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To: B.C. Goodpasture - article enclosed (12/29/59)

John Allen Chalk

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Dec. 29, 1959

Mr. B.C. Goodpasture
The Gospel Advocate Co.
110 7th Ave., N.
Nashville, Tennessee

Dear Bro. Goodpasture:

I recently had the opportunity to examine a home Bible study course which is printed by the Seventh-Day Adventists. In one of the lessons a quotation from Alexander Campbell is used which is completely distorted. It was such a blatant misuse that I have attempted to exploit it in the enclosed article. If you feel it has any merit you may use it in the "Advocate."

Fraternally yours,

John Allen Chalk
ALEXANDER CAMPBELL AND THE SABBATH

Advocates of error have always been noted for their blatant inconsistencies. Under usual circumstances one accepts another on the basis that even though a teacher of false doctrine he is basically honest. An incident to the contrary of this appears in the Seventh-Day Adventist Bible Correspondence Course offered by the "Faith for Today" television program. Careful study of the thirty-four lesson course reveals that it serves one purpose and one purpose alone, the propagation and defense of Sabbatarianism.

Lesson eighteen, entitled, "When Tradition Went to Church", devotes itself to showing that men have substituted their own opinions in place of the great eternal "moral law" of the Ten Commandments. One of the witnesses offered to the fact that man, not God, ordained the first day in place of the Sabbath is none other than Alexander Campbell. "From Protestant sources the following testimony is given: 'But, say some, it was changed from the seventh to the first day. Where? When? and by whom? No man can tell. No; it never was changed, nor could it be, unless creation was to be gone through again: for the reason assigned must be changed before the observance, or respect to the reason, can be changed! It is all old wives' tales to talk of the change of the Sabbath from the seventh to the first day. If it be changed, it was that august personage changed it who changes times and laws ex officio - I think his name is DOCTOR ANTICHRIST.'" (Alexander Campbell, The Christian Baptist, Feb. 2, 1824, Vol. 1, no. 7, pp. 127-133)

Anyone faintly acquainted with Campbell, his writings and sermons, would at once revolt at the above example of fanatical zealots blinded by error. If Campbell could be considered a proponento
proponent of any one theme it truly was the theme of complete abrogation of the Law of Moses and the supreme authority of Christ in making Christianity a new religion in every sense of the word. But in order to site some specific examples of the glaring mistake made in taking these statements out of the contest, I wish to notice some thoughts presented in the article from which this "testimony" was taken.

The article is called "Address to the Readers of the Christian Baptist. No. III." He first announces that his subject is "the Sabbath Day and the Lord's Day". The following paragraphs are devoted to noticing the various requirements of Seventh-Day observance under the law of Moses. At the conclusion of those commandments he makes the following observation: "The above items are a few of many that might be selected out of the Old Testament on this subject ... Now the question is, Are we under this law? If we are, we pay little or no respect unto it. For who is there than does not habitually violate the rest enjoined on this day."

Campbell then proceeds to show that either the Sabbath remains in all its force as set forth by the law or it no longer remains in any way. This precipitates a question raised by some "Protestants": Was the Sabbath simply changed to the first day? His answer: "No, indeed - either the law remains in all its force, to the utmost extent of its literal requirements, or it is passed away with the Jewish ceremonies. If it yet exist, let us observe it according to the law. And if it does not exist, let us abandon a mock observance of another day for it." Then, and only then, comes the passage quoted by the "Faith for Today" Correspondence Course.

The previous statements graphically elucidate the context in which the reputed defense of the Sabbath was made. Statements by
Campbell in the later part of the same article make the matter of his thought on the Sabbath strikingly manifest. "The Sabbath was, by the Lord of the Sabbath, set aside, as well as every other part of the law of Moses, as stated in our last address." He here refers to an excellent article in Vol. I, no. 6, of the Christian Baptist where the reader will find a complete refutation of the "moral law" argument made by the Sabbatarians. (All seven volumes are available through the G A Book Club or the Gospel Advocate Company.)

He says later in the article, "I would just observe, on this item, that the Lord Jesus Christ observed the last Sabbath that was obligatory on any of the human race, by lying in the grave from evening to evening." He further adds, "Christians, by apostolic example, which to them is the same as precept, are, in honor of the commencement of the new creation, constrained by Christ's authority and grace to meet on the first day of the week, to show forth his death and to commemorate his resurrection."

In Volume III of the Christian Baptist, the article, "To Mr. El. S. Bailey", the following two statements show conclusively Campbell's thinking on the subject. "From the manner in which this meeting of the disciples at Troas is mentioned by the historian, two things are very obvious: 1st. That it was an established custom or rule for the disciples to meet on the first day of the week. 2nd. That the primary object of their meeting was to break bread." (P. 32) "But I should be glad to see the seventh day kept by those who have a conscience in this matter, as the law requires; and perhaps in keeping it this way, at least once in a lifetime, they might become enlightened in its meaning." (p. 23)

No consideration of Alexander Campbell's views of the Sabbath question would be entire without a notice of his famous sermon on the Law. The premise of the sermon is that the law of Moses in its en
entirety was abrogated. He spends a considerable time in showing the absurdity of attempting to cling to the "moral law" as opposed to the "ceremonial and civil law". In view of these statements he says, "Hence it is that in the long black catalogue of sins preferred against the Gentiles, is never to be found the crime of Sabbath-breaking, or transgressing any of the peculiarities of Judaism." The conclusion of the sermon states that all attempts to "sanctify the seventh day" are "inconclusive, repugnant to Christianity, and fall ineffectual to the ground; not being enjoined or countenanced by the authority of Jesus Christ."

It is no secret that Seventh-Day advocates are growing bolder and in some quarters more successful in their brazen attempts to rebind the law of Moses. We, therefore, must arm ourselves with the true knowledge of authority and resist all attempts at such enslavement.