yet been founded in the earth.

(7) The Christian Dispensation.

(a) Pentecost to Second Coming.

"The Christian Dispensation commenced on the day of Pentecost, and will continue till the Lord's Second Advent"⁽¹⁾. It will never be superceded by any other Economy.⁽²⁾ It is the consummation of the Ages. Types, symbols, prophecies, and promises all have their completion in it.⁽³⁾ In considering the characteristics of this period we are impressed with the sharp distinction placed on the Day of Pentecost as its beginning. The Holy Spirit was given on that day. "Jesus Himself foretold, before He left the earth, that in a few days He would send the Spirit down and introduce the new Kingdom...."⁽⁴⁾ And Campbell remarks, "Are we not, therefore, by the highest authority, constrained to look to Jerusalem, to the day of Pentecost....to understand what the new law is"⁽⁵⁾. It is to be noted, moreover, that the Christian writings, as such, begin at the Day of Pentecost. "We begin at the day of Pentecost /

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- (1) Overdale College Pamphlet. December, 1924. Sec. 2.
 (2) Millennial Harbinger Abridged. Vol. II. p. 348.
 (3) The Christian Baptist. p. 653.
 (4) Rice Debate. p. 434.
 (5) Ibid. p. 434.

Pentecost , and speak from the Book as if we had lived before Augustine,....or before the Protestant reformers were born"⁽¹⁾. The facts of the Christian era extend from Christ to the end of the apostolic writings,⁽²⁾ and elsewhere we read, concerning the beginning of the Christian religion, "The Acts of the Apostles - the three first chapters of the book give us the pure beginning of our religion"⁽³⁾.

(b) Work of Jesus in this Dispensation.

Jesus was predestined to be the King of the whole earth, and to have a kingdom which would ultimately embrace all the nations of the world.⁽⁴⁾ This kingdom was evidently in the Jewish institution till Jesus died. "Hence", we read, "the kingdom of Heaven came not while Jesus lived"⁽⁵⁾. God was the Author of the constitution of the new kingdom and He proposed and tendered it to His Son.⁽⁶⁾ Jesus accepted this constitution /

(1) Millennial Harbinger and Voluntary Church Advocate. Vol. I. p. 26.

(2) Antecedents and Consequents. Campbell. p. 21.

(3) Rice Debate. p. 905.

(4) The Christian System. Campbell. pp. 148, 149.

(5) Ibid. p. 177.

(6) Ibid. pp. 159, 163.

Note: In the light of this we read, "We must date it from everlasting, and resolve it into the absolute gracious will of the eternal God".

See: The Christian System. Campbell. p. 163.

constitution because the will of God was always His delight, and in consequence all authority in heaven and earth was given to Him. He was to be King over all and the power of giving eternal life was bestowed upon Him. ⁽¹⁾ On these conditions He came to this earth and having given His message to mankind, He "died, was buried, raised from the dead, ascended, and was crowned Lord of all. In the presence of all the heavenly hierarchs, the four living creatures, the twenty-four seniors, and ten thousand times ten thousand angels", ⁽²⁾ He presented Himself before the Throne.

Jesus was not made Lord, as Peter imparted on the day of Pentecost, until He had ascended into heaven. ⁽³⁾ He then began the Reign which was called the Reign of Heaven, and the institution which He had set up on the earth was known as the Kingdom of Heaven or Kingdom of God. ⁽⁴⁾ This Kingdom, however, is only temporal. "It had a beginning, and it will have an end; for He must reign only till all enemies are put under His feet". ⁽⁵⁾ But while it lasts Jesus reigns absolutely over all principalities /

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- (1) The Christian System. Campbell. p. 163.
 (2) Ibid. p. 177.
 (3) The Christian Baptist. p. 647.
 (4) Ibid. p. 648.
 (5) The Christian System. p. 157.

principalities, hierarchies, and powers celestial and terrestrial, "as did the great God and Father of the universe, before He was invested with regal authority"⁽¹⁾. Jesus is the Sovereign Monarch in this kingdom, those who acknowledge Him are the subjects, and the world (*κόσμος*)⁽²⁾ is the territory. God speaks to us only by His Son in the New Testament, in Him He has fully revealed Himself and His will.⁽³⁾ Jesus is not only the King of this kingdom, He is also the High Priest.⁽⁴⁾

(c) Work of the Holy Spirit.

The Christian dispensation is called the "ministration of the Spirit"⁽⁵⁾ and, accordingly, everything in the salvation of the church was attributed to the immediate energy of the Spirit. "He was to convince the world of sin, of righteousness, and judgment; not by applying the law of Moses, but the facts concerning Christ, to the consciences of the people"⁽⁶⁾.

The Spirit would accompany the words which the apostles preached, and thus would convince the world of sin.

This position has been strongly maintained by the "Disciples". They "have always believed and taught", says /

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- (1) The Christian System. Campbell. p. 157.
 (2) Memoirs of Alexander Campbell. Richardson. Vol. II. p. 395.
 (3) The Christian Baptist. p. 60.
 (4) Antecedents and Consequents. Campbell. pp. 60, 61.
 (5) Sermon on the Law. Campbell.
 (6) Origin of the Disciples of Christ. Longan. p. 126.

says Moore, "that we are now practically under the dispensation of the Holy Spirit. Christ has personally ascended into the heavens, and He has sent the Holy Spirit to take His place here, to advocate His cause, to dwell in His Church, and to make intercession for us with groanings which cannot be uttered"⁽¹⁾.

(d) Man's Relationship to this Dispensation.

The Christian dispensation is distinguished by the idea of the blotting out of sins, followed by the joy and peace of forgiveness. "It is guaranteed that their sins and iniquities are to be remembered no more"⁽²⁾. All its subjects are pardoned, justified and saved from sin. They are also adopted into the family of God and made sons and daughters of the Lord Almighty, being heirs and joint heirs with Christ. All know the Lord and have the promise of a resurrection from the dead, and eternal life.⁽³⁾ No relationship such as this obtained before the coming of the Messiah.⁽⁴⁾ In fact, He promised to Peter "the keys of the kingdom of heaven, that he should open it, and retain sins with all authority"⁽⁵⁾. The distinguishing spiritual phase of /

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- (1) A Comprehensive History of the Disciples of Christ.
Moore. p. 58.
(2) The Christian System. Campbell. pp. 165, 166.
(3) Ibid. p. 166.
(4) The Christian Baptist. p. 557.
(5) Rice Debate. p. 434.

of this dispensation is summed up in these words:

"A righteousness without law, and eternal life"⁽¹⁾.

"Every individual must be born of water and the Spirit, in order to admission into the present dispensation of the Kingdom of God"⁽²⁾. This is necessary, for every one must be justified and washed before being adopted into the family of God.⁽³⁾ In fact, it is held that Jesus Himself taught that no person could legally enter the Kingdom who was not born of water and the spirit.⁽⁴⁾ None, however, could have been immersed into the Kingdom before Pentecost, for they "began to immerse into Christ on the day of Pentecost"⁽⁵⁾.

Finally, every immersed believer, of good behaviour, was by the constitution a free and full citizen of the Kingdom of Heaven, and was "entitled to all the social privileges and honours of that kingdom"⁽⁶⁾.

The Christian dispensation differs from the old dispensation in being a government of principles, not of precepts. The religion of Israel was delivered in /

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- (1) The Christian Baptist. p. 653.
 (2) Antecedents and Consequents. Campbell. p. 19.
 (3) The Christian Baptist. p. 650.
 (4) The Christian System. Campbell. p. 171.
 (5) Rice Debate. p. 356.
 (6) The Christian System. p. 184.

Note: Being born of water and the Spirit is elsewhere defined more particularly as faith, repentance and baptism. Campbell laid great emphasis on this point.

in a series of detailed and specific commands, among them being a catalogue of religious, moral and ceremonial duties. In the present dispensation there is no authoritative ritual, liturgy or manual.⁽¹⁾ "The supreme law of this kingdom is love - love to the King and love to each other"⁽²⁾. The Christian Institution creates in the heart of man this love. It is a love of a higher order, of a sublimer genius, than any former age or economy could produce. God does not deal with us as servants, but as sons in this dispensation; not as sons who are minors, but as sons of full age.⁽³⁾ "We must feel and we must exhibit that love of God and that pure devotion to Jesus Christ springing from a lively sense of the pardoning love of God"⁽⁴⁾.

Besides the laws touching the requirements for admission to membership in the kingdom of God and the universal law of love within it, there are two other positive laws which apply to the citizens of the kingdom. These are the weekly celebration of the death and resurrection /

(1) Alexander Campbell's Theology. Garrison. p.175.

(2) The Christian System. Campbell. p. 167.

(3) The Christian Baptist. pp. 655, 656.

(4) Ibid. p. 656.

Note: "The Disciple movement affirms with great earnestness that we are...under Christ, where God has been translated into the family circle, where He is known as the loving Father, and where He now reigns in the fulness of the meaning of the Apostle, when he says that 'God is love'".

See: Comprehensive History of Disciples. Moore. p. 43.

resurrection of Christ in the Lord's Supper, and the meeting on the first day of every week for this celebration and for edification. ⁽¹⁾ "The primitive disciples did, in all their meetings on the first day of the week, attend on the breaking of bread as an essential part of the worship due their Lord" ⁽²⁾. ✓

This dispensation is based upon faith. ⁽³⁾ It is the principle by which the believer comes into possession of the spiritual blessing, but the necessary means of spiritual enjoyment are the ordinances. As nothing is known or enjoyed in the natural world except through the senses, so nothing is enjoyed in the spiritual world except through faith. ⁽⁴⁾

The philosophy of religion which is represented in this dispensation is eudaemonistic. Man wants to get into relationship with God because the highest pleasure lies there. "From the place of the Bible, as well as from its philosophy, its claims upon the admiration and faith of mankind may be strongly argued. Its philosophy is, that without piety no man can be happy; and that with it, any man, in any outward circumstances, may be happy to the full extent of his capacity for human enjoyment. All human enjoyments /

(1) Alexander Campbell's Theology. Garrison. p. 177.

(2) The Christian Baptist. pp. 174, 415.

(3) Ibid. p. 650.

(4) Alexander Campbell's Theology. Garrison. p. 177.

enjoyments are reduced to two classes; one is spiritual and the other is carnal; the one is moral, social and refined, and the other is selfish, exclusive and gross; the one rises, the other sinks through all eternity. The philosophy of the Bible is, therefore, the philosophy of human happiness, the only philosophy which commends itself to the cultivated understanding of man⁽¹⁾".

III. DISCUSSION.

(1) Consequences of this Doctrine.

The early "Disciples" deduced some very important conclusions from this position. As has been remarked, the dispensation doctrine, as here formulated, lies at the very centre of their doctrinal system, and major emphasis was then, and is now in many quarters, placed upon it. Among the most important deductions may be mentioned the following:-

(a) Baptism was in no way thought of as a substitute for circumcision. Christian immersion had connection with nothing but the Christian dispensation. It was at this point that pedo-baptism was so strenuously opposed.

(b) The Lord's Day, for the same reason, was not a substitute for the Sabbath, and was not to be observed as /

(1) Alexander Campbell's Theology. Garrison. p. 179.
Antecedents and Consequents. Campbell. p. 24.
Rice Debate. p. 378.

as the Sabbath was observed or because it was commanded in the Decalogue. With "Disciples" it is always the "Lord's Day" and never the "Sabbath".

(c) The Christian ministry was in no sense a substitute for the Jewish priesthood. The functions of that priesthood were now vested in Christ as High Priest of the Christian dispensation.

(d) Morality was in no sense based on the commands of the Decalogue, but on the moral laws of the Christian dispensation.

One readily sees how the other doctrines fit into this view of the Kingdom of God. The authority of the Scriptures, as seen in the last chapter, is the objective source and criterion of all our ideas concerning God and His relations with men, and therefore in the Bible are to be found the terms of admission and duties of membership for the Kingdom of God. Naturalisation laws are faith, repentance and baptism, by conformity to which aliens are admitted to enjoy the privileges of citizenship in the Kingdom. When the individual enters the Kingdom according to these provisions, conversion and regeneration take place.⁽¹⁾

(2) /

(1) Alexander Campbell's Theology. Garrison. p. 181.

(2) Contribution at time of Formulation.

The most attractive and, in a sense, contributing feature of this whole doctrine lay in the fact of its simplicity. In a day when men were confused in their religious thinking it offered an entire system, easily comprehended and highly intelligible. Christ was made the centre around which all the rest revolved, and the steps by which one could enter His Kingdom were easily comprehended. A long desired distinction was made between the Old and New Testaments in such a way that every member could understand it. Not only was it made easy to grasp, but it was primarily positive. It led to Jesus Christ and His way of life in a Kingdom whose law was love.

In religion, as in all rounds of life, there is always an attraction to that which is central and vital. Especially is this true when the facts of importance can be stated easily and quickly and in like manner understood. This accounts in large measure for the phenomenal growth of the "Disciples" in the early days of the movement. They had a plain, simple doctrine which could easily be transmitted to others, which sounded reasonable, and which was launched in a highly evangelistic spirit. Their object was not only to win men to Christ, but to win them in such a way /

way that ultimately all would become members of His Kingdom and, in course of time, all would be one. Christian unity would then be a reality, but in the early days as a great ideal it fostered the fervent evangelism which characterised their preaching. This point cannot be over-emphasised. Men for the first time were being drawn into a movement which had as its vital object Christian unity. That which had been only a vague desire now became a positive hope, and strong men willingly threw their energies into the realisation of it. This doctrine made the new day of hope a possibility.

It is at this point that the greatest contribution of the "Disciples" has been made. They preached a doctrine which planted and developed in the minds of men the hope of Christian unity. They did this a century ago, when those Churches which are now in the van of the movement towards Christian unity had barely given the matter serious consideration.

(3) The mistaken Doctrine.

This doctrine, on which the "Disciples" greatest contribution to the religious world was founded, is now obsolete. No mention of it is made in the works of present day theologians. Many of the "Disciples" cling tenaciously to it, and the "Disciple" invasion of /

of South Africa at the present time is preaching it, but it is, unfortunately in a sense perhaps, only a clanging cymbal. As shown in the last chapter, we can no longer hold the theory of Bible inspiration on which it is founded. In the discussion on the Holy Spirit it became impossible to view that Spirit as sent for the first time on the day of Pentecost.

Our Bible does not occupy the same place in our thoughts that it did in the minds of the early leaders of the movement. We know "there is a true continuity", as ^{Dr} Dodd says, but we agree with him when he adds "There is no violent break in the process of change by which one stage gives place to another"⁽¹⁾. When we view the Bible in this light the whole doctrine of dispensations crumbles into ruin.

Conclusion.

Because of its central place in the "Disciple" formulations this doctrine has been given in some detail. The theology of the Movement cannot be fully comprehended without it. As a living factor, however, in the solving of present day theological problems, it is completely discarded. We gladly acknowledge it as the doctrinal basis on which a great Movement towards Christian unity was founded, as we acknowledge all great contributing factors of the past. But its present value is nil.

(1) The Authority of The Bible. Dodd. p. 247.

Chapter VII.C R E E D S.Introduction.

The "Disciples" have been largely misunderstood in their attitude towards creeds. It has been supposed that they refused to have a formal written statement of their faith. This is a mistake, for though they have declined to make any creed a test of fellowship they have no objection to the drawing up of a written statement of their beliefs. The position is seen in the following statement: "Our plea in relation to the Bible logically involves a protest against all creeds and formularies of doctrine, which are made bases of religious systems, and standards or tests of Christian life and fellowship"⁽¹⁾. The factors which were instrumental in creating the "Disciple" view of creeds as tests of fellowship and the emphasis on the Scriptures as containing the only creed form the subject of this chapter.

I. /

(1) That They All May Be One. Gore. p. 105.
Note: Campbell said, "I cared not how many creeds were published....provided that it was only to inform the world what I or those in union with me held, and not to be made a test of Christian character nor a term of Christian communion".
See: The Christian Baptist. p. 370.

I. CAMPBELL'S DEFINITION OF A CREED.

(1) A Term of Communion.

Before discussing in detail Campbell's reaction to creeds, it is wise to bear in mind what the term "creed" meant to him. "A creed or confession of faith is an ecclesiastic document - the mind and will of some synod or council possessing authority - as a term of communion, by which persons and opinions are to be tested, approbated, or reprobated"⁽¹⁾. He never objected to creeds because they were not in the Bible, but because they were made authoritative tests of religious character and terms of Christian communion.⁽²⁾ He held that all Christian people had a knowledge of Christian doctrine, but this belief or knowledge was not what he indicated as a creed.

II. FACTORS WHICH INFLUENCED THE CREDAL POSITION.

(1) In Scotland.

Before proceeding to the United States Alexander Campbell had decided to give up all creeds as tests of faith. "My faith", he says, "in creeds and confessions /

(1) Rice Debate. p. 760.

(2) The Christian Baptist. p. 370.

Note: "Mr Crawford of Chambersburgh gives the best definition of a creed of any of you human advocates: 'It is a system of evengelical truth, deduced from the Scriptures by uninspired men, printed in a book, and made a term of ecclesiastical fellowship.'"

See: The Christian Baptist. p. 370.

confessions of human devise^c was considerably shaken while in Scotland, and I commenced my career in this country under the conviction that nothing that was not as old as the New Testament should be made an article of faith, a rule of practice, or a term of communion amongst Christians⁽¹⁾. This position was current in Scotland at the time Campbell was in Glasgow. He had felt the influence of Robert and James Haldane in their contention for the Scriptures as the only authoritative guide with respect to religious matters.⁽²⁾ These brothers had doubtless taken over the position from the Bereans, a sect which professed to build their religious system on the Bible alone. The Bereans were founded in Edinburgh in 1773 by Mr Barclay, a Scotch clergyman.⁽³⁾ Before this time, however, John Glas had repudiated all creeds, councils and human authorities.⁽⁴⁾ Moreover, we know that Campbell sympathised with Greville Ewing, the champion of Congregationalism in Scotland, in his efforts to secure entire emancipation from the control of domineering Synods and General Assemblies.⁽⁵⁾ The founder of the "Disciples" had been influenced /

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- (1) The Christian Baptist. p. 92.
 (2) Comprehensive History of the Disciples. Moore. p.129.
 (3) Memoirs of Alexander Campbell. Richardson.
 Vol. I. pp. 185, 186.
 (4) Works of John Glas. Vol. I. pp. 193, 195.
 (5) Memoirs of Alexander Campbell. Richardson.
 Vol. I. p. 189.

influenced in two directions before he left the Old Country. He did not believe that Synods and General Assemblies were necessary, and he had reached the conclusion that the New Testament was a sufficient basis of faith, without being supplemented by any written creeds.

(2) Conditions in the United States.

Dr Lynd tells us that creeds were much abused in many parts of the United States at the time the reformation under Campbell commenced.⁽¹⁾ The Churches which adopted the Philadelphia Confession of Faith obliged every candidate, before baptism, to read it and receive it as containing the truths of the Gospel. They were usually asked whether they had read the Confession of Faith, and if they believed the doctrines taught in it. "There were many who would have voted against the candidate if he could not have answered these questions in the affirmative".⁽²⁾ Mr Brownfield and other leaders of the Redstone Association refused at their meetings to receive the messengers from any Churches which did not in their letters expressly recognise /

(1) The Memoirs of Alexander Campbell. Richardson.
Vol. II. p. 614.

(2) Ibid. p. 614.

recognise the Philadelphia Confession of Faith. ⁽¹⁾ This attitude was not confined to one denomination but obtained more or less in all of them. "They (creeds) are so far enforced as to become instruments of excommunication to all those who publicly dissent from their dogmata. They make a person worthy of excommunication because of an opinion, or a dissent from certain doctrines; when these opinions and doctrines are publicly avowed" ⁽²⁾. Barton W. Stone, speaking of this period, said, "My heart was sickened, and effectually turned against such creeds, as nuisances of religious society, and the very bane of Christian unity" ⁽³⁾. Richardson, a /

(1) Memoirs of Alexander Campbell. Richardson. Vol. II. p. 140.

Note: On this subject the Council of Trent (1546) said, "We profess to preserve and keep the rules which have been delivered to the Holy Catholic Apostolic Church, as well by the holy and most illustrious apostles, as by the universal as well as local councils of the orthodox, or even by any divinely speaking father and master of the Church; governing by these both our life and manners, and canonically decreeing that both the whole list of the priesthood, and all who are counted under the name of Christian, are subjected to the pains and condemnations, and on the other hand, to the approbations and justifications, which have been set forth and defined by them. To hold the traditions which we have received, whether by word or by epistle of the saints who have shown heretofore, is the plain admonition of the great apostle Paul".

See: Labb. et Coss., tom. VIII. Cols. 1126-1127. Paris. 1671.

(2) Campbell in Rice Debate. p. 806.

(3) The Cane Ridge Meeting-House. Rogers. p. 170.

a co-worker with Campbell, remarked that every religious party demanded, in addition to the simple faith as given by the Apostles, "the acceptance of various tenets and tests of orthodoxy"⁽¹⁾. Rowe, the historian, giving his impressions of the period, says, "In the sectarian world, there are just as many different Bibles as there are different and authoritative explanations of the Bible, called creeds and confessions"⁽²⁾. This state of affairs was distasteful to Campbell. In speaking of the substitution of creeds for the Gospel of Jesus Christ, he referred to the people who accepted them as the "unthinking multitude, who greedily devour the pernicious fiction, and defend it with the fury of an excited bigot"⁽³⁾.

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- (1) Millenial Harbinger Abridged. Vol. II. p. 359.
 (2) History of Reformatory Movements. Rowe. p. 159.
 (3) The Christian Baptist. p. 641.

Note: An old article against persons who refused to have their children baptised reads as follows:
 "Whereas many schismatical persons, out of their averseness to the orthodox established religion, or out of the new fangled conceits of their own heretical inventions, refuse to have their children baptised -- Be it therefore enacted by the authority aforesaid, that all persons that, in contempt of the divine sacrament of baptism, shall refuse, when they may carry their child to a lawful minister in that county, to have them baptised, shall be amerced two thousand pounds of tobacco, halfe to the informer and halfe to the publique".

See: Hemming's Statutes at Large. Vol. II. p. 165.

(3) Object of the Movement.

The object for which the Movement was striving naturally influenced the credal position. In Moore's words, its chief object was "to persuade to the abandonment of every human system, and the adoption of 'the form of sound words' as the true basis of union"⁽¹⁾. It was cited as the distinctive feature of the Movement that it condemned the sect spirit and sectarian organisation as unscriptural.⁽²⁾ A restoration "in letter and in spirit, in principle and in practice,⁽³⁾ the faith and discipline of apostolic times"⁽³⁾ was advocated. Said Campbell, "There must be, and there shall be, an abandonment of the new and corrupt nomenclature, and a restoration of the inspired one"⁽⁴⁾.

(4) Distinction between Faith and Opinion.⁽⁵⁾

Thomas Campbell's view was that nothing was to be received as a matter of faith and duty for which there could not be produced a Thus saith the Lord, either in express terms, or by avowed scripture precedent.⁽⁶⁾ "Our desire /

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- (1) Comprehensive History of the Disciples. Moore. p.129.
 (2) The Reformation of the Nineteenth Century. Garrison. p. 360.
 (3) Ibid. p. 361.
The Message of the Disciples for the Union of the Church. Ainslie. p. 48.
 (4) The Christian Baptist. p. 159.
 (5) See pp. 23-28, 39-40 for this position in detail.
 (6) Millennial Harbinger Abridged. Vol. II. p. 309.

desire", he said, "for ourselves and our brethren would be, that, rejecting human opinions and the inventions of men as of any authority, or as having any place in the Church of God, we might forever cease from further contentions about such things"⁽¹⁾. On this differentiation between Faith and Opinion, the pioneers of the Movement concluded that many things which properly belonged to the category of inferential knowledge could never be classified as belonging to the things of Faith, or have any legitimate place in a creed or confession of faith.⁽²⁾

III. NEGATIVE STATEMENT CONCERNING CREEDS.

(1) Without Divine Authority.

The first objection to creeds is based on the early "Disciple" conception of the Bible. They looked upon them as without any Divine authority whatever. "God", they said, "commanded no one to make them, no one to write them, and no Church to receive them"⁽³⁾. They could not find in their Bibles one "Thus saith the Lord" for any synopsis, formula, or credal statement whatsoever.

(2) /

(1) Declaration and Address.

(2) Origin of The Disciples. Longan. p. 2.

(3) Rice Debate. pp. 900, 901.

Note: "The impious practice....amongst people who profess religion....is that of resorting in pursuit of religious information to other means of instruction than those with which God has Himself furnished us in His own Word".

See: The Christian Baptist. p. 581.

(2) Tendency in Time of Defection to Cast out
the Good.

"Creeds have often operated, and their tendency in time of defection is, to cast out the good, the intelligent, the pure, and to retain those of a contrary opinion"⁽¹⁾. Campbell considered creeds, which as terms of communion were designed to exclude the evil and receive the good, as the "most foolish of all expedients which human folly has adopted"⁽²⁾. They acted as great strainers but they did not retain the good. It was due to creeds, Campbell believed, that Jesus had been killed.⁽³⁾ Had the people not been bound by them they would not have crucified Him.

(3) Creeds are generally Proscriptive and
Overbearing.

Creeds were considered so overbearing that they placed "unrighteous restraints upon the human mind"⁽⁴⁾. The opinions of men were generally placed upon the same footing with the commandments of God. A perfect example of this was to be seen in the institution of infant /

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- (1) Rice Debate. p. 901.
 (2) The Christian Baptist. p. 93.
 (3) Rice Debate. p. 901.
 (4) The Christian Baptist. p. 405.

(1)
 infant sprinkling. We read "It is not the object of
 our efforts to make men think alike on a thousand
 themes. Let them think as they like on any matters
 of human opinion and upon doctrines of religion, provided
 only they hold the Head Christ and keep His command-
 (2)
 ments".

(4) Attempts to Dethrone the Liege King of the
 Church.

We are divinely commanded to hear Jesus Christ
 and accept Him only as the Author and the Finisher of
 (3)
 our faith. Thomas Campbell had said, "Nothing ought
 to be received into the faith or worship of the church
but what is expressly enjoined by our Lord Jesus
 (4)
 Christ", and his son had agreed with him. Alexander
 contended there was no other authority recognised,
 allowed, or regarded, by a society of Christians, meet-
 ing in one place as a church of Jesus Christ, than that
 invested in Him as its King and Head. (5) In fact,
 Jesus Himself had been at the head of those who opposed
 human /

(1) Millennial Harbinger Abridged. Vol. II. p.p. 39, 40.

(2) Memoirs of Alexander Campbell. Richardson.
 Vol. II. p. 519.

(3) Rice Debate. p. 901.

(4) Declaration and Address.

(5) The Christian Baptist. p. 26.

human creeds. "Ever since the day that He lifted up His voice and inveighed against those who had in vain worshipped God, teaching as doctrines the commandments of men"; He had been the Leader of this opposition.

(5) Creeds are Divinely Prohibited.

In replying to Rice, who had challenged him by remarking, "Let him prove, then, that we are forbidden to have a creed", Campbell quoted several verses of scripture to show that creed-making was divinely prohibited. The statement of Paul to Timothy, "Hold fast the traditions which you have heard from me", and the saying of Jude, "Contend earnestly for the faith formerly delivered to the saints", are types of verses which he believed divinely negatived the making of creeds. He interpreted the verses as follows: Paul did not say, hold fast the substance, or a synopsis, or summary of sound doctrine, but hold fast the exact form /

(1) The Christian Baptist. p. 361.

Note: "He (Christ) not having done it", said Campbell, "is the best argument in the world why it should not be attempted by mortal and fallible man".

See: Rice Debate. p. 764.

Thomas Campbell had admonished the brethren to "resume that precious, that dear-bought liberty, wherewith Christ has made His people free; a liberty from subjection to any authority but His own in matters of religion".

See: Declaration and Address.

(2) Rice Debate. p. 770.

(3) 2 Timothy, 1: 13.

(4) Jude 3.

form of Divine words delivered by the apostles. Jude, having seen the efforts to introduce new things by the converted Jews and pagans, incorporated in the Christian family his precept which, emanating from such circumstances, was equivalent to a positive prohibition of everything but the faith.⁽¹⁾

(6) Early Church did not have Creeds.

The interval from the death of the apostles to the year 200 was "the purest and most harmonious, united, prosperous and happy period of the church",⁽²⁾ and she had no creed whatever but the apostolic writings.

The early church was united and one in all Judea without creeds and therefore they are not necessary today.⁽³⁾

The primitive Christians had one, and only one faith, written out for them by the apostles and prophets. We now have this in one volume called the New Testament.⁽⁴⁾

In this original inspired creed there was but one article, viz., "Jesus is the Christ, the Son of the living God".

They /

(1) Rice Debate. pp. 812, 819.

Note: Richardson, one of the early leaders, remarked, "In scripture, while no doctrine, in the special modern sense of the word, is ever taught or recommended, all doctrines, in the plural, are condemned, and Christians are warned against them".

See: Millennial Harbinger Abridged. Vol. II. p.356.

(2) Rice Debate. p. 901.

(3) Millennial Harbinger and Voluntary Church Advocate. Vol. I. p. 244.

The Christian Baptist. pp. 134, 158.

(4) Rice Debate. p. 759.

They were not asked "What do you believe?" but "In whom do you believe?". This is the Divine creed which can neither be compromised nor surrendered. ⁽¹⁾

(7) When Church Creeds are Schismatical.

One of the most outstanding objections to creeds held by the "Disciples" is that they necessarily become constitutions of Churches and as such embody and perpetuate the elements of schism from generation to generation. ⁽²⁾ "No human creed in Protestant Christendom can be found that has not made a division for every generation of its existence". ⁽³⁾ This schismatical tendency of creeds is reiterated again and again. ⁽⁴⁾ Campbell says, "I have....regarded creeds /

(1) The Reformation of the Nineteenth Century.

Garrison. p. 364.

Note: "The first Christians used no written creed : the confession of faith, which was held necessary to salvation, was delivered to children or converts by word of mouth, and entrusted to their memory".

See: Waddington's Church History. pp. 45, 46.

(2) Rice Debate. p. 902.

(3) The Christian System. Campbell. p. 117.

(4) Memoirs of Alexander Campbell. Richardson.

Vol. II. p. 354.

The Disciples - An Interpretation. Abbott. p. 51.

Rice Debate. pp. 759, 763, 764.

A History of Reformatory Movements. Rowe. p. 153.

The Cane Ridge Meeting-House. Rogers. p. 175.

Millenial Harbinger Abridged. Vol. II. p. 47.

Comprehensive History of the Disciples. Moore.

p. 332.

The Christian Baptist. pp. 361, 384, 93.

(This list might be added to at length).

creeds as both the cause and effect of partyism and the main perpetuating cause of schism, and have remonstrated and inveighed against them"⁽¹⁾. "They keep corruption and heresies in the church"⁽²⁾.

(8) Creeds Fix and Perpetuate Religious and Theological Ideas and Institutions.

A present day objection to creeds is revealed in the following statement: "By attaching the mind to the party shibboleths, they detach it from a free and unrestrained consecration of itself to the whole truth of God's Book."⁽³⁾ It is true that creeds express the faith of a people at the particular ~~per~~ period of their formation, but they do not represent the belief of the people living one or two hundred years later.⁽⁴⁾ The "Disciples" look upon every creed as a new mould of doctrine,⁽⁵⁾ and believe that each one bears the impress and /

(1) Memoirs of Alexander Campbell. Richardson. Vol. II. p. 517.

(2) The Christian Baptist. p. 405.

(3) Rice Debate. p. 902.

Fosdick says, "This is the nemesis of all credalism: the creeds are promulgated to protect faith, and then, their forms of thinking being at last overpassed, insistence on them becomes the ruination of faith".

See: Modern Use of The Bible. Fosdick. p. 262.

(4) Reformation of Nineteenth Century. Garrison. p. 84.

(5) The Christian Baptist. p. 313.

(1)
and character of its natal age. As each era arrives,
with new thought forms and mental concepts, its faith
must be stated in its own nomenclature.

(9) Creeds are unfavourable to Spirituality.

Creeds are unfavourable to spirituality because
they present the truth in cold, anatomical, formulary^{120?}
outlines (of speculative propriety) which call for a
merely intellectual effort of the understanding. (2)

They do not touch the moral feelings of the heart.
In answer to Dr Silas M. Noel, Campbell exclaimed,
"There never has been, nor ever can be, a summary ex-
hibition, nor an epitome of what the Bible teaches,
written out by man". (3) Man, in accepting the religion
of Jesus Christ, was but a new-born child. Rather than
ask him to subscribe to a long set of articles, it
was thought better to place him in the cradle of
material /

(1) Rice Debate. p. 759.

Note: On this point Abbott, a living "Disciple"
writer, remarks, "They (creeds) need perpetual re-
vision, which is equal to saying they are not mobile,
adaptable, nor fundamental....If they were funda-
mental, useful and permanent, they would fit without
any revision into the growing life and changing
times, just as gravity, air, light and heat auto-
matically adapt themselves to any physical condi-
tions that can arise".

See: The Disciples - An Interpretation. Abbott.
p. 51.

(2) Rice Debate. p. 902.

(3) The Christian Baptist. p. 369.

material kindness and feed him with the sincere milk
 of the word.⁽¹⁾ Only by this method could the spiritual
 life be truly developed.

(10) Creeds are Offered as Substitutes for
 the Bible.

The fact that creeds were schismatic in their nature and that they were offered as substitutes for the Bible may be considered the major objections of the "Disciples" to them. The philosophic position, Bible conception, and doctrine of the Kingdom of God which characterised the Movement, inevitably produced the latter objection. This point is emphasised in the following statement: "The making of a creed out of the inspired volume...is, in effect, saying that in the shape which God has given us the volume it is not so well adapted as in the shape which the Westminster divines or the Philadelphia Association have given it"⁽²⁾.
 It /

(1) Rice Debate. p. 823.

Antecedents and Consequents. Campbell. p. 15.

Note: This objection was qualified as follows:
 "But the Bible will do no better, if men approach it with a set of opinions, or a human symbol in their minds. For then it is not the Bible, but the opinions in mind, that form the bond of union, Men, indeed, had better have a written than an unwritten standard of orthodoxy, if they will not abandon speculative and abstract notions, as any part of Christian faith and duty".

See: Comprehensive History of Disciples.
 Moore. p. 334.

(2) The Christian Baptist. p. 381.

It was reasoned that if the truths in the Bible could be more plainly expressed by modern divines than by the Holy Spirit, it followed that either God would not or could not express them in words so plainly as man. ⁽¹⁾ Not only were creeds offered because they were an improvement upon the Bible, but also because men considered the Bible inadequate as a credal statement. "Every human creed is predicated upon the inadequacy, that is, the imperfection, of the Holy Scriptures" ⁽²⁾. It is the contention of the "Disciples" that the New Testament is a sufficiently simple and clear statement of the Christian's privilege and duty. ⁽³⁾

(11) Creeds are Obstacles to Christian Unity.

When asked if the Christian world could ever be united on the principles of any creed, Alexander Campbell replied, "It is impossible, both from experience and Scripture testimony" ⁽⁴⁾. He looked upon creeds as permanent barriers to union, ⁽⁵⁾ and held that the Church could never be united while any other creed ⁽⁶⁾ than the sacred writings were known or regarded.

As /

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- (1) The Christian Baptist. p. 133.
Millennial Harbinger and Voluntary Church Advocate.
Vol. I. p. 242.
- (2) Millennial Harbinger and Voluntary Church Advocate.
Vol. I. p. 244.
The Christian Baptist. p. 134.
- (3) The Disciples - An Interpretation. Abbott. p. 52.
- (4) Millennial Harbinger Abridged. Vol. II. p. 386.
- (5) The Reformation of the Nineteenth Century.
Garrison. p. 84.
- (6) The Christian Baptist. p. 313.
Millennial Harbinger and Voluntary Church Advocate.
Vol. I. p. 242.

As one "Disciple" writer states it, "Nothing less authoritative than a Thus saith the Lord will be universally recognised as essential to Christian unity"⁽¹⁾. This was the case because all Protestant parties were conceived as founded upon Protestant peculiarities,⁽²⁾ and these peculiarities, which were detrimental to the union of Christians, would have to be abolished, and the Christianity common to all sects made the ground of agreement before union could be realised.⁽³⁾

IV. POSITIVE STATEMENT CONCERNING CREEDS.

(1) Bible Thoroughly Comprehensible.

The "Disciples" believe that the Christian Scriptures, when fairly translated, are more intelligible, comprehensive, and better adapted to the whole family of man, than any formula of Christian doctrine ever could be.⁽⁴⁾ How this conclusion is reached is seen from the following quotation, "Now, as all correct ideas /

(1) The Reformation of the Nineteenth Century.
Garrison. p. 362.

(2) Antecedents and Consequents. Campbell. p. 17.

(3) Rice Debate. p. 903.

(4) Antecedents and Consequents. Campbell. p. 18.

ideas of God and things invisible are supernatural ideas, no other terms can so suitably express them as the terms adopted by the Holy Spirit, in adapting those supernatural truths to our apprehension⁽¹⁾.

The Bible is to be thought of as the written standard of authority. One of the interpreters of the "Disciples" said that if the creed contains more than the Bible it contains too much; if it contains less than the Bible it contains too little; if it contains exactly what the Bible contains it is unnecessary, for we have the Bible itself.⁽²⁾

(2) Necessity of a Statement.

A statement, other than the broad, "I believe the Bible", is, however, felt to be necessary.⁽³⁾ As the custom with the New Testament Evangelists was to request of the candidate an outspoken confession in the great truth that "Jesus is the Christ, the Son of the living God", that is all that is required by the "Disciples".⁽⁴⁾ In their efforts to return to the primitive /

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- (1) The Christian Baptist. p. 159.
 (2) The Disciples - An Interpretation. Abbott. p. 52.
 (3) The Memoirs of Alexander Campbell. Richardson. Vol. I. p. 411.
 (4) That They All May Be One. Gore. (Ed.) p. 107. Neander says, "The acknowledgment of Jesus as the Messiah was the original article of faith in the apostolic church".
 See: History of the Church. Neander. p. 409.

primitive simplicity and purity of the Christian institution, to restore the Christianity of the Apostolic age, the use of this confession as the only compulsory article of faith is strongly urged. ⁽¹⁾

(3) Written Non-compulsory Statement Permitted.

It is considered permissible to draw up a declaration of faith so long as it is not made compulsory to membership in the church. "We never opposed a declaration of our faith in word or writing", ⁽²⁾ said Campbell, and elsewhere he said, "In arguing against manufacturing a creed, that is faith, no one says that resolutions and records, and exhibits, written and printed, may not be given to the church or the world". ⁽³⁾ The most concise statement of faith formulated was that presented at the "World's Parliament of Religions", ⁽⁴⁾ held in Chicago in 1893. This statement will be found in the Appendix.

V. DISCUSSION.

(1) Contribution of this Doctrine.

The position maintained by the "Disciples" regarding creeds as tests of ecclesiastical fellowship has /

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- (1) History of Reformatory Movements. Rowe. p. 153.
 (2) Millennial Harbinger Abridged. Vol. II. p. 387.
 (3) Rice Debate. p. 834.
 (4) See: Report, London, 1893. Vol. II. pp. 1438, 1440.

has been one of the causes of the greatly altered place they now occupy in religious life. Longan is correct when he says, "From the days of the Campbells the distinction between such expressions of opinion and creed_s - made tests of ecclesiastical fellowship in use throughout our modern Christendom, - has been clearly and distinctly drawn"⁽¹⁾. The feeling is widespread that they are now impediments to freedom of fellowship and freedom of devotion, thrust like so many skeletons of dead and buried pieties in the path of the living.⁽²⁾ There can be no doubt that the position indicated in this chapter has helped to bring about this condition. As seen in the latter part of this discussion, the exposing of the weaknesses of the creed system, as revealed by the "Disciples", was not the only factor at work which tended to create the present conditions. The writer would press the point, however, that herein lies the outstanding contribution of this doctrine. It might be termed a negative /

(1) Origin of the Disciples of Christ. Longan. p. 116.

(2) "The tendency is to preach and require Christian character, and say little or nothing about Christian doctrine. It matters little what you believe and teach, but much what you are and do, is a popular tenet to-day".

See: Saint Paul on Christian Unity. Cowden. p. 117.

negative contribution, for it was in assisting to abolish questionable practices that it played its part in the progress of the "Disciple" position. It was not the only one of their doctrines which contributed by abolishing evil rather than by offering a permanent positive content to the Faith.

(2) The Confession is an Individual Creed.

(a) As such to be commended.

Creeds may be thought of in two aspects, (1) that of the individual and, (2) that of the church. When the "Disciples" require of the candidate an outspoken confession in the truth that "Jesus is the Christ, the Son of the living God" they have created a creed for the individual. This is as it should be for, as Dr Curtis remarks, "Peter's Confession...is the true and only Apostles' creed in the strict sense of the expression, not simply apostolic in itself but on the Master's own view ⁽¹⁾divinely inspired". When closely examined this creed reveals itself as a sound statement of faith. Indeed, to accept it requires a definite, specific and comprehensive faith - faith in Jesus as the Christ, the Son of the living God; not a son of man, a Christ, or a Son of a God. This creed /

(1) History of Creeds and Confessions of Faith.
Curtis. p. 403.

creed permits of easy elaboration, because it implies so much. First, being "the son of man", He is of all the sons of men the greatest; He is the perfect man. Second, being "the Christ", He is of all God's anointed ones, as prophet, priest and King, the greatest - the world's Messiah and Saviour, with all the Messianic implications. Third, being "the Son of the living God", He is of all the sons of God uniquely divine, the only Son of God, with all that that implies. Fourth, inasmuch as He is "the Son of the living God", there is the ⁽¹⁾ one and true living God with all the implications.

When we remember that "Christianity was founded upon neither theology nor philosophy, but upon the fact of ⁽²⁾ Christ" we feel that this confession is all Christendom requires in its Statement of Faith. This position is strengthened by the fact that "The real trend of religion among the younger generation", as Dean Inge points out, "is away from dogmatic and institutional Christianity, and towards an individual and personal ⁽³⁾ faith resting not on authority but on experience".

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- (1) Thinking Toward Christian Unity. Cowden. p. 141.
 (2) If not a United Church - What? Ainslie. p. 91.
 (3) The New Chronicle. Edited January 24, 1928.

It is not claimed that this Confession of Faith is adequate to solve the problem of Christian unity nor that it is sufficient for all the needs of the Church. It is the perfect individual creed. As Browning says:

"The acknowledgment of God in Christ,
Accepted by the reason, solves for thee
All questions in the earth and out of it"⁽¹⁾.

This creed for the individual takes its place as basic and central in the formulation of any creed for the Church.

(3) The Lack of a Church Creed.

(a) Church Creeds are Inevitable and Necessary.

Perfect as the creed is for the individual, it is not broad enough to circumscribe the entire Church. As Dr Headlam remarks, "Experience has shown that a religious society requires a somewhat more definite standard of union than the Bible gives, that we require a doctrinal basis of Christian unity"⁽²⁾. A doctrinal basis is necessary, but the question of couching /

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- (1) Thinking Toward Christian Unity. Cowden. p. 53.
Note: It was this emphasis which Dr Bartlett of Oxford had in mind at Lausanne when he expressed the desire to "maintain that type of personal creed which expresses the attitude of personality to the personality of Jesus Christ as the fundamental bond in Christian life and Christian society".
See: Lausanne - 1927. Woods. p. 78.
- (2) The Doctrine of the Church and Christian Reunion. Headlam. p. 231.

couching it in extra-Biblical terminology is considered in another section of this discussion. The fact is, however, that there must be Creeds and Confessions. Every age and every race must form its own conclusions, spontaneously and truthfully, of Christ and His saving work for man, and only a universal instinct is betrayed when utterance is given to its mature convictions. This will include its conception of the organisation through which the message of Christ is conveyed to the world. That is the Church. Skrine defines the position when, in answering the question, "What is the Creed of the Church?" he replies, "It is a confession of faith formulated not by the individual Christian, but by the body of Christians"⁽¹⁾. It is inevitable that the Church should formulate its creed; it must, as Rice maintained, declare the doctrines and truths which it understands the Bible to teach;⁽²⁾ it must, as Rainy declared, have the guidance and authority which the creed affords.⁽³⁾ There has never, in fact, been a religion /

(1) Creed and The Creeds. Skrine. p. 111.

(2) Rice Debate. p. 812.

(3) Delivery and Development of Doctrine. Rainy. p. 225.

religion which has not enshrined its creed.⁽¹⁾

(b) Kingdom of God Doctrine Substituted for
Church Creed with Early "Disciples".

When Campbell, in referring to creeds, said, "We substitute for them the new covenant as our Church covenant"⁽²⁾, he was saying, in other words, that the covenant was being offered as a substitute for a creed. The conception of the Kingdom of God was the creed of the early "Disciples", as will be seen in this statement: "The great cardinal principles upon which the kingdom rests are made intelligible to all, and every one who sincerely believes these and is baptised is....entitled to the rank and immunities of the City of God, the spiritual Jerusalem, the residence of the great King"⁽³⁾. Campbell swore that he would never subscribe to any other Confession of Faith than the New Testament,⁽⁴⁾ and that he was contending for the "one divine and infallible creed"⁽⁵⁾; but it must be borne in mind that he meant the New Testament interpreted in terms of the Kingdom of God doctrine which he advocated. This is entirely overlooked by /

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- (1) History of Creeds and Confessions of Faith.
Curtis. p. 3.
(2) Memoirs of Alexander Campbell. Richardson.
Vol. II. p. 518.
(3) Rice Debate. p.808.
(4) The Christian Baptist. p. 93.
(5) Ibid. p. 323.

by present day "Disciples", and it is because of their failure to grasp it that the position on creeds is now so vague, inadequate and unsatisfactory.

(c) Weaknesses of Present Credal Position.

The most glaring weakness of the "Disciple" movement at the present time is its inability to convey to the religious world in general what it stands for and how it believes its object may be achieved. The assertion that "Where the Bible speaks we speak, and where the Bible is silent we are silent", fails to carry a definite message to the mind of the friendly inquirer. As Dr Curtis remarks, "In the Protestant Churches it has generally been laid down in explicit terms that the Scriptures of the Old and New Testaments are the supreme standard of faith and practice, the true Rule of Faith, and that the accepted Confession (1) is adopted only as a secondary or subordinate standard", and when one is told that the "Disciples" are, in the last resort, going to refer all things to Scripture, one is not impressed that there is anything new or original about this position. In the early days of the Movement when the Kingdom of God doctrine, as formulated /

(1) History of Creeds and Confessions of Faith.
Curtis. p. 8.

formulated in the last chapter, was universally accepted, this weakness was not so apparent. Now, however, when the slogan "where the Bible speaks only" is mentioned in the hearing of those unacquainted with the Movement, the conditions under which it was born are usually cited in order to show what it meant in the beginning of its history, and then a confession is tactfully made that it has no special significance to-day.

The criticism that the Bible was too broad to be accepted as a Statement of Faith was made of the "Disciples" in the first era of their existence. Barton W. Stone, a friend of the Movement, in speaking of the attitude of many Christian sympathisers, said, "They began to speak privately that the Bible was too latitudinarian for a creed - that there was a necessity to embody a few fundamental truths, and to make a permanent and final stand upon them"⁽¹⁾, and Bishop Semple, with whom Campbell carried on a long correspondence upon their differences of opinion, wrote in one of his replies which was published in The Christian Baptist, "They (the 'Disciples') advance the /

(1) The Cane Ridge Meeting-House. Rogers. p. 188.

the sentiment that the Scriptures are so plain that every person may comprehend them, and therefore require no comment, no confession of faith, no creed. (1)
 Yet among themselves they find it impossible to agree".
 Rice, during the debate with Campbell, contended crisply as follows: "You cannot know in detail what any man believes from the fact that he professes to have no other creed but the Bible". (2)

An outstanding weakness which results from this credal position in the functioning of the "Disciple" Movement, from a subjective point of view, has had to do with its ministry. When the criticism was made that "Every sort of doctrine has been proclaimed by almost all sorts of preachers, under the broad banners and with the supposed sanction of the begun reformation"; (3)
 it could not be successfully refuted. Campbell acknowledged this fault. "I confess", he said, "in our widely extended connection we have ^{many} sent out too soon - not properly qualified". (4) In requiring the individual confession of belief in Christ as God's Son, and the acceptance /

(1) The Christian Baptist. p. 399.

(2) Rice Debate. p. 826.

(3) Millennial Harbinger Abridged. Vol. II. pp. 63, 64.

(4) Rice Debate. p. 788.

acceptance of the entire Bible as the Church's creed, no provision is made for a standard of ministerial qualification.

The last weakness which we shall mention as resulting from this position is that it has been the cause of division within the ranks. As has been pointed out, ⁽¹⁾ the distinction made between Faith and Opinion has been instrumental in preventing any group from splitting off. Division within the ranks which has crippled the effectiveness of the Movement has not, however, been avoided. One historian, in speaking of the attitude displayed towards those of different opinions, says, "They fight human creeds with all the powers they possess....but do not hesitate to make a creed whenever they wish to try the faith or practice of their fellowmen". ⁽²⁾ It is known and recognised by all "Disciples" that, at the moment, the Movement is greatly weakened, especially in the United States, by discord and division within it.

Doubtless the credal position is not solely responsible for the weaknesses that have been mentioned. Other factors play a part. But it is our contention that, if the "Disciples" are to remain a separate church or denomination, until a definite creed is formulated these weaknesses will continue.

Conclusion. /

(1) See page 39.

(2) Reformation of the Nineteenth Century. Garrison. p. 203. (W.T.Moore speaking).

Conclusion.

To sum up, we have seen that the "Disciples" position on creeds helped to abolish the negative use which was being made of them at the time of the inception of the Movement. It has been brought out that the "Disciples" have an individual creed in their Scriptural Confession and that until their Kingdom of God doctrine became obsolete it took the place of their Church Creed. A Church Creed is inevitable and weaknesses are revealed in the present position.

It is difficult in the face of present day
(1)
reactions to Creeds to suggest any immediate remedy which might correct the weaknesses shown in the "Disciples" credal position. It is universally hoped that the day of formulating Creeds for individual denominations has gone for ever. On all sides forces are at work which have as their objective the uniting of Protestantism under one Creed, and though the time for the expression of this Creed in a definite form is not in the immediate future, the indications are that /

(1) Note: Dr Curtis, in speaking of the causes for the present day attitude to creeds, says, "Probably the most reasonable explanation is that Christian thinkers have been preoccupied with a fresh investigation and defence of the theistic foundations of the faith, and in particular with a fresh examination of the Bible, most of all the Gospels and their Central Figure, by means of an apparatus of textual and linguistic and historical information which no previous age possessed".

See: History of Creeds and Confessions of Faith.
Curtis. p. 428.

that the day when it will be accomplished is rapidly approaching. When this critical age is left behind - for a critical age does not produce a new Creed fresh in conception and expression - the Churches of Protestantism, as the outcome of a new religious life, will find the symbol of their recovered unity in the words of Holy Writ alone. Meantime we pray for the coming of that day and earnestly search the Scriptures that we may lend assistance in the formulation of the Universal Creed.

PART III.THEISM AND CHRISTOLOGY.Chapter VIII.THE IDEA OF GOD.Introduction.

The conception of God occupies a place in the "Disciples" theology which is consistent with the doctrines which have been presented. How this conclusion is reached, with a discussion of the modern emphasis placed upon the personality of God, is shewn in the present chapter.

I. SIGNIFICANCE OF THE IDEA OF GOD.(1) Governs the Conception of all Doctrines.

The conception of God is fundamental in any system of theology. The formulations of a religion will always be as its Deity is. This was well understood by the early "Disciples", for, as Moore says, "They recognised the fact that a religion will always take on the type of God that is worshipped by those who hold that religion"⁽¹⁾. All particular doctrines are /

(1) Comprehensive History of The Disciples. Moore.
p. 39.

are outgrowths and amplifications of the conception
 of the Deity.⁽¹⁾

(2) A Matter of Emphasis, not of Definition.

We cannot correctly estimate the idea of God by any formal definition of the Divine Personality; that is, His attributes and modes of existence. There will probably be general agreement on the various attributes of Deity.⁽²⁾ The questions, however, which arise in connection with every system of theology are rather, What idea of God is most emphasised in it? What aspect of Deity is it that appears most strongly throughout the entire system? What phase of the character of God is most prominent in a statement of "the relation between God and man"⁽³⁾? The same definition of the Divine attributes might satisfy at once a mystic and a scholastic. The emphasis would be different. The mystic would emphasise the immanence of God and would conceive of God's relation to /

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- (1) Note: "Upon the conception that is entertained of God will depend the nature and quality of religion in any soul or race; and in accordance with the view that is held of God, his nature, his character, and his relation to other beings, the spirit and the substance of theology will be determined".
 See: Outline of Christian Theology. Clarke. p. 63.
- (2) Note: "The attributes of God are the different elements which together make up the Christian thought of God".
 See: Outline of Theology. Brown. p. 100.
- (3) Alexander Campbell's Theology. Garrison. p. 286.

to man as one of communion, while the scholastic would be impressed with the ideas of transcendence and authority. It becomes necessary, therefore, to base the idea of God upon a generalisation from the entire system. ⁽¹⁾ The estimate of the idea of God cannot depend too heavily upon isolated quotations. A number of passages may be found in "Disciple" works which exercised little influence in the formulation of their doctrines. ⁽²⁾ They cannot be accepted as the criterion in establishing the idea of God. The aim must be "to feel the spirit, divine the innermost motive, and catch the dominant note of the system" ⁽³⁾.

II. THE INHERITED IDEA - TRANSCENDENCE.

(1) Covenant Theology: Puritanism: Orthodox Apologetics: Deism.

Orthodox Protestantism, in the first three centuries of its history, developed a conception of God which laid great emphasis upon His transcendence. In the theology of Calvin God's immanence was almost entirely excluded. The Covenant theology, which was about /

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- (1) Alexander Campbell's Theology. Garrison. p. 286.
 (2) Christian Baptist. p. 615.
Millennial Harbinger and Voluntary Church Advocate.
 Vol. II. p. 106.
Millennial Harbinger Abridged. Vol. II. pp. 58,
 59, 60, 61.
 (3) Alexander Campbell's Theology. Garrison. p. 287.

about as strongly emphatic upon the transcendency of God as the Calvinistic, laid special stress upon God's function as the organiser of a government and a giver of laws, which man had to obey if he wished to obtain the benefits that the government conferred.⁽¹⁾

Puritanism in England developed an idea of God which was very austere. "God was conceived as an essentially extra-mundane Being, handing down a revelation of Himself to men from the abyss of infinite space which was His habitation. The laws of nature were His commands, but their uniform operation did not indicate His continued presence"⁽²⁾. The most notable attributes of God in this conception were majesty, power and transcendence.

The procedure of orthodox apologetics in the Eighteenth Century in developing a conception of God was not essentially dissimilar to that of the Puritans. "The apologists attempted to prove, by arguments drawn from the constitution of nature and the evidences of design and intelligent adaptation which it presents, that, at the beginning of the process which is now represented /

(1) Alexander Campbell's Theology. Garrison. pp. 287, 288.

(2) Ibid. p. 288.

represented by the on-going of natural laws, there stood a creative God⁽¹⁾. The primary emphasis was placed upon the transcendency of God, but they believed that He had from time to time broken through the shell of natural law which shut Him from His world, and had given to men a body of revealed truth concerning Himself⁽²⁾.

The deists agreed with the orthodox apologetics in believing that a creative God stood at the beginning of the process of natural laws. They differed from the orthodox apologetics in maintaining that the God Who created the universe had been a passive spectator ever since the day of creation. They did not believe that "an arbitrary and abnormal incursion of a transcendent God into the sphere of human activities"⁽³⁾ had taken place.

III. THE IDEA OF GOD IN "DISCIPLES" THEOLOGY.

(1) Transcendent.

By glancing at some of the doctrines, as defined in previous chapters, it is evident that a transcendent idea of God would be required in their formulation.

This /

(1) Alexander Campbell's Theology. Garrison. p. 289.

(2) Ibid. p. 289.

(3) Ibid. pp. 289, 290.

This is apparent in the Kingdom of God doctrine which is basic to the entire system. In that doctrine God was the head of a monarchical government, of which men had to be subjects in order to secure their own highest welfare. The Covenant relation between God and man did much towards softening the rigour of the transcendence, as viewed by Calvinism. In this relationship God was Almighty, ⁽¹⁾ Creator, Preserver, and ⁽²⁾ Governor of His own universe, but He no longer sought to show forth His own glory by arbitrarily appointing some of His subjects to enjoy eternal life and others to endure eternal agony. He made terms with man and placed upon him the responsibility of working out his own salvation. The Kingship, however, was the essential function of the divine character. ⁽³⁾

(2) Sovereignty.

The sovereignty of God is emphasised in the following words: "The sovereignty of God appears in Christianity in forgiving sins of men in the institution of baptism upon the principle of faith in the blood of Christ, as the great and efficacious offering for all". ⁽⁴⁾ Campbell said that faith in Jesus and baptism /

(1) The Christian Baptist. p. 644.

(2) Antecedents and Consequents. Campbell. p. 90.

(3) Note: "In the system", says Campbell, "the Father is the one God, in all the supremacy of His glory".
See: The Christian System. Campbell. p. 25.

(4) The Christian Baptist. p. 594.

baptism for remission were novelties to the Jews; and in the promulgation of them they had taken offence, whereas the sovereignty of God had been revealed in changing "the righteousness by law" for the "righteousness by faith"⁽¹⁾. "When we consider", he said, "the display of God's sovereignty in the introduction of Christianity, it appears both immense and absolute: absolute, because He consulted no one among men or angels; immense, because it swept away at one stroke all that the world of both Jews and Gentiles accounted holy and venerable"⁽²⁾.

(3) God Not Cognisant to Man in Nature.

The transcendent idea of God as developed in the "Disciple" system does not permit of God revealing Himself to man in nature. "All that the Book of Nature teaches", we read, "is that every animal and vegetable is dependent on its own kind for its production"⁽³⁾. Consistent with his philosophy, Campbell contended that no man by all the senses and powers of reason which he possessed, and with all the data before him which the material universe afforded, could originate /

(1) The Christian Baptist. p. 595.

(2) Ibid. p. 595.

(3) Memoirs of Alexander Campbell. Richardson.
Vol. II. p. 230.

originate or beget in his own mind the idea of God
 "in the true sense of that word"⁽¹⁾. "The popular notion
 that nature revealed the idea of God", said Richardson,
 "...originated in men's beginning to reason with the
 idea already in their minds, and finally imagining
 that they had acquired it by reasoning"⁽²⁾.

(4) God Known Only in the Bible.⁽³⁾

The Bible is "the testimony of God"⁽⁴⁾. He dictated
 it in part and wrote portions of it on two blocks of
 marble.⁽⁵⁾ Because it reveals God and tells us of the
 terms of admission into His Kingdom the word of God
 is "the constitution of the Universe"⁽⁶⁾. "Not one of
 the terms", it is said, "peculiarly expressive of the
 idea of a God, such as spirit, eternity, immortality,
 etc., are to be found amongst any people antecedent to
 their being possessed by oral or written revelation"⁽⁷⁾.

(5) /

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- (1) Memoirs of Alexander Campbell. Richardson.
 Vol. II. p. 231.
 Note: Campbell strikingly remarked on this point:
 "All the deaf and dumb who have been made to hear
 and speak, or who have been taught to communicate
 their ideas, have uniformly and universally declared
 that an idea of a God, or anything under that name,
 never entered their minds. This is decisive proof
 that the knowledge of God enters the human mind by
 the ear, or by communication, verbal or written".
 See: Memoirs of Alexander Campbell. Richardson.
 Vol. II. p. 230.
- (2) Memoirs of Alexander Campbell. Richardson. Vol. II.
 p. 230.
- (3) See page 137.
- (4) Antecedents and Consequents. Campbell. p. 22.
- (5) Christian Baptist. pp. 591, 592, 82.
- (6) Antecedents and Consequents. Campbell. p. 89.
- (7) Memoirs of Alexander Campbell. Richardson. Vol. II.
 p. 230.

(1)
(5) Miracle.

The use of a miracle was to verify the written Word. In a definition of miracles we are told, "A miracle is a display of supernatural power in attestation of some proposition by God to man for his acceptance....By a supernatural power we understand a power that holds in obedience the laws of nature, according to the will of him that possesses it"⁽²⁾. Supernatural power was of two kinds. The first extended beyond the physical laws of nature, and the second extended beyond the intellectual power of man; that was, prophecy.⁽³⁾ Miracles only proved that a power superior to the laws of nature operated in their suspension. The moral character of the Agent possessing the superior power could only be deduced from the nature of the miracle combined with the end for which it was performed.⁽⁴⁾

(6) /

(1) The function of miracles is given on pp. 81, 82.

(2) Antecedents and Consequents. Campbell. p. 40.

(3) Ibid. p. 40.

(4) The Christian Baptist. p. 89.

Note: Miracles were considered as taking place only in former periods. "In no instance does God, in the government of the universe, violate the laws and constitution which he has given, in effecting the ordinary objects of His providence, moral government, or in the scheme of redemption."

See: Rice Debate. p. 747.

(6) The Trinity.

Little is said in "Disciple" writings concerning the Trinity. Its use was objected to in doctrinal formulations because it was a non-scriptural term. Campbell said, "I teach nothing, I say nothing, I think nothing about it (the Trinity) save that it is not a scriptural term"⁽¹⁾. Notwithstanding this statement, he did define the Trinity, "We have the Father, Son, and Holy Spirit equally divine, though personally distinct from each other. We have....but one God, one Lord, one Holy Spirit; yet these are equally possessed of one and the same divine nature"⁽²⁾. The Father, Son and Holy Spirit were three divine names indicative of perfect equality in all that was represented by the term God in its highest, holiest, and supreme import.⁽³⁾ It behooved all religious men to believe in the Trinity. "I have no faith in any man's profession of religion", we read, "who does not believe /

(1) Comprehensive History of the Disciples. Moore. p. 271.

(2) The Christian System. Campbell. p. 23.
Note: Campbell never dwelt on the metaphysical aspect of the Trinity. From what he says, however, the analogy of Augustine in illustration of the Trinity - the psychological argument - would not have been objected to by him. Augustine contended that in knowing and loving (if one's self) three separate phases of the mind were revealed: (I - know - me) and (I - love - me). None of these is identical, yet they are a unity.

From Lecture Notes. Prof. Calhoun. Yale University.

See: Christian System. Campbell. p. 23.
 (3) Memoirs of Alex. Campbell. Richardson. Vol. II. p. 488.

believe in the Father, and in the Son, and in the Holy Spirit as co-operating in the illumination, pardon, and sanctification of fallen, sinful, and degraded man".⁽¹⁾

(7) Prayer.

(a) Paradoxical in Light of Previous Considerations.

In the philosophy of Locke there is no room for a philosophy of prayer, least of all for prayer for strength against temptation and comfort in trouble. There is no room for any influence of the Spirit except through channels which appeal to the senses. Campbell, recognising the fact of such a spiritual influence, forsook his system of philosophy at this point. "Prayer to God", we read, "is one of the most interesting /

(1) Rice Debate. p. 615.

Note: The most comprehensive statement dealing with the distinct work of the Father, Son, and Holy Spirit is, "The Father sends His Son, and not His Father. The Father provides a body and a soul for His Son, and not the Son for His Father: the Son offers up that body and soul for sin, and thus expiates it, which the Father does not, but accepts it. The Father and the Son send forth the Spirit, and not the Spirit either. The Spirit now advocates Christ's cause, and not Christ His own cause. The Holy Spirit now animates the church with his presence, and not Christ Himself. He is the Head of the Church, while the Spirit is the heart of it. The Father originates all, the Son executes all, the Spirit consummates all. Eternal volition, design and mission belong to the Father".

See: Rice Debate. p. 616.

interesting, solemn and exalted exercises which fall
to the lot of mortal man"⁽¹⁾. He believed that without
communion with God nothing could be gained by faith
or hope, by promises or commands, by professions,
confessions, or institutions.⁽²⁾ Prayer was considered
the "inmost temple of religion".⁽³⁾ Prayer belonged to
all ages as an institution of grace and was the privi-
lege of all mankind who acknowledged a Mediator.⁽⁴⁾ The
order for prayer was, first, acknowledge God; second,
faith in God and Jesus Christ; third, repentance; and
fourth, not knowing what to pray for we would depend
upon the guidance of the Holy Spirit.⁽⁵⁾ Without these
four conditions no person could expect to be answered
or /

(1) Millennial Harbinger and Voluntary Church Advocate.
Vol. II. p. 106.

(2) Millennial Harbinger Abridged. Vol. II. p. 58.

(3) Ibid. p. 58.

(4) Ibid. p. 59.

Note: Prayer was explained as follows: "If we
listen to God when He speaks He promises to listen
to us. But if we hear not Him, He hears not us....
We utter our prayer...our spirits ascend to the
heavens and commune with God. This is the
delightful fellowship which the Christian indeed
has with the Father and with His Son Jesus Christ".

See: Millennial Harbinger Abridged. Vol. II.p.59.

(5) Millennial Harbinger Abridged. Vol. II. p. 59.

or accepted of the Lord. "And no man can ask anything of the Lord, with these pre-requisites, which he will not certainly obtain from the Lord"⁽¹⁾.

IV. DISCUSSION.

The doctrine that God is a Being outside the universe Who has set it going, and only interferes with the working of the machine occasionally, is no longer generally held. Immanence, rather than transcendence, is emphasised in present day conceptions of God. This is deeply significant when applied to the "Disciple" system, and influences each of their doctrines. In this discussion the outstanding factors in revealing the immanence of God are considered.

(1) God Revealed as Power in the Universe.

(a) Cause.

When Dr Clarke remarks, "As soon as man begins to think, he assumes that everything has its cause"⁽²⁾, he strikes a responsive chord in the breast of humanity. Most people believe, although it cannot be proved, that "Every event, occurrence or happening has a cause"⁽³⁾.

When /

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- (1) Millennial Harbinger Abridged. Vol. II. pp. 60, 61.
 (2) An Outline of Christian Theology. Clarke. p. 109.
 (3) God and the Soul. Armstrong. p. 37.

Note: The word "cause" is here used as defined in Chambers's Twentieth Dictionary, i.e., "That which produces an effect: that by or through which anything happens"..

When we think of anything that has happened it is practically impossible to fancy that it happened entirely of itself without any cause at all. By cause we do not merely mean that a certain event is always preceded by another event. What is meant can best be revealed by an illustration. Suppose a man is urgently in need of some article contained in a closet of which he cannot find the key, and he breaks open the door with his fist. The relation between his will and the blow he struck is something considerably more than that he willed first and the blow occurred afterwards. The willing had something much more direct to do with the striking than just coming before it. "The willing was the cause of the striking"⁽¹⁾. The act not only follows after the will; it also follows from the will. It is its result, its effect. The effort of will is the cause.

(b) Universal Law of Nature.

The Universal law of Nature means that certain phenomena always happen in a particular way. For example, it is a law of nature that any two masses tend to approach each other with a force which varies inversely as the squares of their distance. It is to be noted, however, that in cataloguing the various laws /

(1) God and the Soul. Armstrong. p. 40.

laws of nature which have been discovered, only an explanation is given of certain happenings, and not their cause. We are told in the law of gravitation that bodies move towards one another in the way stated, but we are not told the cause of this fact.⁽¹⁾

(c) Influx of Power.

There must be something or other like the influx of our will-power into our muscles, when the surface of the sea moves towards the moon, or when an apple moves towards the ground, or when two drops of water close together on a perfectly smooth horizontal sheet of glass, being unable to rest in that position, actually move up to each other and coalesce in one big drop instead of two small ones. In the words of Dr Orr, this is the "infinite, eternal, energising Power in the universe"⁽²⁾. Without this Power the universe could not have come into existence and could not function. "Darwin, Mendel and others have discovered something of the mechanism by which Creative Evolution works", says Streeter, "but without the will to live, without, that is, an inward onward urge, the mechanism could never have come into action"⁽³⁾.

(d) /

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- (1) God and the Soul. Armstrong. pp. 41-43.
 (2) Questions of Faith. Symposium. p. 8.
 (3) Reality. Streeter. p. 119.

(d) Intelligence.

One writer remarks, "I may picture the Power behind things as a lifeless machine, as a purblind Life-force, or as benevolent Intelligence"⁽¹⁾, while another contends that through the presence of ends in the universe we are able to discover a Mind at work in it.⁽²⁾ "Order and useful collocation pervading a system respectively imply intelligence and purpose as the cause of that order and collocation. Since order and useful collocation pervade the universe, there must exist an intelligence adequate to the production of this order, and a will adequate to the directing of this collocation to useful ends"⁽³⁾. On this point Sheen, the Roman Catholic theologian, remarks, "Without the intelligence the universe lacks its perfection as without it man lacks his"⁽⁴⁾, and Bacon, the apostle of the inductive methods of modern science, wrote, "I had rather believe all the fables in the Legend and the Talmud and the Alcoran than that the universal frame is without a mind"⁽⁵⁾.

(e) /

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- (1) Reality. Streeter. p. 67.
 (2) An Outline of Christian Theology. Clarke. p. 113.
 (3) Ibid. p. 113.
 (4) God and Intelligence in Modern Philosophy. Sheen. p. 4.
 (5) Reality. Streeter. p. 4.
Note: Dr Orr says, "If I interpret it aright, the whole meaning of science is that the universe is construable to intelligence".
See: Questions of Faith. p. 11.

(e) Divine Will-Force: God.

It is practically impossible to conceive of the intelligence which reveals itself in the universe as without personality. To do so would be to regard the whole universe as a republic of multitudinous will-forces or powers scrambling and clashing against one another. When, however, we conceive of this Power as possessing personality we regard the universe as the sphere "of one supreme, self-consistent will-force which penetrates every atom of the whole, and governs every nation, every thrill and vibration from the wheeling of the comet on the outskirts of the heavens to the tremor of a gossamer or the pulsing of a molecule in the breast-feather of a robin or the stamen of a violet"⁽¹⁾. This conception of such a Power, uniform, enduring, all-potent, is of unutterable majesty and grandeur, and fills the mind with wonder and awe, though nothing else be realised about it except that it is the source of all the phenomena which make up the history of the universe. This Divine Will-force we call by the simple name - God.

In a very brief way this reveals one of the routes taken to make known God as Power in the universe. To everything there is a cause. This is true of the laws /

(1) God and the Soul. Armstrong. p. 47.

laws of nature which disclose a Power of intelligence in operation which we call God. The conception that God is immanent in the operations of the universe is widely held. "When I say God", writes R. J. Campbell, "I mean the mysterious Power which is present in every tiniest atom of the wondrous whole"⁽¹⁾, and J. Y. Simpson, a scientist-theologian, remarks, "The reign of law merely comes to be the physical counterpart of the divine immanence"⁽²⁾.

God is revealed to us as Power. We do not look on Him as outside the universe, but ever operating within it; not as having once for all created, and then confined His action to occasional interference, but as continuously creative from the first till now; not as having set up certain laws of nature as substitutes for His own action, or certain forces other than His own will-force, but as Himself energising in all the forces of nature so that the laws of nature are only the habits of His own activity. This conception does not empty the universe of God, but fills it with God.⁽³⁾

(2) God Revealed as Loving Father.

In endeavouring to reveal God as Power in the universe /

(1) The New Theology. R. J. Campbell. p. 38.

(2) The Spiritual Interpretation of Nature. Simpson. p. 112.

(3) God and the Soul. Armstrong. p. 53.

universe, the approach suggested was objective so far as reference to the religious and emotional life of the individual were concerned. God disclosed as Intelligent Power is the outstanding revelation the natural universe makes to man. The highest and most precious conception of God, that of a loving Father, comes to man, not in a study of the natural world in which he lives, but in an examination of the religious experience as he has known it in his life. To arrive at the conclusion that God is a Father of love, the subjective approach is emphasised.⁽¹⁾ Obviously the terms objective and subjective are used in a general sense.

(a) The Dependable Factor of Experience.

In our efforts to know God and His relationship to us, we, in following the suggestion of Schleiermacher, make our appeal to the universal human consciousness of absolute dependence, i.e., feeling, in place of the purely intellectualistic appeal of the "Disciples". It is true, as Macintosh^k points out, that /

(1) Dr Clarke has this idea in mind when he speaks of the "Discovery of God through the religious nature of man".

See: Outline of Christian Theology. Clarke. p.118.
"We get the idea of God as religion requires it by considering what is revealed in humanity".

See: God and the Word. Mellone. p. 66.

that for the religious life of the individual "belief in God depends not primarily upon argument, but upon experience"⁽¹⁾. Man recognises a Reality upon which he is absolutely dependent, and that Reality, whether he can learn anything more about it or not, is God, the God of universal experimental religion. Since man always recognises this Reality as adequate for his spiritual needs, it may be called the Dependable Factor of experience.

(b) Personal.

The remainder of this discussion refers to the Dependable Factor of experience as God. As there can be no religious relations between a human soul - itself personal - and a being who has not the attribute of personal intelligence, and as we can have religious fellowship with God, we conclude that He is personal. "God is a personal intelligence"⁽²⁾, says one writer, and Dr Clarke adds, "God is a Personal Spirit, Perfectly Good, Who in holy love creates, sustains, and orders all"⁽³⁾.

(c) /

(1) The Reasonableness of Christianity. Macintosh. p. 74.

(2) Questions of Faith. Symposium. p. 10.

(3) An Outline of Christian Theology. Clarke. p. 66.

Note: In the words of Macintosh, "If God is perfect will, working for the realisation of its ideal, God is essentially personal".

See: The Reasonableness of Christianity. Macintosh. p. 80.

(c) Purpose of God.

"God is purposively at work in the evolutionary and other law-abiding processes of nature."⁽¹⁾ Professor Simpson feels that "in the creation of human personalities, we may, not unreasonably, discern the temporary goal of the world's development"⁽²⁾, and that we can speak of this development as purposive. The improvement of human personalities and their full development is the purpose which is revealed in the Divine Mind. God, immanent and operative in nature and in man, is feeling and working His way, as it were, to perfect self-expression and self-realisation. Every stage in the adaptation of the human mind to Ultimate Reality brings with it a corresponding unmasking of that Reality, whereby the partial illusions of previous stages have been corrected. "The ideal, the living spring that moves the whole, will not completely disclose itself even in the present, but to the trusting heart and wistful mind will growingly be revealed"⁽³⁾.

(d) Purpose of God as Revealed in Laws of Universe.

There is a sharp distinction in conceiving God as immanent in every law and action of nature, and in conceiving /

(1) The Reasonableness of Christianity. Macintosh.
p. 81.

(2) The Spiritual Interpretation of Nature. Simpson.
p. 228.

(3) Ibid. p. 231.

conceiving Him as only becoming immanent in nature when He breaks one of her laws in the performing of a miracle. It is felt by many that when God is immanent in every law of nature He merely becomes law and is void of purpose. On examination, however, this does not prove to be the case. The "unchangeable....self-consistent"⁽¹⁾ God revealed in the uniform laws of nature works in the interest of His high purpose to develop human personality. In the words of Mellone, "imagine a nature without such order. The very structure of the universe would have gone. We should have an inconceivable and unimaginable chaos. Given conditions would produce life one moment and death the next. Knowledge, growth, and even life itself would be impossible"⁽²⁾. It is true that disasters to life and possessions take place as the result of the unvarying processes of external law. "Extremes of heat and cold, storms of wind and lightning, floods, earthquakes, tidal waves, volcanic eruptions - these are some of the disaster-bringing events which are involved in the reign of invariable mechanical /

(1) The Spiritual Interpretation of Nature. Simpson. p. 245.

(2) God and the Word. Mellone. pp. 45, 46.

Note: "The inviolability of natural law must be maintained if knowledge and even life itself are to be possible".

See: God and the Word. Mellone. p. 143.

mechanical and chemical law, without man's participation being an essential factor"⁽¹⁾. The unvarying laws, however, work for rather than against the continued existence and well-being of the human race. A large part of the benefit involved in the law-abiding processes of the environment is to be found in the fact that they are absolutely reliable. Given certain conditions, certain consequences are to be expected without fail. For God to produce the highest character in human personalities He must impress upon them the inevitableness of His laws. For man to attain high character he must learn to abide by the unvarying laws of God. It is thus that, revealing Himself in the invariable mechanical and chemical laws of the universe, God follows His purpose of producing human personalities.

(e) God as Revealed by Jesus Christ.

As we have thought of God as the Dependable Factor in the religious experience, and as being personal, with a high purpose for the development of human personality revealed, in part, in the laws of the universe, we have increasingly advanced our conception /

(1) The Reasonableness of Christianity. Macintosh. p.94.
Reality. Streeter. p. 269 ff.
God and the Word. Mellone. p. 45 ff.

conception of Him. It is evident from experience that God is such a God that He would have the high purpose for man which we believe natural law reveals. The strongest testimony of experience is that of Christ. As Dr Streeter remarks, "Christ's view of God was the result...of unique personal experience",⁽¹⁾ and Dr Orr adds, We have the revelation of God...in His Son Jesus Christ"⁽²⁾. God, as revealed by Christ, is a "Being, holy, loving and gracious; capable of entering into the closest relations with man, and requiring from man loving and intelligent service"⁽³⁾. He is "sublimely sensible, absolutely reliable, wholly loving",⁽⁴⁾ and Christ in an endearing way bestows upon Him the noblest of all names - Father.

(f) God is Love.

One of the supreme utterances of the Christian revelation is the word of the Apostle John, "God is love". In the words of a living writer, the same conviction is proclaimed when he says, "God conceived as Creative Love"⁽⁵⁾. In view of what has been brought out in this discussion, we are convinced that God's desire is to impart Himself and all good to other beings /

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- (1) Reality. Streeter. p. 142.
 (2) Questions of Faith. Symposium. p. 4.
 (3) Ibid. p. 9.
 (4) Reality. Streeter. p. 301.
 (5) Ibid. p. 290.

beings, and to possess them for His own in spiritual fellowship, and in this attitude is revealed His love. The God of our experience can only be portrayed in His fulness as a God of love. An analogy to the love of God may be found in the love between human beings. "Human love", says Clarke, "which in its various forms provides the purest joy of common life, is an affection in which two seemingly opposite impulses are combined - a craving impulse and a giving impulse. Love seeks possession of its object and love lives for its object"⁽¹⁾. It is this conception to which we are led about God - ever craving man for His own, ever providing man with the necessities of life, a heavenly Father whose life is unselfish giving.

Conclusion.

The object has been to emphasise the immanence of God rather than His transcendence, which is the position taken up by the "Disciples". In endeavouring to reveal God's Power, as it is evident in the universe, we thought mainly in terms of the universe. To reveal Him as Love we have depended primarily upon the revelations of experiential religion as proclaimed by Jesus Christ and as believed in by millions of Christians. /

(1) An Outline of Christian Theology. Clarke. p. 75.

Christians. It is not to be thought that God is only immanent, but that immanence in the system of theology we are studying needs to be specially emphasised. God is immanent and transcendent, "Immanent, as always in the universe, and transcendent, as always independent of its limitations and able to act upon it"⁽¹⁾.

(1) Outline of Christian Theology. Clarke. p. 130.

Chapter IX.

THE PERSON OF CHRIST.

Introduction.

The "Disciples" lay great emphasis upon the Person of Christ and our relationship to Him. As (1) King of the Kingdom of God, the present dispensation, He was central in the redemption of man. His Person was lifted to a high place. One writer remarks, "His (Alexander Campbell's) theses on the Person of Christ, (2) ...have never been excelled". It was, however, an emphasis upon the Person of Christ after the Crucifixion, for in the "Disciple" system He did not become the Messiah until then. In this chapter, after por- (3) traying the position, the Messiahship is discussed.

I. THE PERSON OF JESUS CHRIST BEFORE THE CRUCIFIXION.

(1) The Word of God.

Jesus Christ was the eternal Word of God.

"Before /

- (1) See pages 196-198, inclusive.
 (2) A History of Reformatory Movements. Rowe. p. 189.
 (3) Note: Campbell wrote: "Jesus Christ is the centre of the whole evangelical system. He is the Root and the offspring of David - the Sun of Righteousness - the Bright and Morning Star - the Alpha and the Omega of the volume. The testimony of Jesus is the spirit of all sacred history and of all divine prophecy".
See: Antecedents and Consequents. Campbell. pp. 25, 26.

"Before the Christian system, before the relation of
 ✓ Father, Son and Holy Spirit began to be, His rank in
 the divine nature was that of the Word of God"⁽¹⁾. Since
 a word cannot exist without an idea, nor an idea without
 a word, God never was without "The Word", nor "The
 Word" without God. As an idea does not create its
 word nor a word its idea, so God did not create "The
 Word", nor "The Word" God.⁽²⁾ In the relationship
 between a word and the idea which it represents is
 revealed the nearest of all relationships in the
 universe.⁽³⁾ As the Incarnate Word Jesus Christ was
 the interpreter of the will of God and was an exact
 image of the invisible God.⁽⁴⁾⁽⁵⁾

(2) The Son of God.

The phrase "Son of God" denotes a temporal
 relation, whereas the phrase "Word of God" denotes
 an eternal unoriginated relation.⁽⁶⁾ The first promise
 that there was to be a "Son of God" was made to man,
 after the Fall, in the following words: "I will put
 enmity between thee (O serpent) and the woman, and
 between thy seed and her seed; it shall bruise thy
 head /

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- (1) The Christian System. Campbell. p. 25.
 (2) The Christian Baptist. p. 334.
The Christian System. Campbell. p. 25.
 (3) The Christian System. Campbell. p. 25.
 (4) Ibid. p. 54.
 (5) The Christian Baptist. p. 334.
 (6) The Christian System. Campbell. p. 25.

head, and thou shalt bruise his heel"⁽¹⁾. The interpretation of this verse was that Eve's "son of blessing"⁽²⁾ was to be elicited out of the human race. This promise was realised when, by the power of the Holy Spirit,⁽³⁾ Jesus Christ was conceived of the Virgin Mary. It was because of this fact that Jesus was called "Son of God". "I have held the idea", said Campbell, "that Jesus is called the Son of God...because he was born as the angel described to Mary"⁽⁴⁾. After birth, Jesus, the Son of God, "increased in wisdom, grew in stature, and in favor with God and man;...ate, drank, slept, labored; was fatigued, hungered, thirsted, rejoiced and sympathised with His brethren"⁽⁵⁾. In support of His pretensions to a divine call and mission, He had at His disposal sensible and outward displays of physical power of a miraculous order.⁽⁶⁾ He well knew, we are told, that without this power⁽⁷⁾ He could not make men believe Him. ✓

Since, /

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- (1) Genesis 3; 15.
 (2) Antecedents and Consequents. Campbell. p. 26.
 (3) The Christian Baptist. p. 234.
 (4) Ibid. p. 334.
 (5) The Christian Baptist. p. 234.
 (6) Antecedents and Consequents. Campbell. pp. 40-41.
 (7) The Christian Baptist. pp. 46-47.

Note: Campbell believed Christ was, during His life, filling the role of "the oracle of God and the beau ideal of human perfection". ✓

See: Millennial Harbinger Abridged. Vol. II. p. 471.

Since, in the system of the "Disciples", Jesus
 lived during the Jewish Dispensation and did not
 become the Messiah until after the Crucifixion, the
 special significance which the phrase "Son of God"
 holds is that it stressed the view which revealed
 Jesus to humanity as a real man, in contrast to His
 "eternal, original and essential dignity of person"
 residing in the Godhead.

II. THE CONDITION OF MAN.

(1) Original Condition.

When man conversed face to face with God in Eden
 he was "an intellectual, moral, pure, and holy being".
 Man was made to know and to enjoy his Creator, and to
 have communion with all that is divine, spiritual,
 and material in the whole universe. He was susceptible
 of an almost boundless variety of enjoyments.
 With regard to the constitution of man, we are told that
 Adam, made in the image of God, was, like God, a
 triune being "having a body, a soul, and a spirit, each
 of /

(1) See page 193.

(2) The Christian Baptist. p. 234.

(3) Antecedents and Consequents. Campbell. p. 302.

(4) The Christian System. Campbell. p. 29.

(5) Ibid. p. 29.

of them perfect in every respect and perfectly united and subordinated in one sublime constitution; the spirit enthroned in the head and as the head; the soul resident in the heart, and not only animating but energising the whole body in perfect obsequiousness to the intellectual department⁽¹⁾".

(2) Condition of Man after the Fall.

By his fall or apostasy from God, man lost three things - "union with God, original righteousness, and original holiness"⁽²⁾. As a result of these losses he forfeited life, lost the right of inheriting the earth, and became subject to all the physical evils of the world.⁽³⁾ Thus the stream of humanity was contaminated at its fountain and could not in this world ever rise of itself to its primitive purity and excellence. Man was condemned to natural death and was greatly fallen and depraved in his whole moral constitution.⁽⁴⁾ "In Adam all have sinned", we read, "in Adam all die. Your nature, not your person, was in Adam when he put forth his hand to break the precept of Jehovah"⁽⁵⁾. When man sinned he could only through sacrifice obtain the forgiveness of God.⁽⁶⁾

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- (1) The Christian Baptist. p. 463.
 (2) Rice Debate. p. 615.
 (3) Ibid. p. 615.
 (4) Ibid. p. 638.
 (5) The Christian System. Campbell. p. 30.
 (6) Ibid. p. 59.

III. THE ATONEMENT.

(1) Jesus Christ -- Sin-offering.

The "Doctrine of the Cross" is considered the "great central doctrine of the Bible, and the very essence of Christianity"⁽¹⁾. Jesus Christ died as a sin-offering for our sins.⁽²⁾ The sacrifices of the Patriarchal and Jewish dispensations could not and did not take away sin. They were types of the real sacrifice.⁽³⁾ Although the blood of bulls and of goats could never take away sin, yet "when offered at the altar by the sinner he had the divine assurance that his sin was forgiven him"⁽⁴⁾. Sacrifice continued in practice among all those favoured with divine revelations till the sacrifice of the Messiah, when it ceased. Any sacrifices offered since have been unauthorised by God.⁽⁵⁾ Sacrifice atones and reconciles and in the former dispensations lambs, for the most part, were offered as sacrifices. Hence Christ is called the Lamb of God, not because of His innocence or patience, but because "He /

(1) The Christian System. Campbell. p. 45.

(2) Ibid. pp. 72, 56.

(3) Ibid. p. 44.

(4) Memoirs of Alexander Campbell. Richardson.
Vol. II. p. 208.

Note: There is an apparent contradicition here which is never explained.

(5) The Christian Baptist. p. 590.

"He taketh away", or "beareth, the sin of the world"⁽¹⁾.

Christ's death is a real and sufficient sacrifice for
⁽²⁾ sin. The blood of bulls and goats was merely typical
of His blood, for He was "the true sin-offering"⁽³⁾.

Under the present covenant the only proper sacrifice
⁽⁴⁾ was the death of Christ.

(2) Result of this Sin-offering.

(a) God Propitiated.

The Atonement makes it just on the part of God
"to forgive and save every one that believeth in Jesus"⁽⁵⁾.

A real and sufficient sacrifice must, in part, stand in
the attitude of propitiation.⁽⁶⁾ The sacrifice of Jesus
Christ, in respect to God, was a propitiation.⁽⁷⁾

(b) Sinners Reconciled.

In answer to the question, "Is not God reconciling
us to Himself by the sacrifice of His Son for our
sins?"⁽⁸⁾ we read, "Religion...is a system of means
of reconciliation - an institution for bringing man
back to God - something to bind man anew to love and
delight in God"⁽⁹⁾. Without the shedding of the blood
of /

(1) The Christian System. Campbell. p. 39.

(2) Ibid. p. 44.

(3) Memoirs of Alexander Campbell. Richardson.
Vol. II. p. 208.

(4) The Christian Baptist. p. 300.

(5) The Christian System. Campbell. p. 42.

(6) Ibid. p. 44.

(7) Ibid. p. 39.

(8) The Christian Baptist. p. 659.

(9) The Christian System. Campbell. p. 38.

(1)

✓ of Christ God could not have forgiven one transgression.

(c) Sin Expiated.

Sin is not only a debt, it is also a crime, and when atonement is offered by a third person it becomes a question of grace whether the pardon or acquittal of the sinner shall be granted by him against whom the crime has been committed. ⁽²⁾ Because of "pure, unmerited favour" ⁽³⁾ on God's part, our sins have been expiated. Though Jesus "gave Himself for our sins, that He might deliver us from this present evil world", ⁽⁴⁾ this sacrifice on His part would not have expiated sin had it not been according to the will of God. ⁽⁵⁾ It was with this qualification that Campbell contended that Christ bore "the punishment of our sins in His cross". ⁽⁶⁾

(d) The Saved Redeemed.

God has sent Jesus Christ in order that mankind might be saved. ⁽⁷⁾ On the part of God goodness was the impulsive attitude which prompted this act. He wants to "limit the contagion of sin, to prevent its recurrence in any portion of the universe, and to save sinners /

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- (1) Memoirs of Alexander Campbell. Richardson.
Vol. II. p. 479.
- (2) The Christian System. Campbell. p. 42.
- (3) Antecedents and Consequents. Campbell. p. 101.
- (4) The Christian Baptist. p. 598.
- (5) Ibid. p. 598.
- (6) Rice Debate. p. 853.
- (7) The Christian Baptist. p. 649.

sinners from its ruinous consequences"⁽¹⁾. Only that portion of mankind, however, who have faith in His blood actually derive pardon and life through His death.⁽²⁾ Everlasting life is tendered to this group through the death of Jesus Christ.⁽³⁾ Since Calvary none is punished with everlasting destruction except those who actually and voluntarily sin against this dispensation of mercy in which they are placed.⁽⁴⁾

IV. THE PERSON OF CHRIST AFTER THE CRUCIFIXION.

(1) Abides in Kingdom of Heaven.

Besides the Kingdom of God, which is of this earth, there is also the "Kingdom of Heaven, or glory. This is the residence of angels, the abode of the saints, and the mansions of glory"⁽⁵⁾. In view of the fact that Jesus visibly ascended "to the heaven of heavens, and sat down on the right hand of His God and Father"⁽⁶⁾, and that He had been there before in union with His Father,⁽⁷⁾ we conjecture that Jesus is now in the Kingdom of Heaven or Glory. On entering this Kingdom Jesus was constituted Lord and Christ. "This was the last act /

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- (1) The Christian System. Campbell. p. 33.
 (2) Memoirs of Alexander Campbell. Richardson. Vol. II. p. 479.
 (3) Rice Debate. p. 323.
 (4) Ibid. p. 638.
 (5) The Christian Baptist. p. 557.
 (6) Millennial Harbinger Abridged. Vol. II. p. 36.
 (7) The Christian System. Campbell. p. 36.

act in the sublime drama of man's deliverance"⁽¹⁾.

Legions of angels, which are the armies of the Kingdom of Heaven, were given to Him in order that He might do all for us that our condition requires.⁽²⁾

(2) The Messiah.

"The Logos incarnate is the Messiah of Christianity"⁽³⁾.

By His resurrection Jesus was declared to be the Son of God with a power and evidence extraordinary and divine.⁽⁴⁾

In placing His Son upon the throne of the Universe and making Him Lord and Messiah,⁽⁵⁾ God was performing the

last act of the sublime drama of man's redemption from sin.⁽⁶⁾ After enthroning Jesus and making him the

Messiah, God gave Him "All the names, titles, and honors which belong to the Governor of the Universe;

because He had by inheritance obtained a more excellent name than any creature"⁽⁷⁾. All knowledge, wisdom,

eloquence and power were bestowed upon Him, and He was invested with universal riches, power, and glory.⁽⁸⁾⁽⁹⁾

All the perfections of God, - creative power, omnipotence, omniscience, divine worship, divine honours - were

ascribed /

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- (1) Rice Debate. p. 437.
 (2) The Christian System. Campbell. p. 56.
 (3) Antecedents and Consequents. Campbell. p. 302.
 (4) The Christian System. Campbell. p. 25.
 (5) The Christian Baptist. p. 652.
 (6) The Christian System. Campbell. p. 55.
 (7) The Christian Baptist. p. 652.
 (8) Rice Debate. p. 820.
 (9) Ibid. p. 438.
 (10) The Christian Baptist. p. 234.

ascribed to Him, and God commanded all men to worship
 and honour the one Lord.⁽¹⁾ The new institution was
 thus ratified⁽²⁾ and Jesus opened His reign by forgiving
 "through faith, repentance, and baptism, three thousand
 rebels, many of whom had thirsted for His blood"⁽³⁾.
 The Messiah Jesus now says "Behold, I make all things
 new"⁽⁴⁾ and it behooves us to believe in Him, acquiesce in
 His mission, reverence His official fullness and glory,
 and adore His Person as God with us.⁽⁵⁾ It is in the
 power of every person whom Jesus addresses to prove
 experimentally the truth of His pretensions. He says,
 "Come to me, all ye that labour and are heavy laden, and
 I will give you rest. If any man put himself under
 my guidance he shall know the truth, and the truth
 shall make him free"⁽⁶⁾. Thus men have the means of
 deciding experimentally whether He was an impostor,
 or the Messenger of the Great God.⁽⁷⁾

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- (1) The Christian System. Campbell. p. 26.
 (2) The Christian Baptist. p. 590.
 (3) Rice Debate. p. 438.
 (4) The Christian System. p. 53.
 (5) Rice Debate. p. 323.
 (6) The Christian Baptist. p. 374.
 (7) Note:- Richardson accepted the view that Jesus was
 the Messiah during his life on this earth. "Thou
 art the Messiah, the Son of the Living God. The
 two ideas expressed concern the person of the
 Messiah and His office. The one implied concerns
 His character, for it was through His character,
 as developed, that Peter recognised His person and
 Messiahship".
 See: Memoirs of Alexander Campbell. Richardson.
 Vol. II. p. 522.

(3) Prophet.

Jesus came in fulfilment of the promise of God that He would "raise up unto thee a Prophet from the midst of thee"⁽¹⁾ and is thus identified by Peter in the book of the Acts.⁽²⁾ As Prophet He revealed the Father, His excellencies and purposes; first by His own personal teaching, and "then by the impartation of the Spirit of wisdom and knowledge to His Apostles"⁽³⁾. He was a law-giver, Mediator, and Deliverer, which none of the intervening prophets, from Moses to Christ, claimed to be.⁽⁴⁾

(4) Priest.

Zechariah prophesied that the Messiah would be "a priest upon his throne"⁽⁵⁾ and Jesus Christ fulfils that prophecy. As Priest, Jesus made one offering for sin,⁽⁶⁾ and now lives to make intercession for us. His priesthood is unchangeable, untransmissible, and eternal. He is the Mediator between God and man. As there is but one God, there is but one Mediator between God and man - Christ Jesus.⁽⁷⁾

(5) /

- (1) Deuteronomy 18: 15.
 (2) Acts 3: 18-24.
 (3) Millennial Harbinger Abridged. Vol. II. p. 264.
 (4) Overdale College. Pamphlet. Sept-Dec. 1924. p. 5.
 (5) Zechariah 6: 13; Psalm 111: 4; Genesis 14: 18-20.
 (6) Millennial Harbinger Abridged. Vol. II. p. 264.
 (7) The Christian Baptist. p. 300.

(5) King.

The aspect of the Messiahship most generally understood appears to have been that the One to come was a descendant of David and a great King. Peter in his sermon on Pentecost proved that God's promise to raise one of David's seed to sit on his throne was fulfilled in Jesus. ⁽¹⁾ The Father has placed Jesus upon the throne of the Universe, ⁽²⁾ which was the throne of David, upon the holy hill of Zion, now translated to the heavens, ⁽³⁾ and constituted Him Monarch of the Kingdom of Heaven. As King He is Governor of all nations on earth, and Head of all hierarchs and powers in heaven. ⁽⁴⁾ He is the supreme Lawgiver and reigns as a Prince and Saviour, along with His offices of Governor and King, ⁽⁵⁾ over heaven, and earth and hades.

(6)

Jesus as King Eternal, Immortable and Invisible is the ultimate and final Judge of all, the living and the dead, ⁽⁷⁾ and the Heir of all things. ⁽⁸⁾ His object is "the complete triumph of His cause - to lead many sons to /

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- (1) Acts 2: 29-36.
 (2) The Christian Baptist. p. 652.
 (3) Millennial Harbinger Abridged. Vol. II. p. 264.
 (4) The Christian System. Campbell. p. 164.
 (5) Millennial Harbinger Abridged. Vol. II. p. 264.
 (6) The Christian Baptist. p. 652.
 (7) Millennial Harbinger Abridged. Vol. II. p. 264.
 (8) The Christian System. Campbell. p. 164.

to glory - to raise the dead, to judge the world, and revenge Satan and all that took part with him in his rebellion, whether angels or men - to create new heavens and a new earth, and to establish eternal peace, love and joy through all the new dominions which He shall have gained, and over which He shall have reigned: for He must reign till all His and our enemies shall have been subdued forever"⁽¹⁾.

V. THE GOSPEL.

(1) Glad Tidings Concerning Christ.

The Gospel facts were all that is recorded of the sayings and doings of Jesus Christ from His birth to His coronation in the heavens.⁽²⁾ To preach the Gospel was to declare the testimony, precepts and promises of God.⁽³⁾ The Gospel, or the glad tidings of the benignity of God to mankind consisted of the seven following facts:- 1, the birth of Christ, God being His Father and the Virgin Mary His mother; 2, the life of Christ; 3, the death of Christ, as a satisfactory sacrifice for the sin of the world; 4, the burial of Christ, as a prisoner of the grave; 5, the resurrection of Christ; 6, the ascension; and 7, the coronation of Christ, as Lord of the Universe.⁽⁵⁾ /

(1) The Christian System. Campbell. p. 36.

(2) Ibid. p. 121.

(3) Millennial Harbinger and Voluntary Church Advocate. Vol. I. p. 24.

(4) The Christian Baptist. p. 137.

(5) Millennial Harbinger Abridged. Vol. II. p. 471.

Universe. These facts rested upon "incontrovertible evidences, and not in speculations, theories and perplexing opinions"⁽¹⁾, and might be termed "simply glad tidings concerning Christ"⁽²⁾. The Gospel would be consummated by the second coming of Christ.⁽³⁾

(2) Man's Relationship to the Gospel.

The Gospel is presented to man in the form of a covenant. The Messiah seals it as "the new", "the better", "the everlasting" covenant.⁽⁴⁾ Out of "pure, unmerited"⁽⁵⁾ favour, God offers the Gospel to man, who is the most illustrious and noble of His creations, and is in His image.⁽⁶⁾ Man is qualified to enjoy the most intimate relation and acquaintance with the spiritual /

(1) Memoirs of Alexander Campbell. Richardson. Vol. II. p. 229.

(2) Ibid. p. 412.

Note: "Did not I present the Gospel to you in three facts", said Campbell. "I delivered to you first of all that Jesus Christ died for our sins. In the second place, ...He was positively buried in a sepulcher; and in the third place, ...that He actually rose from the dead on the third day. These are the saving, soul-redeeming elements, or the principles - the life-saving principles, of the Faith".

See: Millennial Harbinger Abridged. Vol. II. p.35.

(3) Millennial Harbinger Abridged. Vol. II. p. 36.

Note: Dr Peter Ainslie, an outstanding "Disciple" leader, says: "I believe in the pre-millennial coming of our Lord....Few of the Disciples, however, agree with me".

See: The Message of the Disciples for the Union of the Church. Ainslie. p. 30.

(4) Antecedents and Consequents. Campbell. p. 101.

(5) Ibid. p. 101.

(6) Millennial Harbinger Abridged. Vol. II. p. 383.

spiritual system by means of his intellectual
 faculties ⁽¹⁾ and is responsible to the extent of his
 knowledge and ability. ⁽²⁾ He must make his choice
 between life and death, good and evil, happiness and
 misery. ⁽³⁾ Man's greatest happiness is spiritual and
 heavenly and he must be governed by a supreme divinity. ⁽⁴⁾
 The Gospel of Christianity is intended for the whole
 human race. It invites all, makes provision for all,
 and tenders the same conditions to all. It demands
 from all faith, repentance and unreserved obedience. ⁽⁵⁾
 Having followed His commandments, we come unto Christ
 by covenant. "He is the oath of God accomplished, and
 we take the vow; God is the covenanter, Christ the
 covenant, and we are the covenanters; we are recon-
 ciled to God through Him" ⁽⁶⁾. Jesus sealed the covenant,
 of which we are told in the Gospel, with His own blood. ⁽⁷⁾
 When, in accepting the Gospel, we have assumed Jesus
 as our rightful Sovereign, He works by His Holy Spirit,
 in answer to our prayers, all that is needful to our
 present, spiritual and eternal salvation. ⁽⁸⁾ We have
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- (1) The Christian Baptist. p. 464.
 (2) Millennial Harbinger Abridged. Vol. II. p. 383.
 (3) The Christian System. Campbell. p. 36.
 (4) Antecedents and Consequents. Campbell. p. 91.
 (5) Rice Debate. p. 322.
 (6) Antecedents and Consequents. Campbell. p. 101.
 (7) Ibid. p. 101.
 (8) The Christian System. p. 72.

the promise of a resurrection from the dead, and eternal life; an inheritance incorruptible, undefiled, and unfading - "new heavens and a new earth, in which righteousness alone shall dwell forever"⁽¹⁾.

VI. DISCUSSION.

(1) The Messiah.

It is the object of this discussion to show that Jesus considered Himself, as did also His disciples, the Messiah before He was crucified. This is contrary to the "Disciple" view as outlined in the preceding pages. In taking this position we would not diminish the importance of the new conception of Christ which came after His death, for the belief that He was God did not come to full self-consciousness until after the Resurrection, but this new conception was not the root of saving trust; it was its flower and crown.

(a) The Baptism of Jesus.

Dr Morgan rightly reminds us that Christ gave no systematic teaching concerning Himself. "He never upon any occasion", he says, "...addressed the multitudes by way of explanation of His own person or Being"⁽²⁾. This has not prevented men in all ages from forming opinions about Him. Especially has this been /

(1) The Christian System. Campbell. pp. 165, 166.

(2) The Teaching of Christ. Morgan. p. 31.

been true of the Messiahship.

Many have felt that the consciousness of the Messiahship came to Jesus at His baptism. According to Harnack, the compiler of Q regarded Jesus as the Messiah, consecrated ⁽¹⁾ Son of God, at His baptism, and many scholars agree with this view. Dr J. Logan Ayre, one of the younger theologians, believes that Jesus required to be certain that in His past conduct in regard to family, home and friends, He had acted rightly, and in the declaration "Thou art my beloved Son, in Thee I am well pleased", this assurance was given to Him. ⁽²⁾ Other scholars, leaving aside Jesus' questioning of His past conduct, contend that the consciousness that Jesus was the Messiah came to Him at His baptism. "Jesus was baptised", says Dr Headlam, "and at His baptism, the convictions, the aspirations, the purpose which until then had been perhaps vague and inarticulate, became clear and definite" ⁽³⁾. It was then that Jesus recognised that He was the Messiah, the expected of Israel. "In that hour He knew Himself summoned by the Father to fulfil the Messianic work, and /

(1) Sayings of Jesus. Harnack. p. 233.

(2) The Christology of the Earliest Gospel. Ayre. p. 82.

(3) Jesus Christ in History and Faith. Headlam. p. 51.

and was filled with the power and knowledge requisite
for His task by the reception of the Holy Spirit⁽¹⁾".

(b) The Messiah and Prophecy.

Hebrew literature contains different conceptions of the Messiah. The school of theology which A.E.J. Rawlinson, in his recent book designates "Modernist"⁽²⁾, admonishes us to distinguish carefully, not only between the "Age to Come" and the "Days of the Messiah", but also between the "Messiah" (in the sense of the "Son of David", foreshadowed in prophecy and portrayed in the Psalms of Solomon⁽⁴⁾), and the "Elect One", the supernatural "Son of Man", of the Book of Enoch⁽⁵⁾. The "Modernist" school believes that "although there existed in Judaism a widely accepted belief in the coming of the Messiah, yet the more concrete traits with which homiletical midrash or popular imagination clothed /

(1) The Doctrine of the Person of Jesus Christ.

Mackintosh. p. 17.

The New Testament Doctrine of the Christ.

Rawlinson. p. 43.

Note: Dr Bacon of Yale, while not holding the Messianic doctrine here presented, remarks: "From the time when He had taken up the message of the Baptist His one effort had been to prepare for the reign of God by bringing Israel through repentance and faith unto 'reconciliation' with its Father in Heaven".

See: Jesus and Paul. Bacon. p. 45.

(2) The New Testament Doctrine of the Christ.

Rawlinson.

(3) The term is used in a very restricted sense in this book. See Preface, pp. XII-XIII.

(4) Psalms of Solomon 17, 18.

(5) Eth. Enoch. 37-71.

clothed this vague expectation were varied and inconstant, drawn miscellaneously from prophecy and poetry, from the visions of the apocalyptic seers, from the circumstances of the times⁽¹⁾, and that it "cannot be too strongly emphasised that there was no generally accepted opinion, no organised and consistent teaching, above all no orderly Messianic doctrine possessing the faintest shadow of authority"⁽²⁾.

This position, which insists that we must interpret Jesus either as the King-Messiah of Old Testament prophecy and the Psalm of Solomon, or the supernatural and future Son of Man of apocalyptic fantasy, has been ably discussed and met by Dr Rawlinson and Bishop Gore. They admit that the pre-existent supernatural heavenly Man, the "Elect One" of the Book of Enoch, cannot be logically identified with the descendant of David, who is to be in a literal sense Israel's King. But this identification they do not consider necessary. Jesus, they maintain, was not only the fulfilment of all the Messianic hopes of the Old Testament but elevated that aggregate hope to a sublimity hitherto unheard of.

"It /

(1) The New Testament Doctrine of the Christ.
Rawlinson. p. 14.

(2) The Beginnings of Christianity. Foakes-Jackson
and Lake. p. 356.

"It is certain", remarks one writer, "that in Christ is the fulfilment and consummation, not simply of this, that, or the other particular line of prophetic anticipation, but the religion of the Old Testament, taken simply as a whole, and interpreted as a religion of God-given ⁽¹⁾ hope".

(c) Jesus and the Messiahship.

Jesus believed Himself to be the Messiah whom the Scriptures foretold. ⁽²⁾ He spoke of Himself as the goal and termination of the long labour of the Spirit of God, stretching far back in Old Testament times, ⁽³⁾ and it is clear from His trial that He was condemned on the grounds of His claim to be the Messiah and that He did not deny the accusation. ⁽⁴⁾ A number of incidents make it virtually certain that Jesus felt Himself to be the Messiah and declared His consciousness of the fact to others. "Proof positive is furnished by the narrative of the Temptation, which is meaningless except as related to a preceding Messianic experience; by His message to the Baptist in prison; ⁽⁵⁾ by the epoch-making /

(1) The New Testament Doctrine of the Christ.
Rawlinson. pp. 15-20.

(2) The New Testament Doctrine of the Christ.
Rawlinson. p. 47.

(3) Questions of Faith. Symposium. p. 48.

(4) Jesus Christ in History and Faith. Headlam. p. 99

(5) Matthew 11: 2.

epoch-making words of Peter at Caesarea Philippi; ⁽¹⁾ by Jesus' solemn entry into Jerusalem; by His open confession before the high priest; by the mocking cries flung at Him during the crucifixion; finally, by the inscription placed above His head⁽²⁾. It was, however, only by his entry into Jerusalem and during the trial before Caiaphas that He announced His Messiahship to the world at large.⁽³⁾

As the Messiah Jesus fulfilled all righteousness,⁽⁴⁾ and was the actualisation of Israel's ideal.⁽⁵⁾ Israel was looking for a deliverance which was, in fact, much more than a mere outward deliverance from the yoke of the Romans. They craved to be delivered from sin and /

(1) Mark 8: 29.

(2) The Doctrine of the Person of Jesus Christ.
Mackintosh. p. 15.

Note: Hastings Rashdall, treating the subject more liberally, remarks: "It is not impossible that He began to announce the near approach of a personal Messiah before it had become clear to His own mind whether He or another were the promised Messiah or Son of God or Son of Man. But eventually He accepted - if somewhat passively and almost reluctantly - the position of the Messiah".

See: The Idea of the Atonement in Christian Theology. Rashdall. pp.6-7.

(3) The Doctrine of the Person of Jesus Christ.
Mackintosh. p. 18.

Note: Dr Mackintosh remarks: "Everything in the life of Jesus must be interpreted by His self-consciousness - His consciousness that He was the Christ".

See: The Doctrine of the Person of Jesus Christ.
Mackintosh.p. 99.

(4) Jesus Christ in History and Faith. Headlam. p. 101.

(5) The New Testament Doctrine of the Christ.
Rawlinson. p. 21.

and all unrighteousness: to be religiously saved. This hope was implied in their thinking concerning the new supernatural Age - the Kingdom of God on earth - and was fulfilled in Jesus Christ.⁽¹⁾ The ancient conception of a National Messiah was in Him so glorified as to pass into that of the Redeemer of the world. In Him men were religiously saved.⁽²⁾

The secret of His life and ministry was that He believed He brought God in person to men. He described himself as being one with God, identified with the Father, in a way impossible to any other. "We can touch and grasp the God we long for", says Dr Mackintosh, "only in the personality of One who has put the Father within our reach because He came from the Father's heart".⁽³⁾ The Father had bestowed on Him the Messianic Lordship over all things embraced within His life-work and in so doing had authorised Him to offer forgiveness to men.⁽⁴⁾ The power to forgive was inherent in Him.

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- (1) The New Testament Doctrine of the Christ.
Rawlinson. p. 24.
- (2) The Doctrine of the Person of Jesus Christ.
Mackintosh. p. 19.
- (3) Questions of Faith. Symposium. p. 5.
- (4) Ibid. p. 5.
The Doctrine of the Person of Jesus Christ.
Mackintosh. p. 13.

A power⁽¹⁾ (which was) in no way limited but (was) universal
 (was His.) All the human family might seek and find
 forgiveness in Him.

Although He knew Himself to be the Messiah, Jesus knew that the Messiah and the Kingdom of the Messiah were not to be at all what the Jews expected. This conviction moulded His⁽²⁾ plan of revelation. His purpose would not have been fulfilled had He simply claimed to be the Messiah. "It was more important to teach men that they might come to realise the conception of the Messiah that He desired to put before them"⁽³⁾. The conviction of His Messiahship must mature in their own minds and become a confession of their own lips, not something dictated to them by Him.⁽⁴⁾ He deliberately led them to think of Him as the Son of God in a new and wonderful sense; realising that this new conception must be allowed to break gradually upon them as they followed Him from day to day.⁽⁵⁾ In the words of Dr Peake, "What really created the Christology of the /

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- (1) Questions of Faith. Symposium. p. 46.
 (2) Jesus Christ in History and Faith. Headlam. p. 69.
 (3) Ibid. p. 69.
 (4) Belief in Christ. Gore. p. 57.
 (5) Questions of Faith. Symposium. pp. 49, 50.

the New Testament was...the impression created by
 Jesus on His followers⁽¹⁾". As they yielded their
 faith to Him, Jesus was increasingly taking the place
 of God, or, in the modern phrase, gaining "the values
 of God", for their souls.⁽²⁾

A climax to this approach is seen in the great
 scene at Caesarea Philippi.⁽³⁾ Here for the first time,
 in an hour of trial and gloom, Jesus drew a confession
 from the Twelve. Probably this was the first occasion
 on which the Messiahship of Jesus was made the subject
 of conversation by the Master and His disciples.⁽⁴⁾
 Faith in Him personally, which must naturally precede
 faith in His Messiahship, was by this time practically
 accomplished.⁽⁵⁾ At the beginning of the second period
 in Jesus' career, His purpose as it reveals itself has
 succeeded in that He has won the confidence of His
 disciples and they are beginning to understand how
 different was the Messiah from what they had expected.⁽⁶⁾

The /

- (1) The Bible, Its Origin, Its Significance, etc.
 Peake. p. 339.
 (2) Belief in Christ. Gore. p. 57.
 (3) Matthew 16: 31.ff.
 (4) The Doctrine of the Person of Jesus Christ.
 Mackintosh. p. 18.
 (5) A History of Creeds and Confessions of Faith.
 Curtis. p. 5.
 (6) Jesus Christ in History and Faith. Headlam. p. 63.

The "different" phases of Jesus the Messiah, from the Messianic hopes of the Old Testament, are given by Dr Rawlinson as follows: "That the Hope of Israel should be fulfilled in the person of One who set Himself to establish no Kingdom, but proclaimed only the Kingdom of God; that the primary work of the Messiah should be the work of proclaiming glad tidings to the poor; that the Master and Lord should be in the midst of the disciples as One who came not to be ministered unto, but to minister, and that the Son of Man, predestined, according to the vision in Daniel, to receive in the clouds of heaven everlasting dominion, should be on the earth as One homeless, not having where to lay His head, appointed to suffer many things and to be rejected, betrayed into the hands of sinners, and put to death; that the victory of the Elect Champion of the people of God should be gained only through suffering and apparent defeat, at the price of a cup of anguish and of a baptism of blood; that the life of the Messiah Himself should be poured out on behalf of others in sacrifice, and His blood be described as 'The blood of the covenant, shed for many' - all these are ideas, profoundly new and original in Christianity, and yet in a true sense rooted in the soil /

soil of the Old Testament and essentially Hebraic"⁽¹⁾.

Conclusion.

As has been well said, "It was the Resurrection which authoritatively and powerfully proclaimed Him the Christ"⁽²⁾. In the hearts of the disciples, however, the realisation came that they were keeping company with One who had come to occupy towards their souls a place of authority which was practically God's place. They found that He had the value of God for them. They knew Jesus as the Messiah, though not in the full glory of His Messiahship.

- (1) The New Testament Doctrine of the Christ.
Rawlinson. pp. 47, 48.
- (2) Questions of Faith. Symposium. p. 100.

PART IV.Chapter X.CHRISTIAN UNITY.Introduction.

At the time of the founding of the "Disciple" Movement the most important problem which confronted the religious world was - how is it possible to reconcile the individual's liberty of conscience and intellect with that degree of unity of the Church in spirit and organisation which is demanded by the will of Christ and by the practical requirement for efficiency in His service? Dispensing with the idea of an unlimited ecclesiastical monarchy exercising absolute authority over its subjects in all matters of religious faith and observance, what power will prevent the utter disintegration of Christendom into as many warring parties as there are free individuals? The object of this chapter is to show the reaction of the founders of the "Disciples" to this challenge and their suggested solution of the problem.

I. LIBERTY AND SOLIDARITY.(1) Early sanction of idea of Liberty.

By the end of the Eighteenth century the conception of the free individual was completely developed,
due /

due mainly to the influence of the philosophy of
 the Enlightenment,⁽¹⁾ and it made a deep impression upon
 the mind of Alexander Campbell. It was the fundamental
 principle of Independency, the right of private judgment,
 that seems to have particularly engaged his attention
 in Scotland.⁽²⁾ By the time of his arrival in the
 United States Campbell was convinced that complete
 liberty was necessary for the healthy religious life
 of the individual. "He believed....that in this
 freest land men's hearts....would necessarily be emanci-
 pated from the unyielding sectarian prejudices and
 animosities of the Old World".⁽³⁾ The principle of
 complete individual freedom was part of the very fibre
 of early "Disciple" formulations and that is probably
 the most outstanding characteristic of their thought
 at the present time.

(2) /

(1) Alexander Campbell's Theology. Garrison. p. 26.

(2) Memoirs of Alexander Campbell. Richardson.
 Vol. I. p. 64.

(3) The Reformation of the Nineteenth Century.
 Garrison. pp. 19, 20.

Note:- Moore remarks "Mr Campbell's plea was for
 complete liberty. Hence he not only persistently
 opposed human creeds and confessions of faith,....
 but he also opposed any attempt at making a creed
 for his own people, however imperative at times
 the need may have seemed to be".

See: The Reformation of the Nineteenth
 Century. Garrison. p. 259.

(2) The Urge Towards Unity.

Campbell was convinced that if men would partake of this liberty it would be possible for them to worship together and establish Christian unity. "To fight the old battles over again", he wrote, "to rally under the old banners of Calvinism, or Arminianism; to propose some Episcopalian, Presbyterian, Congregational, or Methodist platform of improvement.... could promise nothing better than that which already is, or has heretofore been"⁽¹⁾. Neither on his part nor on the part of any member was there the slightest intention of forming a new religious party.⁽²⁾ Thomas Campbell had said "This society by no means considers itself a church, nor does it at all assume to itself the powers peculiar to such a society"⁽³⁾, and they wished to be considered "merely as voluntary advocates of church reformation"⁽⁴⁾. Alexander Campbell had readily acquiesced in these statements.

It was urged that if the world was to be won for Jesus Christ the forces of Christendom would have to unite /

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- (1) Antecedents and Consequents. Campbell. p. 15.
 (2) Memoirs of Alexander Campbell. Richardson. Vol. I. p. 232.
 (3) Declaration and Address. Thomas Campbell.
 (4) Ibid.

unite. "The union of Christians is essential", we read, "to the conversion of the world, both at home and abroad"⁽¹⁾. The summum bonum, the supreme good, worthy of the sacrifice of all temporalities was considered the "union, peace, purity, and harmonious co-operation of Christians"⁽²⁾. With the "Disciples", the necessity of a united Christendom and the liberty of the individual have been basic ideas in their approach to the problem of unity.

Finally, under the urge towards unity, it was held that there was a body of common beliefs, central and vital in all communions, which might be emphasised as the primary considerations in any move towards unity. "A party founded on all that is commonly received by Romanists, Greeks, and Protestants, and nothing more", said the younger Campbell, "would not only be a new party, but incomparably more rational, and certainly more scriptural than any of them"⁽³⁾. It is evident that this observation would influence the conduct of the Reformers in one of two ways. They might concentrate upon and magnify the common beliefs of each party and /

(1) Rice Debate. p. 904.

(2) The Christian System. Campbell. p. 11.

(3) Antecedents and Consequents. Campbell. p. 17.

and thereby establish a movement towards unity within the various sects, or they might endeavour to draw out from the various parties groups that would be willing to overlook minor differences of belief, and thus form the nucleus of a new party with unity as its objective. As we shall see, the latter method was in part adopted.

II. Objects of the Movement.

(1) Reformation.

Thomas Campbell was impressed with the sectarian rancour, hatred and jealousy which was prevalent when he arrived in the United States. ⁽¹⁾ He first aimed chiefly to reform the denominations. In the Declaration and Address, after considering these divisions in various aspects, such as hindering the dispensation of the Lord's Supper, spiritual intercourse among Christians, ministerial labours and the effective exercise of Church discipline, as well as tending to promote infidelity, an appeal was made to Gospel ministers to become leaders in the endeavour to remedy these evils. His object, at the beginning, was to reform; the idea of a separate party never entered his mind /

(1) A History of Reformatory Movements. Rowe. p. 141.

mind.

(2) Christian Unity.

With the idea of a reformation there is also that of an entire union of all the churches. Union has ever been the major objective of the "Disciple" Movement. ⁽¹⁾ Thomas Campbell mentioned it in the Declaration and Address, though his major object had ⁽²⁾ been to bring about a reformation. Alexander Campbell stressed it many times. "I sincerely deplore every division and every sectarian feeling which now exists, he said, "and if I thought there was any man on this Continent who would go further than I to heal all divisions and to unite all Christians.... I would travel on foot a hundred miles to see him and ⁽³⁾ confess my faults to him". For a century Christian unity has been the grand idea of "Disciple" ministers and has occupied an important place in their public discourses.

III. METHOD PURSUED.

⁽⁴⁾
(1) Bible only Authority.

In order to bring about union, the effort was made /

- (1) Origin of the Disciples. Longan. p. 107.
 (2) Comprehensive History of the "Disciples". Moore. p. 712
 (3) The Christian Baptist. p. 361.
 Note: Longan remarks "Our movement implies the possibility, under God, of a united church. To urge this plea for Christian unity.... is one of our reasons for existence".
 See: Origin of the "Disciples". Longan. pp. 107, 112.
 (4) For full presentation of Bible as Authority, see p. 137 ff.

made to build upon the Bible alone. Union increasingly became the major objective of the Movement and the idea of reformation receded to the background except as it was held that by the realisation of Christian unity reformation would be achieved. It was held that the Bible contained every spiritual idea known to man, that it presented a perfect revelation of God and the will of Christ, and that it was the source of all religion. As the infallible rule of faith and practice it was contended that the Bible should displace all human creeds, confessions of faith, and formularies of doctrine and church government. ⁽¹⁾ "Could the friends of truth and union", said Alexander Campbell, "agree to meet on the Bible, the whole Bible, and nothing but the Bible...what a blessed time we should soon have", ⁽²⁾ and elsewhere he contends for the "Christian Scriptures, the /

(1) Note: At the Conference held in April, 1841, at Lexington, Kentucky, the following resolution was unanimously passed: "Resolved, that the Bible, and the Bible alone, is a sufficient foundation on which all Christians may unite and build together, and that we must affectionately invite all the religious parties to an investigation of this truth".

See: Memoirs of Alexander Campbell. Richardson. Vol. II. p. 495.

(2) Memoirs of Alexander Campbell. Richardson. Vol. II. p. 478.

the only rule and measure of Christian faith and learning"⁽¹⁾. He contended that the church had once been united and happy on the apostolic writings, and it was possible to establish this condition again.⁽²⁾ In its methods the "Disciple" movement was essentially a return to the Holy Scriptures which were considered the only authoritative creed.

(a) Essentials versus Non-essentials.

In urging the Bible as the only rule of faith and practice, the "Disciples" stress two qualifications, (1) the distinction between essentials and non-essentials, and (2) the difference between faith and opinion. The phrase coined by Rupertus Meldenius, "In essentials unity, in non-essentials liberty, in all things charity", would have been acceptable to them. Alexander Campbell believed that the Bible was to be taken as the authority for determining what is essential in /

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- (1) Antecedents and Consequents. Campbell. p. 18.
Note: We are told "A deep and an abiding impression that the power, the consolation and joys....of Christ's religion were lost in the forms and ceremonies, in the speculations and conjectures, in the feuds and bickerings of sects and schisms, originated a project many years ago for uniting the sects, or rather the Christians in all sects, upon a clear and scriptural bond of union - upon having a 'Thus saith the Lord', either in express terms or in approved precedent, for every article of faith and item of religious practice".
 See: The Christian System. Campbell. p. 7.
- (2) Rice Debate. p. 838.

in Christianity. He realised that the whole Bible is not taken up with depicting original and essential Christianity. The basis of unity therefore was not the entire teaching of the Bible on all points, about many of which there would be differences of interpretation, but the practice of the early church under the guidance of the Apostles, as representing the authority of Christ. ⁽¹⁾ For example, faith, repentance and baptism would be considered essentials of Christianity, but the interpretation of the nature of faith, the manner in which the Holy Spirit operates in conversion, and the design of baptism, though parts of "Disciple" theology, were non-essentials and have not been erected into tests of fellowship.

⁽²⁾
(b) Faith versus Opinion.

Convinced that the attempt to establish uniformity of opinion was the principal cause of partyism, ⁽³⁾ Alexander Campbell contended that agreement in opinion was /

(1) Millennial Harbinger Abridged. Vol. II. p. 343.
Alexander Campbell's Theology. Garrison. pp. 52, 70, 71.
Note: Carson spoke along this line when he said,
"Christian union is not founded on perfect agreement with respect to all the will of God, but agreement about the truth that unites them all in one body in Christ."

See: Baptism in its Mode and Subjects. Carson. p. XI.

(2) For full discussion see pages 23-27 inclusive.

(3) Millennial Harbinger Abridged. Vol. II. pp. 47, 367, 341, 327.

was not essential to Christian unity. When asked "Do you contend that unity of opinion is not essential to Christian union....?" he said, "To this I must answer Yes"⁽¹⁾. So long as a man evidently desired to please Christ, regardless of what his fellow Christians thought of his opinions, they were admonished to love him as a brother.⁽²⁾ Faith, and not opinion, was ever with Campbell the basis of Christian unity.⁽³⁾

(2) Restoration of Primitive Christianity.

Greville Ewing, who had been for a time associated with the Haldanes in Scotland, urged that Christians were religiously bound to conform their ecclesiastical usages to the practice and customs of the Apostolic churches.⁽⁴⁾ This had been advocated by Thomas Campbell in the Declaration and Address when he urged the people "to conform to the model and adopt the practice of the primitive church, expressly exhibited in the New Testament"⁽⁵⁾. The principle assumed vast importance in the mind of Alexander Campbell and was /

(1) The Christian Baptist. p. 237.

(2) Ibid. p. 510.

(3) Memoirs of Alexander Campbell. Richardson. Vol. II. pp. 372, 519.

The Origin of The Disciples. Longan. pp. 113, 114.

The Christian System. Campbell. p. 132.

(4) Memoirs of the Lives of Robert Haldane, etc. Haldane. p. 353.

(5) Declaration and Address.

Also - The Message of The Disciples for Christian Unity. Ainslie. pp. 152, 153.

was emphasised and developed by him. "A restoration of the ancient order of things", he wrote, "is all that is necessary to the happiness and usefulness of Christians"⁽¹⁾. He claimed that the professed object of the Movement from its beginning was the restoration of pure, primitive Christianity in letter and spirit, in principle and practice.⁽²⁾ I am "firmly determined", he remarked, "to advocate the restoration of the ancient order of things to my last breath."⁽³⁾

In the effort to return to the religion of our common Lord, "as delivered unto us by his holy Apostles"⁽⁴⁾, Campbell suggested the following method: "Whatever the disciples practised in their meetings with the approbation of the apostles, is equivalent to an apostolic command to us to do the same. To suppose the contrary is to make the half of the New Testament of none effect. For it does not altogether consist of commands, but of approved precedents. Apostolic /

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- (1) The Christian Baptist. p. 128.
 Also - Millennial Harbinger and Voluntary Church Advocate. Vol. I. p. 46.
- (2) Millennial Harbinger Abridged. Vol. II. p. 374.
 Note: Benj. L. Smith says, "The supreme purpose of our religious movement was the plea for Christian union; the method was by the restoration of the primitive gospel, and calling all men to forsake all humanisms in religion and receive the Word of God alone as the only rule of faith and practice!"
 See: The Reformation of the Nineteenth Century. Garrison. p. 357.
- (3) The Christian Baptist. p. 361.
- (4) Millennial Harbinger and Voluntary Church Advocate. Vol. I. p. 46.

Apostolic example is justly esteemed of equal authority with an apostolic precept"⁽¹⁾. By putting this into effect the early "Disciples" felt they could disinter the edifice of ancient Christianity from the rubbish which during so many ages had accumulated upon it and bring the Christian religion and the church of the present day up to the standard of the New Testament.⁽²⁾⁽³⁾

IV. THE CHURCH.

(1) Constitution given in New Testament.

The Church of the true Redeemer was considered a glorious institution and had been decreed before the Christian age.⁽⁴⁾ "Thus introduced by a concatenation of events stretching through four thousand years", we read, "heralded by a procession of prophetic bards singing in every age, the idea of the church is seen as the soul of all history"⁽⁵⁾. Though logically coeval with the fall of man, the church, as such, dated from "the pouring out of the Spirit on the day of Pentecost, Anno /

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- (1) The Christian Baptist. p. 180.
 (2) Millennial Harbinger Abridged. Vol. II. pp. 315, 325, 361, 357.
 (3) The Christian Baptist. p. 128.
The Message of the Disciples for Christian Unity. Ainslie. pp. 120, 94.
Comprehensive History of the Disciples. Moore. p. 334.
The Christian System. Campbell. pp. 14, 15.
Memoirs of Alexander Campbell. Richardson. Vol. I. p. 257.
The Origin of The Disciples. Longan. p. 111.
A History of Reformatory Movements. Rowe. p. 180.
 (4) Campbell in Rice Debate. p. 820.
 (5) Millennial Harbinger Abridged. Vol. II. p. 102.

(1)
Anno Domini 33".

The constitution of the church and its laws were explicitly declared in the New Testament. (2) We are told "The New Testament is as perfect a constitution for the worship, discipline and government of the New Testament Church, and as perfect a rule for the particular duties of its members, as the Old Testament was for the worship, discipline and government of the Old Testament Church and the particular duties of its members" (3). The Scriptures furnished the only established law for the Church, (4) and as they were the absolute authority for /

(1) Millennial Harbinger Abridged. Vol. II. p. 101.

(2) The Christian Baptist. p. 445.

Note: Alexander Carson, whose works Campbell had read, said, "I lay it down, then, as an axiom, that Christ meant some determinate thing by the word church, and that there must be sufficient evidence in the New Testament to lead the humble teachable inquirer into that meaning....Ekklesia literally signifies an assembly called out from others".

See: Baptism in its Mode and Subjects.

Carson. p. 73.

Overdale College - Correspondence -
 Sept.-Dec. 1924. p. 11.

When asked "What is the constitution of a Christian congregation?", A. Campbell answered, "The New Constitution detailed by Paul, Hebrews, 8th Chapter."

See: Millennial Harbinger Abridged. Vol. II. p. 106.

(3) Memoirs of Alexander Campbell. Richardson.
 Vol. I. pp. 259, 257.

(4) Ibid. Vol. I. p. 340 and Vol. II. p. 58.

(1)
for doctrine it was unnecessary in matters of faith
and Christian practice to add any by-laws in order to
amend or ^aadopt them to any Christian society. (2)

(2) Definition of the Church.

Thomas Campbell maintained "That the Church of
Christ upon earth" consists "of those in every place
that profess their faith in Christ and obedience to Him
in all things according to the Scriptures". (3) The con-
ception of the Church was elaborately developed by
Alexander Campbell. The best short definition he
gives is as follows, "That institution which separates
from the world and consociates the people of God into a
peculiar community; having laws, ordinances, manners
and customs of its own, immediately derived from the
Saviour of the world, is called the congregation or
church of the Lord". (4) The church was composed of all
those who publicly acknowledged Jesus of Nazareth as
the /

(1) Alexander Campbell's Theology. Garrison. p. 206.

(2) The Christian Baptist. p. 445.

Reformation of Nineteenth Century. Garrison. p. 261.

Note: John Glas contended that "The government of
the church is founded in the word of God"; and that
"the church in Jerusalem, setting aside what may be
shewed to be extraordinary, is a pattern for the
constitution and order of all the churches of Christ!"

See: Works of John Glas. Vol. I. pp. 193, 195.

(3) Declaration and Address.

(4) The Christian System. Campbell. p. 78.

(1)
 the true Messiah and its members were characterised
 by believing, loving, fearing and serving God in the
 hope of eternal life. (2) All the members of the church
 had been born again - "born of the Spirit, born of
 God". (3) The visible family of God on earth, composed
 of regenerated men and women, (4) is the pillar and support
 of the truth, (5) "it is the body of Christ".

(3) Form of Government.

(a) Congregational.

John Glas staunchly defended the proposition,
 "A congregation or church of Jesus Christ, is, in its
 discipline, subject to no jurisdiction under heaven" (6)
 and was followed in this position by Alexander Haldane (7)
 and Greville Ewing. (8) Alexander Campbell believed in
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- (1) The Christian System. Campbell. p. 79.
Memoirs of Alexander Campbell. Richardson.
 Vol. I. p. 258.
- (2) Campbell in Rice Debate. p. 334.
- (3) Ibid.
- (4) Millennial Harbinger Abridged. Vol. II. pp. 110,
 97. 98. 106.
- (5) Ibid. p. 101.
Origin of the Disciples of Christ. Longan. p. 117.
The Christian Baptist. p. 70.
- (6) Works of John Glas. Vol. I. p. 197.
- (7) History of the Baptists in Scotland. Yuille. (Ed.)
 p. 234.
 Note: "Mr James Haldane....doubted the scripturalness
 of a union of churches....An Association was formed
 by James A. Haldane,....but it is described as having
 been merely a 'Fraternal', and after a few years it
 was discontinued, from fear of Presbyterianising the
 churches and clericalising the ministry".
 See: A History of Baptists in Scotland. Yuille (Ed.)
 pp. 234, 237
- (8) Memoirs of Alexander Campbell. Richardson. Vol. I. p. 189

(1)
 the congregational form of church government. Because
 an individual church or congregation of Christ's
 disciples was the only ecclesiastical body recognised
 in the New Testament⁽²⁾, he was of opinion that any con-
 gregation could formulate its own by-laws and arrange-
 ments without calling to their aid the assistance of any
 foreign deacon, bishop or officer.⁽³⁾

In regard to the question of the various churches
 co-operating, Campbell said, The necessity of co-operation
 is felt everywhere and in all associations of men"⁽⁴⁾.
 He pointed out to his followers that the churches in
 Pennsylvania, Virginia, Ohio, Kentucky,⁽⁵⁾ etc., had
 successfully co-operated by states and said that if
 they could do more good by co-operating in any public
 measure than they could in their individual capacity,
 he urged them to do it.⁽⁶⁾ Though each congregation was
 looked upon as an independent organisation, it was
 impressed upon them that they were bound by fraternal
 and spiritual relations.⁽⁷⁾

(b) /

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- (1) Campbell in Rice Debate. pp. 834, 835.
 (2) The Christian Baptist. p. 73
 (3) Ibid. p. 261.
Rice Debate. p. 836.
 (4) The Christian System. Campbell. p. 82.
 (5) Ibid. pp. 81, 79.
 (6) The Christian Baptist. p. 419.
 (7) The Reformation of the Nineteenth Century.
 Garrison. p. 160.

(b) The Ministry.(1) Early View.

Alexander Campbell's early view of the ministry of the church was similar to that held by John Glas. The peculiarity of Glas's position was that he taught a plurality of Elders or Ministers in each church. He wrote, "Of these Elders that were in every church, there seems to have been more than one, perhaps many in some churches, labouring in the Word and Doctrine; and whatever may be said as to the being of order in a church, yet into the well-being of it, more such Elders or Bishops than one seem necessary; else they would not have been set in the first churches. And there is no ground in the New Testament, for that saying which afterward became common, one Bishop and one church: For at first every church had more Bishops"⁽¹⁾. Glas believed these Bishops or Ministers should not be supported by the church, but should earn their living in some trade or profession outside the ministry. He objected to what was termed the "Dominion of the Clergy", and considered it was the duty of all members who were qualified to take part in the services of the churches /

(1) Works of John Glas. Vol. II. pp. 213, 214.

churches, in what was termed "mutual exhortation".

In 1774 there was in the Baptist Church which had been founded in Edinburgh, "an undervaluation of the pastoral office by the separatists,....in holding that teaching, ruling and dispensing of ordinances belonged to the brethren in common"⁽¹⁾. The theory of "mutual exhortation" was held by John Walker, who had been a Fellow and teacher of Trinity College, and minister at Bethesda Chapel, Dublin, and the subject had possibly been discussed between him and the Campbells when he visited Rich-Hill in 1804.⁽²⁾ Alexander Campbell was strongly in favour of this view when the "Disciple" movement was founded. Not only was it held to be unscriptural to practise the "one-man" ministry,⁽³⁾ but he contended the clergy had ever been the greatest tyrants and oppressors of the people.⁽⁴⁾ "That any man is to be paid at all for preaching", he said, "making sermons and pronouncing them, or that any man is to be hired for a stipulated sum to preach and pray, and expound Scripture /

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- (1) A History of the Baptists in Scotland. Yuille. (Ed.) p. 47.
- (2) Memoirs of Alexander Campbell. Richardson. Vol. I. pp. 60, 61.
- (3) Millennial Harbinger Abridged. Vol. II. p. 354.
- (4) The Christian Baptist. p. 124.

Scripture,....I believe to be a relic of popery"⁽¹⁾.

Though Campbell soon departed from this position, it is still held, in a modified form, by the Churches of Christ in Great Britain.

(2) Later View.

Within a few years after the inauguration of the movement Campbell changed his mind concerning the ministry of the church. "A regular and constant ministry was needed among the Jews", he said, "and is yet needed among the Christians"⁽²⁾. Elsewhere he remarked, "Without bishops and well accomplished teachers, there is little or no importance to be attached to the work of baptising"⁽³⁾. He considered evangelists as persons devoted to the preaching of the Word, to the making /

(1) The Christian Baptist. p. 235.

Note: For the "Mutual exhortation" position with its Scriptural support see Overdale College, pamphlet, Sept.-Dec. 1924. pp. 13, 14.

By sending well-trained young men into the ministry of the churches of Christ, Overdale College has been responsible for greatly raising the preaching standard of the British churches. The hope of the "Disciple" movement in England, Scotland and Ireland is centred in that College.

W.T. Moore, speaking of the writings of Alexander Campbell which advocate the "mutual exhortation" says, "Mr Campbell's writings in the 'Christian Baptist' must be interpreted in the light of the times in which he wrote and the conditions of his environment".

See:- The Reformation of the Nineteenth Century.
Garrison. p. 216.

(2) The Christian System. Campbell. p. 84.

(3) Millennial Harbinger. No. VIII. p. 327.

making of converts and the planting of churches. They were admonished to be wholly engrossed in their work and the brethren were urged to sustain them in it. Colleges and Theological schools were considered necessary to make sermonisers, and each minister, whether called Bishop, Elder, Evangelist or Deacon was to have a deep "love of man, irrespective of country, friends, interests, partialities, sects, divisions, casts". In the United States the "Disciple" churches practise the one-man ministry.

(c) Elders and Deacons.

The Elders have the care and oversight of the spiritual interests of the congregation. They are expected to exercise constant pastoral care over the entire membership of their church and have the discipline of the congregation committed to their care.

The Deacons are the ministers or servants of the congregation. They are to attend to the secular interests /

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- (1) The Christian System. Campbell. pp. 86, 91.
 (2) The Christian Baptist. p. 633.
 (3) Millennial Harbinger Abridged. Vol. II. pp. 260, 261.
 Note: J. A. Haldane held very similar views to those of Alexander Campbell.
 See: Memoirs of the Lives of Robert and J. A. Haldane, by Alexander Haldane. p. 352 ff.
 (4) Millennial Harbinger Abridged. Vol. II. pp. 286, 108.
Memoirs of Alexander Campbell. Richardson.
 Vol. I. pp. 384, 386.
The Christian System. Campbell. pp. 85, 183.

interests of the congregation. "He is the steward,
 the treasurer, the almoner of the church"⁽¹⁾. They are
 to wait continually upon the various services of the
 church.⁽²⁾

(4) The Communion Service.

Ewing first introduced at Glasgow the practice of
 celebrating the Lord's Supper every Lord's Day,⁽³⁾ and
 Alexander Campbell, probably being influenced by him,
 sanctioned the practice for the early "Disciples".
 "From the second of Acts"⁽⁴⁾, said Campbell, "we learn
 that the breaking of the loaf was a stated part of the
 worship of the disciples in their meetings."⁽⁵⁾ In cele-
 brating the Lord's Supper weekly the "Disciples" believe
 they are following the custom of the apostolic age.⁽⁶⁾

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- (1) Millennial Harbinger Abridged. Vol. II. pp.127, 294.
 (2) The Christian System. Campbell. p. 85.
 (3) Memoirs of Robert and James Haldane. Haldane. p.353.
Memoirs of Alexander Campbell. Richardson.
 Vol. I. p. 179.

Note: Rogers says, "John A. Gano....was the first man to advocate communion on the first day of every week". This is to be interpreted as meaning in that section, i.e. Kentucky, of the United States.

See: The Cane Ridge Meeting House, Rogers.p. 109.

Wm. Jones tells of a group of churches which originated with the founding of a church in Edinburgh in 1767 which practised weekly communion. Many of these churches later became known as the "Churches of Christ".

See: Millennial Harbinger and Voluntary Church Advocate. Vol. I. p. 71.

- (4) Acts 2: 42; 20: 7.
 (5) Millennial Harbinger Abridged. Vol. II. p. 199.
 (6) Ibid. p. 315.
The Christian Baptist. pp. 181. 174.

The practice is followed in "Disciple" churches throughout the world.

The Lord's Supper was looked upon as the gospel in bread and wine. ⁽¹⁾ In partaking of it the believer exhibited and expressed his hope before God, springing from the death of his Son. Various benefits accrue to the communicant when he partakes of the Feast. The philanthropy of God fills his soul; the peace of God is cherished and God's image is inscribed upon his heart, and, because it is the happiest of occasions, he is made glad. ⁽²⁾ "It is acknowledged to be a blissful privilege....", said Campbell. "It was the design of the Saviour that his disciples should not be deprived of this joyful festival when they met in one place to worship God." ⁽³⁾ It is the medium of spiritual food to the hungry and thirsty soul. ⁽⁴⁾

Alexander Campbell favoured "open" communion and the vast majority of "Disciple" churches practise it at the present time. "To say that no weak brother, however honest in his professions", he wrote, "who cannot /

(1) The Christian Baptist. p. 415.

(2) Ibid. p. 175.

(3) Ibid. p. 175.

(4) Millennial Harbinger Abridged. Vol. II. pp. 231, 232, 315, 353.

cannot be convinced but that his infant sprinkling is Christian baptism, and who solicits a participation with us in the festivities of Zion: I say to say by a stern decree that none such shall on any account be received, appears to be illiberal, unkind, censorious, and opposite to that benevolence which is one of the primary virtues of Christianity⁽¹⁾ All Christians, he believed, were members of the family of God and were privileged to partake of the Lord's Supper.⁽²⁾

The "neither invite nor debar" position is taken by the "Disciple" churches in the United States. "When an unimmersed person communes", they contend, "without any inviting or excluding, it is his own act, not ours, and we are not responsible for it"⁽³⁾. The responsibility is placed upon the communicant.

In the Churches of Christ of England, Scotland and Ireland closed communion is practised. The Glasites were very strict in their views of communion,⁽⁴⁾ as /

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- (1) The Christian Baptist. p. 457.
 (2) The Christian System. Campbell. pp. 317, 318, 319, 328.
The Reformation of the Nineteenth Century.
 Garrison. pp. 191. 192.
 For "open" communion position of Barton W. Stone, see Memoirs of Alexander Campbell. Richardson. Vol. II. p. 371.
 (3) Millennial Harbinger Abridged. Vol. II. pp. 243, 242, 241.
 (4) Memoirs of Alexander Campbell. Richardson. Vol. I. p. 179.

as were also the Baptist Churches which had been
 influenced by M'Lean ⁽¹⁾ and from which Robinson rightly says
 the Churches of Christ mainly originated. ⁽²⁾ The
 policy of closed communion, and the placing of primary
 emphasis on that part of the service, tends to lift
 the spirit of worship to a high level in these churches.

V. THE AUTHORITY WITHIN AUTHORITY.

(1) Jesus Head of the Church.

In the "Declaration and Address" Thomas Campbell
 declared Christ to be the Head of the Church and His
 Word its rule. When urging an entire unity of the
 Church he said, "Christ alone being the Head, the
 centre; His word the rule, and explicit belief of and
 manifest conformity to it in all things, the terms" ⁽³⁾.
 Alexander Campbell maintained that in His suffering
 and death Jesus purchased the church with His own
 blood ⁽⁴⁾ and was the Head of that body. ⁽⁵⁾ "For as the
 husband is the head of the wife", he quoted, "even as
 Christ is the Head of the Church." ⁽⁶⁾

(2) /

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- (1) What Churches of Christ stand for. Robinson. p. 87.
 (2) Ibid. p. 86 ff.
 (3) Declaration and Address. Thomas Campbell.
Memoirs of Alexander Campbell. Richardson. Vol. I. p. 255
 (4) Millennial Harbinger Abridged. Vol. II. p. 104.
 (5) The Christian System. Campbell. p. 27.
 (6) Eph. 5: 23.
Millennial Harbinger Abridged. Vol. II. pp. 374, 189.
Rice Debate. p. 615.

(2) The Final Authority in Religion.

The will of Jesus Christ was considered by the
 early "Disciples" as the final authority in religion. ⁽¹⁾
 His will was expressed in the form of laws and codified
 in the New Testament, ⁽²⁾ but was basic to them and formed
 the spiritual and moral foundation on which they
 operated. Faith in the personality of the Lord Jesus
 Christ and union to Him was the very life of the
 gospel. ⁽³⁾ Since the only bond of union among the
 Apostolic churches was faith in Him and submission to
 His will, ⁽⁴⁾ He is taken as the basis of Christian union
 and the chief corner stone and foundation of the church. ⁽⁵⁾
 "Faith in Him, and not doctrines, is the centre around
 whom all parts of the system revolve", ⁽⁶⁾ said one of the
 pioneers. We are told "In Mr Campbell's religious
 life the central thought was Jesus....he acknowledged
 no other authority than His, sought no other sacrifice
 or mediator, ⁽⁷⁾ and hearkened to no other teacher". He
 urged all men to accept Him as Lord and bow to His
 authority. ⁽⁸⁾

VI. /

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- (1) Memoirs of Alexander Campbell. Richardson. Vol.II.p.58.
 (2) Alexander Campbell's Theology. Garrison. p. 288.
 (3) Millennial Harbinger Abridged. Vol. II. p. 321.
 (4) Millennial Harbinger and Voluntary Church Advocate.
 Vol. I. p. 36.
 (5) Millennial Harbinger Abridged. Vol. II. p. 343.
 (6) Richardson in Millennial Harbinger Abridged.
 Vol. II. p. 321.
 (7) Memoirs of Alexander Campbell. Richardson. Vol.II.p.665
 (8) Rice Debate. p. 323.

VI. DISCUSSION.

(1) Results of this Position.

(a) Greatest Contribution - Urge towards Unity.

In urging Christian Unity the "Disciples" made their greatest contribution to the thought of the religious world. All other benefits which have accrued from the Movement are secondary to this one. By proclaiming that one special object of their labours was the union of Christians, the "Disciples" were instrumental in creating the general unity movement which has produced the present demand rather than desire for the various separate forces of Christendom to unite. In the words of Moore, "the new day that has dawned upon the Christian world is perhaps largely due to the Disciples, especially with respect to the matter of the growing interest in favour of Christian union"⁽¹⁾. By emphasising the importance of unity as no other Protestant community had done, the "Disciples" earned a lasting debt of gratitude from all who are anxious that Christ's Kingdom may speedily become supreme in the earth.

(b) Creation of a Sect.

Though the objects of the "Disciple" Movement were Reformation and Christian unity, when their method was applied /

(1) Comprehensive History of the Disciples.
Moore. p. 712.

applied a different result was obtained. They endeavoured to restore Primitive Christianity in order to unite the church. Everything was discarded except the Bible, and Primitive Christianity resolved itself into their interpretation of the Bible. Many did not agree with their interpretation and consequently disagreed with their portrayal of Primitive Christianity. In face of this situation, many of the "Disciples" took a bigoted and narrow attitude. "Some irresponsible zealots among the Reformers", we read, "rejected from Christianity all who were not baptised for the remission of sins, and who did not observe the weekly communion⁽¹⁾". As a result, the "Disciples" soon found themselves advocating a certain interpretation of the Bible and urging Christian unity in the light of that view. If everybody would accept the Bible as they understood it, Christian unity would soon become a reality. In advocating their interpretation of the Bible, they were departing from the object of a general reformation and had become a sect. They experienced the birth pangs of sect-hood and in a little while had accumulated a body of distinctive literature of their own. In their debate in 1843, Rice attacked Campbell at this point. "He /

(1) The Cane Ridge Meeting-House. Rogers. p. 203.

"He has felt constrained to radically change his ground since he commenced his information", said Rice, "and is now advocating the very principles he once boldly denounced!....He began with taking the New Testament as the only constitution of the churches. Now he is offering them, and urging upon them several articles, written by himself, as the basis of a general organisation"⁽¹⁾. The new sect grew rapidly, and Campbell remarked "many hundreds have received the ancient gospel within a few months, and have been immersed for the remission of sins"⁽²⁾; yet many of the converts were just moving from one sect to another. It is interesting to speculate as to developments had the "Disciple" movement remained a general reformation and not become a sect, but that matter is outwith the scope of our discussion.

The "Disciples" are now emerging from a prolonged period of inactivity for Christian unity caused by loss of faith in their programme. Many "Disciples" to-day frankly admit that the restoration of the Apostolic church is neither practicable nor desirable. It is difficult /

(1) The Rice Debate. p. 871.

(2) The Christian Baptist. p. 448.

difficult, they feel, to know what the first church was in many respects; and some things, such as communism, are not good for the church to-day. It would be wise to restore the Apostolic church in all essential respects, but it is difficult to draw the line between the essential and the non-essential, which has been a source of division itself, and shows the restoration plan to be impracticable.

The method of advancing Christian unity which is now being pursued is known as federation. Its advocates claim that federation will bring the denominational leaders together and thus take an important step in the right direction. Many believe that "approaches are better than reproaches", and that it is well to emphasise the points of agreement rather than the points of disagreement.

At their General Convention at Topeka, Kansas, in October 1910, the "Disciples" revived the "Christian Association" which had originally been organised and started by Thomas Campbell in 1809. The new organisation took the name "Association for the Promotion of Christian Unity", with headquarters in Baltimore, Maryland. "The Association recognises all Christians as members of the Body of Christ - Greek Orthodox, Roman Catholic, Anglican, Protestants and all others who accept /

accept Jesus Christ as Lord and Saviour"⁽¹⁾. The purpose of the Association is to watch for every indication of Christian unity and hasten its accomplishment by, first, intercessory prayer, not only on the part of its members, but by organising leagues of prayer; second, friendly conferences, and it has held many very satisfactory conferences with the leaders of various communions in America and in Europe; and, third, distribution of irenic literature. Hundreds of thousands of pages of Christian unity literature, written by leaders in the various communions of Christendom,⁽²⁾ have been distributed.

The indications are that the "Disciples" will increasingly urge Christian unity and become more and more analogous to a movement throughout Christendom towards the union of the Church, for which they were originally intended.

(2) Christian Unity To-day.

The question uppermost in the minds of Christian people at the present time is how to overcome "the deplorable evil of the present divided state of Christendom"⁽³⁾ /

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- (1) If Not a United Church - What? Ainslie. p. 107.
 (2) Ibid. p. 107.
 (3) The Doctrine of the Church. Headlam. p. 2.

Christendom". The conviction is widespread that, so long as the forces of Christianity are divided, the attempt to convert all peoples to the belief that Jesus is the Son of God is doomed to failure. "The greatest necessity of modern times", writes Dr Ainslie, "is the unity of the Church of Christ"⁽¹⁾.

Many are convinced that to support denominationalism of any kind is unchristian. To a divided Christendom much of the slovenly religion evidenced to-day is attributed. The yearning on the part of a large number is for a deeper spiritual life, and with this has come a negative attitude to the denominational regime. On all sides one hears sentiments like those of Farrar, who said, "If you do not love your brother, however tremendous the truths which you utter with your lips, your Christianity is heathendom, and the Kingdom of God is not within you....a religion which thinks to please God either by orthodox formulae or ceremonial observations without charity is no better than blasphemy. The throne of Christ can only be set up in the heart of man, not in his actions; in the life of man, not upon his lips"⁽²⁾. It is held that Christian unity is the /

(1) If Not a United Church - What? Ainslie. p. 1.

(2) The Message of the Disciples for the Union of the Church. Ainslie. p. 41.

the pathway by which we will attain unto that abiding communion with the Unseen for which we long and without which we shall never be satisfied.

With the demand for Christian unity a new attitude has developed in man. Men have become increasingly empirical and eclectic in religion. Many of the old prejudices have been shattered. Deliberate indifference to distinctions once counted fundamental is widespread. The conclusions of past generations are questioned, examined, refuted, or rehabilitated. Nothing is considered of major importance except the things that lead men into more abundant life. Men in the church are willingly, critically, urgently, almost recklessly, seeking the joy and peace which they believe will obtain in the consolidated universal Church of Jesus Christ.

Though the hope is great for Christian unity and men are willing to take any reasonable step to bring it to pass, the problems at this time are great. The Protestant Church is in trouble. "It can hardly be questioned", remarks Dr Leckie, "that a church without a canon of Scripture, without a theory of inspiration, and with a nebulous Christology, is a church that is in trouble"⁽¹⁾. There is a feeling that higher criticism has /

(1) Authority in Religion. Leckie. p. 52.

has uprooted many beliefs and has produced nothing substantial in their place. As a result of this, large groups are floundering in so far as an intellectual content of religion is concerned. A great many, feeling that Protestantism has reached an impasse and yearning for the note of authority in religion, are seeking refuge in the Roman Catholic Church. It is not overstating the case to say that the world is confused, badly confused. "The atmosphere of these times", it has been said, "is too cloudy for us to see clearly"⁽¹⁾, and in a condition of bewilderment many have given up in despair. The hope for Christian unity is great but the "way" appears very hazy and indistinct.

The main reason for the present conditions in Protestantism is that, as a result of the findings of Criticism in regard to the Bible, many feel the Protestant Church has been deprived of her only voice of authority. The crux of the question is one of authority in religion, and the remainder of this discussion deals with that problem.

(3) The Question of Authority.

The idea of religion necessarily implies that of authority. To take this element out of any religion would /

(1) If Not a United Church - What? Ainslie. p. 67.

would destroy it altogether. "For the vast majority, everywhere and always", says Dr Rawlinson, "religious belief, whether true or false, rests upon authority"⁽¹⁾. As it is necessary and essential to the religious life of the individual, authority is necessary to the life of the church. It is idle to think that we can face the task that lies before the church without a discipline, an order, and a creed that has authority.⁽²⁾ It is our purpose to deal with the question of authority in relation to the individual, for it is at this vital point that the problem of Protestantism crystallises.

"Authority is a power that constrains to belief in action", says Dr Leckie, "and is recognised by the individual as existing independently of his own thought or will"⁽³⁾. As a constraining influence, it shapes and guides the individual will and thought but must meet the demands of human reason and satisfy the requirements of the conscience. Thus authority is ever placed over against freedom, and the less confining it is, so long as it is sufficient for the needs of men, the easier it is /

(1) Authority and Freedom. Rawlinson. p. 1.

(2) Authority in Religion. Leckie. p. 53.

(3) Authority in Religion. Leckie. p. 1.

Note: Leckie here adds, "More shortly we may describe authority as a power, not self-produced, which rules belief or conduct".

is of successful application. "The minimum authority", it has been said, "with the maximum of liberty must be found as the basis for Christian unity"⁽¹⁾.

The Reformers, lead by Luther and Calvin, definitely recognised the Christian conscience as autonomous. "They appealed to the religious consciousness, to the facts of the devout life, to their own experience, to the ministry of the Spirit"⁽²⁾. The Reformation started from the personal experience of the believing Christian. Their faith, "being of the purely moral and religious order, clung before all things to the moral and religious substance of the Bible"⁽³⁾, but they did not proceed by way of external authority but by way of inward experience.

It remained for Schleiermacher to elevate the religion of experience to its proper place. He attempted to base the theory of religion upon an analysis of the data of the religious consciousness. "His great contribution lay in his insistence upon the necessity for recognising religion as a fact, as a permanent element in human nature, not reducible to pure thought on the one hand or to morality on the other"⁽⁴⁾.

Religious /

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- (1) Thinking towards Christian Unity. Cowden. p. 5.
 (2) Authority in Religion. Leckie. p. 37.
 (3) The Religions of Authority. Sabatier. p. 157.
 (4) Authority and Freedom. Rawlinson. p. 63.

Religious truth, as was pointed out by Sabatier, must, after Schleiermacher, spring out of Christian experience itself, and would ever reproduce itself in pious souls, under the permanent influence of the Spirit of Christ. ⁽¹⁾

It appears then that the basic authority in religion must be the individual experience. ⁽²⁾ The individual conscience is the guide and counsellor of every man, though we believe, with Leckie, that it is not immune from error. ⁽³⁾ Alexander Campbell stressed the fact of the individual's experience in religion being basic when he admonished his followers to decide experimentally whether Jesus was the Messiah or not. ⁽⁴⁾ We would term the Organ of ultimate religious Authority "The Soul in communion with God". ⁽⁵⁾

Authority in religion becomes infallible only in the Kingdom of the soul. Though the basic or primary step may be considered the individual's experience /

(1) The Religions of Authority. Sabatier. p. 210.

(2) Note: Simpson says, "Authority can never be a substitute for the individual experience; it should not supplant but rather supplement it".

See: The Spiritual Interpretation of Nature.
Simpson. p. 35.

(3) Authority in Religion. Leckie. p. 57.

(4) The Christian Baptist. p. 374.

(5) Authority in Religion. Leckie. p. 76.

experience, that experience is supplemented, or, rather, created by the communion of the Spirit of God. It has therefore a spiritual content. This is what Dorner meant when he said, "Certainty is a vital spiritual state"⁽¹⁾ and Leckie emphasised the same truth when he wrote, "To be rid of doubt and denial without the immediate feeling of the spiritual power is never possible"⁽²⁾. In the last analysis, the experience of certainty in religion is not attained by reasoning; it is the direct achievement of faith.⁽³⁾

The individual life which maintains an intimate relationship with Jesus Christ is the life which achieves and enjoys this abiding faith. In the words of Dr Mackintosh, "Christ is the supreme moral authority of human life. He inspires a new ideal of character and conduct, which it has been found impossible to realise except by His aid"⁽⁴⁾. In growing familiar with our Lord the conscience becomes surer of Him than of itself; in His will is found the same awful obligation that is found in the law of Duty; "His will, because it is His, whenever we are certain that we know it, is supreme"⁽⁵⁾.
His /

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- (1) System of Christian Doctrine. Dorner. Vol. I. p. 62.
 (2) Authority in Religion. Leckie. p. 65.
 (3) Ibid. p. 64.
 (4) The Person of Christ. Mackintosh. p. 326.
 (5) Christian Doctrine. Dale. p. 110. Quoted in The Person of Christ. Mackintosh. pp. 327, 328.

His will is valid in that it goes down to the depths of personality and gives to the individual the last verdict of Love and Holiness on all that we have been. (1)
 In His Person Divine power entered the world for the accomplishment of all that can be called salvation and of all that is necessary for abiding faith.

The secret of the power of Jesus Christ on the life of the individual is to be found, first, in the Person of our Lord himself, and, second, in the content of His message.

When Bishop Gore emphasises the "authority of His person" (2) he is stressing that in Jesus Christ which must be understood as of initial importance in any consideration of the relation of Christ to the life and experience of the individual in creating an authoritative basis for religion. For the authority of Jesus came, not from exterior title, but from the worth of His personality. His intimate followers realised that God was resident in "the Man" Himself. In the words of Sabatier, "His authority arises from the outshining of the inner consciousness of Jesus, a radiation of holiness, of love, of the presence of God within Him". (3)

He /

(1) The Person of Christ. Mackintosh. p. 327.

(2) Belief in Christ. Gore. p. 49.

(3) The Religions of Authority. Sabatier. p. 293.

He was able to impart the certainty that in Him men were face to face with God. "He announced that in His person the saving power of God was present; present to make all things new"⁽¹⁾. Because of the authority of His Person we cannot conceive of a limit to His authority for us. There is no limit. "We are faced by One", says Dr Mackintosh, "whose moral authority is infinite as God's is infinite"⁽²⁾. We are faced by the Son of God.

When we say that the secret of the power of Christ on the life of the individual is due in part to His message, we do not mean the aggregate or sum total of His words. It is impossible to reconstruct with certainty the Logia of the Lord,⁽³⁾ and, furthermore, no assembly of words can carry the requisite message to the soul of the individual. Rather by His message is meant His will for man; the spirit of His discourses; the general trend of His outlook; the tone and tenor of His life - the whole impression which one gathers in listening to Him and in fellowship with Him. "My Words", said Jesus, "are spirit and they are life"; but they are spirit and life to the religion of the Spirit /

(1) The Person of Christ. Mackintosh. p. 32.

(2) Ibid. p. 329.

(3) The Religions of Authority. Sabatier. p. 230.

Spirit and were not spoken to give us a religion of the letter. It is true, as Headlam points out, ⁽¹⁾ that the first thing we are told about Him was that He spoke with authority and not as the scribes, but the full authority of His message could not be contained in a mould of words. We agree with Peake when he says "Where he enters the region of moral and spiritual truth, His teaching is final", ⁽²⁾ yet we feel that the message of Jesus is more than His specific teaching on any subject or subjects. The message of Jesus is His will for man, as revealed in His words, acts and every phase of His conduct with which we are conversant.

As revealed in their early writings, it was the will of Jesus Christ which was the final source of authority with the "Disciples". Unfortunately this has been overlooked in the presentation of their message. When the will of Jesus Christ, in relation to the human heart and conscience, is the final seat of authority in the doctrinal formulation of any group, it is difficult to understand how that group can become bigoted and narrow to any degree whatever.

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- (1) Jesus Christ in History and Faith. Headlam. pp. 112, 113.
 (2) The Bible - Its Origin, Significance, etc. Peake. p. 184.

The will of Jesus, which we have called His message, is persistently creative and stimulating in its action upon the conscience of man. When we analyse the conscience of the individual who is able to maintain abiding faith, we "discover its distinctive features and essential elements to be those of the conscience of Christ Himself"⁽¹⁾. He justified to the consciences of the least of His disciples the general principle which inspired His acts, and, once it was proclaimed, conscience must recognise it as its own and not let it go. "By an all-powerful moral contagion He communicates to others the Divine life which is in Himself. He believes in the spiritual vocation of the human soul"⁽²⁾..

The authority of the will of Jesus is not the authority of the letter but of the spirit. It is none other than the witness of the Holy Spirit. This is as it should be, for the Gospel, in its very principle, implied the abrogation of religious authority, and inaugurated as a fact the religion of the spirit. It has at its base an inner bond of love relating God to man by the consciousness of a filial relation between child and father. "In the last analysis, and /

(1) The Religions of Authority. Sabatier. p. 241.

(2) Ibid. p. 288.

and to go down to the very root of the Christian religion", said Sabatier, "to be a Christian is not to acquire a notion of God, or even an abstract doctrine of His paternal love; it is to live over, within ourselves, the inner, spiritual life of Christ, and by the union of our heart with His to feel in ourselves the presence of a Father and the reality of our filial relation to Him, just as Christ felt in Himself the Father's presence and His filial relation to Him"⁽¹⁾.

Conclusion.

Our object in this discussion has been two-fold. We have, in the first place, endeavoured to maintain a position in which the final religious authority for man is to be found in the reaction of the Person and Will of Christ upon the individual conscience. In the second place, we believe this to be the final doctrine of authority in the original doctrines of the "Disciples", though they have apparently been unaware of it, and have sought to show its value, giving reasons why we think it should be followed at the present time. If the "Disciples" are to make a contribution to the doctrinal formulations demanded by the critical situation of Christian unity, it will be in advancing as the final source of religious authority this doctrine.

(1) The Religions of Authority. Sabatier. pp. 293, 294.

GENERAL CONCLUSION.

Our study is completed. The original doctrines on which the "Disciples" advanced have each been analysed. The entire "Disciple" system as it developed in the early days has been pursued. As a result of this study, the question might be asked, "Have the 'Disciples' any contribution to make to the present unsettled state of Christendom?" We believe they have, and it is in the direction of Christian unity that their contribution should be made. They can so urge their original basic doctrine of authority - the work of the Will of Jesus Christ upon the individual conscience - that the accomplishment of Christian unity may be hastened. In doing this, all narrowness and bigotry must disappear, and the "Disciples", as a people, will experience such a passion for Christian unity that they will be willing to say what one of their own great leaders has already proclaimed, "I am willing that my denomination shall be forgotten if thereby may be hastened the unity of the Church of our Lord. That denomination is most prophetic that is willing to disappear for Christ's sake - to go to its disappearance as deliberately as Christ went to His crucifixion".

(1) Faith and Order. Bate (Ed.) p. 343.

A P P E N D I X.Statement of "Disciple" principles submitted at the
"World's Parliament of Religions", Chicago, 1903.

"The Christians or Disciples of Christ plead for the union of all Christians, to the end that the world may be evangelised. To secure this they teach that there must be a return to the principles and practice of the apostolic age, according to the axiom: 'Where the Scriptures speak, we speak; where the Scriptures are silent, we are silent'. The following brief synopsis comprehends substantially the conclusions arrived at in the application of the above axiom:-

That the Holy Scriptures of the Old and New Testaments are the inspired Word of God, and that they are all-sufficient as a rule of faith and life. Hence all human creeds as tests of fellowship and bonds of communion are rejected, seeing that they cause and perpetuate division.

That there is one God, the Father, Who created and sustains all things.

That Jesus was God manifest in the flesh; that He died for our sins and arose again for our justification; that He ascended into heaven, where He ever liveth to make intercession for us.

That the Holy Spirit proceeds from the Father,
and /

and that in conversion and sanctification He operates through the truth.

That baptism is the immersion in water of a penitent believer, into the name of the Father and of the Son and of the Holy Spirit.

That the death of Christ should be commemorated on the first day of every week in the Lord's Supper.

That the followers of Christ ought not to wear any names other than those found in the New Testament, such as Christian, Disciple, etc.

That the Church consists of all the regenerate, and that these constitute one flock even as there is but one Shepherd. Our Lord prayed for the union of His followers that the world might believe. The Apostles urged the Church to keep the unity of the spirit in the bond of peace. Hence sectarianism and denominationalism are necessarily unscriptural and essentially evil.

That in the Christian system Christ is central and supreme. Christ Himself is preached as the only Saviour of sinners and the only Head of the Church; hence we call no man master; neither Paul, nor Apollos, nor Cephas, nor Luther, nor Calvin, nor Wesley, nor Campbell; according as it is written, 'he that glorieth let him glory in the Lord'.

It /

It is confidently believed that the position herein set forth is³ scriptural and catholic, and the only practical basis for the union of all Christians. With a return to apostolic principles and practices, the divisions which are now the shame and weakness of the Church would cease to exist, and the one great barrier to the complete and speedy evangelisation of the world would be abolished. The men and means now needed to maintain sectarian and denominational establishments could be used in the regions beyond. A united Church would be irresistible, and in a single generation could carry the Gospel to every kindred, and tribe, and people, and tongue on the globe. Our Lord's prayer would be answered, and the world would believe. This is a matter of supreme moment, and no denominational associations, however sacred, and no vested interests ought to be allowed to stand, for a single instant, in the way of its consummation".

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