

WHAT SHALL I DO, THEN, WITH  
JESUS, WHICH IT CALLED  
THE CHRIST?

Which one of the two will I give you,  
Barabbas, or Jesus, your King!  
He asked of the people and elders,  
Whose answers immediately ring—  
Barabbas! Barabbas! we've chosen;  
Spare the robber, the multitude cried,  
And what shall I then do with Jesus?  
"Crucify him," the people replied.

We all have to do with this Jesus,  
He made and upholds every one;  
By death He has purchased our pardon,  
To judge us He comes on His throne.  
All creatures and motives and actions  
Lie fully exposed to His view;  
His word will discern and arrange them,  
With Him we have something to do.

With all that are weary and laden,  
Discouraged with grief and unrest,  
He pleads with the love of a Saviour,  
Oh come to my heart and be blest;  
To save and to bless and to crown you  
I passed from my crown to the cross,  
What will you do now with my offer?  
Think, o'er you reject, of your loss.

The world will advise to reject Me,  
'Tis better yourself to decide,  
It's a personal matter between us;  
I claim you; 'twas for you I died.  
What will you now do with the offer  
Of being forever my bride?  
The world will advise to reject it,  
Far better yourself to decide.

I cannot reject Thee, dear Saviour,  
Thy mercy hath conquered my heart,  
By death Thou hast wound Thyself round me  
With favor which never can part.  
"What can I do for Thee, my Saviour?"  
Henceforth my inquiry shall be;  
Till I tell in the place Thou art sitting  
What Thou didst—art doing—for me.

THE BIBLE, NOT CREED.

During the first years of this century Thomas Campbell, a minister of the Scotch "Presbyterian Seceders," came to Washington, Pa. He had left his promising son, Alexander, in Scotland to complete his education in the University of Glasgow, where, because of his rare and remarkable gifts of mind and body, he had taken first rank as a student and scholar. At the close of his university course Dr. Archibald Bruce said of the young Campbell: "There goes a young man to America whom the world will yet hear from." As the ship sailed out of Lough Foyle it was caught in a storm and driven to pieces on the reefs of Islay Isle. After fifty years, looking back on that wild scene, Alexander Campbell wrote: "Save on the stump of a broken mast, and musing upon the vanity of the aims and ambitions of human life, I thought of my father's noble example—devoted to God and the salvation of his fellow-beings—and in that solemn hour I resolved that if saved from the present peril I would give my life to the ministry of the gospel." This covenant, made in the fury of wind and wave, was so whole-souled that the calm and safety of earthly prospects could never afterward tempt him to break it. But for this event and high resolve Alexander Campbell might have dwindled into a patriot statesman and taken his place by the side of Webster, Clay and Calhoun, instead of developing into that grander being and rising to that higher position of the "Reformer of Bethany."

When he landed in America in 1809, at the age of 21, he found his father engaged in an attempted "reformation." The age was a creed-bound and an ecclesiastically inclosed one. The people were absolutely under the tyranny of the clergy. If a man presumed to think anything not in the creeds he was branded as unorthodox and put under the terrible ban of "religious suspicion." And because the older Campbell dared to (1) question and reject

"all human authority in matters of religion," and (2) taught "that the Bible and the Bible alone was an all-sufficient rule of faith and practice," and (3) that on all questions of faith, practice and polity "men must speak where the Scriptures speak, and must keep silent where the Scriptures are silent," and (4) also proclaimed "sectarianism the sin of sins, and plead for the union of all God's people on the simple basis of the Holy Scriptures, properly translated," he was regarded and treated as a rank heretic. The logical mind and religious convictions of young Alexander saw that the full acceptance of these four fundamental propositions announced by his father would absolutely destroy the old world of denominationalism and restore to the world primitive and apostolic Christianity—the church as it was when it came from the hands of the inspired apostles.

But who was sufficient for so great a task as an attempt to make practical these great truths, by teaching them to the world? It would require Sauls and Davids of intellect and consecration to do such a work. And whoever attempted it would certainly receive the opposition of organized denominationalism in a form as fierce and malignant as ever Christ and Paul met from the tireless haters in the Jewish Church 1800 years before. In this scene of "restoration" there was nothing to inspire the ambition or tempt the selfishness of a young graduate of the first university of Europe. Apparently proscription, poverty and failure lay in the path of a "reformer." On the other hand, fortune, fame and success were certain if he would stifle his new convictions and walk according to the human traditions of the past.

But like the Bereans of old he was made the "more noble" by the study of the Scriptures," whereby he was enabled to decide firmly and forever that his life and talents would be given to the restoration of primitive Christianity—"the faith as it was once delivered to the saints."

Of course this determination set young Campbell quite apart from parties and sects. At that time he wrote: "I am asked why I am not a party man—why I don't join some denomination? I ask in return, which party or sect would the Apostle Paul join if he were now on earth? Or, which party would receive him? I dare not be a party man because Christ has forbidden me; because no party or sect will receive into it all whom God would receive into heaven; because all parties oppose reformation and none of them dare discard their creeds and return to the original standard—the Bible, and the Bible alone."

A few earnest men and women of like independent spirit gathered about him. When he records the fact "that I believed myself called to the work of the ministry by many tokens of the Divine purpose," and added "yet I utterly repudiate the claim of apostolic succession of priestly supremacy and the communication of any official grace by superiors to inferiors, or that the clergy have any inherent or transmissible power in them as respects ordination," he stood forth in the world as a "religious rebel." For ten years he managed a farm, conducted Buffalo Seminary and preached in the vicinity, chiefly at Brush Run, without charge or pay.

In 1812, when Alexander's first child was born and his wife still a Presbyterian, the question arose, "Shall we baptize our first born?" Here was the first opportunity to make a practical test of his first great principle of "restoration"—viz., "the rejection of human authority in matters of religion and the acceptance of the Bible, and the Bible alone, as the only rule of faith and practice." His manner of procedure was something like this: "Does infant baptism rest on Scriptural authority? If so, where is the chapter or verse commanding it? For such command he sought in vain. If there is then no "thus saith the Lord" for the practice it must rest solely on human authority. He therefore

rejected it as being only of the traditions of men. In this Mr. Campbell was not only logically consistent, but historically correct, for the Roman Catholic Church, from which all Protestant churches inherited the rite of infant baptism, frankly admits that "the holy Scriptures furnish no authority whatever for the practice—that it rests solely upon the authority of the church."

Well, if they had no authority for sprinkling their own child, had their fathers a right to have them sprinkled? Thus the validity of his own baptism came up for rehearing. Again he opened his Bible. He found the law of baptism given by Christ in the great commission, in Matthew, Mark and Luke, wherein only intelligent believers were commanded to be baptized: "Whoever believeth and is baptized shall be saved." And in all the apostolic preaching under this law recorded in the Acts of the Apostles not a single one incapable of understanding and accepting the Word spoken was ever baptized: "Many hearing, believed, and were baptized." So he concluded that his own infant sprinkling was not a valid baptism, because he exercised no volition in the act. Still another question came up. What is baptism? Is sprinkling water on either a babe or a man baptism? If as an intelligent being, believing Jesus Christ to be the Son of God, and heartily repentant of his sins, he had not been baptized at all by his infant sprinkling, what must he do now in order to "fulfill all righteousness" in the ordinance of baptism? He had but one court of appeal and instruction—the New Testament Scriptures. Opening the book the first picture he met was John leading the blessed Christ down "into" the River Jordan to baptize him, and then came straightway up "out" of the water. Again, when John was baptizing at Enon it was "because there was much water there." He could have sprinkled anywhere with just a little water.

Once more, when Paul referred to the rite in the Roman epistle, sixth chapter, he called it a "burial" and "planting"—a being covered up in a symbolic grave of water. And then, when he consulted the meaning of the Greek word "baptizo," and found its primitive and only meaning to be "to dip," "to plunge," "to immerse," as an honest, conscientious man, who wanted to do what God commanded him, and nothing else, he was left but one thing to do—that of being "immersed," and that he did at once—calling to his service a Baptist minister.

"To inform the public of his reformatory views," Mr. Campbell set up a printing office in his own house at Bethany, Va., and on July 4, 1823, began the publication of the *Christian Baptist*. It began without a dollar of backing and without a single subscriber. But its bold aggressiveness on all humanisms in religion—traditions, creeds and commandments of men which had subverted the commands of God—and its clear and positive setting forth "the primitive order in all things religious" enabled the paper in a few years to leap into an unparalleled popularity.

Then began his great debates with the first scholars of the land, Dr. McColla, Dr. Rice and others. Wherever he went multitudes thronged to hear him. Henry Clay accepted it as an honor to act as moderator for one of his ten days' debates at Lexington, Ky., and declared at its close that in all his experience in the councils of the nation he had never stood in the presence of a mind so gigantic and well equipped as that possessed by Alexander Campbell.

The cause of Christian education stood next to his heart. Because of this he founded Bethany College—the first college in the world in which the Bible, pure and simple, not theology, was ever taught as a text book.

In authorship he was lucid, logical, scriptural and prolific, his published works numbering something over fifty volumes.