

The Gospel Unashamed

"From the cowardice that shrinks from new truth, from the laziness that is content with half-truths, from the arrogance that thinks it knows all truth, O, God of Truth, deliver us."

A Controversial Newsletter "The Printed Voice of Summit Theological Seminary"

~ All articles are written by George L. Faull, Rel. D. unless otherwise stated ~

Vol. 32 No. 2

April 2019

George L. Faull, Editor

I've Been Reading..

From "Makers and Molders of the Restoration Movement" – A Study of Leading Men Among the Disciples of Christ by J. J. Haley © copyright 1894

"The American Church in the Nineteenth Century

Three things had happened to bring about this ecclesiastical reign of terror: First, the Bible had been lost in the church; second, Christ had been lost in the Bible, third, the Church had been lost in the world.

The first thing a corrupt church does is to lose its Bible, and the Bible is never lost in but one place, and that is in the temple.

The first thing a restored Church does is to find the Book and put it in the place where it belongs. The greatest spiritual reformation in Israel synchronizes with the discovery of the book of Deuteronomy in the Temple, where it had been lost during the reign of corrupt Manasseh.

John the Harbinger launched his revolution by a rediscovery of the Book of the Law and the Prophets in the same old place of hiding, the Temple in Jerusalem.

In the Reformation of the sixteenth century, Martin Luther found the Holy Scriptures buried in a dead language, and a Standard Bible chained to the lectern of a Holy Catholic Church. The Book had to

be liberated from its temple prison, and a translation of it made into the common vernacular before reformation truth could find a place in the consciousness of the people."

From "The Christian Chronicle" Published in the interest of primitive Christianity by the Bethany Church of Christ – Sumner, IL – Vol. 56 No. 3 – March 2019

The Period of Conquest By Phil Young - Evangelist

There is a "Freethinkers" club at Atlanta which included a number of other representative men of the place. Mr. Burrows was their leader and champion. For more than a decade he had traveled and lectured on Free Thought, Phrenology, Spiritualism and Mesmerism. He boldly assailed the doctrines of denominationalism and held out a standing challenge to those who would defend them.

He first met in a public discussion, in Atlanta, Owen Davis, a farmer and pioneer Baptist preacher, January 16-18, 1868, in the Christian Church. The results were not satisfactory to the Christian people of the community. Mr. Davis was an inferior debater. Shortly after he met Minister Orvis, of the Congregational Church, in a debate. Mr. Orvis was a man of good education and well informed on the questions involved, but not much of a debater.

After this, Mr. Burrows, like Goliath of Gath, defied the hosts of Israel. The

Freethinkers were exultant, the friends of truth and righteousness discouraged.

Andrew Wright, father of J. H. Wright, was making wagons in those days. He was a mild-mannered, gentle-speaking man, but counted it a part of his business to earnestly contend for the faith which was once delivered to the saints. This was his opportunity, and in the month of May he had his David, in the person of O. A. Burgess, on the ground.

Mr. Burrows affirmed that "the Book called the Bible is of human origin and fallible in its teachings, and that Jesus was nothing more than a man, born of woman, as other people are."

The crowds attending were immense, men coming from other States. The interest was intense, the occasion crucial. Some parts of the discussion were thrilling and climactic. In speaking of the virgin birth of Jesus, Mr. Burrows said, "It is impossible for any father to swear to his own child," to which Mr. Burgess replied, "this is a high compliment to Dr. Burrows' mother," which so angered Dr. Burrows and his followers that Mr. Burgess was threatened with some of the "hell fire" which he was in the habit of preaching to his people.

In answer Mr. Burgess said: "I suppose you saw me going out through that window. I have stood where bullets flew thick and cannot be intimidated by words. Dr. Burrows well knows that when one party generalizes, his opponent has permit to particularize."

John S. Sweeny passed Mr. Burgess a note which read, "Give it to him; we are all here." The threat of violence was dismissed, and this incident closed by Mr. Burgess, as he spoke in his lion-like manner: "Bah! A threat. The last refuge of a lost cause."

In speaking of special Divine Providence, Dr. Burrows said: "I am an old infidel. Why does not God afflict me?" His defiance of the Almighty was blasphemous. While trimming hedge that season a thorn punctured his hand, causing blood poison, which necessitated several amputations, and he was left with one arm and one leg.

Two of his grandchildren were baptized into Christ at Atlanta in 1893, and several since that time, one now working in the Christian ministry. Mr. Burgess, at the close of the discussion, was presented with a floral bouquet, by Mrs. J. M. Brooks, for the Christian women of Atlanta, as a public expression of their appreciation of his impassioned defense of womanly virtue.

Infidelity lost much of its arrogance in Atlanta, after this. March 28, 1875, at the age of fifty-one years and six months, Dr. Burrows died as he had lived, without God and without hope.

Besides O. A. Burgess there were a number of other preachers who were adept at defending the faith in public debate. Among them in Illinois were: Maurice Trimble, Bushrod W. Henry, Walter P. Bowles (a friend of Abraham Lincoln), John Sweeney of Kansas, IL, Elijah Goodwin, and Prof. Clark Braden of Carbondale.

There were giants in the land in those days, Praise God!"