The RESTORATION MOVEMENT

GHI 243
American Intellectual History:
The Restoration Movement

Roger R. Chambers, Ph.D.

GHI 243 AMERICAN INTELLECTUAL HISTORY: THE RESTORATION MOVEMENT

Content and purpose:

GHI 243 is a survey of the history of the American Restoration Movement from its beginnings in the early 19th century through its modern phases. This course is designed to follow GHI 232 Western Civilization III (History of Protestantism). The American Restoration Movement will be studied not only as a theological event, but also as an outgrowth, at least in the forms in which the Restoration ideal was expressed, of the intellectual and sociological ferment of nineteenth-century America. You will meet the major figures of the movement and trace the history of what has become a theme in many variations. When you have finished this course, you will be able to recognize, define, and discuss the progress and direction of the mainstream of the movement, the leading personalities, and the general relationship of Restorationism to its historical context. You will also be able to present in an understandable way the fundamental principles of the restoration plea and the theological significance of the restoration message. Finally, you will be able to understand and appreciate the current direction of the American Restoration Movement and the issues of present-day importance.

Text: James DeForest Murch, Christians Only. Cincinnati: Standard Publishing Company, 1962.
Restoration document reprint series by Lincoln Christian College Press:
Sermon on the Law
The Last Will and Testament of the Springfield Presbytery,
Restoration of the Ancient Order of Things
Apology for Renouncing the Jurisdiction of the Synod of Kentucky
Declaration and Address

Structure of the course:
GHI 243 consists of thirty-six (36) topical discussions with a reading assignment for each discussion. No more than two class days will be given to major examinations. The student should expect quizzes as announced. Take-home examinations will often be used for testing after study of major sections.

Grading standard:
50% examination over major sections
25% Mid-term examination
25% Final examination
After the final grade is computed in terms of the above standard, it is subject to adjustment of as much as 15% at the discrection of the teacher. This factor may reflect such considerations as classroom participation, attendance, attitude, degree of progress, and written grammatical expertise. THE STUDENT WHO DOES NOT REGULARLY COMPLETE THE READING ASSIGNMENTS AS SCHEDULED SHOULD NOT EXPECT TO PASS THIS COURSE.

Teacher: Dr. Roger Chambers

GHI 243 Quarter Assignment

You are to listen to the following cassett tapes and report this assignment completed by the last regular day of class in the quarter.

LeRoy Garrett
Restoration History
Great Partners with God; Barton W. Stone
Family Life in the Restoration Movement
Great Partners with God; Thomas Campbell
Campbell's Declaration and Address
Great Partners with God; Alexander Campbell
Great Partners with God; Robert Richardson

You are to review these tapes in the order listed above.

There are four sets available. These will be circulated as announced in class.

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Discussion #1: Introduction; Political, economic, moral, and religious conditions in 19th-century America

Section one: Backgrounds of the American Restoration Movement

Introduction

A. Names

1. Used by friends:
   a. the Restoration Movement
   b. the Nineteenth Century Reformation
   c. the Current Reformation
   d. Christians
   e. Christian Church
   f. Church of Christ
   g. Disciples
   h. Disciples of Christ
   i. Reformers
2. Epithets used by enemies:
   a. Campbellites
   b. Stoneites

B. Definition

The Restoration Movement is a religious movement that began about 1800. Its purpose was and is to restore the Church to the original or apostolic model in doctrine, polity, and life. The standard for the restoration is the New Testament, and the Word of God is the basis for unity among believers.

C. Restoration vs. Reformation

The leaders of the Protestant Reformation, such as Luther, Calvin, Zwingli, and Wesley, aimed at reforming the Roman Catholic Church. Because they were convinced that the theology of Augustine of Hippo (A.D. 354-430) constitutes the correct statement of the Christian religion, he became the norm for theological reformation. While many abuses and corruptions were corrected in the Protestant Reformation, there was no Restoration. Just as the intellectual life of the Roman Catholic Church was (and is) captive to absolute authority of councils and popes, Protestant thought was bound in the first generation by the creeds, confessions, and formulas; and has generally remained this bondage. Augustinian anthropology and epistemology effectively removed the written Word of God from its essential place in conversion, and for this and other reasons, Protestantism has never achieved its goal: the church standing on its apostolic foundation.

Parenthetical discussion: Illustrations of Restoration vs. Reformation

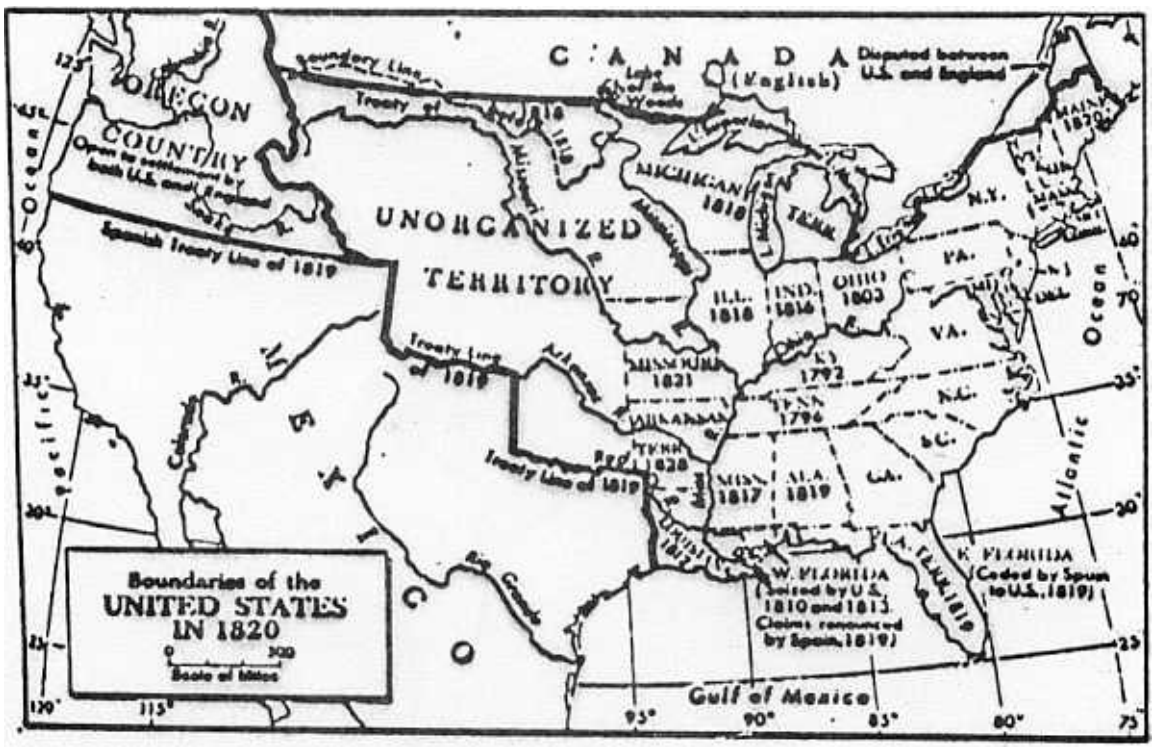
1. The tomb of King Tut
2. The mountain stream
3. Notre Dame cathedral

D. The plea, a preliminary statement:
   1. The authority of Scripture
   2. Christ, the only creed
   3. The New Testament Church
   4. Christian union

I. Political and economic conditions

A. Americans were involved in three wars in the late 18th and early 19th centuries.
   1. the French and Indian War (1754-1763)
   2. the Revolutionary War (1775-1783)
   3. the War of 1812 (1812-1814)
   4. Considered as a theological event, the Revolutionary War loosened the grip of Calvinism on the American mind.
      a. The idea of Total Depravity did not stand up well to the belief that men had the inherent capacity to shape their own destinies.
      b. The "new thinking" (French Rationalism et al.) undermined the Calvinian-Augustianian view of man.
      c. The authoritarian spirit of the old, and sometimes reactionary, churches ran counter to the new spirit of intellectual freedom.
      d. Those who opposed Calvinism most strenuously often became Unitarians or abandoned Protestant Christianity entirely.
      e. The ideas of the new nation had their effect on many believers who questioned the old orthodoxy, but continued to identify themselves with the traditional churches.

B. Because the Louisiana Purchase of 1803 expanded the borders of the United States, and because of a general restlessness, America was moving west.



II. Moral conditions

The era following the Revolutionary War saw a decline in morals. General causes:

1. The demoralizing effect of war.
2. Unbelief and immorality had infected the eastern colleges.
3. The skepticism of English deism and French atheism had made inroads to American thought.
4. Many of the traditional churches were characterized by creed-bound orthodoxy and low spirituality.
5. Excessive use of alcohol was almost universal.
6. The new liberty was often construed as license.
7. The dislocation and disorientation inherent in the western movement produced a general decline in religion and morals.
   a. The absence of organized churches in many areas.
   b. Pressures of survival on the frontier.
   c. Religious habits are easily broken in a fluid society.
   d. The lack of education on the frontier moved religion from reason to emotion.

III. Religions conditions

A. American Protestantism was becoming "Americanized." This was a process beginning in the early 19th century.
   1. Revivalism
   2. Individualism
   3. Denominationalism

B. The desire for religious liberty
   1. Religious liberty was closely associated with political freedom. Establishment was on its way out in the colonies.
   2. The desire for religious liberty resulted in a break from the state-church system. John Wesley to the Methodist Societies in America at the time of their organization as the Methodist Episcopal Church in America at Baltimore in 1784:

      "As our American brethren are now totally disentangled both from the State and from the English hierarchy, we dare not entangle them again either with one or the other. They are now at full liberty simply to follow the Scriptures and the primitive church. And we judge it best that they should stand fast in the liberty wherewith God has so strangely (Wesley opposed the revolution) made them free."
   3. The desire for religious liberty resulted, often, in a break from the traditional European Protestant church bodies.

C. Intellectual ferment. Examples:
   1. Jacksonian democracy
   2. Cults and utopias

IV. Religious awakening. The spiritual drought near the beginning of the 18th century had been relieved by periods of refreshment.

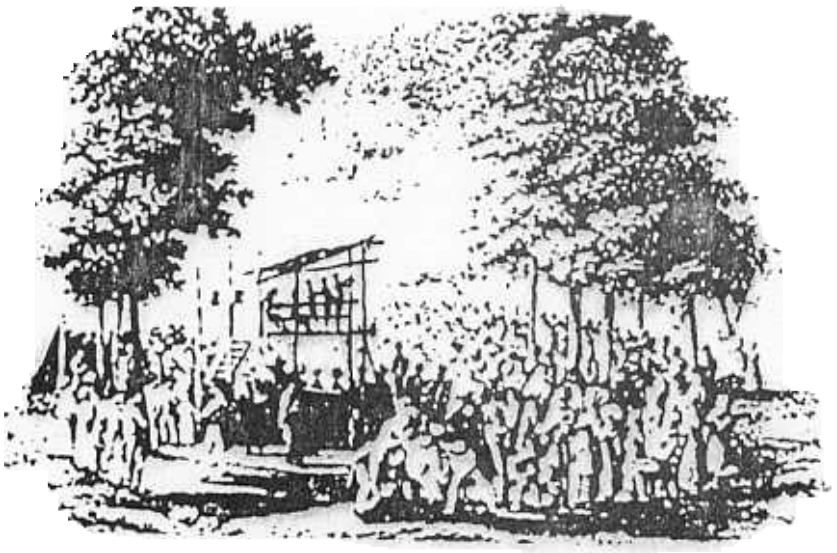
A. The First Great Awakening, 1740f.
   1. George Whitefield
   2. Jonathan Edwards

B. The Second Great Awakening, 1800 ff
   1. James McGready
   2. Timothy Dwight and the Yale revivals
   3. Camp-meeting religion

V. The doctrine of conversion of the Great Awakening(s)
   A. The dominance of Calvinism
   B. The compromise of Calvinism: Edwards and Finney
   C. Experience as evidence of salvation
      (1) Calvinism
      (2) Arminianism

Parenthetical study: Salvation and the Word of God; the theology of the Great Awakening(s) and the New Testament compared.

	1	2	3	4
The Great Awakening:	experience	faith	reason	the Word
The New Testament:	the Word	reason	faith	experience



A Western camp meeting

Discussion #2: The European roots of the Restoration Movement; the philosophical roots of the Restoration Movement

Reading: Christians Only, pp. 9-28; Addendum A. New Testament Christianity and John Locke; Isaac Newton; Alexander Campbell. by Fred W. Smith.

VI. The European roots of the Restoration Movement

A. Early calls for tolerance and unity (Garrison and DeGroot, pp. 40ff)

1. Rupertus Meldenius (Germany). Meldenius coined the classic phrase: "In essentials unity; in non-essentials, liberty; in all things, charity."
2. John Dury (1595-1680). A Reformed clergyman who traveled unceasingly among the churches of Europe calling for religious harmony and freedom in "all matters merely circumstantial."
3. Hugo Grotius (1583-1645). A Dutch Arminian, a jurist so great that he is called "the father of international law," wrote two books on religious harmony and peace. In the introduction to one of his books he wrote:

   "I understood that Christ had willed that all named after him and trusting in his salvation should be one with the Father, and the beauty of the primitive church did greatly please me, at that time when she was without doubt catholic, since all Christians . . . remained in one communion."
4. Edward Stillingfleet (@1662), dean of St. Paul's in London, published in his Eirenicon:

   "It would bee strange indeed the Church should require more than Christ himself did, or make other conditions of her communion than our Savior did of Discipleship. . . Without all controversie, the main in-let of all the distractions, confusions and divisions of the Christian world hath been the adding of other conditions of Church-communion than Christ hath done.
5. Daniel Defoe, Robinson Crusoe (1719):

   "This savage (Friday) was now a good Christian, a much better than I. . . We had here the word of God to read, and no farther off from his Spirit to instruct, than if we had been in England . . . Another thing I cannot refrain from observing here also, from experience in this retired part of my life, viz., how infinite and inexpressible a blessing it s- that the knowledge of God, and of the doctrine of salvation by Christ Jesus, is so plainly laid down in the word of God, so easy to be received and understood, that, as the bare reading the Scripture made me capable of understanding enough of my duty to carry me directly on to the great work of repentance for my sins, and laying hold of a Saviour for life and salvation, to a stated reformation in practice and obedience to all God's commands, and this without any teacher or instructor--I mean human--so the same instruction sufficiently served to the enlightening this savage creature, and bringing him to be such a Christian as I have known few equal to him in my life.

   As to all the disputes, wranglings, strife and contention which have happend in the world about religion, whether niceties in doctrines, or schemes of church government, they were all perfectly useless to us, and for aught I can yet see, they have been so to

the rest of the world."

B. Attempts at Restoration

1. John Glas and Robert Sandeman (early 18th century)
   a. Names: "Sandemanian," Glasite," "Old Scotch Independents."
   b. John Glas, Presbyterian, withdrew from the Church of Scotland in 1728. He became convinced that it was wrong for the church to be connected to the state and that it was wrong for synods to fix doctrine for the church and exercise discipline over it. He argued that the New Testament Church did none of these things. Originally he had no trouble with the Westminster Confession of Faith, but his desire to look to primitive Christianity led him to various reforms. Memoir of John Glas, 41:

      "It has been observed that at the first meeting of Mr. Glas and his adherents they agreed to observe the Lord's Supper more frequently than was the practice of the Church of Scotland, viz., once every month; but they soon found that they had as little warrant from the Scriptures for this practice as the Church of Scotland had for theirs, as the first Disciples came together on the first day of the week for the breaking of bread; and they agreed that in this, as in everything else, they ought to be followers of the first churches, being guided and directed by the Scriptures alone. The introduction of this was a remarkable approximation to the primitive church order and discipline. . . When this little flock were led more particularly to consider the order of this primitive churches, they found that in every one of them there was a plurality of elders. . . Thus the order of the primitive churches came to be progressively established in proportion as the understandings of this people in the Scriptures were enlarged. . . This led them to a more particular examination of the character of elders as laid down by the apostle in his epistles to Timothy and Titus, where they found no mention of an university education, or of the necessity of understanding the ancient languages. Having assembled for fasting and prayer, as they found the primitive churches had done on like occasions, they accordingly appointed James Cargill as Mr. Glas's colleague at Dundee and William Scott as Mr. Archibald's At Guthrie. . . Many other anecdotes of the like nature might be mentioned; but these are sufficient to sh w the temper of those times, and at what expense Mr. Glas revived and exemplified the order and discipline of the primitive churches which many (having in a greater or less degree learned them from his writings) have given out as the result of their own diligence in searching the Scriptures, and have in part practiced as things unknown."
   c. The reform of Glas was carried on by his son-in-law Robert Sandeman. Sandeman was a much more striking character than Glas, and he was a theological thinker and writer of some power.

His most popular book was a reply to James Hervey's Theron and Aspasio. Hervey set forth a view of faith as requiring a special act of enabling grace to make it possible and as including an emotional experience as assurance.

Sandeman argued that faith is simply an act of the mind by which a man believes the testimony concerning Christ. He argued that no one need "mourn" or "wrestle" with God for his blessing. As a strict Calvinist, however, Sandeman held that only the elect were free to exercise this rational faith.

The dependence of Campbell on Sandeman has been exaggerated by some. Campbell admitted that he had spent a winter studying Sandeman'sbook and all the replies and defenses and that he regarded Sandmel as a "giant among pygmies." Campbell also indicated that he rejected Sandeman's system as a whole.
Similarities:
(1) The stress on a need to restore the primitive church.
(2) Plurality of elders
(3) Weekly observance of the Lord's Supper
(4) Calling the weekly collection "the fellowship"
(5) The refusal to call Sunday the "Sabbath"
(6) The intellectual nature of faith

Major differences, other than limited atonement:
(1) Sandeman's unconcern for unity
(2) " lack of evangelistic zeal
(3) " retention of infant baptism (An associate of Sandeman, Archibald McLean, and a group called the "Old Scotch Baptists" came to the conclusion, independent of the English Baptists, that the New Testament teaches immersion of believers.

Sandeman moved to America and established a church at Danbury, Conn. Here he spent the rest of his life.

d. Summary of the Glas-Sandeman movement:
(1) The basic motive was to reproduce the pattern of the New Testament Church.
(2) Attention was centered on the character of public worship, the ordinances, the nature of the ministry, and local autonomy.
(3) Faith was regarded as belief of evidence (for the elect only).
(4) It remained a small body.
(5) It anticipated, by its example and its literature, some features of the American Restoration Movement.

2. The Haldanes
a. Robert and James Alexander Haldane, brothers, were wealthy laymen in the Church of Scotland. Disgusted with the formalism and spiritual aridity of the church and the time-serving and often Rationalistic clergy, they hired the famous English evangelist Rowland Hill to hold meetings in Scotland and they built a tabernacle in Edinburgh to be the center of this work. Sunday schools were organized, lay preachers from the lower classes were trained in institutes financed by the Haldanes.

b. Because the regular church restricted and frustrated their work, the Haldanes in 1799 withdrew from the Church of Scotland and organized an independent church in Edinburgh. James became the minister and served that post for fifty years.
c. Restoration aspects of the Haldane movement. At the encouragement of Mr. Grenville Ewing, a former Church of Scotland minister who was in charge of the Haldanes' seminary in Glasgow, certain policies were adopted.
   (1) Congregational independence
   (2) Weekly observance of the Lord's Supper
   (3) The need to conform to the apostolic pattern. In 1805 J. A. Haldane published A View of Social Worship and Ordinances Observed by the First Christians, Drawn from the Scriptures Alone; Being an Attempt to Enforce their Divine Obligation; and to Represent the Guilty and Evil Consequences of Neglecting Them.
   (4) Although the book defended infant baptism, the Haldanes later came to the conclusion that immersion was the biblical pattern. (Ewing did not agree on this.)
d. The influence on Campbell
   (1) Alexander Campbell, spending a year in Glasgow as a student, became an intimate friend with Ewing.
   (2) Near the end of that year, Campbell broke with the Seceder Presbyterian Church. The influence of the Haldane movement cannot be discounted.
e. The later history of the Haldane movement
   (1) In later years the original evangelistic zeal was lost.
   (2) The movement degenerated into legalism. They argued over foot-washing, the order of worship, the holy kiss, etc.
   (3) An unknown number of Haldane churches were established in Great Britain and America.

VII. The philosophic roots of the Restoration Movement

A. The Renaissance in England represented a turning away from dogma, authority, innate knowledge, and a new interest in nature and reason. Francis Bacon was the first to systematically present a description of basic scientific method.

B. Deism
Isaac Newton (1642-1727) published his views that the cosmos ran according to universal laws. Although he was a staunch believer, English Deism seized upon his works and exploited them, i.e., holding that God had made the universe, set it going according to Newton's laws, and had abandoned it to run by itself. The Bible was not true for God did not break into His world. Their emphasis on reason undermined the traditional dependence on authority in theology.

C. John Locke and Scottish Common Sense Philosophy (See Addendum A.)
1. The influence of Locke. Locke lived in the 17th but greatly influenced the 18th century.
2. The basic tenet of Locke: Man is born a "blank slate," and all knowledge, including knowledge of God, comes to him through his senses and is acted upon by reason. Only that can be called

knowledge which can be repeated and verified.

3. The important writings of Locke.
   a. Essay Concerning Human Understanding, in which he contended for intellectual liberty.
   b. Two Treatises on Government, in which he contended for political liberty.
   c. Letters on Toleration, in which he contended for religious liberty

      "Since men are so solicitous about the true church, I would only ask them here, by the way, if it be not more agreeable to the Church of Christ to make the conditions of her communion consist in such things, and such things only, as the Holy Spirit has in the Holy Scriptures declared, in express words, to be necessary to salvation?"

   d. The Reasonableness of Christianity as Delivered in the Scriptures, in which he contended for simple and saving faith vs. scepticism on one hand and dogmatism on the other.

4. The faith of Locke. On his deathbed (1704) he declared that he was dying "in perfect charity with all men and in sincere communion with the whole church of Christ, by whatever names Christ's followers call themselves."

5. The influence of Locke on Campbell
   a. From an early age, Campbell was particularly interested in philosophy, and he was especially fond of Locke. Richardson, Memoirs (Vol. 1, p. 33):

      "As he advanced in age, he learned greatly to admire the character and the works of 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. The 'Essay on the Human Understanding' he appears to have thoroughly studied under the direction of his father."

      In several issues of the Millennial Harbinger of 1844, Campbell published lengthy extracts from Locke's Letters on Toleration.
   b. The following conceptions of Campbell demonstrate reference to Locke:
      (1) Authority derived from the people. Not only can political power be set up only be a free contract, the church as an organization is based on contract. People enter it on their own initiative, and each local church manages its own affairs.
      (2) The restoration of the New Testament Church
      (3) The simplicity of religion
      (4) Tolerance for the sake of union
      (5) Reason versus emotionalism and traditionalism

Discussion #3: The Christian Movement in Virginia and North Carolina; The New England Christians.

Reading: Christians Only, pp. 29-34; Addendum B. Randall, "Reflections."

Section Two: The American Restoration Movement Appears: 1794-1813

Introduction:

A. Six restoration streams sprang up simultaneously and unaware of one another in the early days:
   1. North Carolina Movement (O'Kelly, 1793)
   2. New England Movement (Jones and Smith, 1800)
   3. Kentucky Movement (Stone, 1801)
   4. Indiana Movement (Wright, 1800)
   5. Scotch Baptist Movement--Mid-Atlantic States (Scott, 1819)
   7. Campbellian Movement--Pennsylvania (1809)

B. The suggestion of divine providence

C. Preliminary considerations vis-à-vis the early leaders of reformatory movements in America:
   1. Although they were in a new country and far from the home-countries of the historic Protestant churches, they did not break from these bodies without tremendous inner struggle.
   2. The understanding and statement of restoration principles evolved. They were not grasped immediately, and it may be said that the early leaders of the movement "died on the trail" in their quest for primitive Christianity.
   3. These leaders could not foresee where their thinking and actions would eventually take them. They could not see the end-result of the principles that they were espousing. They did not anticipate, for example, the stern opposition they would face in the ecclesiastical courts and traditional churches.

I. The Christian Movement in Virginia and North Carolina

A. Background: The Methodist Church under Asbury was a benevolent dictatorship; a system that practically ignored the people and their wishes and concentrated power in the hands of the high clergy. This in contrast to the sentiment expressed by Wesley that Methodists in America were "at full liberty simply to follow the Scriptures and the primitive church."

B. James O'Kelly and the rebellion (1792-1793)
   1. James O'Kelly was a Methodist lay preacher; a powerful leader who led the early Methodist advance in Maryland, Virginia, and North Carolina. He was the leader of the marjority of preachers that had pushed for separation from the Church of England before 1784. His nickname: "Asbury's Ironsides."
   2. The O'Kelly Secession. At the General Conference in 1792 at Baltimore, O'Kelly presented a "Right of Appeal" motion, calling for the right of preachers to appeal circuit appointments. When he was voted down, he lead a number of preachers to withdraw form the conference.

3. The Republican Methodist Church. Those who withdrew maintained their standing as Methodists for some time. When it became clear that a reconciliation with Asbury was impossible, the group met in Manakintown, Va (1793) and organized the Republical Methodist Church. This group included 30 ministers, about 1,000 members, and lasted about 7 months.
4. The Republicans become Christians. At an "open door" conference at the Old Lebanon Church, Surry County, Va. (Aug. 4, 1794), the group adopted the name "Christian Church," and declared that the Bible would be their only creed. Rice Haggard (See Addendum B.) stood with a copy of the New Testament in his hand, and said:

> "Brethren, this is a sufficient rule of faith and practice, and by it we are told that the disciples were called Christians, and I move than henceforth and forever the followers of Christ be known as Christians simply."

The motion was adopted unanimously.

The new church emphasized the following points:
   a. The Lord Jesus Christ as the only Head of the Church.
   b. The name Christian to be used to the exclusion of all party and sectarian names.
   c. The Bible as the only creed.
   d. Christian character the only test of fellowship and membership.
   e. The right of private judgment and the liberty of conscience as the privilege and duty of all.
5. Division of the Republican Methodist Church. William Guirey led a group calling for immersion. O'Kelly was a firm advocate of infant baptism and sprinkling, and refused to consider the question. Guirey and his followers divided and continued to use the name Christian. The others came to be known as "O'Kellyites." The immersionists organized the Virginia Christian Conference. After the Civil War this group rejoined the O'Kelly movement and together they merged with the New England group (to be discussed) in 1890.
7. Summary and evaluation.
   a. The Republican Methodist Church and the dissident group remained Methodist in doctrine.
   b. Several Methodist churches joined the secession.
   c. Fifteen years after their beginning in Virginia, they claimed 20,000 members.
   d. The O'Kelly Secession is a clear example of a group accepting the principle of restoration without being able or willing to pursue restoration to its full doctrinal conclusions.

II. The New England Movement

A. Introduction: At the time the Christian Movement was developing in Virginia and North Carolina, a parallel situation existed in the New England states. Garrison and DeGroot, p. 87:

> "The Christian movement in New England began a little later than the one in Virginia and North Carolina. It originated in a different denomination, had a different impulse, and followed a different path, but reached a similar position."

B. Elias Smith (1769-1846)
   1. Personal sketch.
      Smith was a schoolteacher, doctor, preacher, author, and editor. Born on Connecticut, grew up in Vermont. His father was a Baptist. As a young men he had a violent experience of conversion when a log fell on him. He joined the Baptist Church, began to preach, but became dissatisfied with Baptist dogma. (He preached his first sermon at age 21.) After a brief detour into Universalism, he resolved to put aside Calvinism and study the Bible. By 1805 he had rejected all other books for the New Testament and was calling himself a Christian to the exclusion of all other names. He was moody and erratic. Five times he accepted and rejected Universalism.

   2. Smith's conclusions (he had little formal training)
      a. Calvinism is wrong.
      b. Creeds as tests of fellowship are wrong.
      c. Overhead ecclesiastic structure is wrong.
      d. There is a need to restore simple New Testament Christianity.

C. Abner Jones (1772-1841)
   1. Personal sketch.
      A native of Massachusetts, made his home in Vermont. A schoolteacher, doctor, and preacher. Jones led a dissolute life until his conversion. At age 20 he was converted and baptized into the Baptist Church. Continued study of the Bible led him to repudiate the Calvinistic system and proclaim himself a Christian only. He emphasized Christian character as the only and all-sufficient test for fellowship and membership. He worked with the Free Will Baptists, while maintaining his theological independence. He was encouraged to break with the Calvinistic Baptists after hearing Elias Smith preach (although Smith himself was still in fellowship with the Baptists). For a while he associated with Smith in evangelistic work.

   2. The reforming work of Jones
      a. Jones established "Christian Churches" in Lyndon, Vermong, Hanover, New Hampshire, Piermont, New Hampshire, and Boston, Mass.
      b. After Smith left the Baptists; the two organized a Christian Church at Portsmouth, New Hampshire.

D. Subsequent developments in the New England Christian movement
   1. In 1808 Smith founded the Herald of Gospel Liberty, the first American religious newspaper. It continued for 122 years.
   2. The New England Movement merged with some from the O'Kelly Secession, and with some Christians of the Stone movement in Kentucky and Ohio who refused to participate in the merger with the Reformers of the Campbell movement. This group became a denomination called the Christian Church and united with the Congregationalists in 1931 to form the Congregational-Christian Church. In 1957 this denomination merged with the Evangelical and Reformed Church to form the United Church of Christ.

E. The distinctive theology of the New England Christian movement
   1. Unitarian

2. Non-sectarianism

"We mean to be New Testament Christians, without any sectarian name connected with it, without any sectarian creeds, articles, or confessions, or discipline to illuminate the Scriptures. . . It is our design to remain free from all human laws, confederatons and subscriptural combinations; and to stand fast in the liberty wherewith Christ has made us free."

3. Baptism by immersion; immersion not a test of fellowship

Herald of Gospel Liberty, 1827:

Question: If a brother is not buried in baptism, is it a bar to communion?
Answer: It is the uniform belief of all the elders and brethren in this part that baptism is only one thing, viz., a burial in water; and that it is enjoined upon all believers only; that it is the duty of all believers to be baptized as soon as they are born again . . . At the same time they do not think a believer ought to be driven to submit to that command before he sees the duty, and do not think a brother ought to be shut out until he is baptized; but they consider it their duty to instruct such in the way of the Lord more perfectly.

4. Regarding unity; little positive effort.
5. The "Plea" of the New England Christian movement:
   a. Christ as the head of the Church.
   b. Christian the only name.
   c. The Bible as the only rule of faith and practice.
   d. The right of individual interpretation of Scripture.
   e. Christian character as the only test of fellowship.
   f. The union of all followers of Christ, that the world may believe.

Discussion #4: The Kentucky Movement; Barton W. Stone, part 1

Reading: Christians Only, pp. 83-96;

III. The Kentucky Movement; Barton W. Stone

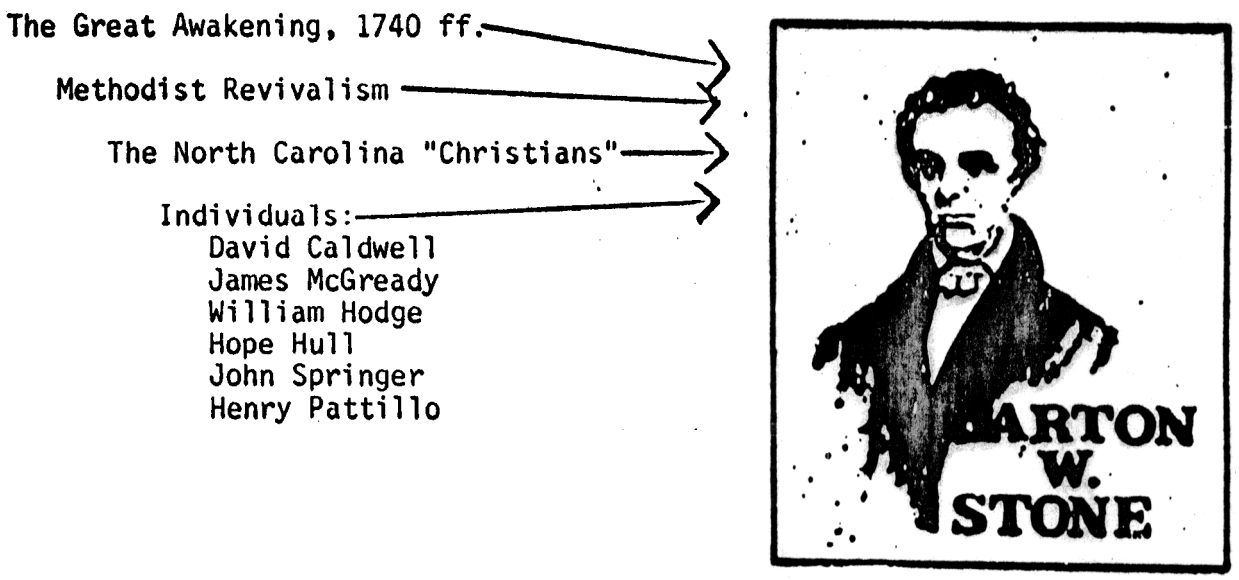
A. Introduction. Barton W. Stone has the distinguished honor of organizing the first congregaton since the apostasy to use the Bible as the only rule of faith and practice and to wear the name Christian; 1804, Cane Ridge, Kentucky. The oldest frame building associated with the Restoration movement still stands (erected 1791, the year Kentucky was admitted to the union.)

B. Barton W. Stone; biographical sketch
   1. Early life. Born 1772 (16 years before Alexander Campbell) in Port Tobacco, Maryland. A descendant of William Stone, first Protestant governor of Maryland. His father died before the American Revolution. A sizeable inheritance allowed Mrs. Stone to move to Pittsylvania County, Va., near North Carolina (1799).
   2. Education. Stone attended the academy of David Caldwell, a Presbyterian minister and fine educator. (Greensboro, N.C.) The school was open to the revivalism of Methodists, Baptists, and Presbyterians. Stone completed the classics course in 1793, intent on being an attorney.
   3. The influence of James McGready, prominent Presbyterian revivalist. McGready, great leder of the Western Revival preached in Greensboro. He "converted" most of the students at Caldwell's academy just before Stone arrived. McGready returned and Stone fell under his preaching. Stone was frightened by the "hell fire and brimstone," and inquired after salvation. McGready could only tell him to wait God's sovereign pleasure. For one year Stone was tossed on the waves of uncertainty, praying, agonizing, to obtain "saving faith." Sometimes he was in despair of ever being saved.
   4. The influence of William Hodge, a New Light Presbyterian preacher. Whereas McGready emphasized the wrath of God, Hodge focused on the love of God and his readiness to accept people. He said that anyone could be converted without a miracle. Stone prayed and was finally convinced that, since salvation was offered to all men, surrendered his life to God and found peace. Under the influence of Hodge, Stone decided to become a Presbyterian preacher.
   5. Stone applies for a license to preach. In 1793 Stone applied to the Orange Presbytery for a license to preach. Hodge supervised his preparation for the trial sermon. Stone was assigned to preach on the Trinity. His sermon was accepted and, shortly thereafter, he received his license. Stone was to struggle with the doctrine and concept of the Trinity for the rest of his life.
   6. Stone as a teacher. Soon after receiving his license to preach, Stone was forced to spend some months in his brother's home in Georgia recovering from an illness. Upon recovering, he was offered a job as teacher of languages at Succoth Academy, a Methodist school. Stone was 23. He taught there one year (1795). The man who invited Stone

to teach was Hope Hull, a Methodist preacher who had been sympathetic to the O'Kelly Secession, although he had remained in the regular Methodist Church.

7. The influence of John Springer. John Springer was a New Light Presbyterian who preached near Succoth Academy. He was an ardent evangelist to whom denominational distinctions made little difference. Springer became one of Stone's most trusted friends.

INFLUENCES ON BARTON W. STONE



C. Stone as a Presbyterian preacher

1. His return to North Carolina and his license to preach. On April 6, 1796, Stone received his license to preach from Henry Pattillo, an unconventional Presbyterian. Pattillo held that 1) Christians ought to be able to differ peaceably about doctrines, and 2) that "Christian" is to be the only name authorized to be given to followers of Jesus. Stone would recall:

> "At this presbytery, I, with several other candidates, received license. Never shall I forget the impressions made on my mind when the venerable old father addressed the candidates standing up together before the presbytery. After the address he presented to each of the candidates the Bible (not the confession of faith), with this solemn charge, 'Go ye into all the world, and preach the gospel to every creature.'"

2. Stone's missionary journey (3 months). Upon receiving his license, Stone and another young licentiate, Robert Foster set out on a preaching mission to eastern North Carolina and Virginia. They had little success. Foster decided that he was not really called to preach and announced his intention to quit the ministry. Stone was also beset with doubts concerning his own fitness for the work and decided to quit and go on to Florida. A certain women accused him of being a "Jonah," and thus called him back to his committment.

3. The journey west. The West became Stone's "Macdeonia." After preaching for a few weeks in Virginia, Stone traveled the wilderness road west. He stayed in Nashville, Tenn. (population 340) for a while. He later called it ". . . a poor village scarcely worth notice." Here he met Thomas Craighead, a New Light Presbyterian who was zealous for "rational and scriptural evangelism." Craighead became widely known for his bold independence toward creeds and presbyteries. (In 1815 Craighead was brought to trial before a synod. When asked about the nature of faith, he replied, "It is belief of the testimony of God." Although he went on to say that it could not be produced by the Word alone, but required the additional direct aid of the Holy Spirit, he was deemed a heretic. Later when Stone was branded a heretic, it was said that he had been corrupted by Craighead.) Stone later passed through the Cumberland Gap to Kentucky, pausing briefly in Danville and Lexington.
4. Stone comes to Cane Ridge. In 1796, Stone was installed as the regular supply preacher for two churches; Cane Ridge (7 miles east of Paris, and Concord (10 miles northeast of Cane Ridge). In 1797 he was called to a settled ministry with the two congregations. Since this status required ordination, he was examined by the Transylvania Presbytery for this purpose. Stone was still troubled by the doctrine of the Trinity and other concepts. When asked by the Presbytery if he accepted the Westminster Confession of Faith, Stone responded, "As far as I can see it consistent with the Word of God."
5. Stone studies the Scriptures. Seeking relief from his perplexities, Stone began to seriously study the Word. He later wrote:

> "Wearied with the works and doctrines of men, and distrustful of their influence, I made the Bible my constant companion. I honestly, earnestly, and prayerfully sought the truth, determined to buy it at the sacrifice of everything else."

He came to certain conclusions:

a. The testimony in Scripture is sufficient to produce faith in the sinner.
b. Men were lost because the rejected the Gospel, not because they were predestined to perdition.
c. Any and all who would obey the Gospel would be saved.

Stone later wrote of this period:

> "This glimpse of faith, of truth, was the first divine ray of light that ever led my distressed, perplexed mind from the labyrinth of Calvinism and error, in which I had so long been bewildered. It was that which led me into the rich pastures of gospel liberty."

> "I ascended the pulpit, and gave a relation of what I had seen and heard; then opened my Bible and preached from these words: 'Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved, and he that he that believeth not shall be damned.' . . . The congregation was affected with awful solemnity and many returned home weeping."

D. Stone's marriages. In 1801 Stone travelled 200 miles to Greenville, Ky. to marry Eliza Campbell. He returned to build a cabin a few miles east of the meeting house; he owned 105 acres there. Eliza died in 1810, leaving Stone with a son and four daughters. He married Celia Brown. By both wives Stone fathered 19 children.

E. The Cane Ridge meeting.
   1. The Great Western Revival (discussed in GHI 232).
      a. A tidal wave of religious interest, often hysteria.
      b. Reflected the emotional sterility and illiteracy inherent to frontier life.
      c. The revival began about 1800; peaked about 1803. Principal area: Kentucky and Tennessee. Principal preachers: James McGready, William and John McGee.
      d. Great camp meetings were held in Logan County, Ky. at the Gaspar River Church, Julh 1800 and at Cumberland and Green River settlements in 1800. Churches reported significant increases in membership wherever these occurred.
      e. Bizarre manifestations or "exercises" were characteristic, often identified as manifestations of the Holy Spirit. These included falling, jerks, barking, running, laughing, singing. Often those who came to scoff were caught up in the emotionalism.
   2. Stone at Logan County revival. Concerned about the apathy in his own congregations and convinced that the revival was genuine, Stone visited the camp meeting at Logan County. The "exercises" mystified him (he did not encourage them), but he was impressed by the religious fervor and the nonsectarian atmosphere.
   3. Climax at Cane Ridge. The "Bluegrass revival" began in May and June, 1801, near Lexington. Thousands attended. The climax of the Bluegrass revival was at Cane Ridge. It was at Cane Ridge, but it was not Stone's meeting. He did not set it up and church records show that Stone was not prominent among the preachers who exhorted the multitudes. Presbyterian, Baptist, and Methodist preachers spoke. More than 20,000 were, at times, in attendance (more than 10% of the white population of Kentucky). Again, Stone rejoiced in the unity and fervancy.
   4. Results of the Cane Ridge camp meeting.
      a. Many converts resulted from Cane Ridge, and numerous churches were established in central Kentucky and the Western Reserve of Ohio.
      b. Since most of these congregations were founded on the Bible alone and were careless of denominational affiliation, many distraught denominational preachers attempted to "Calvinize" the converts. When Stone and his companions vigorously opposed this effort, a fued developed between them and the Presbyterians which ultimately led to schism.

Discussion #5: The Kentucky Movement; Barton W. Stone, part 2.

Reading: Christians Only, pp. 35-52

F. The jurisdiction of the synod of Kentucky renounced.

1. Many Presbyterians objected to the revivals and the results of the revivals. Three major objections:
   a. The "exercises" were objectionable, in violation of good religious tastes. (The exercises gradually faded.)
   b. Stone and other Presbyterian preachers were association with uncouth and unordained Baptist and Methodist preachers.
   c. The Westminster Confession of Faith was being ignored and preaching was being done that seemed to suggest that all had both the ability and the responsibility to respond.

2. Charges filed against Richard McNemar.
   a. The names of some of the Presbyterian preachers more or less associated with Stone: Robert Marshall, John Dunlavy, John Thompson, and Richard McNemar.
   b. The Washington Presbytery, which had jurisdiction over Richard McNemar, filed formal charges of heresy against him at a meeting held in November, 1801 at Springfield, Ohio (Now Springdale, 10 miles north of Cincinnati).
   c. A quorum was not present for the first meeting, yet the enemies of McNemar had the charges against him entered into the minutes.. Almost two years later, when the Presbytery next met in Springfield, the "revival men" were in the majority and the charges were voted down.
   d. The Synod of Kentucky, which had jurisdiction over the Washington Presbytery (in a series of ascending courts), reviewed the proceedings of the Washington Presbytery, censured it for the way it handled the charges against McNemar (and John Thompson), but voted to sustain the action of the Presbytery against McNemar and decided to try McNemar and his friend Robert Marshall again.
   e. Stone and the other revivalists saw that they would receive the same treatment, so Stone, Dunlavy, Marshall, Thompson, and McNemar composed and presented a statement protesting the decision of the Kentucky Synod concerning McNemar and Thompson and denounced the authority of the synod to take such action.

3. The Springfield Presbytery
   a. The uniqueness of this action. It was nothing new for a group of Presbyterians to withdraw from the church and create new Presbyterian organizations. It often happened in Scotland. But this venture was a new kind of thing.
      (1) It constituted an attack on Calvinistic theology.
      (2) It attacked the principle of doctrinal uniformity based on a creed. This was a repudiation of the right of the church to define Christianity.
   b. The presbytery that was not. The revivalists formed themselves into the Springfield Presbytery (named after the meeting place of the Washington Presbytery). There was no formal organization and

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   b. The presbytery that was not. The revivalists formed themselves into the Springfield Presbytery (named after the meeting place of the Washington Presbytery). There was no formal organization and

meetings were held. It was simply a group of preachers bent on reform. Letters were sent to their churches explaining their position.

c. The Springfield Presbytery published a formal position paper, January 1804, called An Abstract of an Apology for Renouncing the Jurisdiction of the Synod of Kentucky. It was signed by Stone, Marshall, Thompson, McNemar, Dunlavy, and David Purviance. Summary of contents:
   (1) An account of the events leading up to the separation.
   (2) Compendious view of the Gospel.
   (3) Comments on the Westminster Confession of Faith.

d. Results of the Apology
   (1) Most of the congregations of the signatories kept them on as ministers. (The Synod had deposed them from their ministries.)
   (2) The Methodists were very appreciative and gave moral support. There was little in the Apology to promote union because there was no mention of the subject.

e. Reaction of the synod
   (1) An effort was made to win them back. (A fine Christian spirit was maintained by both sides through all the controversy.)
   (2) When reclamation efforts proved futile, the group was suspended and their pulpits declared vacant.

4. The Last Will and Testament of the Springfield Presbytery
   a. "The most unusual document produced by the Restoration Movement."
   b. The Springfield Presbytery soon grew to 15 churches. But the men soon realized that they had no more right to function than the synod they had repudiated. In June, 1804, 5 months after the publication of the Apology, the Springfield Presbytery met at Cane Ridge, decided to "die," and wrote its "will." (This was 8 years before the Campbells were baptized.) Although no mention, again, is made of restoration, and little said of union, it is a document of primary importance.
   c. Summary by Enos Dowling, The Restoration Movement, p. 31:

      "It proclaims the dissolution of the Springfield Presbytery as an unscriptural body and inclined to produce a party spirit. It is a cleverly and carefully arranged piece of propaganda against the validity of human creeds as tests of fellowship and authoritative religious organizations outside the local congregation. It is a plea for Christians to forsake all human standards and to hold the Bible alone as the standard for faith and conduct, to practice mutual forbearance and love, and to work for the unity of the people of God."

   d. An "Address" of about the same length accompanied the Will.

G. The Christian Church
   1. At the suggestion of Rice Haggard (who had 10 years earlier made this suggestion to those of the O'Kelly Secession),the members of the now-deceased Springfield Presbytery, no longer considering themselves Presbyterians, began to call themselves Christians.

2. Several churches renounced Presbyterianism and took the name Christian, including:
   a. Most Presbyterian Churches in southwest Ohio
   b. New churches organized by the revivalists
   By 1804, there were 8 churches in Kentucky, 7 in Ohio.

3. Tragic footnote: Of the six who signed the Last Will and Testament, only two, Stone and Purviance, remained faithful to the principles set forth in the document.
   a. In 1805 McNemar and Dunlavy were converted by Shaker missionaries from New York.
   b. In 1811 Marshall and Thompson returned to the Presbyterian fold.
   c. Lesson: It is one thing to announce a difficult principle, something else to intellectually comprehend and courageously pursue that principle.

H. Stone continues the reformation.
   1. Stone announced to the congregations at Cane Ridge and Concord that he could no longer preach Presbyterianism and publicly tore up their financial agreement. He worked on his little farm to support himself (he was without salary and had freed his few slaves). He continued to preach to large and interested audiences.

   2. The Christians and baptism.
      a. By 1807, continued study of the New Testament led Stone to conclude that baptism was immersion for the remission of sins. (He was later to "forget" the design of baptism until reminded of it by Alexander Campbell.) He was immersed in June 1807.
      b. Immersion became all but universal in the "Stone" churches, but it was never made a test of fellowship. In 1827 Stone wrote: "Not one in 500 among us has not been immersed."

I. The later life of Barton W. Stone
   1. Stone remained at Cane Ridge until 1812. After his wife died, he spent a few years as a travelling evangelist, lecturer, rally-speaker, and pamphleteer in Kentucky, Tennessee, and Ohio.
   2. In 1819 Stone moved to Georgetown, Ky. He was the head of an academy there and came to recognized as the leading preacher in the state.
   3. In 1826 The Christian Messenger went into publication. It continued to 1845.
   4. In 1832 Stone moved to Jacksonville, Illinois (the largest town in the state), where he taught and evangelized. He united the Stone and Campbell churches there (to be discussed later).
   5. In 1841, Stone was stricken with paralysis. He recovered to make several preaching tours.
   6. In 1844 (October 21), Stone preached his last sermon. It was at the Bear Creek Church in Boone County, Mo. The congregation wept as they realized that the beloved preacher was dying. (Thirteen were added to the Church that service.)
   7. Stone spent his last days with his daughter in Hannibal, Mo. He had stopped there on his way back to his Illinois home.
   8. Stone died at age 72, November 9, 1844. Sitting in a chair with his head on the shoulder of his son, Barton, Jr., he died. Stone was buried at Hannibal. Later his grave was moved to Cane Ridge.

9. His gravestone at Cane Ridge read:

> "The Church of Christ at Cane Ridge and other generous friends in Kentucky have caused this monument to be erected in a tribute of affection and gratitude to Barton W. Stone, minister of the gospel of Christ and the distinguished reformer of the 19th century."

J. A summary of Stone's theology
   1. The rejection of all creeds
   2. Stone was ever-troubled with the concept of the Preexistent Christ and the Trinity. He settled on "Modal Trinity," i.e., God an undivided personality, the Holy Spirit the energy and power of God, Christ to be honored, not worshipped. This did not become the general view of those who followed Stone in the Christian movement.
   3. Stone:

> "The doctrines of the Bible we believe, have never divided Christians, but human opinions of these doctrines, without charity, have already done the mischief. . . For 32 years of my ministry I have kept in view the unity of Christians as my polar star. . . Campbell and Stone are but fallible men and therefore should not be followed farther than they follow Christ."

K. Stone; an evaluation
   1. Stone did not originate the Christian movement. This honor belongs to O'Kelly.
   2. Stone did not lead the secession from the presbytery. Robert Marshall was the leader in that endeavor.
   3. Stone did not suggest the name Christian, rather it was Rice Haggard.
   4. John Thompson was regarded as the leader of the "revivalists" until he returned to Presbyterianism.
   5. He led in neither the discovery of immersion (Marshall) nor the adoption of it (Purviance & Dooley).
   6. The contributions of Stone that made him a leader.
      a. His pamphets made him the focal point of attack.
      b. He was a successful evangelist, writer, and teacher.
      c. His character was firm, sweet, saintly, gentle.
      d. Stone was humble. He readily recognized Alexander Campbell as the natural leader of the Movement, although the latter came along much later.
      e. His periodical The Christian Messenger became the chief instrument in uniting the Christian-Disciple movement.
      f. Prof. E. E. Snoddy of the College of the Bible:

> "To Stone belongs priority in time, priority in American experience, priority in the ideal of unity, priority in evangelism, priority in the independence of his movement, priority in the complete repudiation of the Calvinistic system of theology and finally, priority in sacrificial devotion to his cause. . . "

Discussion #6: Thomas Campbell

Reading: Restoration document reprint series: The Last Will and Testament of the Springfield Presbytery; Apology for Renouncing the Jurisdiction of the Synod of Kentucky, pp. 1-47.

IV. Thomas Campbell



Introduction to the Campbells, father and son

-Scottish by lineage and education
-Irish by birth and early residence
-Migrated to America--father in 1807, son in 1809

A. Thomas Campbell in Ireland

1. Early life
   a. Born 1763, County Down, Ireland
   b. Deeply devout. Once his father gave his son a whipping with a cane because the boy prayed too long at family devotions.
   c. His father, Archibald Campbell served in the British army and participated in the capture of Quebec. A Roman Catholic early in life, he renounced Romanism in favor of the Church of England, but was always very sympathetic toward Presbyterianism. Presbyterianism was strong in Northern Ireland.
   d. Thomas Campbell sought the fellowship of Covenanters and Seceders. Campbell was deeply influenced by Calvinistic doctrines and with great difficulty, much agonizing, he found assurance of his election. Richardson's Memoirs of Alexander Campbell:

> While in this state, and when his mental distress had reached its highest point, he was one day walking alone in the fields, when, in the midst of his prayerful anxieties and longings, he felt a divine peace suddenly diffuse itself throughout his soul, and the love of God seemed to be shed abroad in his heart as he had never realized it. His doubts, anxieties and fears were at once dissipated, as if by enchantment. He was enabled to see and to trust in the merits of a crucified Christ, and to enjoy a divine sense of reconciliation, that filled him with rapture and seemed to determine his destiny for ever. From this moment he recognized himself as consecrated to God, and thought only how he might best appropriate his time and his abilities to His service.

2. Because of a great need for teachers in south Ireland, Campbell moved to Connaught and established an academy. Soon, however, his father summoned him home and he taught for a while in a school at Sheepbridge.

3. Thomas enters the ministry
   a. Campbell wanted to become a Seceder Presbyterian preacher, and in pursuit of this he enrolled in the 3-year classical course at the University of Glasgow. This was the prescribed course for

ministerial students. He also studied some medicine, because ministers often were called upon to be the "doctors" in remote areas.

b. He then entered a theological seminary of the Anti-Burgher Secederes. The course consisted of 5 annual 8-week sessions, specializing in systematic theology and the Westminster Confession of Faith, and taught by a one-man faculty, with campus wherever the professor happened to be preaching at the time.

4. The "blank" years (historically), lasting until his 33rd year
   a. Campbell filled various preaching and teaching appointments. Once the building in which he was preaching was surrounded by Welsh horsemen looking for rebels. The captain dismounted and marched into the building. Campbell began praying and reciting the 46th Psalm. The captain bowed his head and reverently left.
   b. Alexander was born in 1788 to Thomas and the former Jane Corneigle.
   c. For a time he preached near Rich Hill, 30 miles southwest of Belfast. His ministerial duties included visiting the membership twice a year to examine the family on Bible knowledge.
   d. Campbell operated an academy at Rich Hill. He had quite a reputation as a scholar. He drilled Alexander in Latin and Greek classics, French, English literature and philosophy.

5. An early crusader for unity. Campbell was able to persuade the Synod of Ireland to adopt a petition calling for the reunion of two brances of the Seceder Presbyterian Church. (Campbell was affiliated with the Old Light Anti-Burgher Seceder Presbyterian Church.)

6. Influences toward Restoration coming to bear on Thomas Campbell
   a. An independent church at Rich Hill that embodied the principles of Glas, Sandeman, and the Haldane brothers. Here he met Rowland Hill, the famous English evangelist and John Walker, who emphasized following the precepts of Scripture.
   b. The writings of John Locke. Paragraphs can be quoted from the Declaration and Address that could easily be mistaken for extracts from Locke. (See Addendum A.)

B. Thomas Campbel in America

1. Because of poor personal health, and in the pursuit of better economic conditions, Campbell at age 45 joined the migration to America. He left the Rich Hill Academy in the hands of Alexander (age 19) and went on ahead alone. It would be two years before he would see his family again. Thomas landed in Philadelphia on May 13, 1807.

2. Preaching assignment in America
   a. The Associate Synod of North America, representing Seceder Presbyterianism in North America, was in session in Philadelphia when Thomas arrived.
   b. Thomas presented his credentials, was received into the Synod, and assigned to the Presbytery of Chartiers in southwest Pennsylvania. His charge was several preaching points between Pittsburgh and Washington, Pa.

3. Trouble with the presbytery and synod
   a. In Oct. 1807, within 5 months of assuming his charge, Thomas was in trouble. One John Anderson accused Campbell of making statements that were out-of-harmony with the Westminster Confession. For 2 years these charges were discussed by the presbytery and synod. The presbytery voted his suspension on February 12, 1808. He appealed to the synod. The Synod reduced the punishment to censure. Before the synod could deliver its final statement on him, he filed a series of charges against the synod and denied its authority over him. He changed his mind, however, and submitted to the rebuke of the synod. The chastised preacher was sent to report to the Chartiers Presbytery for future appointments, but they would not cooperate and refused to give him appointments. It created an impossible situation.
   b. The nature of the charges against him
   Campbell had invited all Presbyterians to partake of communion in communities that had no non-Seceder congregations. He also refused to include mystical experience in the grounds of assurance. The two charges were expanded to seven, some of which were groundless. The synod had dropped 3 of the charges before it reduced his punishment to censure.
   c. On May 23, 1809, Campbell refunded the $50 given him by the synod upon his arrival two years earlier and withdrew from its fellowship. The presbytery summoned Thomas "to be further dealt with," but he ignored them. On April 18, 1810, Thomas was formally "deposed from the Holy Ministry and sealing ordinances."

4. The Christian Association of Washington, Pennsylvania
   a. For a year, Campbell continued to preach in private homes, outdoors, or wherever folk could gather. The emphasis of his preaching:
      (1) The inadequacy of creeds as a basis for Christian fellowship
      (2) The unique character and supremacy of the Bible
      (3) The desirability and necessity for unity
   b. On August 17, 1809, Campbell and his followers organized themselves into an association to work for reform through and from within the established churches.
      (1) Their motto: "Where the Scriptures speak, we speak; where the Scriptures are silent, we are silent."
      (2) Their formal declaration of position (Sep. 7, 1809) was presented by Campbell, the Declaration and Address of the Christian Association of Washington. (Alexander had arrived and was found to be in agreement with his father. This to be discussed later.)

5. The Declaration and Address
   a. Description
      (1) A statement of principles and program for the association.
      (2) Four parts
         (a) Declaration--reasons for the organization, central ideas
         (b) The Address--amplifying the argument for the unity of all Christians and describing the means by which it can be achieved.
         (c) Appendix (31 pages)--answers actual or anticipated criticisms; explains several points in the Address

(d) Postcript--written three months later; immediate steps to be taken to promote unity

b. Principles embodied in the Declaration
   (1) The Association would not be a church, but an expanding para-congregational organization with a ministry of promoting unity.
   (2) Each man's right to interpret scripture
   (3) The obedience of the Church to the "express letter of the law" in the New Testament; no other authority recognized.
   (4) Unity on the basis of explicit statement; inferences and deductions from Scripture not binding or standards of fellowship

c. The optimism of the Association. It expected almost universal acceptance of their position. How to understand their optimism in light of the stern opposition they were to meet later?
   (1) Must be seen in the context of 19th-century optimism in America, which was filled with the spirit of optimism. Many believed in the perfectibility of human institutions and of man himself.
   (2) The grand simplicity of the idea. The obvious truth and importance of the concepts.

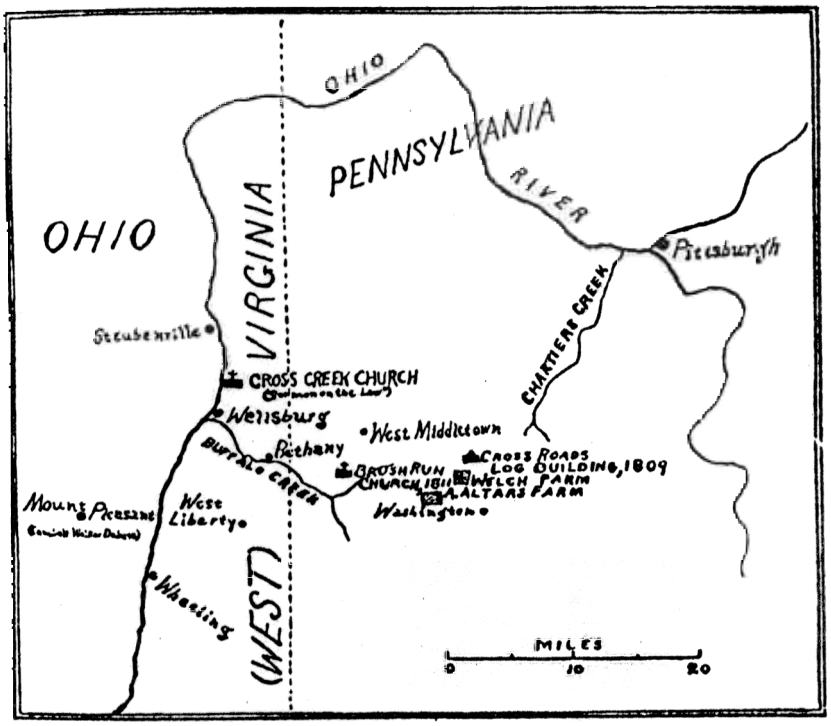
6. The history of the Washington Association will be discussed in the next division, which deals with Alexander Campbell.

7. The later life of Thomas Campbell
   a. Thomas moved to Pittsburgh in 1815 where he operated a school. Robert Richardson was among the students. He began a small church in the school building.
   b. Moved to Newport, Ky. (1817-1819), where he taught school. Trouble began for him when he began to teach a group of slaves on Sunday afternoon in the school house.
   c. Moved to Bethany in 1819, where he helped Alexander with the Buffalo Seminary. He lived 7 miles from the Campbell mansion. During this period he made preaching tours into western Pennsylvania and Ohio. An excerpt from a letter to his wife:

> For instance, yesterday evening, after speaking about three hours to a very large assembly met in a large open barn, I went out immediately into the water at a little distance and spoke and baptized a man and his wife. Thence, about an hour afterward, went to an evening meeting; read, and sang, and talked, and prayed till ten o'clock; sat up an hour afterward, took supper and went to bed. Slept about seven hours; got up this morning quite refreshed and vigorous, and walked back a mile and a half to my present lodging, where I am now writing this letter to you.
>
> I am to preach this evening, and baptize at least two, who gave themselves up for baptism at our evening meeting last night; and from what I have heard today, there will be some more baptized with them. I have here baptized six already; three of them boys from eleven to thirteen years old.

d. At age 83 he was still travelling among the churches. In 1847 he went totally blind. He preached his farewell sermon June 1, 1851; he was 88 years old. His subject: The two great commandments--Matthew 22:37-40. He almost 91 when he died (Jan 4, 1854) Thomas was buried in "God's Acre" across from the Campbell home in Bethany.

8. Evaluations of Thomas Campbell
   a. The fundamental principles of the Restoration Movement, so brilliantly expanded and expounded by Alexander Campbell, are found in his father's Declaration and Address.
   b. Alexander Campbell: "I never knew a man, in all my acquaintance with men, of whom it could be said with more assurance that he walked with God."



The Campbell Country

Discussion #7: Alexander Campbell: The Early Period, part 1

Reading: Christians Only, pp. 53-58; Restoration document reprint series: Apology for Renouncing the Jurisdiction of the Synod of Kentucky, pp. 47-101; Declaration and Address, pp. 1-22.

V. Alexander Campbell: The Early Period



Introduction

A. The importance of Alexander Campbell
   1. Came to be the leader of the Restoration Movement, not its founder.
   2. Campbell, a "ten-talent" man
   3. Campbell drew national attention
      a. His oratorical abilities
      b. His debates
      c. His writing

B. Five periods in his life
   1. Early life: 1788-1809
   2. Early American experience: 1809-1813 (from his arrival in America to his affiliation with the Redstone Baptist Association)
   3. Period of association with the Baptists: 1813-1830
   4. Period of the debates: 1830-1843
   5. Period of organization and construction: 1843-1866

A Alexander Campbell in Ireland and Scotland (1788-1809)

1. Early life
   a. Born in 1788 at Ballymerra, Ireland, where his father taught. His early education was under his father.

      In his early life, Campbell was inclined to the outdoor life; athletics, hunting, trapping, rather than to the academic life.

      Later in life Campbell remembered: "to my mother as well as my Father, I am indebted for having memorized in early life almost all the writings of King Solomon, his Proverbs, his Ecclesiastes, and many of the Psalms of his father David."

   b. Campbell was left in charge of the Rich Hill Academy at age 19 when his father left for America.
   c. Campbell took care of his mother and six younger children.

2. First attempt to migrate to America
   a. An smallpox epidemic delayed their departure. The family left for America in October 1808 when Thomas wrote. This was just after the synod lifted his suspension in Philadelphia.
   b. The ship Hibernia was blown off course and limped into a bay of the Island of Islay. Winds destroyed the ship at anchor (with all on board). The masts were lost be the ship stayed afloat. Campbell sat on one of the stumps of the mast during the storm and contemplated his life. Alexander vowed that if God

spared his life, he would dedicate himself completely to the service of God. Islanders rescued the passengers. Alexander was able to save his precious books. He took the family to Glasgow to wait for the spring sailing.

3. Campbell's study in Glasgow
   a. Alexander decided to spend the winter in study at the University of Glasgow. He was a diligent student, rising at four and retiring at 10.
   b. In Glasgow Campbell met the Haldanian teacher Greville Ewing and became a close friend. Ewing called for simple New Testament Christianity, although he clung to sprinkling for baptism. Ewing invited the college students into his home for discussion sessions. On Sunday evenings, he preached to 1-2,000 people. Campbell made it a practice to spend Sunday mornings with the Seceder church and attend Greville's preaching in the evening..

4. The break with the Seceder church
   a. Influences that had come to bear on Campbell
      (1) His father's dislike of creed-bound church systems and the desire for unity
      (2) The philosophy of John Locke
      (3) The writings of Sandeman
      (4) The influence of Rowland Hill, James Haldane, Alexander Carson, and especially John Walker.
      (5) Greville Ewing in Glasgow

   b. It was time for the semiannual Communion service at the Seceder church in Glasgow. Campbell has passed the examination and received his token. Campbell stalled, waiting to be among the last group to move to the table. When he could delay no longer, he put his token on the table without partaking and walked out.

      Dowling: "This act, which to the casual observer might have seemed trivial and unimportant, marked Alexander Campbell's break from Presbyterianism and his determination to follow a new course."

5. The trip to America
   a. On the ship Latonia, the family landed in New York on Sep. 29, 1809.
   b. They took the stagecoach to Philadelphia and a wagon on west. Messages had been sent ahead and Thomas met them on the road on October 19. Alexander was afraid to tell his father that he had broken with the Seceder church. Thomas had the drafts of the Declaration and Address in his saddlebags. He was afraid to tell Alexander of his separation from the Presbyterians and the position he was taking as the leader of the Christian Association of Washington. Both were amazed and pleased to find, as they broached the subject, that they were in basic agreement.

B. The younger reformer

1. At study. Alexander studied with his father for 6 months upon arriving at Washington, Pa.
   His study program
   a. One hour a day to Greek
   b. One hour to Latin
   c. ½ hour to Hebrew
   d. Two hours memorizing 10 verses; reading them in the original language and studying commentaries on them
   e. The rest of the time, more than 2 hours, in Church history

2. Preaching
   a. At age 22 he closed one of his father's sermons with the exhortation, his first attempt at public speaking.
   b. First sermon: July 15, 1810 in a private home. He had been neither licensed nor ordained. This constituted a protest against the "closed corporation clergy." Alexander was not even a member of a church. His text: Matt. 7:24-27, the parable of the wise vs. foolish builder.
   c. Within a year he had preached 100 times. He never accepted pay. When at home, his sermons were 1½ hours in length; when away from home he doubled the length.

3. Marriage. Campbell married 18 year-old Margaret Brown. She bore him 8 children. She died at age 38 of Tuberculosis, as did 2 of their daughters. This disease was to plague the Campbell family, taking most of their children.

C. Efforts the unite with a church

1. Under the leadership of father Thomas, the Campbells and their friends made application to the Synod of Pittsburg (It was hard to stand for union while being organically separated from everyone.). They desired "to be taken into Christian and ministerial communion." This was not the Seceder group from which he had withdrawn. The primary motive was to make it easier for other members of the Washington Association to retain their church affiliations.

2. They were rejected by the synod. Reasons:
   1. For affirming that there were opinions in the Westminster Confession that are not in Scripture.
   2. For declaring that infant baptism is not taught in Scripture and is a matter of indifference. (Campbell denied this.)
   3. For encouraging Alexander to preach without a license.
   4. For opposing creeds and confessions.

3. Alexander said from the beginning that this effort toward unity would fail. Thomas was optimistic. He was reluctant to be a separatist while pleading for union.

4. The response of the Association
   At the semiannual meeting of the Association (Nov. 1, 1810), Alexander delivered a discourse. He replied to the synod's rejection and criticism by expounding the principles of the "reformation." AT THIS POINT ALEXANDER ASSUMES THE ROLE OF LEADER.

Discussion #8: Alexander Campbell: The Early Period, part 2

Reading: Christians Only, pp. 58-81; Declaration and Address, pp. 22-90.

D. The Formation of the Brush Run Church

1. The occasion
   a. At the semiannual meeting of the Association, May 4, 1811, the organization constituted itself a church.
   b. Location: Brush Run, Western Pennsylvania
   c. Number: 30 members

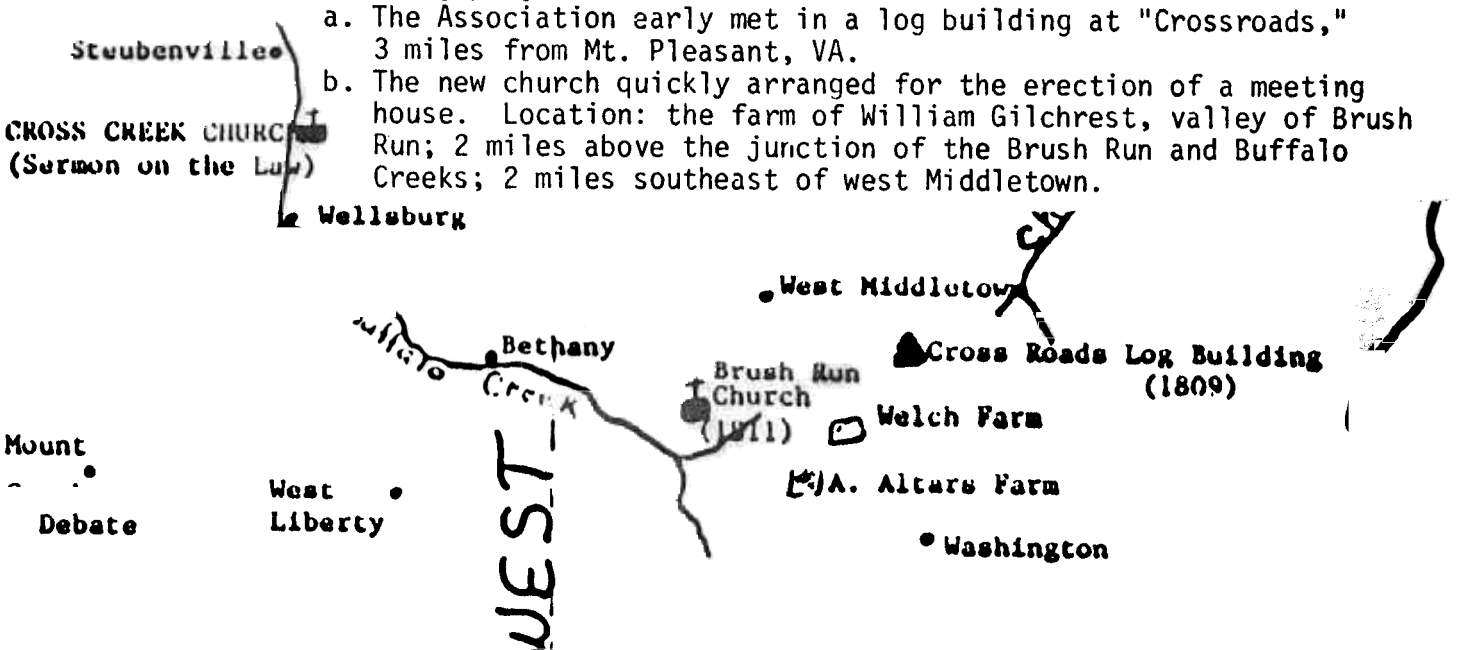
2. Significance
   a. The Association members were "burning their bridges." There could never be a hope of reuniting with their churches.
   b. The formation of the Brush Run Church was in reluctant recognition that reform or restoration must come from without, not from within.
   c. The church was committing itself to local autonomy. The authority of no synod, presbytery, council, or bishop was recognized.

3. The initial requirements for membership
   a. Members were required to answer the question: "What is the meritorious cause of the sinner's acceptance with God?" Two failed to give a satisfactory answer and were rejected, i.e., their acceptance was delayed. These two were later rejected on other grounds.
   b. This test question was never used again.

4. Leadership. Thomas Campbel was chosen as elder (monarchial bishop). Four deacons were selected. Alexander was licensed to preach.

5. Worship. On the following Sunday, the Lord's Supper was observed, as it was to be observed weekly from that time forward. (This is probably to be credited to the influence of the Haldanes.)

6. Building program
   a. The Association early met in a log building at "Crossroads," 3 miles from Mt. Pleasant, VA.
   b. The new church quickly arranged for the erection of a meeting house. Location: the farm of William Gilchrest, valley of Brush Run; 2 miles above the junction of the Brush Run and Buffalo Creeks; 2 miles southeast of west Middletown.



The first service in the simple building was on June 16, 1811. It was frame; 18' x 36'. The congregation could not pay for it, as inexpensive as it was. The builder sued 2 deacons for the balance 2 years later and won a judgment of $98.98. The judgment was paid on May 9, 1814.

d. The building was used for worship until 1828. It was sold in 1842 and moved to West Middletown and used for a blacksmith shop. Later it became a post office. It was moved again and became a stable in 1892. What remains of it can be seen at Bethany.

7. The first ordination--Jan 1, 1812; Alexander Campbell was ordained to preach (He had been previously licensed.).
   a. Although the Campbells believed that all laymen had the right to exhort, teach, and preach on occasions, and that the distinction between clergy and laity is artificial and unscriptural, they held a very high view of the preaching ministry. They recognized the propriety of setting apart, by the laying on of hands, men who were to serve the church as elders or preachers.
   b. Garrison and DeGroot: "For all of his insistence upon the rights of laymen to tell the good news of the gospel and all his resistance to a clerical monopoly, Alexander Campbell saw the need for a responsible ministry, definitely commissioned by the church" (p. 158).

E. The Brush Run Church and Baptism

1. The question of baptism had not been seriously considered by the members of the Christian Association. They had never been accused of violating Presbyterian doctrine in this regard.

2. In 1810, when application had been made to the Synod of Pittsburg, according to Richardson, "A few members (of the Christian Association) doubted, and others denied, the validity of infant baptising though they all seemed to make this a matter of indifference." When questioned by the Synod on this point, Thomas Campbell had responded that, in his view, infant baptism was not expressly commanded, and therefore could not be a term of admission to the Church. He said that the members of the Association did not condemn it, regarding the "new creation" as being the principal thing.

3. Now that they were free and autonomous, the way was clear for a reconsideration of the matter. Andrew Munro, a member of the Association, had observed that their motto, "Where the Scriptures speak . . ." would rule out infant baptism. Thomas C. disagreed, but was willing to study the matter and follow the motto wherever it might lead.

3. At the first service of the Brush Run Church, three members refused to participate in the Lord's Supper because they had never been baptized (in any mode). Thomas and Alexander objected to "rebaptism," yet, since these had not been baptized, he respected the right of the three to be immersed, as this was their request.

At the appointed time, a large group assembled at a deep pool in Buffalo Creek. The account goes:

> "The pool was narrow, and so deep that the water came up to the shoulders of the candidates when they entered it. Thomas Campbell, then, without going into the water, stood on a root that projected over the edge of the pool, and bent down their heads until they were buried in the liquid grave, repeating at the same time, in each case, the baptismal formula."
>
> Memoirs I. 372.

4. The Brush Run Church now determined that adults who had not been sprinkled would be immersed. The question about the baptism of infants was not settled.

5. Alexander Campbell and his special study of infant baptism

   a. Alexander ordered all available books on infant baptism. He became convinced that sprinkling was not practiced in the primitive church. He did not, however, see the need for the "rebaptism" of those members of the Brush Run Church who had been sprinkled as infants.
   b. At the birth of his first child in 1812, Campbell was forced to restudy the matter. His conclusions:
      (1) Infant baptism is without biblical command or example.
      (2) A believer is the only proper candidate for baptism.
      (3) Immersion is the only mode of baptism in the Bible, and, therefore, to immerse those who had been sprinkled was not rebaptism.
      (4) He himself had not been scripturally immersed.
      (5) He himself would be immersed.

6. The baptism of the members of the Brush Run Church. On June 12, 1812, Thomas, Alexander, their wives, and three other members of the Brush Run Church were baptized by a Baptist preacher Elder Luce. They were baptized on the basis of a simple affirmation of faith. Alexander was the leader and Thomas the follower in this. Thirteen other members requested immersion at the next meeting. Others followed. Those who did not eventually dropped out of the church.

7. The significance and results of this action
   a. The design or purpose of baptism was not under discussion at this point; only the mode or method. It was understood, however, that a united church would have to agree on immersion for this and this alone was in the Bible.
   b. Immersion brought radical opposition from some of the churches. No longer could Thomas Campbell believe that all churches agreed on the central doctrines of Christianity and that division was only on matters of opinion. Now he had to convince the churches that immersion is the baptism on which they must unite. According To Richardson:

> Misrepresentations of all kinds were freely circulated among the people; friendships were broken off; the ties of family relationship were seakened, and the discord of religious controversy invaded the quietude of the most secluded habitations. . . The opposition, however, by no means confined itself to private intercourse, or even to the pulpit, but manifested itself in business relations, in the withdrawal of custom from members whose callings were dependent upon public patronage, and in slights at public gatherings whenever it was supposed an indignity might be safely offered to any member present. . . It happened, more than once, that while Thomas Campbell was baptizing individuals who came forward from time to time to unite with the church, sticks and stones were thrown into the water from amidst the crowd assembled; imprecations also would sometimes be heard, and even threats of personal violence.
>
> Memoirs I. 431.

c. The adoption of immersion brough the reformers into fellowship with the Baptists.
   a. Their view of baptism at this time was the same as that of the Baptists.
   b. The reformers earnestly desired to see their efforts at union bear fruit, and hope was renewed that they could reform the Church from within.
   c. In 1813 the Brush Run Church applied for membership in the Redstone Baptist Association. They submitted a document (now lost) announcing their willingness to joine the association "provided always that we shall be allowed to teach and preach whatever we learned from Holy Scriptures, regardless of any human creed."
   d. This union lasted 17 years in an atmosphere of increasing tension.
   e. The sense of special mission of the Brush Run Church was not diminished.

Discussion #9: The Sermon on the Law; the Founding of the Buffalo Seminary; The Campbell-Walker Debate, part 1

Reading: Restoration Document Reprint Series: The Sermon on the Law; review Christians Only, pp. 62-66; read pp. 67-70.

Section Three: The American Restoration Movement Takes Shape: 1813-1832

Review

1. Thomas Campbell came to America in 1807.
2. " " broke with the Seceder Presbyterians in 1808.
3. The Christian Association was formed in 1809; the Declaration and Address.
4. The Christian Association became the Brush Run Church in 1811.
5. The Brush Run Church adopted immersion in 1812.
6. The Brush Run Church joined the Redstone Association (Baptist) in 1813.

I. Similarities and Differences between the Reformers and the Baptists

A. Similarities

1. The final authority of the Bible
2. Local congregational autonomy
3. Repudiation of sprinkling for baptism
4. Immersion as the mode of baptism
5. Ordination of the ministry
6. The Deity of Christ
7. The Atonement
8. The resurrection of the dead
9. The eternal bliss of the believer
10. The eternal punishment of the wicked

B. Differences that progressively developed.

1. Re creeds
   a. Brush Run repudiated the authority of human documents.
   b. The Baptists had adopted the Philadelphia Confession of Faith as the definition of Baptist orthodoxy.
2. Re baptism
   a. Brush Run administered baptism upon a simple confession of faith and unto or for the remission of sins.
   b. The Baptists administered baptism upon the relation of a "conversion experience," examination by a committee, and a vote of the congregation. Baptism was because of the prior forgiveness of sins.
3. Re faith
   a. Brush Run defined faith as simple belief of testimony and taught that the Holy Spirit operated only through the Word in conversion.
   b. The Baptists defined faith as transcendental, infused knowledge and "conviction," brought about by the direct, immediate, operation of the Holy Spirit upon the individual, given to the previously-regenerated "elect."

4. Re clergy privilege
   a. Brush Run taught that any Christian could administer baptism.
   b. The Baptists taught that only an ordained minister could baptize.

5. Re The Lord's Supper
   a. Brush Run observed the Lord's Supper every week. Thomas Campbell (1812) began to teach that New Testament worship ceases when the Lord's Supper is absent.
   b. The Baptists observed the Lord's Supper quarterly.
   c. Both practiced closed communion.

6. Re Hermeneutics
   a. Brush Run began to stress the distinction between the Mosaic and Christian covenants.
   b. The Baptists perpetuated the theory of the "level Bible."

II. The Sermon on the Law

A. The reformers among the Baptists
   1. Alexander Campbell travelled widely, creating both friends for and enemies of the reformation.
   2. Thomas Campbell was restricted in his activities because he taught school in Pittsburgh.

B. The founding of the Charlestown, VA Church
   1. Some members of the Brush Run Church moved west to Charlestown (now Wellsburg, W. Va) on the Ohio River. Alexander Campbell urged them to establish a congregation and travelled among the Baptists to raise a thousand dollars to get them started.
   2. Elder Pritchard, pastor of the Cross Creek Baptist Church 3 miles away considered this an invasion of his parish and objected.
   3. Thirty-two Christians joined the Mahoning Association (Baptist), creating a "second chapter" of the reformation. This was a Baptist association. made up of churches open to the views of the Reformers; as opposed to the old guard orthodox associations such as the Redstone.

C. The rejection of the Pittsburgh congregation
   1. Thomas Campbell organized a church in the schoolhouse where he taught and applied to the Redstone Association (1816) for membership. The petition was rejected because Campbell would not affirm the Philadelphia Confession of Faith. The rejection took place at the August, 1816 meeting of the Association at Cross Creek.

   2. Thomas presented a paper on the Trinity (without using the word) that was accepted and entered into the minutes. He was allowed to be seated in the meeting as an individual.

D. The Cross Creek meeting (Aug. 1816)
   1. At this meeting, which saw the rejection of the Pittsburgh petition, Alexander Campbell had been nominated so speak. But Elder Pritchard, who had objected to the founding of the Charlestown Church, claimed

the right of the host minister to name the speakers and substituted one Elijah Stone for Campbell. When Stone became ill, Campbell was asked to preach and delivered his famous Sermon on the Law.

2. This sermon was put in pamphlet form immediately and printed 30 years later in the Millennial Harbinger (1846, pp. 493ff.)

3. The sermon

   a. Content. Based on Romans 8:3, Campbell demonstrated that the Law of Moses was superseded by the Gospel of Christ. The old dispensation abrogated, making room for the new, with a new priesthood, worship, day, etc.

   b. Significance. A declaration of independece for the Christian Church from the Old Testament Law.

   c. Practical conclusions. Infant baptism no longer viewed as an extension of circumcision and rejected. No longer could the Church make binding on believers such things as tithes, observing holy days, fasts, sabbath-keeping, etc. No longer could religion be established by civil law (cf. "Covenant Theology").

   d. Reactions. The Baptists were alarmed. Alexander's popularity diminished and he was invited less to visit the Baptist churches. Campbell remembered on the pages of the Harbinger (1846, p. 493): "This unfortunate sermon afterwards involved me in a seven years' war with some members of the said Association, and became a matter of much debate."

III. The Founding of the Buffalo Seminary (1818)

A. Character of the school. A school for boys, especially those who had talent for and interest in the preaching ministry.

B. Location. On the farm of Alexander Campbell. He took the students into his own home, boarded them at his table, and taught them individually.

Cost: Board, $1.50 per week; tuition $5.00 per quarter.

D. Success? After 4 years the school was discontinued because the boys were not interested in the preaching ministry.

IV. The Campbell-Walker Debate

A. The occasion. A large number of pedobaptists had been immersed following a Baptist revival at Mount Pleasant, Ohio. A general challenge to debate the subject of infant baptism was issued by John Walker, a Seceder Presbyterian of Mount Pleasant. Although Campbell was under continuing suspicion in the Redstone Association, he was considered to be firm on adult immersion for baptism and was recognized as the most able defender of that subject among the Baptists. John

Birch, Baptist preacher at Mount Pleasant urged Alexander to accept the challenge. Campbell twice declined. He felt that public debate was not conducive to union. Finally he gave in.

B. Place and date. Mount Pleasant, Ohio, June 19-20, 1820

C. The debate
   1. Rules
      a. Each speaker to speak 40 minutes without interruption.
      b. Walker opened, Campbell closed.
      c. The moderators were to keep order, not pronounce judgment on the merits of either position.
      d. The debate to be conducted in an orderly manner, no emotional language to be used (no exhorting).
      e. The debate was to an open-end discussion, i.e., it was to continue until the audience was satisifed or until the moderators considered the subject exhausted (the debate lasted 2 days).
   2. Proposition. The subjects and action of baptism; infant children of believers are proper subjects and sprinkling is a proper mode or action. Walker affirmed, Campbell denied.
   3. Walker's argument
      a. Baptism is parallel to circumcision and stands in its place.
      b. Jews and Christians are identical as a body politic and the two covenants are indistinguishable.
   4. Walker's "approach"
      a. Walker had a high opinion of himself and did not bother to prepare for the debate.
      b. Walker simply repeated the standard assertions in connection with infant baptism and sprinkling, at times resorting to such persuasions as irrelevant citations from the Song of Solomon.

Discussion #10: The Campbell-Walker Debate, part 2; The Campbell-MacCalla Debate

Reading: Christians Only, pp. 76-77

5. Campbell's response
   a. An exegetical survey of Hebrews 8 & 9; the biblical distinctions between the covenants
   b. The inconsistencies between circumcision and baptism
6. Campbell's "approach"
   a. An impressive control of Scripture
   b. An impressive citation of authorities, including pedobaptists, to prove that baptizo means to "immerse."
7. Walker on the mode of baptism (Handled second.)
   a. More proofless assertions
   b. The argument from "household baptisms"
   c. Arguments from the antiquity of the practice (Campbell responded that the practice was not old enough.)
   d. The argument that baptism did not depend on the amount of water used by upon the purpose.
8. Campbell on the mode of baptism
   a. The original language and context.
   b. The Church's lack of authority to modify the form of baptism because the form is the very thing commanded.

D. The results
1. Walker was totally befuddled by Alexander's use early sources, authorities, and by his exegetical control of the subject of the two covenants.
2. The rout was so complete that Samuel Findley, Walker's moderator, suggested that the debate be abbreviated. The discussion was abandoned after only two days.
3. The debate was published from the written notes of Walker and Campbell. Four thousand copies sold very quickly. Many were convinced by Campbell's arguments.
4. Pedobaptists countered with wild charges. Many tried to rescue Walker in print. They said that their position was strong, but that their man had been unprepared.
5. The popularity of Campbell among the Baptists was revived temporarily. He was invited to speak in Baptist Churches far and near in eastern Ohio, especially in those of the Mahoning Association. Many of the thoughtful Baptists were uneasy about the arguments used by Campbell to demolish the pedobaptists, but they were so thrilled by the victory that they ignored the arguments by which it had been won. Adamson Bentley, a leading Baptist preacher and Sidney Rigdon, brother-in-law to Bentley and later the co-founder of Mormonism, visited Campbell to learn more of his teaching on dispensations (they talked all night). Within the Redstone Associations, his critics stepped up their efforts to have Campbell convicted of heresy and expelled.
6. Campbell increased in his appreciation of the place of baptism in New Testament soteriology.
7. Campbell changed his mind concerning the value of public discussion. In his final address, he issued a general challenge of his own:

> "I this day publish to all present that I feel disposed to meet any paedobaptist minister of any denomination, of good standing in his own party, and I engage to prove in a debate with him, either viva voce or with the pen, that infant sprinkling is a human tradition and injurious to the well-being of society, religious and political."

V In August, 1823, Campbell and about thirty other members of the Brush Run Church requested a letter of dismissal from the Redstone Association, formed another congregation at Wellsburg and joined the Mahoning Association. In the fall meeting of the Redstone Association, the critics of Campbell renewed their efforts to have him expelled. To their surprise they learned that he was not a "messenger" from Brush Run and that he was no longer a formal threat to the Association.

VI. The Campbell-MacCalla Debate

A. The occasion. The published version of the Walker debate included the general challenge to any reputable pedobaptist minister who thought there was anything further to be said on the subject. (This was to be the only time Alexander issued a challenge to debate.) The challenge was accepted by the Rev. William MacCalla of Augusta, Ky. MacCalla stalled while he carried on a campaign of acrimonious correspondence, setting up a rumor mill against Campbell. He refused, for a long time, to agree to any of the propositions suggested by Mr. Campbell and declined to suggest any of his own. He charged Campbell with all the slanderous distortions that had obtained currency in Secession circles. He intimated that Campbell was unworthy of the attention of a respectable preacher, except to meet as a bitter adversary. Campbell replied:

> You have told me that you are to meet me as an adversary--as ho-Satanas. Well, I hope that you will remember that when Michael the archangel disputed with the adversary about the body of Moses, he durst not bring against him a railing accusation. As you are celebrated for piety and orthodoxy, and I for want of them, a great deal will be expected of you and very little of me.

(In the debate itself, MacCalla continued to refer to Campbell as "the adversary," "the accuser," and ho-Satanus, up to the second afternoon of the discussions.) Finally, in his last letter, MacCalla gingerly accepted the invitation to set a time for the debate and agreed to discuss the topics covered in the Walker debate.

B. Place and date. Washington, Mason Co., Kentucky, October 15-22, 1823 Alexander was forced to ride 300 miles on horseback from Bethany, West Va., to Washington. The Ohio river was too low for navigation. His companion on this difficult journey was Sidney Rigdon, now a Baptist preacher in Pittsburgh. Rigdon served as the reporter for subsequent publication of the debate.

C. Moderators
1. Campbell--Jeremiah Vardeman, a leading Baptist preacher in Kentucky.
2. MacCalla--J. K. Burch, a venerable Presbyterian divine.
3. President (chosen by Burch and Vardeman)--Judge Roper.

D. The debate

1. MacCalla promised to produce "positive New Testament evidence" of infant baptism. He read from a manuscript. MacCalla added nothing to the arguments offered by Walker, i.e., of the indistinguishable covenants and baptism as a continuation of circumcision. For example, MacCalla affirmed: "A command of God by Moses and one by Paul are equally commands of God and entitled to obedience."
2. Campbell offered Greek exegesis in refutation of MacCallas "positive proof." He established immersion as the biblical mode.
3. On the fourth day, MacCalla declared that he had established positive proof of the validity of infant baptism. On the fifth and sixth days he argued from household baptisms.

J. J. Haley, Debates that Made History, p. 47:

> Mr. Campbell's . . . opponent had committed nearly all of his material to writing, spent most of his time with his face glued to a manuscript, taking little notice of the annihilation of his argumentative structure so laboriously built up on paper. This left his opponent free to demolish him with a few master strokes, leaving himself (Campbell) ample leisure to invade the wide fields of theological reconstruction and reformation, based on a rational, spiritual, and common sense interpretation of the Bible.

4. MacCalla did not debate, he read. He was almost totally unresponsive to Campbell's arguments and questions. Later the Presbyterians were to complain that whereas their first champion (Walker) was under-prepared, their second was over-prepared.
5. It became evident that MacCalla did not know his Bible.
6. On the seventh day, MacCalla resorted to arguing for sprinkling on the basis that immersion was dangerous to the health of both the administrator and the candidate. To this Campbell replied:

> Benjamin Franklin, when minister in Paris, dined with a number of French and American gentelmen. A learned French abbé, at dinner, entertained the company with a learned disquisition on the deteriorating influence of the American climate on the bodies of all animals, alleging that the human body diminished in size and in energy, and that even the mind itself shared in the general deterioration. Dr. Franklin made no reply, but after dinner, having told the company with what pleasure he had heard the learned disquisitions of the philosopher, he moved that the company be divided, observing that the fairest way of testing the correctness of the abbe's theory was to place all the Americans on one side of the room, and the French on the other. The motion was carried, and behold a company of little, swarthy, insignificant Frenchmen on one side, and a row of little giants on the other! "Ay" says the Dr., "See, here is striking proof of the correctness of your theory!" Now let us take the philosopher's way of testing the correctness of the theory of my opponent. There sits on the bench a Baptist and a paedobaptist teacher, both well advanced in years; the former has, we are told,

> immersed more persons than any other person of the same age in the United States; the other, from his venerable age, may be supposed to have sprinkled a great many infants. Now, see the pernicious tendency of immersion on the Baptist, and the happy influence of sprinkling on the paedobaptist!"

Dr. Richardson concludes: "As Mr. Birch, the Presbyterian moderator was a small and somewhat sickly looking person, and Bishop Vardeman was of magnificent proportions, being upwards of six feet in stature, weighing three hundred pounds and of a remarkably florid aspect, possessing uncommon and undiminished energy and vigor, though 50 years of age, the striking contrast thus presented, and the ironical illustration it furnished greatly amused the audience at the expense o- Mr. MacCalla and his argument.

MacCalla responded with a series of accusations that Campbell was an enemy of morality, Sabbath-keeping, and evangelism, and concluded: ". . . that he would never discuss this question again until an opponent would come from the regions discovered by Captain Simmes, and until a moderator would come from Holland weighing five hundred pounds."

E. The results

1. The argument for infant baptism from circumcision met its Waterloo. Presbyterian and Methodist ministers joined in its burial. No subsequent opponent used this argument.
2. The attention of Campbell was drawn to the design or purpose of baptism. He explained the sense and meaning of this relationship:

> The blood of Christ, then, really cleanses us who believe from all sins. Behold the goodness of God in giving us a formal token of it, by ordaining a baptism expressly "for the remission of sins." The water of baptism, then, formally washes away our sins. The blood of Christ really washes away our sins. Paul's sins were really pardoned when he believed, yet he had no solemn pledge of the fact, no formal acquittal, no formal purgation of his sins until he washed them away in the water of baptism. To every believer, therefore, baptism is a formal and personal remission of sins.

a. It is not clear that Campbell ever significantly altered this view of baptism. (See future discussion of the Lunenburg Letter.
b. Others who picked up and continued the reformation were not satisfied with this concept and it did not become the consensus view of the movement.

When Racoon John Smith was a accosted on the streets of Georgetown by a zealous Baptist, who flourished a copy of the debate in his face, and shouted:

> What are you going-to do about it, Mr. Smith? Here it is in black and white; your man Campbell has declared in this debate

> with Mr. MacCalla that Paul's sins were really pardoned when he believed and formally pardoned when he was baptized; what have you to say to that Mr. Smith?

Racoon John replied:

> I have this to say: Mr. Campbell said than when he was a Baptist and had no more sense than the rest of you Baptists.

c. The reputation of Campbell was enhanced. He visited Lexington, Ky. after the debate. The next year he made a three-month tour of the state, at which time he met Barton Stone and John Smith.

d. It is suggested that this debate marked the <u>real</u> beginning of of the Reformation under Alexander Campbell, rather his earlier assumption of leadership of the Christian Association of Washington. This suggestion is based on a passage in the last chapter of the <u>Christian Baptist</u>:

> Having been educated as Presbyterian clergymen generally are, and looking forward to the ministry, as both an honorable and useful calling, all my expectations and prospects in future life were at the age of 21, identified with the office of the ministry. But scarcely had I begun to make sermons, when I discovered that the religion of the New Testament was one thing, and that of any sect which I knew was another. I could not proceed. An unsuccessful effort by my father to reform the Presbytery and Synod to which he belonged, made me despair of reformation. I gave it up as a hopeless effort; but did not give up speaking in public assemblies upon the great articles of Christian faith and practice, in the hope, the humble hope, of erecting a single congregation with which I could enjoy the social institutions. I had not the remotest idea of being able to do more than this; and, therefore, I betook myself to the occupation of a farmer, and for a number of years attended to this profession as a means of subsistence, and labored every Lord's day to separate the truth from the traditions of man, and to persuade men to give up their fables for the truth--with but little success.
>
> . . . . . .
>
> It was not until after I discovered the effects of that discussion (the debate with Walker) that I began to hope that something might be done to rouse this generation from its supineness and spiritual lethargy.

Discussion #11: The Christian Baptist; Home Life and Travels of Alexander Campbell; Walter Scott and the New Evangelism, part 1

Reading: Christians Only: pp. 97-107.

VII. The Christian Baptist

A. The Christian Baptist first appeared in the summer of 1823. Alexander Campbell had the first three issues of the journal in his saddlebags when he rode to Kentucky for the debate with MacCalla. The Christian Baptist continued for 7 years. It was a small magazine.

B. The importance of the journal. It precipitated the separation of the Campbellian reform from the Baptists. Garrison and DeGroot (p. 175):

> From the standpoint of all the established churches, it was an unmitigated pest, and it gave special annoyance to the Baptists because it criticized them from the inside and won so much support among them."

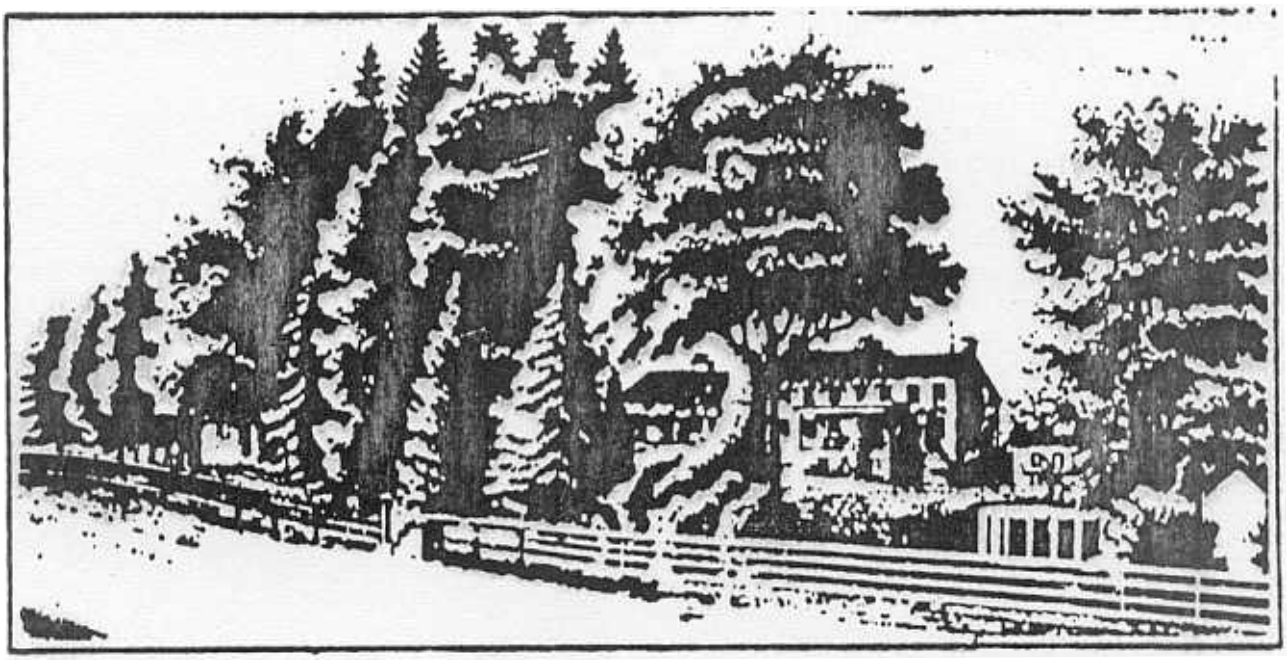
C. The tone of the journal. Although Campbell was always gracious in public discourse, he was often vitriolic with the pen.

D. The goal of the journal.
1. Christian union. The first issue was on this subject.
2. "Restoration of the ancient order of things." This became the slogan. The formula: Whatever practice of the church that was not validated by specific apostolic mandate must be discarded.
3. Opposition to corruptions. Three key corruptions opposed:
   a. Pretensions of the clergy. Campbell objected to the Protestant priesthood, setting themselves up as unassailable by professing their divine call.
   b. Unauthorized organizations doing the work of the Church. Campbell opposed Bible and missionary societies, and the Baptist associations, which usurped the authority of the local congregation.
   c. Creeds as tests of fellowship. Even Baptists, who pretended to be creedless, demanded adherence to the Philadelphia Confession. For example, in 1824 ten orthodox churches of the Redstone Association expelled thirteen (including Brush Run) for their refusal to subscribe the Philadelphia Confession. Campbell was trying to stay in the Baptist fellowship through affiliation with the more generous Mahoning Association.

VIII. Home Life and Travels of Alexander Campbell

A. Home life. Margaret Campbell died in 1827, at age 37 (of tuberculosis). Campbell, at the suggestion of his dying wife, married Selina Huntington Blakewell. She was a spinster, friend of Margaret. She was 26 while Campbell was 39. They were married for 40 years and had six children, most of which did not live to maturity. Selina wrote Home Life and Reminiscenses of Alexander Campbell after his death.

THE TAPE FAMILY LIFE IN THE RESTORATION MOVEMENT OFFERS A SURVEY OF THE REMARKABLE HOME LIFE OF THE CAMPBELLS. MORE TIME, THEREFORE, WILL NOT BE GIVEN TO THE SUBJECT IN CLASS DISCUSSION.



Campbell Mansion Bethany, West Virginia

B. Travels. During the early period, Campbell's influence was spread by four tours in the Midwest:
   1. First tour (May 16-June 16, 1811): Steubenville, Wheeling, St. Clairsville, Warren, Charlestown.
   2. Second tour (August-December, 1811): Cadiz, St. Clairsville and "other points," Steubenville, Cadiz, Wheeling, Newelstown, Cadiz, St. Clairsville, Smithfield, Charlestown.
   3. Third tour (December-?, 1815, for the purpose of raising money for Wellsburg): Pittsburgh, Philadelphia, Trenton, New York, Washington.
   4. Fourth tour (1823): Fayette County, Ky. and Lexington.

IX. Walter Scott and the New Evangelism

Introduction
   1. Walter Scott was the youngest of the four "Founding Fathers."
   2. Scott provided the "push" that made the Reform an evangelistic movement and moved it from within the Baptist fellowship to a position of independence.



A. Early Life

1. Birth and education. Scott was born in Moffatt, Scotland, October 31, 1796. One of ten children, his father a music teacher who could provide a very modest living for the family. Despite the financial limitations, Walter was able to obtain a classical education at the University of Edinburgh.

2. In America. A well-to-do uncle brought Walter to America. For a year he taught Latin in an academy on Long Island. In 1819 he moved west to Pittsburgh where he became an instructor in a school conducted by George Forrester. Forrester was also the pastor of a small congregation which sprang up under the influence of the Haldanes and Sandeman, and which stood for the principle of "primitive Christianity." They practiced foot-washing and the holy kiss, and immersion. They were called the "Kissing Baptists."

3. Religious background. Scott had been reared in the Church of Scotland. He was greatly impressed by Forrester's piety and became a member of his church. Forrester withdrew from the congregation and later drowned, leaving Scott as head of the academy and preacher for the congregation. Struggling with this new assignment, Scott used Forrester's library, reading avidly. He discovered a tract written by Henry Errett, father of Isaac Errett, a "Scotch Baptist," i.e., an immersionist branch of the Sandemanians, on the subject of the purpose and effect of baptism. It introduced to Scott the idea that there was a connection between baptism and forgiveness or salvation. Scott journeyed to New York to learn more of the church group that had issued the tract. He found them to be ultra-sectarian and legalistic, and he returned to Pittsburgh disappointed. Mr. Nathaniel Richardson, a wealthy Episcopalian, hired Scott as tutor of his son Robert (later to become a professor at Bethany College and Campbell's biographer) and some other boys. On his way back to Pittsburgh from New York, he visited sever congregations of the Haldanean persuasion.

B. Scott meets Alexander Campbell

1. Back in Pittsburgh, Scott resumed the ministry of the church and his class of boys grew to 140. Scott continued to search the Scriptures. He came to the conviction that there should be no creed for the Church except "Jesus is the Christ."
2. Scott and Campbell met in the winter of 1821-22, between the Walker and the MacCalla debates. They were congenial from the beginning. When they shared their thinking, it became obvious that they were in basic agreement, with Campbell emphasizing union and Scott emphasizing restoration.
3. Scott suggested the name for Campbell's journal (The Christian Baptist (Campbell had wanted to call in The Christian.) Scott thought that the name would increase its appeal in denominational circles. Scott contributed a series of articles for the journal titled "A Divinely Authorized Plan of Preaching the Christian Religion" in which he called for, among other things, faith as an intelligent act and an end to "mystical experience" salvation.
4. In 1826 Scott moved to Steubenville, Ohio where he was nearer Campbell.

Discussion #12: Walter Scott and the New Evangelism, part 2; Separation from the Baptists

No reading assignment.

C. The spread of the Reformation (especially in eastern Ohio)

1. Local congregations were asking the Mahoning Association questions raised by the Reformers. Examples:
   a. May a church that has no ordained elder observe communion or administer baptism. (The Association answered no.)
   b. Is it apostolic for a church to have a confession of faith and a constitution other than the Bible?
   c. How were members received in the churches founded by the Apostles?
   d. Can associations find their model in the New Testament?
2. The church at Hiram voted to discard its church covenant, constitution, and confession of faith, and to take the Bible alone.

D. Walter Scott and the Mahoning Association

1. Scott attended the annual meeting, August 1826. He was invited to preach. Campbell urged him to attend the following year also.

2. The Association included 17 congregations in 1827. Among the 14 that came to the annual meeting they reported 34 baptisms, 13 other additions, and 13 had been excommunicated. They decided that they needed an evangelist to revive the congregations. Walter Scott was nominated by the committee. (At this time he was not a Baptist, not ordained, and not living in the area served by the Mahoning Association.) Scott accepted.

E. Walter Scott the evangelist

1. The beginning of his career as an evangelist.
   a. Scott began in New Lisbon, Ohio. His first convert was William Amend. Baxter, Scott's biographer, made the following claim: He was ". . . the first person in modern times who received the ordinance of baptism in perfect accord with the apostolic teaching and usage." (Nov. 18, 1827)

   b. Scott's approach to evangelism, according to Kershner:

      He had never conducted a revival before and he had not apparently attended many such gatherings. . . It was lucky for him and the world that he knew so little about the business at hand. Had he known more, he might have gone on like the old emotionalists appealing to mass suggestions, inducing weakminded folk to bark like dogs and jerk themselves to pieces under the impression that the Holy Spirit was working with or in them. . . Scott determined to start at the ground floor and to reproduce as nearly as possible the kind of evangelism which is depicted in the New Testament. In order to determine what this was, he took his Greek text and carefully analyzed it in order to discover all that it had to say

about evangelism. This in itself was a step in the right direction. It brought clarity and consistency into the situation and eliminated most of the hocus-pocus which had cluttered up the evangelistic works for centuries. Scott soon found that the Book of Acts was the place where he could find the greater part of the information which the New Testament has to furnish upon the subject in which he was interested.

2. Scott's basic thesis: Belief in the Messiahship of Jesus rests on rational proof, while everything else in the Christian system rests on his authority.

3. Scott's formula (He called it, "The Gospel Restored.")
   a. There are three things for man to do:
      (1) Believe that Jesus is the Messiah.
      (2) Repent of sin.
      (3) Be baptized.
   b. There are three things that God does in response:
      (1) Remits sin.
      (2) Bestows the gift of the Holy Spirit.
      (3) Grants eternal life.

4. Results
   a. A great revival, not in the pattern of those of the Great Western Revival. There was no frenzy of emotion, but a blending of devotion and reason; an appeal to common sense and the Bible.
   b. Within a year the Mahoning Association doubled in membership.
   c. Thomas Campbell recognized that Stone had contributed an element to the Reformation that neither he nor his son had offered. He wrote:

> I perceive that theory and practice in religion, as well as in other things, are matters of distinct consideration. . . We have long known the former (the theory), and have spoken and published many things correctly concerning the ancient gospel, its simplicity and perfect adaptation to the present state of mankind, for the benign and gracious purposes of his immediate relief and complete salvation; but I must confess that, in respect to the direct exhibition and application of it for that blessed purpose, I am at present for the first time upon the ground where the thing has appeared to be practically exhibited to the proper purpose.

   d. Many believers embraced the new teaching, some being re-immersed; this time for the remission of sins.
   e. In the first year, Scott reported 1,000 conversions.

F. Kershner's (Restoration Handbook) assessment of Scott:

Up to this time, although nearly twenty years had passed since the publication of the Declaration and Address, Alexander Campbell had succeeded in planting only two churches. Their lack of success was no doubt partly due to the circumstances, but was chiefly caused by the fact that they had not thus far worked out a complete and practical method for applying their plea. Walter Scott, in his first sermon as Western Reserve evangelist, laid down the great principles of the plea in clear and definite fashion. From

this time on the movement swept everything before it. He was the first Restoration preacher to proclaim the gospel "plan of salvation with the logical "steps"--hearing, faith, repentance, confession, baptism, the remission of sins and the gift of the Holy Spirit. Moreover, he preached the gospel of the personal Christ as opposed to theological creeds.

G. Scott was reappointed at the end of his first year. He said at the annual meeting of the Mahoning Association, "Brethren, give me my Bible, my head, and Bro. William Hayden (his associate), and we will go forth to conquer the world." Whole congregations, as a body, accepted the Restoration plea and became simple New Testament churches. New congregations were formed, distinguished by their unusual zeal and activity. A tidal wave of restoration and evangelism swept over Ohio, Kentucky, Tennessee, and the middle west. The Restoration Movement was on its way.

A gentleman, standing on the steps of a church in Paris, Kentucky, declared, as he waved his right hand through the air: "Campbellism, Bourbon whiskey, and dogfennel have taken the blue grass of Kentucky, and the first named of this trinity will soon have captured the whole state."

H. The dissolution of the Mahoning Association
   1. Under the influence of Scott, John Henry made a motion at the annual meeting of the Association in 1830 to dissolve the organization. Campbell was about to rise and oppose the motion but Scott dissuaded him. It passed unanimously. This change came because almost the entire Association was committed to the plea of Restoration and were no longer, in belief and practice, Baptists. In place of the annual meeting of the Association, a yearly meeting was held for praise, worship, and reports from the field.

   2. The significance of this event
      a. There came into being a group of reformers who were not Baptists.
      b. From this time on they generally used the name "disciples."
      c. This was a, not the beginning of the Restoration Movement.

I. Other contributions of Walter Scott

   1. Further missionary tours into Ohio, Pennsylvania, Virginia, and Kentucky.
   2. Scott as a journalist. Although primarily an evangelist, Scott was not without literary abilities. Among his works:
      a. A book, The Messiahship
      b. " " The Gospel Restored
      c. Journal, The Evangelist (began in 1832)
      d. Contributed many articles to the Christian Baptist and the Millennial Harbinger.

X. Separation from the Baptists

A. The process of separation

1. In 1825 ten churches of the Redstone Association expelled 13. This kind of thing happened later in several Baptist associations in the midwest, i.e., an orthodox Baptist minority would expel a "Campbellite" majority.

2. The dissolution of the Mahoning Association (1830).

3. By 1833, so many Baptist associations had excluded the Restorationists, that the separation was complete. The Baptist Church has a tradition of resentment and antagonism toward the Restoration Movement stemming from this period (an understandable resentment). In 1830, a Mr. McConnico of Tennessee wrote: "O Lord, hear the cries and see the tears of the Baptists, for Alexander hath done them much harm. The Lord reward him according to his works." It became the standard practice for Baptists congregations to expel members whom they considered tainted with "Campbellism."

B. An example of the separation at the association level:

The Beaver Association in western Pennsylvania adopted a resolution in 1829 disfellowshiping the Mahoning Association. The statement of charges came to be called "The Beaver Anathema." The charges:

The Reformers teach the following heresies:

1. There is no promise of salvation without baptism.
2. Baptism is administered upon a simple confession of faith with no further examination.
3. There is no direct operation of the Holy Spirit on the mind before baptism.
4. That baptism procures the remission of sins and the gift of the Holy Spirit.
5. That man's obedience places it in God's power to elect to salvation.
6. That no creed is necessary for the Church.
7. That all baptized persons have the right to adminster baptism.

This became a standard list of charges levelled by other associations. The Tate's Creek Association added:

1. That there is no special call to the ministry.
2. That the law given to Moses is abolished.
3. That experimental religion is enthusiasm.
4. That there is no mystery in the Scripture.

C. An example of the separation of an individual from a congregation:

In 1833 Dr. William R. Erwin requested a letter of dismissal from the Kirkland Regional Baptist Church (South Carolina). This request resulted in an extended heresy trial involving Erwin, his wife, and her sister-in-law. The deacon presiding over the trial was the father of Erwin's wife--father-in-law to Erwin and the sister-in-law.

Discussion #13: The Reformation in the black community; Campbell's translation of the New Testament; The Campbell-Owen Debate, part 1.

Reading: Christians Only, pp. 78-81; Addendum C. Owen's Twelve Laws

XI. The Reformation in the Black Community

A. The first Negro Baptist Church in North America was in Savannah, Ga. Andrew Marshall, a mulatto, bought freedom for himself and his family He built a congregation of 1800 members. Campbell preached there in 1832.

B. In 1842 the elders of the Christian Church at Midway, Ky. bought a young slave, who had no name of his own, out of slavery for $1000. They believed that he had the potential for the preaching ministry. He took the name Alexander Campbell. In 1852 he established, at Midway, the first church for blacks. In his lifetime he would begin 14 churches in Kentucky and Ohio. Later his son Stafford Campbell took over. The son was trained by J. W. McGarvey at Transylvania College. Stafford Campbell held one ministry at Paris, Ky. that lasted 52 years.

Campbell's Translation of the New Testament

A. His motive. Campbell knew too much Greek to be satisfied with the KJV. Also, he recognized that the English of the KJV was outdated. He wrote, "A living language is continually changing. . . But this constant mutation in a living language will probably render new translations, or corrections of old translations, necessary every two or three hundred years." This was the preface to the version he published in 1826, the first new English translation issued in America. Campbell noted that the scholar of his day was better equipped to translate God's Word than the translators of the KJV because of the stock of ancient manuscripts discovered since the 17th and 18th centuries, and the expanding knowledge of geography and history. Furthermore, Campbell raised theological objections to the KJV. He was convinced that the translators reflected the "official" view of predestination and other doctrines.

B. Campbell's version, called the Living Oracles, drew heavily upon the British work of three men, Macknight, Doddridge, and George Campbell. Campbell added a preface of 100 pages of critical notes. Its distinctive characteristic was the translation of baptizo as "immerse." It abandoned the artificial "thees" and "thous." Although it went into a number of editions, it never gained wide acceptance.

The Campbell-Owen Debate: Conflict between Christianity and Unbelief

A. Infidelity in early 19th-century America. The rationalism of the French Revolution had made advances in educational circles in America. Yale and Harvard were filled with it. Great intellectual personalities such as Thomas Jefferson, Aaron Burr, and Thomas Paine popularized skepticism. There were infidel societies in the colleges named after the leaders of the French Revolution. Paine's Age of Reason had great vogue. It sold like hot cakes in such cities as Cincinnati and

Lexington. The orthodox preachers of the time were generally unprepared to do successful battle with philosophical doubt and unbelief. The were fettered, in part, by their concept faith as non-rational and transcendental. They were hampered by fossilized creeds and contradictory theological systems. Many groups had effectively sanctified and canonized ignorance and closely associated it with "spirituality."

B. Robert Owen
   1. Owen was a wealthy industrialist from New Lanarck, Scotland. He was an evolutionist before Darwin, an agnostic before Huxley, and a communist before Marx and Lenin, and a radical social reformer.
   2. Owen moved to America and purchased the property of the Rappite colony at New Harmony, Indiana. His purpose was to set up a model communist society, an enlightened utopia. He regarded religion as the foremost culprit in social unrest and failure, and the absence of religious faith the key to social happiness and success. He published his negative view of the Christian faith broadly, and it was this, not communism, that brought him into conflict with Campbell.
   3. Owen was very popular in America, and was invited to address the Congress.

C. The preliminaries to the debate
   1. In 1828 Owen, while in New Orleans, issued a general challenge for any reputable minister to meet him in public debate.
   2. Campbell responded that he would accept the challenge, and Owen visited Bethany on his way to New York and, eventually, Scotland. There they arranged the terms of the debate.

D. The debate
   1. Date and location: April 13-23, 1829, Cincinnati, Ohio.
   2. Their preparation.
      a. Owen had prepared extensive notes and centered his lectures on "The Twelve Laws of Nature" (Addendum C.)
      b. Campbell prepared notes only on his introduction. From there he had planned to debate Owen on his own arguments.
   3. Owen's contentions
      a. All religions are founded on ignorance and fear.
      b. Religions are in conflict with certain unchanging natural laws.
      c. Religions create strife and misery.
   4. Campbell's arguments
      a. Historical and prophetic evidence for Christianity
      b. The positive influence of Christianity
      c. The ontological argument
      d. The power of Christianity, not materialism, to change the lives of men
      e. Other fringe arguments
   5. The course of the debate
      a. Campbell began by asking Owen questions, Owen began by reading his "Twelve Laws."
         Owen: "It is my intention to prove these all-important truths, not by exposing the fallacies of the sources from whence each of

these local religions have originated; but by bringing forth, for public examination, the facts which determine by what unchanging laws man is produced and his character formed; and by showing how utterly incapable all the religions which have hitherto been invented and instilled into the human mind, are to a being so created and matured."

b. Campbell took issue with only one of the twelve (#6 on free will), but even this was incidental to the issue about which the debate was supposed to function.
Campbell: "Mr. Owen's notion seems to be this: that his twelve laws once proved, the Christian scriptures must tumble to the ground! I have very little scruple or hesitancy in admitting all his facts, save one, so far as they apply to the physical constitution of the animal man; and yet I cannot perceive how they contravene any part of Christianity. How are we to account for his hallucinations? He supposes that the admission of his twelve facts would prove his five propositions. This is most manifestly a logical error, unless these are identical propositions."

c. Campbell tried, time after time to draw Owen away from his lecturing, to no avail. Owen was almost totally unresponsive to the questions and challenges of Campbell, and his answers, even then, were generally non sequitur.

d. On the fifth day, Owen admitted that he had nothing to say, and donated the remaining time to Campbell. Campbell, over the last two days, delivered his famous "twelve-hour speech," which, according to Richardson, " for cogency of argument, comprehensive reach of thought and eloquence, has never been surpassed, if ever equaled."

6. The conclusion of the debate

a. After Campbells marathon apologetic, Owen took the platform and reiterated his twelve laws. Campbell's response:

> Mr. Owen has told us how long the contents of his casket have laid hid. For four thousand years anterior, and two thousand years subsequent to the Christian religion, have these jewels been buried. How Mr. Owen happened to disinter them is the question. Was it never known before the year of favor, 1829, that no child chose its parentage, nor the place and circumstances of its nativity? Was it never known, before Mr. Owen descried it, that children are much influenced by the circumstances of their childhood, and by the example of their parents? These burnished gems, now made brilliant by being changed from manuscript to print (Mr. Owen had them printed yesterday), have been like the twelve Apostles; the twelve lions on which the throne of Solomon stood; the twelve foundations of the New Institution, now read twelve times, destined to great honor and glory. As Mr. Owen has read them so often, I hope I may be indulged to read them once; and that I may make them more famous by my reading them, I will show the whole extent of their latitude, and I think Mr. Owen himself will be indebted to me for the liberal and extensive construction which I am about to give them. I will show that they are so large and so liberal as to engross almost every animal in

the creation within their lawful jurisdiction. But for the sake of trial and proof, I will only try how they will suit one species of quadrupeds. Mr. Owen has told you twelve times that they will exactly suit for bipeds.

THE TWELVE FUNDAMENTAL LAWS OF BRUTAL NATURE.

On which Robert Owen bases a change of society that will form an entire new state of existence.

1. That a goat, at its birth, is ignorant of everything relative to its own organization, and that it has not been permitted to create the slightest part of any of its natural propensities, faculties, or qualities, physical or mental.

2. That no two kids, at birth, have yet been known to possess precisely the same organization; while the physical, mental, and moral differences between all kids are formed without their knowledge or will.

3. That each individual kid is placed, at birth, without its knowledge or consent, within circumstances, which, acting upon its peculiar organization, impress the general character of those circumstances upon the infant kid and goat; yet that the influence of those circumstances is, to a certain degree, modified by the peculiar natural organization of each individual goat.

4. That no kid has the power of deciding at what period of time or in what part of the world it shall come into existence, of what goat it shall be born, what particular tricks it shall be trained to, or by what other circumstances it shall be surrounded from birth to death.

5. That each individual goat is so created, that, when young, it may be made to receive impressions, to produce either true ideas or false notions, and beneficial or injurious habits, and to retain them with great tenacity.

6. That each individual goat is so created that he must feel according to the strongest impressions that can be made on its feelings, and other faculties, while its feelings in no case depend upon its will.

7. That each individual is so created that it must like that which is pleasant to it, or that which produces agreeable sensations on individual organization, and it must dislike that which creates in it unpleasant or disagreeable sensations; while it cannot discover, previous to experience, what those sensations shall be.

8. That each individual goat is so created, that the sensations made upon its organization, although pleasant and delightful at their commencement, and for some duration, generally become, when continued beyond a certain period without change, disagreeable and painful. While, on the contrary, when a too rapid change of sensations is made on its organization, it dissipates, weakens, and otherwise injures its physical, intellectual and moral powers and enjoyments.

9. That the highest health, the greatest progressive improvements, and the most permanent happiness of each individual goat, depend, in a great degree, upon the proper cultivation of all its physical, intellectual and moral faculties and powers from infancy to maturity, and upon all these parts of its nature being duly called into action at their proper periods, and temperately exercised according to the strength and capacity of the individual goat.

10. That the individual goat is made to possess and to acquire the *worst* character, when its organization at birth has been compounded of the most inferior propensities, faculties and qualities of its common nature; and when so organized, it has been placed, from birth to death, amidst the most vicious or worst circumstances.

11. That the individual goat is made to possess and to acquire a medium character, when its original organization has been created *superior*, and when the circumstances which surround it from birth to death produce continued *vicious* or *unfavorable* impressions; or when its organization has been formed of *inferior* materials, and the circumstances in which it has been placed from birth to death are of a character to produce *superior* impessions only; or when there has been

some mixture of *good* and *bad* qualities in the original organization, and when it has also been placed, through life, in varied circumstances of *good* and *evil*. This last compound has been hitherto the common lot of all goats.

12. That each individual goat is made the most superior to its species, when its original organization has been compounded of the best proportions, of the best ingredients of which goat nature is formed, and when the circumstances which surround it from birth to death are of a character to produce only superior impressions; or, in other words, when the circumstances, or laws, institutions and customs in which it is placed, are all in unison with its nature.

Mr. Owen has told you that he believes not in a *spiritual* system, consequently none of these laws are founded upon anything *spiritual* in man. Now as his laws are all built upon the hypothesis that man is a pure animal, if it should ever appear to Mr. Owen that there is a spiritual system, he must add a few laws to his code. I will, therefore, add a few laws to them, which will, indeed, exclude the goat and every other animal from being legitimate subject of them. The four following laws are just as plain, as true, and as palpable as the first one. As these are the beginning of a new series for Mr. Owen, I will call my first the thirteenth "law of human nature."

13. That man has aspirations after knowledge, which would not cease, did he know and perfectly comprehend every particle of matter in the globe, in the solar system, in the universe, with all its laws, properties, and modifications; and never can he feel so well pleased with his acquisitions of knowledge as to fix a period to his inquiries.

14. That man has a taste for society which the largest and most accomplished society which could exist cotemporaneously with himself cannot gratify.

15. That he has desires for happiness which no circumstances on earth can satisfy; and that these desires are commensurate with infinite objects which the present state of existence cannot present to him.

16. That when he has formed the best conceptions of himself which all earth-born opportunities present, he feels himself *painfully* ignorant of every grand fact connected with the origin of his existence and of every grand result involving his own ultimate destiny.

Discussion #14: The Campbell-Owen Debate, part 2; The Virginia Constitutional Convention; The Millennial Harbinger

No reading assignment.

b. As the debate closed, Campbell was concerned about how those who would read the debate would perceive the fact that so many Christians could sit quietly for so long while their faith was being insulted.

Campbell: "Now I must tell you that a problem will arise in the minds of those living five hundred or a thousand miles distant, who may read this discussion, whether it was owing to a perfect apathy or indifference on your part, as to any interest you felt in the Christian religion, that you bore all these insults without seeming to hear them. In fine, the question will be, whether it was owing to the stoical indifference of fatalism, to the prevalence of infidelity or, to the meekness and forbearance which Christianity teaches, that you bore all these indignations without a single expression of disgust. Now I desire no more than that this good and Christian-like deportment may be credited to the proper account. If it be owing to your concurrence in sentiment with Mr. Owen, let skepticism have the honor of it. But if owing to you belief in, or regard for, the Christian religion, let the Christian religion have the honor of it. These things premised, my proposition is that all the persons in this assembly who believe in the Christian religion or who feel so much interest in it, as to wish to see it pervade the world, will please signify it by standing up. (An almost universal rising up.)

Here Mr. Campbell says, You will have the goodness to be seated.

"Now, I would further propose, that all persons doubtful of the truth of the Christian religion, or who do not believe it, and who are not friendly to its spread and prevalence over the world, will please signify it by rising up. (Three arise.)

E. Evaluation of Owen and the debate

1. It is likely that Campbell had the standing vote at the close of the debate, not only for the benefit of those who would read the account of the proceedings, but also for Owen's enlightenment. Owen was probably convinced that he had won handily. There never was a real debate. Their minds never met; they moved on different tracks. Owen was almost completely sentimental and nonlogical in his thinking. He could not see that there was no connection between his "Twelve Laws" and the issue upon which he had agreed to debate.

The English authoress Frances Trollope, who was present in Cincinnati, recorded her reactions to Owen and his argument from the "Twelve Laws" (Domestic Manners, p. 151):

To me they appear twelve truisms, that no man in his senses would ever think of contradicting; but how any one can have conceived that the explanation and defence of these laws could furnish forth occupation for his pen and his voice, through whole years of unwearying declamation, or how he can have dreamed that they could be twisted into a refutation of the Christian religion, is a mystery which I never expect to understand.

In later years, Campbell saw Owen again, and remarked:

"The same placid, happy being in his old age, believing and expecting whatever he wished; always gentlemanly and courteous in his manners; always on the most endearing terms with his children, who loved to make him, as they said, 'the very happiest odl man in the world; always a gentle bore in regard to his dogmas and his expectations; always palpably right in his descriptions of human misery; always thinking he had proved a thing when he had asserted it in the force of his own conviction; and always meaning some thing more rational than he had actually expressed. It was said by-way of mockery, that 'he might live in parallelograms, but he argued in circles,' but this is too favorable a descripton of one who did not argue at all, nor know what argument meant. His mind never fairly met any other, though at the close of his life he had a strange idea that it did by means of spirit-rapping. He published sundry conversations held in that way with Benjamin Franklin and other people, and in the very same breath in which he insisted on the reality of these conversations he insisted that the new-found power was 'all electricity.'

2. Owen was a most gracious gentleman throughout. They usually had dinner together in the evenings. They were friends for the rest of their lives. Rober Owen Thomas Campbell in particularly high regard. Alexander said that Owen, of all his opponents, was "the most candid, fair and gentlemanly."

F. The results of the debate

1. Although Owen did not fairly represent philosophical skepticism Christianity received a tremendous psychological boost.
2. Alexander Campbell became a world-figure.
3. The Restoration Movement grew in prestige.

XIV. The Virginia Constitutional Convention

A. Alexander Campbell stood for election as a delegate to the Virginia Constitutional Convention of 1829 (He won.). Although he was criticized for digressing from his ministry, he replied that he was so determined to do something toward ending slavery that he entered the debate.

B. The issues. Campbell did not address slavery directly. He argued to democratize the state, because the constitution placed all the voting power in the hands of the slave-owning aristocracy. Although Campbell argued eloquently, he failed to displace the institutional power of the aristocracy. In his attempts to do so, he crossed-swords with former presidents James Madison and James Monroe, and with Chief Justice of the Supreme Court John Marshall.

C. While there, he preached on Sundays and many delegates went to hear him. Madison regarded Campbell as the ablest and most original expositor of Scripture he had ever heard.

XV. The Millennial Harbinger (monthly, 1830-1870)

A. Significance of the name. Campbell had ceased to classify himself as a Baptist when the Mahoning Association disbanded. He signified this by changing the name of his journal from the Christian Baptist to Millennial Harbinger. Campbell was convinced that a successful restoration of Biblical Christianity would usher in the millennium (a postmillennial view). He wrote:

> When we put to sea under this banner we had the port of primitive Christianity, in letter and in spirit, in profession and practice, in our eye; reasoning that all the Millennium we could scripturally expect was not merely the restoration of the Jerusalem church in all its moral and religious character, but the extension of it through all nations and languages for one thousand years.

B. Goals of the new journal

1. To restore the faith, ordinances, organization, and terms of admission of the apostolic church.
2. To do this my resting directly upon the teaching of Scripture.
3. Thus to come to what Thomas Campbell called "simple evangelical Christianity."
4. To make this the basis of union.

Parenthetical summary:

A. Campbell had, by this time, assumed the heavy burden of leadership of a great movement. It was an unorganized, popular, spiritual revolution involving scores of churches, thousands of members in half a dozen state. Campbell's time was taken with extensive correspondence, entertaining an endless stream of visitors at Bethany, long preaching tours, editing his journal, managing a printing plant, administering a post office, and operating a large farm.

B. The status of the movement in 1830
1. For 17 years the reformers had been associated with the Baptists. Now there were thousands of reformers, loosely associated, who were ready to recognize their common fellowship in a new and separate body.
2. They were not about to establish another denomination, but a religious body unique in principle, language, attitude, and in their spiritual freedom.

Discussion #15: The union of the Campbell and Stone movements

Reading: Christians Only, pp. 109-121.

XVI. The Union of the Campbell and Stone Movements

A. Background

1. The Stone movement in Kentucky antedated the Campbell movement by almost twenty years.
2. The influence of Campbell in Kentucky was increased by the debates, his personal tours, and the wide-reading of the Christian Baptist.
3. By 1830 The Campbells and those who followed them were excluded from the Baptist fellowship.
4. In 1824 Campbell toured Kentucky and met Barton W. Stone and others. At first discussion, their differences seemed irreconcilable, but on closer investigation, they found that their differences were more semantic and imaginary than real. Concerning that visit, Stone wrote:

> "Some said, 'He is a good man,' but others said 'Nay, for he deceiveth the people.' When he came into Kentucky, I heard him often in public and in private. I was pleased with his manner and matter. I saw no distinctive feathre between the doctrine he preached and that which we had preached for many years, except on baptism for the remission of sins. Even this I had once received and taught, as before stated, but had strangely let go from my mind, till Brother Campbell revived it afresh. I thought then that he was not sufficiently explicit on the influences of the Spirit, which led many honest Christians to think he denied them. Had he been explicit then, as since, many honest souls would have been still with us, and would have greatly aided the good cause. In a few things I dissented from him, but was agreed to disagree."

5. In 1826 Campbell again visited Kentucky, and by this time Stone had begun his Christian Messenger.
6. In 1827, three preachers of the Christian-Stone movement were present at the meeting of the Mahoning Association when Scott was appointed evangelist. They were impressed by Scott's evangelistic approach, and began to pattern their preaching after Scott.

B. Similarities of the Campbellian reformers and the Christians

1. The sufficiency of Scripture and the rejection of creeds
2. The character of faith; belief in testimony vs. infused faith
3. Emphasis on unity
4. Rejection of Limited Atonement
5. Believer's immersion for the remission of sins
6. The autonomy of the local church
7. Opposition to sectarian names

C. Differences between the Campbellian reformers and the Christians

1 The name
   a. Campbell: "Disciples"
   b. Stone: "Christians"

2. The Trinity
   a. Campbell: predominately Trinitarian
   b. Stone: some of the Stone-movement were modified Unitarians on this point. Stone affirmed the deity and pre-existence of Christ, but was uncomfortable with the traditional formula for the Trinity as expressed in the Westminster Confession.

3. Immersion as a condition of fellowship
   a. Campbell: immersion a test of fellowship
   b. Stone: Christiand did not make immersion a condition of membership in the local church, although almost no one in the Stone congregations were unimmersed. In 1830 Stone admitted the inconsistency of baptizing for the remission of sins and admitting persons to church membership without immersion.

4. The Lord's Supper
   a. Campbell: Weekly closed communion
   b. Stone: Less frequent open communion. By 1830, however, Stone concluded that the practice of the primitive church was the weekly observance of communion. (It took him 25 years to reach this conclusion.)

5. Evangelistic methods
   a. Campbell: rational evangelism, with the spirit of heartfelt, yet sober persuasion.
   b. Stone: Early on, Stone and his camp were revivalists of the Methodist type. Reports in the Christian Messenger speak of "mourners' bench" methods, sinners cut to the heart and crying for mercy. Stone himself later came around to the Campbellian approach, but many of his followers did not.

E. The Holiday Conferences; 1831-1832.

1. Preliminaries
   a. In November of 1831, Raccoon John Smith (to be discussed later) was preaching reform among the Baptists in Kentucky. He was called to hold a meeting at Great Crossings. At that time, Smith, John T. Johnson, Stone, and John Rogers (a Stoneite), began to discuss the possible union of the Campbellian Reformers and the Scott Christians. They decided to make an effort to effect such a union. They announced a meeting to be held at Georgetown for public discussion of the union on December 23-26. 1831, and a second to be held at Lexington, Dec. 30, 1831-Jan. 2, 1832.
   b. At the Georgetown meeting, Smith was selected to speak for the Reformers and Stone for the Christians. In Lexington, he said: "While there is but one faith, there may be ten thousand opinions; and hence, if Christians are ever to be one, they must be one in faith, and not in opinion."

2. The meeting at Lexington
   a. On Jan. 1, 1832, Stone and Smith were the chief figures

      Smith:

      > God has but one people on the earth. He has given to them but one Book, and therein exhorts and commands them to be one

family. A union, such as we plead for--a union of God's people on that one Book--must, then, be practicable.

Every Christian desires to stand complete in the whole will of God. The prayer of the Savior, and the whole tenor of his teaching, clearly show that it is God's will that his children should be united. To the Christians, then, such a union must be desirable.

While there is but one faith, there may be ten thousand opinions; and hence, if Christians are ever to be one, they must be one in faith, and not in opinion. . .

For several years past, I have stood pledged to meet the religious world, or any part of it, on the ancient Gospel and order of things, as presented in the words of the Book. This is the foundation on which Christians once stood, and on it they can, and ought, to stand again. From this I can not depart to meet any man, or set of men, in the wide world. While, for the sake of peace and Christian union, I have long since waived the public maintenance of any speculation I may hold, yet not one Gospel fact, commandment, or promise, will I surrender for the world!

Let us then, my brethren, be no longer Campbellites or Stoneites, New Lights or Old Lights, or any other kind of lights, but let us all come to the Bible, and to the Bible alone, as the only book in the world that can give us all the Light we need.

Stone:

I have not one objection to the ground laid down by him as the true scriptural basis of union among the people of God; and I am willing to give him, now and here, my hand.

b. Smith grasped the proffered hand and the union was formally made. The two grops extended their hands in fellowship. A song was sung amid tears of joy. Various committees met, and by arrangement, the members of both groups communed together on February 19.

F. The union actualized (The leaders of the Campbell and the Stone movements had agreed on union, but would the people go along with the decisions made at the Holiday Conferences?)

Factors encouraging the merger

a. Prominent people encouraged the union. Example: John T. Johnson was the treasurer of the joint enterprise and associate editor of the Christian Messenger. Johnson had been an officer in the War of 1812, a member of the Kentucky legislature, a member of Congress, and his brother Richard was Vice-President of the U.S. with Van Buren in 1837. Garrison and DeGroot: "Perhaps more than any other one man he became the personal link between the two parties."

b. Religious journals encouraged the union.
   (1) The Millennial Harbinger, Campbell
   (2) The Christian Messenger, Stone
   (3) The Christian Examiner, Norwood and Creath
   (4) The Evangelist, Scott

c. Campbell's tours encouraged the union. Campbell made extensive tours of the East soon after the Holiday Conferences. He lectured to large audiences in Richmond, Baltimore, Philadelphia, and New York. Unfortunately, he was able to have little contact with the New England "Christian" groups and the latter would ultimately refuse to participate in the union.

d. Stone's efforts encouraged the union. Stone moved to Jacksonville, Ill. in 1834. He refused to place his fellowship with either the disciple-Campbell congregations or the Chrstian-Stone congregations until they united with one another.

G. The success of the union

1. For the most part, the union received a warm reception. In Pennsylvania and Ohio there had been cordial fellowship even before the Holiday Conferences.
2. In Tennessee and Kentucky nearly all the Christians came into the merger with the disciple-reformers.

H. The failures of the union

1. The New England Christians refused to have anything to do with the merger.
2. Dayton, Ohio became the national headquarters of the small percentage of "Christian Churches" that did not go into the merger. They formed the Christian denomination. (Objections to the union were generally on the Stone side rather than the Campbell.) Matthew Gardner of Brown County became a leading opponent of the merger. He said of those Stone churches that participated, "They have gone the water way of Campbellism."
3. Stone was attacked for "forsaking the Christian Church." Stone's reply:

> You may think I have seceded from the Christian Church, because the Reformers and we, being on the same foundation, and agreeing to take the same name Christian, have united as one people. Is not this the very principle we have been pleading from the beginning? Is uniting with any people in this manner seceding from the church? In thus uniting do we agree to unite with all the opinions and errors of each other? Have we not always had in our church, Calvinists, Arminians, Trinitarians and Unitarians? Have we by such union agreed to receive all their errors? No. In the great leading principles, or facts of the New Testament we agree, and cheerfully let each other have his opinions, as private property.

. Difficulties connected with the union

1. In some areas, union was achieved slowly and with difficulty. For example, in Lexington, Ky., it took 3 years to get the two groups

together because of misapprehensions and failures to communicate.

2. There was continuing disagreement about the primary name to be worn by the restorationists; Campbell preferring "disciple" and Stone insisting upon "Christian."
3. Concerning some of the areas of difficulty, Stone wrote:

> This union, I have no doubt, would have been as easily effected in other States as in Kentucky, had there not been a few ignorant, headstrong bigots on both sides, who were more influenced to retain and augment their party, than to save the world by uniting according to the prayer of Jesus. Some irresponsible zealots among the Reformers, so called, would publicly and zealously contend against sinners praying, or that professors should pray for them; they spurned the idea that preachers should pray that God would assist them in declaring his truth to the people; they rejected from Christianity all who were not baptized for the remission of sins, and who did not observe the weekly communion, and many such doctrines they preached. The old Christians, who were unacquainted with the preachers of information amongst us, would naturally conclude these to be the doctrines of us all; and they rose up in opposition to us all, representing our religion as spiritless, prayerless religion, and dangerous to the souls of men. They ran to the opposite extreme in Ohio and in the Eastern States. I blame not the Christians for opposing such doctrines; but I do blame the more intelligent among them, that they did not labor to allay those prejudices of the people by teaching them the truth, and not to cherish them, as many of them did in their periodicals and public preaching. Nor were they only blamable; some of the Reformers are equally worthy of blame, by rejecting the name Christian, as a family name, because the old Christians had taken it before them.

Discussion #16: Evangelism and expansion; Racoon John Smith, part 1

Reading: Christians Only, pp. 123-136

Section Four: The American Restoration Movement under Full Momentum: 1832-1860.

I. Evangelism and Expansion

A. Reasons for expansion
1. The enthusiasm created by the union
2. The agreement concerning evangelistic method, following the general pattern of Scott
3. The zeal of such evangelists as Walter Scott, John Smith, and John Rogers
4. The readiness of the Restorationists to "proselyte"

B. Areas of special growth
1. Indiana
a. Example (Garrison and DeGroot, p. 218):

> The beginnings and early growth in Indiana illustrate the variety of springs that fed the Disciples' stream. When Absalom Littell, a Presbyterian of high standing, pushed off from Pittsburgh in 1799 on a raft of his own making, with his family and all his possessions, he set in motion events that were to bring the oldest church in Indiana, originally Regular Baptist, into the new fellowship. This church, organized in 1798, was Silver Creek, in Clark County (on the Ohio River just across from Louisville). Littell's two sons, John T. and Absalom, became ministers of this church. They and the church accepted Campbell's principles, in the Christian Baptist days. A resisting minority withdrew in 1829, leaving a Disciple congrgtation. Farther north, in Rush and Fayette counties, John P. Thompson, who had visited Walter Scott's meetings in Ohio, and Ryland T. Brown brought other Regular Baptist churches into the reformation in 1828 and 1829.
>
> Several Freewill Baptist churches came to the same position even earlier. John Wright organized a church near Salem, in Washington County (cornering with Clark), in 1810; and within nine years he established nine more to form the Blue River Association. In 1819 the Blue River church resolved that "as individuals we should be called Friends, Disciples or Christians, and as a body should be known as the church of Christ or the church of God," By 1821 there remained scarcely a Baptist church in that region.

b. The first state convention of Indiana churches at Indianapolis in 1839 reported that 50 "public speakers" were present, representing 7,110 members.

2. Illinois

Evidence of the explosive growth of the Restoration Movement in in Illinois is found in the 1842 defeat of Abraham Lincoln as a

candidate for Congress. Lincoln credited his defeat to the fact that his opponent, Edward Baker, was a "Disciple preacher" and that he had "got that church."

Nicolay and Hay, Abraham Lincoln, a History, II, 275:

> Baker and his wife belonged to that numerous and powerful sect which has several times played so important a part in Western politics--the Disciples. They all supported him energetically, and used as arguments against Lincoln that his wife was a Presbyterian, that most of her family were Episcopalians, that Lincoln himself belonged to no church and that he was suspected of deism, and, finally, that he was the candidate of the aristocracy.

II. Racoon John Smith (1784-1868)

Introduction:

1. Perhaps the most unique character of the American Restoration Movement.
2. In contrast to the Campbells, Stone, and Scott, Smith had little formal education, yet he was second to none in his brilliant logic, ready wit, and noble courage.

A. Early life

1. In 1795 Smith's father moved his large family from Sullivan County, Tennessee to Stockton's Valley, Kentucky. It was sparsely-settled frontier woods. (At age 12, John was sent 100 miles on horseback to buy seed corn for planting.) The area in which they lived soon came to be populated by stern, hardy, Baptist (mostly) neighbors.
2. John was a true son of the frontier. Skilled at farming and hunting, accustomed to the hard, limited, and dangerous life of the frontier.
3. Education. John had a keen mind and a highly-retentive memory. He desperately wanted to learn. He managed to receive about 4 months of schooling from an itinerant preacher. He learned little more than how to read.
4. Religious inclinations. John was raised in strict Calvinism.

Williams, Life of Elder John Smith, p. 18:

> John Smith spent about four months at this, his first and for years his only school; but in that short period he learned to read. Beginning with the first letter of the alphabet, he passed through the spelling-book,and, at the end of the quarter, was a tolerable reader of the New Testament. The Good Book was sealed to him no longer. His father, anxious for his improvement, now enjoined it upon him as a task to read the Scriptures every Sunday. Nothing was further from his father's mind, however, than the thought that such reading would have any religious influence upon his child. He had no conception of any agency whatever in the work of conversion, save the power of that Spirit which breathes where it lists. He would rather have withheld the Bible entirely from his boy, that the Spirit might work freely and sovereignly on his heart, than to have grieved it away by the presumptuous attempt to give life by means of the Word.

Williams, Life, pp. 18-19:

> A hell of the most appalling horrors into which even little children might be cast--an unalterable destiny for every one, regardless of his conduct or his creed, as God might have chosen him for heaven or doomed him to hell before he was born--the dread uncertainty that rested on his fate--his utter inability to understand the Scriptures, to believer or to repent, to love God or to obey Him, until endued with power form on high--the necessity of some supernatural sign or sensation, some miraculous voice or vision as an evidence of pardon and acceptance with God; the recital of these strange experiences, as they were termed, to the breathless congregation or to the solemn group around the evening fireside; the musical voice of the preacher at the meetings beseeching with melancholy cant for sobbing penitents kneeling at the altar; the prayer of the almost despairing mourner, tossing on his bed at night, or, with strong crying and tears, agonizing alone in the depths of the forest: and still the exhortation, often repeated, to wrestle on till the blessing of the Spirit came, if, peradventure, it would come at all: all these, and many other phases of the early Calvinism, would strike with wonder and concern a thoughtful child, even before he could read the Philadelphia symbol. And should his own reason, or some text of Scripture, learned as a Sunday reading lesson, suggest some other view of God or man, the anointed preacher was at hand to rebuke the presumptuous thought, and thus save his young mind from every error.

Smith was told by his mother wo "wait on the Lord." He would go into the forest and cry for salvation. On Dec. 26, 1804, he reported his struggles to the Baptist church and was voted in.

B. Smith the preacher
   1. Smith claimed no call to the ministry, but had a strong desire to preach. He agreed to make a talk. He panicked, his memory failed him, and he ran out into the darkness and fell down praying. His memory returned, and he went back in to thrill his audience with his message.
   2. He was ordained in May 1808, and the same day baptized 4 people.
   3. John was a good preacher. His voice was deep and rich, his utterances deliberate and distinct. Sermons in those days were delivered in the preacher-chant. Some claimed that Smith could be heard as far away as 2 miles.
   4. John studied the English Bible diligently. Late at night and at noon in the fields. At the dinner hour he ate with the Bible open before him as he memorized scores of verses.

C. Family life
   1. In 1806 Smith, having secured 200 acres, married Anna Townsend. They built and moved into an undaubed log cabing with no doors or windows and a dirt floor. The gradually improved the cabin.
   2. In 1814 Smith moved his family to Alabama. He sold his farm in Kentucky for $1500 and rented a cabin in Huntsville.

3. While Smith was away, his wife was called to sit with a sick neighbor. While she was gone, the cabin burned and two of their eight children were burned to death. Anna refused to be comforted and blamed herself. Two months later she died and was buried with the remains of her two children. Smith found that the doctrine of reprobation prevented his either feeling or giving comfort concerning his dead children. With the help if his neighbors they build a new cabin. Smith became sick after his wife died, and was near death for 3 months. The whole experience, enhanced by his naturally rational and questioning mind, caused Smith to rethink the Calvinism that he was preaching.

D. Smith returns to Kentucky
   1. Smith returned a broken man, convinced that his terrible troubles were a punishment from the Lord because he had desired to increase his worldly possessions.
   2. He became popular in Kentucky and resumed his farming-preaching life. He brought his children to live, for a time, with his brother.
   3. He married Nancy Hurt and once again he had a stable family situation.
   4. He continued to question the truth of Calvinism. In 1822 he was preaching at Spencer's Creek urging sinners to repent and believe the Gospel.

      Williams, Life, pp. 115-116:

      > "Jesus died for you," said he; "but if you believe not, you must be damned." His m/nd was suddenly confused with the thought that, if the elect should not believe, his preaching was false, for they would not be damned; and, if the non-elect should believe, their faith would be false, for, according to his creed, Christ did not die for them. Must the non-elect, then, thought he, be damned for not believing what is false? Or the elect be saved through denying the truth? Too honest thus to exhort the people any longer, he closed his address.
      >
      > "Brethren," said he, "something is wrong--I am in the dark--we are all in the dark; but how to lead you to the light, or to find the way myself, before God, I know not."

   Smith returned home and promised his wife that he "would take God's Word as his only oracle, examine it carefully, and, calling no man master, follow its teachings, wherever they might lead him."

Discussion #17: Racoon John Smith, part 2

No reading assignment.

E. Smith the reformer

1. In 1824, Smith met Alexander Campbell in Flemingsburg, Ky. Campbell was to come to Mt. Sterling, so Smith went to meet him at Flemingsburg to hear him and to accompany him on the rest of his journey. He had read an article on "Experimental Religion" written by Campbell, and was anxious to determine whether Campbell was to be received as a brother and believed.

   See Life of Elder John Smith, pp. 130-132 (Williams). Smith was captivated by Campbell's exposition of Galatians 4, the allegory of Hagar and Sarah. (". . . he has thrown more light on that Epistle, and on the whole Scriptures, than I have received in all the sermons that I have ever heard before."

2. By 1830, Smith had led a majority of the Baptists in Kentucky into the reform. Scores of congregations were established.

3. The new emphasis of his preaching
   a. No promise of salvation without immersion.
   b. Baptism to be administered without further examination to those who have confessed faith in Christ.
   c. Depending upon the Word, not the direct influence of the Holy Spirit to penetrate the heart of the alien sinner.
   d. The Bible vs. creeds.
   e. The freedom of any Christian to baptize.

F. Family life

His second wife Nancy was a great encouragement to Smith and gave him the freedom to carry on his evangelistic work. In a letter to his wife, Smith once wrote, "I have baptized 600 sinners and capsized 1500 Baptists."

Example of Nancy's patience: One day Smith stopped as his own gate without dismounting. He handed his saddlebags to Nancy.

"Nancy, I have been immersing all week. Will you take these clothes and bring me some clean ones right away, for I must hurry on?"

"Mr. Smith," she said pleasantly, "Is it not time you were having your washing done elsewhere? We have attended to your washing for a long time."

"No, Nancy," was his reply. "I am much pleased with your way of doing things, I don't wish to make any change."

Nancy often urged her husband to go softer on Calvinism. He responded on one occasion, holding a glass of water up to his wife, "Can I fill this tumbler with wine till I have emptied it of water? Neither can I get the truth into the minds of the people till I have first dissolved them of error."

G. The character of his teaching and preaching

1. Powerfully persuasive. Few preachers have ever been able to make a point stick as well as John Smith. After he had taught on a text, his listeners could remember the details of his sermon after 30 or 40 years. He combined a remarkable memory, a quick wit, common sense, and a passion for the Word. He was Elijah-like in his unwillingness to compromise.

2. Ungainly in appearance. Smith did not dress well, even according to frontier standards.

3. Learned without formal education. This homespun prophet, an obvious son of the wilderness, could quote Augustine, Cato, and Thales, as well as he could quote Paul. Campbell said of Smith, "John Smith is the only man I have ever seen that a college education could ruin."

4. Merciless humor. Examples:

   1. When asked the difference between baptism and the mourners' bench, he replied, "One is from heaven, the other is from the saw mill."

   2. When asked if he was not embarrassed when preaching before lawyers and judges in Sparta, Tennessee, Smith answered, "Not in the least; for I have learned that judges and lawyers, so far as the Bible is concerned, are the most ignorant class of people in the world, except Doctors of Divinity. I do confess that the first time I ever preached before Alexander Campbell, I did falter a little."

5. Systematic presentation of the truth. Smith's sermons normally lasted 2-3 hours, and consisted of 3 parts:
   a. Correction of misrepresentations. (The Restorationists were continually slandered and misrepresented.)
   b. Expose doctrinal errors.
   c. Present the Gospel of Christ.

6. Well-received. The people heard him gladly. He touched their minds and their hearts. Once, when invited to Frankfort, Ky., the denominational churches closed their doors to him. A judge allowed him to preach to multitudes on the courtyard. Most of the members of the state legislature came out to hear him.

H. Break with the Baptists. Smith formally parted company with the Baptists when the association brought three charges against him.
   a. He taught from the Living Oracles rather than the KJV.
   b. When baptizing, he said "I immerse you" instead of "I baptize you."
   c. He allowed members to break their own bread at the table instead if doing it form them as the presiding minister.

Later life

A. Futher tragedies. While Smith was attending the Campbell-Rice debate in 1832, his youngest son Richard fell into a boiling kettle of water being prepared for slaughtering hogs. He lived only 8 hours, dying before Smith could get home. Nancy died in 1861.

B. Final days. Smith was in reasonably good health except for a palsy during the last 20 years of his life. In January 1868, attending a debate between a Christian and a Methodist, Smith caught a fever. He knew that he was dying, and told his daughters that he had only one regret, that his sons-in-law were not Christians.

Smith's last words: "My prospects are entirely satisfactory. I have no fears, whatsoever, about the future. I am nearly home. What a great failure after all, would my long and checkered life have been, but for this glorious hope of a hereafter."

He died on Feb. 28, 1868 in Missouri. His body was returned to Lexington. J. W. McGarvey assisted at the funeral.

John was buried beside Nancy. The marker at his grave reads:

> "In memory of John Smith, an elder of the church of Christ. Born October 15th, 1784. Died February 28th, 1868. True, genial, and pious, the good loved, and all respected him. Strong through affliction, and wise by the study of the Word, he gave up the Creed of his fathers for the sake of that Word. By its power, he turned many from error; in its light he walked, and in its consolations he triumphantly died. . . In all his sacrifices his companion was precious in his sight. Nancy Smith was born November 15th, 1792. Died November 4th, 1861."

Discussion #18: The Purcell Debate; the Rice Debate

Reading: Christians Only, pp. 137-143.

III. The Campbell-Purcell Debate

A. Location and date: January, 1837, at the Sycamore Street Meeting House, Cincinnati, Ohio.

B. Preliminaries

1. Roman Catholicism was a red-hot issue in 19th-century America.
   a. Many people were close to the history of European Romanism and the ancient darkness of Old World Papism.
   b. The passionate concern for democracy and freedom ignited hatred for the totalitarian and absolutist claims of traditional Roman Catholicism.
   c. The influx of Irish immigrants created the inevitable social dislocations with its overtones of prejudice.

2. The occasion: Campbell had spoken before the College of Teachers in Cincinnati on the positive contribution of Protestantism to public education, in contrast to the negative Roman Catholic contribution. Archbishop Purcell had openly objected. Protestants in Cincinnati urged Campbell to challenge Purcell to a debate. He did so and Purcell accepted, perhaps the only time in history when a prelate of the Roman Church defended the validity of the claims of Rome in public debate.

3. The points at issue
   a. The Roman Catholic Institution, sometimes called the "Holy Apostolic, Catholic Church," is not now, nor was she ever, catholic, apostolic, or holy; but is a sect in the fair import of that word, older than any other sect now existing, not the "Mother and Mistress of all Churches," but an apostasy from the only true, holy, apostolic, and catholic church of Christ.
   b. Her notion of apostolic succession is without any foundation in the Bible, in reason, or in fact; an imposition of the most injurious consequences, built upon unscriptural and anti-scriptural traditions, resting wholly upon the opinions of interested and fallible men.
   c. She is not uniform in her faith, or united in her members; but mutable and fallible, as any other sect of philosophy or religion--Jewish, Turkish, or Christian--a confederation of sects with a politico-ecclesiastic head.
   d. She is the "Babylon" of John, the "Man of Sin" of Paul, and the Empire of the "Youngest Horn" of Daniel's Sea Monster.
   e. Her notion of purgatory, indulgences, auricular confession, remission of sins, transubstantiation, supererogation, etc., essential elements of her system, are immoral in their tendency,

and injurious to the well-being of society, religious and political.

f. Notwithstanding her pretensions to have given us the Bible, and faith in it, we are perfectly independent of her for our knowledge of that book, and its evidences of a divine original.

g. The Roman Catholic religion, if infallible and unsusceptible of reformation, as alleged, is essentially anti-American, being opposed to the genius of all free institutions, and positively subsersive of them, opposing the general reading of the scriptures, and the diffusion of useful knowledge among the whole community, so essential to liberty and the permanency of good government.

It is unfortunate that Campbell agreed to discuss such a broad range of propositions and that he found himself, essentially, affirming a set of negatives. . . an almost impossible task in debate.

C. The character of the debate
   1. The debate was a complicated, confused, sometimes contradictory discussion. Campbell ran into the difficult situation created by the disparity between Roman dogma and Roman teaching and practice in any particular part of the world.
   2. Campbell found himself defending particular interpretations of scripture and points of history, some of which are, by their very nature, obscure, difficult, and often subjective.

D. The results of the debate
   1. The Roman Catholic Church claimed a victory, but did not make the debate available for its people to read.
   2. Campbell was hailed as the victor by the Protestant community and his reputation among them grew.
   3. The famous Lyman Beecher led a great mass meeting of citizens in Cincinnati after the debate, acclaiming Campbell the winner and calling for the publication of the debate. The book sold by the thousands, and for a long time was the stand text used by Protestants to combat Catholicism.
   4. An example of the conclusions of those who considered Campbell the winner: The editor of a journal called The Philanthropist: "If Bishop Purcell has made for it the best defense of which it is susceptible or one that's even respectable, it is a deeply contrived system of absurdities in theory, and abominations in practice, and calls at once for examination, that it may meet with the abhorrence of every republican and Christian who has any proper regard for personal liberty or intellectual independence."

IV. The Campbell-Rice Debate

A. Location and date: Nov. 15-Dec. 1, 1843, Main Street Christian Church, Lexington, Kentucky (Campbell's longest debate).

B. Occasion: The Presbyterians in Kentucky were losing many members to the Reformation as a result of the losses of MacCalla and Walker to Campbell. The synod searched for a champion to salvage their cause. They had trouble finding such a man. John C. Young, the president of Center College and the logical foe of Campbell, declined on the basis of failing health. R. J. Breckenridge, another logical choice, declined for the reason that "I will never be Alexander Campbell's opponent. A man who has done what he has to defend Christianity against infidelity, to defend Protestantism against the delusions and usurpations of Catholicism, I will never oppose in public debate."

C Preliminaries:
1. The Rev. N. L. Rice, a Presbyterian minister at Paris, Kentucky, accepted the challenge. Henry Clay was the moderator.
2. The propositions agreed upon:
   a. The immersion in water of a proper subject, into the name of the Father, the Son, and the Holy Spirit, is the one, only apostolic or Christian baptism. Mr. Campbell affirms--Mr. Rice denies.
   b. The infant of a believing parent is a scriptural subject of baptism. Mr. Rice affirms--Mr. Campbell denies.
   c. Christian baptism is for the remission of past sins. Mr. Campbell affirms--Mr. Rice denies.
   d. Baptism is to be administered only by a bishop or ordained presbyter. Mr. Rice affirms--Mr. Campbell denies.
   e. In conversion and sanctification, the Spirit of God operates on persons only through the word of truth. Mr. Campbell affirms--Mr. Rice denies.
   f. Human creeds, as bonds of union and communion, are necessarily heretical and schismatical. Mr. Campbell affirms--Mr. Rice denies.

D. The character of the debate
1. The debate was essentially on the same grounds as those with Walker and MacCalla, with the issues of the Holy Spirit expanded.
2. Rice was an able debater. He was articulate and entertaining. He would resort to humor when his argument was weak.

E. The results of the debate
1. The Presbyterians thought that their man had won because of Mr. Rice's stage presence. They hurriedly published the debate. In cold print, however, Mr. Rice's humor evaporated and Campbell's profound scholarship and merciless logic came through. When hundreds of Presbyterians, having read the debate, promptly joined the Reformers, the synod withdrew publication of the text of the debate.
2. This was Campbell's last major debate. After this few would face him, and he turned his interest to other methods of spreading the Reform.

Discussion #19: The beginnings of early colleges; Problems and issues

Reading: Addendum C: God's Moral Government by J. I. Lowell. This is an example of the discussion of fundamental issues, such as epistemology, that was going on. This pamphlet was published in 1876.

V. The Beginning of Colleges

A. Most of the leaders of the Restoration Movement had a background in formal education.

1. Most claimed advanced education.
   a. Campbell: The University of Glasgow
   b. Stone: David Caldwell's school
   c. Scott: The University of Edinburgh

2. Many had established private schools.
   a. Thomas Campbell taught more than he preached throughout his life.
   b. Alexander Campbell conducted an academy for 4 years.
   c. Walter Scott conducted schools in Pittsburgh and Mays Lick, Ky. and a girls school in Covington, Ky.
   d. Barton W. Stone ran an academy in Georgetown, Ky.

B. Early attempts

1. The Buffalo Seminary (previously discussed)
2. Reformers in Virginia and Ohio discussed an early plan for a college, but Alexander Campbell considered it premature.
3. There was an attempt to found a college in New Albany, Indiana. The Jan. 24, 1833 charter announced as the purpose of the new school, "to obtain an education without the danger of becoming infidels or sectarians." The names of Stone and Scott were listed among the incorporators. Scott, however, declared that his name was being used without his consent and that he never heard of the project until he was informed that he had been elected "President of the Faculty." (Scott had been appointed a trustee of Miami Universy, Oxford, Ohio by the state legislature in 1834.)

C. Bacon College

Bacon College began as a split from a Baptist college in Georgetown, Ky. in 1836. (It was named for Francis Bacon.) John T and T. J. Johnson were moving spirits in the founding of the school. Walter Scott was the first president and professor of Hebrew literature. He stayed less than a year. He was succeeded by David S. Burnet. Financial difficulties forced the college to move to Harrodsburg, Ky. in 1839. James Shannon became president in 1840. (Shannon was a well-educated and prominent educational leader. At one time he was the president of the University of Missouri.) The school died of its financial problems in 1850. The establishment of the College of the Bible, as a constituent part of Kentucky University (1865) was viewed as a revival of Bacon College.

D. Bethany College was founded in 1840 with a charter secured by Alexander Campbell. Campbell furnished the land and served as President for 20 years.

E. Preacher training schools

1 The annual meeting of Christian Churches near Cleveland, Ohio authorized a "School of the Preachers." This school first met in New Lisbon, Ohio in 1835. (Fifteen were present.) It was something of an apprenticeship system. Campbell's Christianity Restored was used as a textbook. Young men learned to be preachers by serving as apprentices and assistants to verteran preachers. The men practiced their preaching on one another. This school continued until 1839.

2. Walter Scott personally trained some preachers in his school at Carthage, Missouri.

VI. Campbell's Christian System; 1836.

In 1836 Campbell published his book The Christian System. His intention was to set forth the unchangeable aspects of the Christian religion. He wrote:

> "Hence the faith, the worship, and the righteousness; or the doctrine, the piety, and the morality of the gospel institution are not legitimate subjects of human legislation, alteration, or arrangement. No man or community can touch these and be innocent. These rest upon the wisdom and authority of Jehovah."

It was, in fact, Campbell's own theology.

The cry was raised "Campbellite Creed!" A controversy followed. It was not a creed, however, by intention or use. Neither he nor any church required that anyone believe and subscribe the content of the book.

VII. The Lunenburg Letter (1837)

A. Background. Campbell had made a casual reference to Christians in church bodies that did not practice immersion. A devout lady in Lunenburg, Va. criticized him for being too liberal. Campbell responded:

> Who is a Christian? I answer, Every one that believes in his heart that Jesus of Nazareth is the Messiah, the Son of God; repents of his sins, and obeys him in all things according to the measure of knowledge of his will. A perfect man in Christ, or a perfect Christian, is one thing; and a "babe in Christ," a stripling in the faith, or an imperfect Christian, is another. The New Testament recognizes both the perfect man and the imperfect man in Christ. . .
>
> But everyone is wont to condemn others in that in which he is more intelligent than they; while, on the other hand, he is condemned for his Pharisaism or his immodesty and rash judgment of others, by those that excel in the things in which he is deficient. I cannot,

therefore, make any one 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, and in my heart regard all that have been sprinkled in infancy without their own knowledge and consent, as aliens from Christ and the well-grounded hope of heaven. . .

Should I find a Pedobaptist more intelligent in the Christian Scriptures, more spiritually-minded and more devoted to the Lord than a Baptist, or one immersed on a profession of the ancient faith, I could not hesitate a moment in giving the preference of my heart to him that loveth most. Did I act otherwise, I would be a pure sectarian, a Pharisee among Christians. Still I will be asked, How do I know that any one loves my Master but by his obedience to his commandments? I answer, In no other way. But mark, I do not substitute obedience to one commandment for universal or even general obedience. And should I see a sectarian Baptist or a Pedobaptist more spiritually-minded, more generally conformed to the requisitions of the Messiah, than one who precisely acquiesces with me in the theory or practice of immersion as I teach, doubtless the former rather than the latter, would have my cordial approbation and love as a Christian. So I judge, and so I feel. It is the image of Christ the Christian looks for and loves; and this does not consist in being exact in a few items, but in general devotion to the whole truth as far as known.

There is no occasion, then, for making immersion, on a profession of the faith, absolutely essential to a Christian--though it may be greatly essential to his sanctification and comfort. My right hand and my right eye are greatly essential to my usefulness and happiness, but not to my life; and as I could not be a perfect man without them, so I cannot be a perfect Christian without a right understanding and a cordial reception of immersion in its true and scriptural meaning and design. But he that thence infers that none are Christians but the immersed, as greatly errs as he who affirms that none are alive but those of clear and full vision.

We cheerfully agree. . . that the term Christian was given first to immersed believers and to none else; but we do not think that it was given to them because they were immersed, but because they had put on Christ. . .

Now the nice point of opinion on which some brethren differ, is this: Can a person who simply, not perversely, mistakes the outward baptism, have the . . . inward baptism which changes his state and has praise of God, though not of all men?. . . To which I answer, that, in my opinion, it is possible (Millennial Harbinger, 1837, pp. 411f., 414, 506f.)

B. Evaluation

1. Campbell offered this as his opinion, not as Scripture.
2. In these early days, it was the congregations of the Stone movement that were in favor of fellowship on an equal basis between the immersed and the unimerrsed, not those of the Campbell movement. Campbell was not willing to call a church a New Testament church that compromised the express teaching of Scriptures by admitting the unimmersed into membership.
3. Campbell refused to consider the "pious unimmersed" as a person who did not need to be taught the way of the Lord.

Discussion #20: Periodicals; Travels of Campbell, 1830-1840; Defectors; State and national organizations

Reading: Christians Only, pp. 143-150; Addendum D. Barclay: First Missionary.

VIII. Periodicals

A. An "embarrassment of riches." It has often been said of the Restoration Movement, "The Disciples do not have bishops, they have editors.'

Perhaps encouraged by the success and stature of Campbell's Millennial Harbinger and Stone's Christian Messenger, many began journals to promote the reform or some particular emphasis of the reform that they thought especially important. At least 28 periodicals appeared between 1830 and 1840. Six were very unsubstantial and died in the first year. Seven others are known to have died or merged shortly after a life of one year. Ten lived five years or more, five lived ten years or more. The most important new journal was Scott's Evangelist.

Because much damage was being done to the reform by uneducated and inexperienced editors, Campbell, who was reluctant to criticize, finally raised his voice against ignorant and irresponsible editors:

> "The unlicensed press of the present day, and especially in our department of reformation, is the most fearful omen in my horizon. . As a community we have been the most reckless in choosing our editors, our scribes, our elders, and our preachers. . . We have had a brood of periodicals the most voluntary and irresponsible that I have ever known."

B. Examples

1. Gospel Proclamation, Alexander Hall
2. Western Reformer, Benjamin Franklin
3. Northern Reformer, Heretic Detector and Evangelical Review, Arthur Crihfield
4. Apostolic Advocate, John Thomas
5. The Christian, John T. Johnson and Walter Scott
6. Christian Panoplist, B. F. Hall, Wm. Hunter
7. Christian Preacher, D. S. Burnet, J. T. Johnson
8. Christian Publisher, J. Henshall
9. The Disciple, Alexander Graham, J. A. Butler, J. H. Curtis
10. Gospel Vindicator, a committee in coburg, upper Canada
11. Millennial Harbinger and Voluntary Church Advocate, Wm. Jones (London, England)
12. Christian Reformer, J. R. Howard
13. Gospel Advocate, J. T. Johnson, B. F. Hall
14. Morning Watch, J. M. Barnes and C. F. R. Shehane
15. The Sower, W. W. Eaton

C. Contributions

1. Positive
   a. General religious information; the activities of religious bodies

b. Devotional articles
c. Exposition of the Scriptures
d. Dissemination of news, such as growth in local congregations, activities of evangelists, periodicals, new churches, educational and benevolent institutions, etc.
e. Propaganda for the Restoration Movement. Principles were explained, applied, defended.
f. Polemics. False doctrines and sectarian dogmas were attacked.

2. Negative
a. Speculations and opinions proliferated.
b. Intolerance and dogmatism generated opposition and partyism.
c. Liberty of opinion was put in danger or often denied.
d. Crystallization of thought and vocabulary. Ideas once dogmatically stated and defended were difficult, if not impossible, to revise.

(Periodicals provided an arena for such battles as slavery, extra-congregational organizations, musical instruments (later), etc.)

IX. The Travels of Campbell, 1830-1840

Areas visited:
1. Kentucky 1830
2. Kentucky-Tennessee 1830
3. The East, 1832 (New York, Philadelphia, Baltimore) During this visit Campbell lectured before a large crowd of skeptics in Tammany Hall in New York City. He received a standing ovation and was invited to return.
4. Kentucky, Indiana 1835
5. The East and New England 1836 (2,000 miles, 94 days, 93 discourses, 70 baptisms)
6. Cincinnati and Kentucky, 1837
7. 1838, 6-month tour through Virginia, Georgia, Alabama, New Orleans, Louisville, Kentucky.

X. Notable Defectors

The years before, during, and after 1830 saw the rise of the Mormons and the defection of Sidney Rigdon. Three Disciple preachers became prominent Mormon leaders: Sidney Rigdon, Parley Pratt, Orson Hyde. Rigdon converted Pratt and Hyde to the Reformer position, Pratt converted Rigdon to Mormonism. Pratt preached one day as a Disciple, the next as a Mormon. Rigdon carried the entire church at Kirtland, Ohio into Mormonism. Rigdon has been accused of stealing the "Spaulding Manuscript" from a print shop in Pittsburgh. The charge is that Rigdon edited the work into the the early editions and versions of the Book of Mormon.

Mormonism reflected the early influence of these former reformers. For the first six years of its existence, for example, the Mormon Church was called the Church of Christ. The name was then changed to The Church of Jesus Christ of Latter Day Saints. The Book of Mormon reflects the theological position of Rigdon and others in some points. Examples:

> And whoso believeth in me, and is baptized, the same shall be saved; and they are they who shall inherit the kingdom of God. And whoso believeth not in me, and is not baptized, shall be damned.
>
> 3 Nephi 11. 33-34.

> And after this manner did the Holy Ghost manifest the word of God unto me; wherefore, my beloved son, I know that it is solemn mockery before God, that ye should baptize little children.
>
> Moroni 8. 9.



PARLEY PARKER PRATT



SIDNEY RIGDON

The was a tremendous rivalry between the reformers and the Mormons. Because the reformation attracted many who were ill-informed and more convinced of what they were against than what they were for, the Mormons found more among the reformers whom they could win than in other groups. Mormon historians regard Campbell and Scott as forerunners of Mormonism, sent by God to prepare the way.

There were several debates between the reformers and the Mormons. Hostility, especially that centering around Kirtland and Hiram, often broke out into mob violence. When the Mormons moved west, tensions subsided.

XI. State and National Organizations

A. A change in attitude

1. Early restorationists were opposed to organizations or formal cooperation. As a part of their reaction to denominational tyranny, they renounced the jurisdiction and questioned the legitimacy of religious organizations outside the local church.

2. Alexander Campbell at first opposed any organization. In 1843 he change his mind. In 1842 he began to encourage the idea of formal cooperation. In the Millennial Harbinger of 1842, he proposed that organization is essential for the following ends:

a. Bible distribution
b. Home and foreign missionary projects
c. The improvement and elevation of the Christian ministry
d. The protection of the churches from irresponsible preachers
e. The most effecient use of the total resources of the church

3. Alexander Campbell found scriptural precedent in that, in the New Testament, groups of churches did what individual congregations found impossible. For example, the churches of Galatia and Achaia cooperated in raising money for the relief of the poor Christians in Judea.

B. Factors encouraging cooperation

1. The change in Campbell's attitude

2. The impulse to evangelize. In 1831, for example, Disciples near New Lisbon, Ohio met to devise a cooperative plan for spreading the gospel in that part of the state. An organization by counties was proposed. There were other examples of this kind of cooperation in various states. Often congregations would unite and hire an evangelist to work at large.

C. Progressive steps in organization

1. Annual conferences. The first was held at Deavertown, Ohio in 1833.

2. State-wide meetings

a. The first state-wide meeting was held in Indianapolis, Indiana in 1839.
b. The first state-wide meeting in Kentucky was held at Harrodsburg in 1840. It included 10 days of preaching (48 conversions were

reported) and planning. Two evangelists were employed. By 1850 an organization was formed, complete with constitution. It formally included 400 churches.

c. The character of the early state meetings

The meetings would strike the modern Christian as comical. People brought tents, coops of chickens; perhaps leading a fat cow as a donation to the meeting. Funds were raised by selling concessions to the highest bidders. Booth space was thus purchased and almost anything could be purchased by the "conventioneers," such as haircust, laundry service, ice cream, candy, and tobacco.

3. National organizations

a. Beginnings
   (1) The first society to appeal to the brotherhood at large for support was the American Christian Bible Society, organized in Cincinnati, 1845, by David S. Burnet. The purpose of the society was to "distribute the Sacred Scriptures without notes, or comment." A journalistic debate was created when Campbell objected to the Society. He said that this organization had not been created by the brotherhood and had no right to ask the brotherhood for aid. Burnet pointed out that Bethany College was not created by the brotherhood, yet Campbell regularly spoke at state-wide meetings to raise support for Bethany.
   (2) The Sunday School and Tract Society was organized in Cincinnati at about the same time as the American Christian Bible Society, and met at the same time.
   (3) There was a growing demand for a national meeting.
      (a) The compelling reasons were, 1) the desire for a closer fellowship within the far-flung brotherhood, and 2) an awakening interest in foreign missions and Bible distribution.
      (b) A conference was held at Steubenville, Ohio and Wellsburg, Va. to discuss such a meeting.

b. The first national convention
   (1) Time and place: Oct. 23-28, 1849, Cincinnati.
   (2) There were 156 delegates from 100 churches in 11 states. They met in the Christian Church at 4th and Walnut.
   (3) Officers: President, A. Campbell (elected although absent.)
      Vice-Presidents: Walter Scott, Pennsylvaina; D. S. Burnet, Ohio; John O'Kane, Indiana; John T. Johnson, Kentucky.
   (4) Business conducted:
      (a) Everyone (not just official messengers) recognized as delegates.
      (b) The American Christian Bible Society officially approved.
      (c) A resolution, strongly supported by Walter Scott, that churches not accept preachers who were not sustained by two or more congregations.
      (d) A resolution to establish a Sunday School in every church

(e) Churches urged to form state and district meetings.
(f) Creation of the American Christian Missionary Society to send Dr. Barclay to Jerusalem. The sum of $2,550 was raised immediately by offering life memberships in the new society. (See Addendum D.)

(5) Voices of protest
(a) Jacob Creath asked for a "general meeting" in 1850 to consider the legitimacy of "conventions, missionary and Bible societies."
(b) Benjamin Franklin first insisted that such organizations were scriptural, then changed his mind.
(c) Elders at the Connellsville, Pa. church announced their conviction that the local congregation is the only missionary society and can admit no rivals.

(Twenty years later the issue of extra-congregational organizations would arise again.)



Dr. James T. Barclay

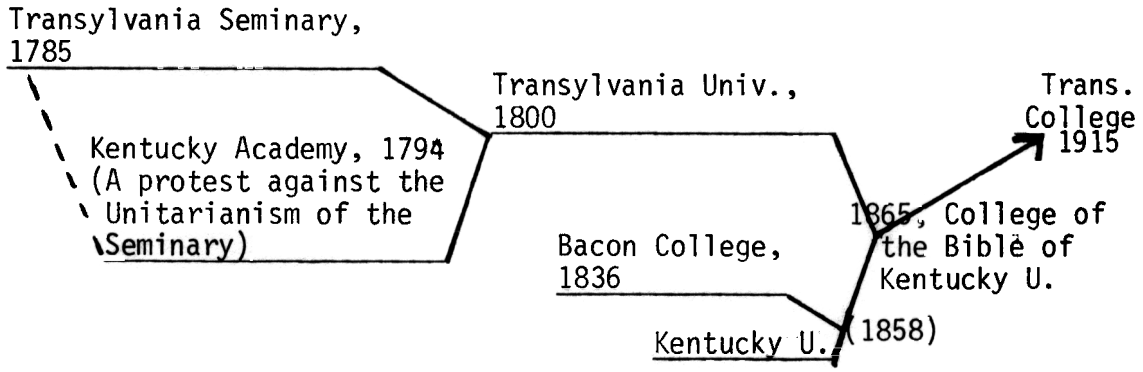
Discussion #21: Educational institutions; More periodicals; Reactions to the reformers; The Questions of theological orthodoxy; The passing of the frontier; The zeal of the Restoration fathers

Reading: A Preacher Became President (reserve shelf)

XII. Educational institutions

A. Transylvania College

A complicated series of mergers of small colleges brought Transylvania College into being and into the hands of the Disciples.



From 1915 the College of the Bible was a part of Transylvania College in Lexington, Kentucky.

B. Academies

1. In this period, scores of academies came into existence. Some were for men, some for women; others for both. The Disciples pioneered in coeducation.

2. Examples: In Kentucky alone in the years 1840-148, among the academies started there were:
   a. The Female Eclectic Institute at Frankfort
   b. The Greenville Institute at Harrodsburg
   c. The Georgetown Female Institute
   d. The Inductive Institute at Paris
   e. The Ladies Boarding School at Versailles
   f. Pinkerton's School for Young Ladies at Midway

C. Bethany College (See p. 74

1. The founding
   a. The "mother" of restoration colleges
   b. Alexander Campbell was the founding president and professor of "moral science" from 1840-1866.

2. Design

Millennial Harbinger, 1850, pp. 291f.:

> Bethany College is the only College known to us in the civilized world, founded upon the Bible. It is not a theological school, founded upon human theology, nor a school of divinity, founded upon the Bible; but a literary and scientific institution founded upon the Bible as the basis of all true science and true learning . . . . . .
>
> We, indeed, are the only denomination or people, that could introduce the Bible into a College, and daily teach it, inasmuch as we care for nothing that is not recognized by every party in Christendom.

3. Faculty: W. K. Pendleton, Andrea Ross, Charles Steward, Robert Richardson, and Alexander Campbell. Campbell's morning Bible lectures were famous among the students.

D. Franklin College

Franklin College was opened in 1845 near Nashville by Tolbert Fanning, a leader of the anti-society brethren. He opposed seeking or accepting endowments for colleges. Campbell remarked that a college could not exist with no income other than tuition and fees. The Unendowed college closed in 1861 for lack of funds. In 1865 it reopened for 26 days but was closed again by fire.

E. Kentucky Female Orphan School, Midway, Ky., 1849

F. Western Reserve Eclectic Institute was organized in 1849 at Hiram, Ohio. James A. Garfield was its second president. Later this institution was called Hiram college.

G. Northwestern Christian University was chartered in 1850 in Indianapolis with classes beginning in 1855. It was to be the nucleus of Butler University.

H. The Walnut Grove Academy in Illinois was chartered in 1855 as Eureka College.

I. Arkansas College, established in 1852 at Fayetteville furnished the impetus for the establishment of the University of Arkansas.

J. Missouri Christian College (1904) grew out of Camden Point Female Seminary (1848), and existed at Columbia until 1929.

K. Christian Univers-ty, now Culver-Stockton College, was established at Canton, Mo. in 1855.

L. Oskaloosa College (1860) was the predecessor of Drake University (Iowa).

M. Others. Garrison and DeGroot, p. 253:

> Soon the prairies were scattered with the bones of dead colleges whose very names have been forgotten. . . It is not surprising that the Disciples of that period little realized what it took to make a college, in money, scholarship, and constituency. Academic standards were low, secondary schools were almost non-existent, and teachers were cheap. But education is a magic word, and great sacrifices were made that the church might have its colleges, of whatever grade. The value of their service was incalculable, and even some that could not long survive left a heritage of substantial accomplishment.

XIII. More Periodicals

A. Periodicals continued to appear for a short time and disappear.

Some, such as those started by Dr. John T. Walsh in North Carolina, lasted a year, more or less. (Fourteen names were used by the ones he founded in North Carolina alone.)

2. Some were more durable. For example, a periodical, using a series of names (Christian Companion, Ladies Christian Monitor, Christian Monitor, Mothers Monitor), was founded in 1836 by Mrs. M. B. Goodwin and lasted over 25 years.

B. A few became permanent. Examples:

1. The American Christian Review (1856-

Benjamin Franklin, who had published other journals earlier, introduced this periodical in Cincinnati in 1856. Daniel Sommer bought the paper from Franklin and published it under the name Octographic Review, and later the Apostolic Review. It is now published in Indianapolis under its original name.

2. The Christian Standard (To be discussed later.)

XIV. Reactions to the Reformers. The movement was bitterly attacked

A. Labels were fixed to the reform. "Campbellite"

B. "Campbellites" were often lumped with such odd sects as Mormons and Millerites.

C. Reformers were accused of such things as drunkeness, church-splitting, and atheism.

D. In Kentucky Baptists, Methodists, and Presbyterians organized to close their meeting houses to the reformers.

E. Sermons were preached on the evils of Campbellism. Example: Peter Cartwright became the great Methodist champion against the reform. He specialized in derision and sarcasm.

F. A vast amount of literature was produced against Campbellism.
Examples: J. B. Jeter, Campbellism Examined, 1855.
J. T. Paxton, Satan's Loudest Laugh, 1855.
W. F. Smith, A Death Shot at Campbellism, 1899.

More than 30 pamplets and b-oks were direct attacks on Alexander Campbell himself.

G. Public meetings were held to stem the tide of the reformation. Example: In the 1850's, a "Campbellite-killer" leveled his guns at the reform before a crowd at Healdsburg, California for 4 hours. At the end, a self-educated disciple, J. P. McCorkle leaped upon a chair and roared, "All you people who want to hear the Gospel preached, follow me!" All but fifty went with him.

XV. Questions of Theological Orthodoxy

A. Because the New England Christians joined with the Unitarians, Campbell, in the Harbinger, tried to put distance between himself and the liberal New England Christians. He systematically wrote against Unitarianism.

B. The long-range significance of this action: The reformers began to see the wisdom of avoiding all associations, visible or subtle, with unorthodox groups.

XVI. The Passing of the Frontier

A. The reform had prospered on the frontier and moved westward with it Garrison and DeGroot, p. 260:

> With the ingenuity and skill of a seacoast native riding a surfboard, they steered their vehicle of "simple New Testament Christianity" amid the turbulence and the tidal power of the great wave of westward population.

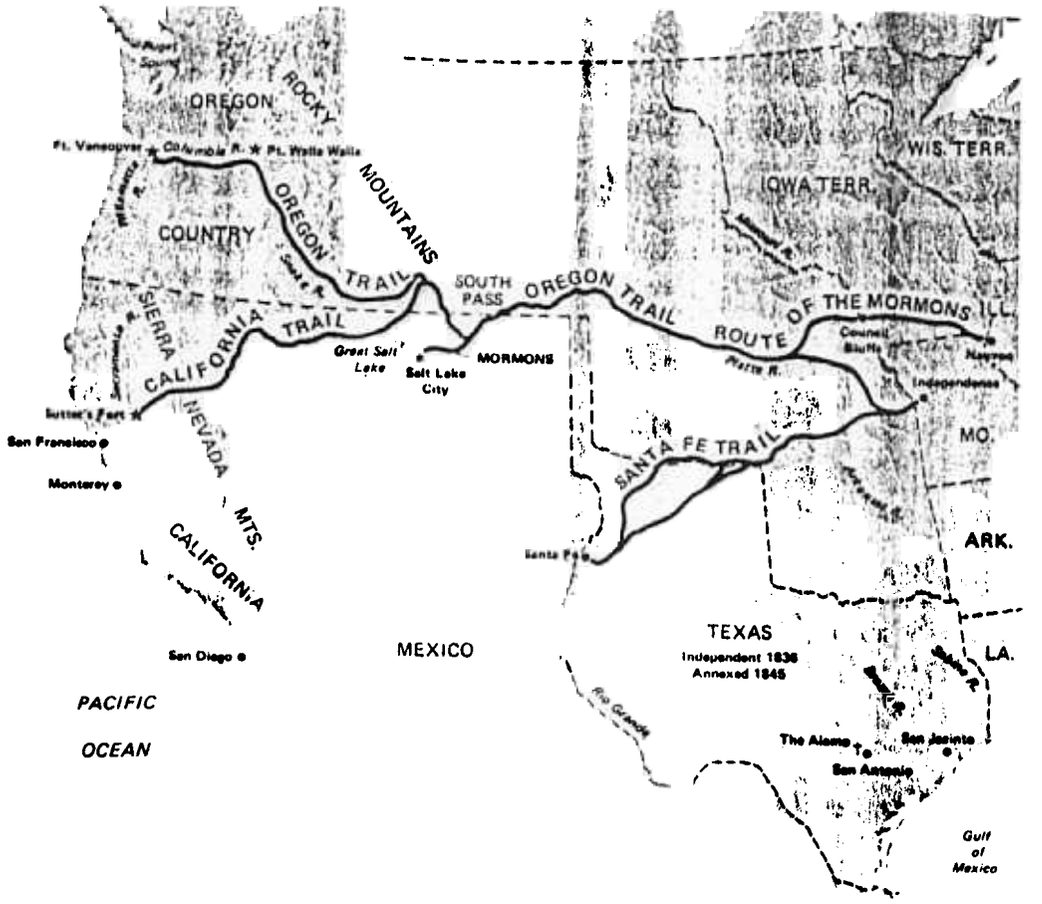
Examples: The first church established in the state of Nebraska was a Disciples congregation. The first town, Brownville, was founded by a Disciple, Richard Brown (1854). The first church in Texas was a transplanted congregation from the east. The caravan reached Clarksville in January of 1836. (Davy Crockett had accompanied the caravan as far as Memphis, where he left with his volunteers to fight with the army of Texas.)

B. Problems created by the westward movement

1. Expansion in the east was limited and has never developed.

2. Congregations in the east were decimated as many developed "California and Oregon fever." (Sometimes whole congregations were transplanted, along with the preacher.)

3. Restoration Movement strength was found at the end of the trails to the far west, and the prairies states were ignored until later.



Trails to the Far West

4. Discipline suffered. The dislocation created by the westward movement affected the churches. For example, W. W. Stevenson preached for 17 years at the earliest Disciple congregation in Arkansas. Two out of every three people who joined his church were later expelled for drunkenness, dancing, wife abuse, vulgarity, or such.

C. Gradually the frontier faded. Log cabins were replaced by frame and brick houses. Education became available. Civilization settled in and forced the American Restoration Movement to adapt itself to the new realities.

XVII. The Zeal of the Restoration Fathers

1 Evangelistic fervor continued. In 1844, for example, the Disciples had the largest membership of any communion in Kentucky.

2. Debates became the order of the day. For example, 20 known debates took place in Illinois between Disciples and the denominations between 1840 and 1860. Even more took place after 1860.

Discussion #22: The slavery issue; The Civil War; The crisis at the National Convention

Reading: Christians Only, pp. 151-163.

Section Five: The American Restoration Movement in Troubled Waters: 1860-1890.

I. The Slavery Issue

A. Campbell on slavery

1. Both Campbell and Stone had owned slaves, had freed them, but did not refuse to serve churches that did not condemn slaveholding.

2. Campbell's policy (MH 1945, 258-259):

> But in the second place, as Paul once affirmed of a certain class of "all things;" so I affirm of slavery in the present day. "All things," said he, "are lawful for me, but all things are not expedient."--While, then, I affirm the conviction that the relation of master and slave, by the providence and law of God, is, in certain cases and conditions, morally right, I also affirm the conviction that in this age and in this country it is not expedient. Of the sincerity of this conviction the best proof that I can give is, that many years since, I advised the emancipation of a number of slaves that would have come to me by inheritance, and who, consequently, were set free from slavery--Since that time I have emancipated several, that were bought indeed for life, with the intention to manumit at a proper time, as well as others bought with my own money for a term of years, advising the owners to sell them only for a reasonable term. So that I have set free from slavery every human being that came in any way under my influence or was my property.
>
> While, then, always remonstrating against abolitionism in its assumptions as a theory without positive or substantive benevolence or benefit to master or slave--as a theory wholly speculative, or political;--without any efficient sympathy with those whose misfortune, and not crime, it was to be masters; or any positive and substantial benefit for those whose condition it was to be slaves; I have as far as in my power, and, to me, a considerable sacrifice of property, abolished slavery; and while I might, in some cases, commend to others the same course of action, in no case whatever dare I unchristianize or non-fellowship any Christian master, because he was a master, whose views, convictions, or feelings, or whose circumstances would not allow him so to act; believing it to be just as discretionary with the master to emancipate, as with the slave to be emancipated, to whom Paul said, "If thou mayest be made free use it rather." If, then, the master can emancipate, I would say to him, on the principle of expediency, "Use it rather."

Summary:

a. Slavery is not condemned directly in the Bible.
b. Christians may oppose it on grounds of expediency; that it is economically and morally dangerous.
c. Christian unity is more important than political or social disagreement.

3. Campbell's influence on the brotherhood

   a. Benjamin Franklin agreed with Campbell in the north (Cincinnati). (Only one small Disciple journal was openly abolitionist.)
   b. In 1849, through the auspices of the American Missionary Society, J. T. Barclay, a slave owner of Virginia, was sent as a missionary to Jerusalem (p. 82). That same year J. V. Beardslee, an abolitionist, was sent to Jamaica.
   c. Alexander Cross, a slave in Kentucky, was purchased, freed, and sent as a missionary to Liberia.

B. Opposition to Campbell on the issue of slavery

1. An anti-Campbell, abolitionist convention was called in Cleveland, Ohio in 1855. On 13 people showed up.

2. In 1859 an anti-slavery missionary society was formed in Indianapolis to oppose the neutral American Christian Missionary Society. They supported Pardee Butler in Kansas where he preached abolition. His 33-year ministry there began in 1855. He was radically anti-slavery, and suffered much for it. At Atchison he was barely saved from hanging. He was tarred and feathered and set adrift on the Missouri River on a raft. The ACMS society was asked to help support Butler, and it agreed to do so, providing Butler would, "preach the Gospel and keep out of politics." When he refused to do so, the anti-slavery Christian Missionary Society was organized. Butler was among the pioneers who laid the foundation for the great Disciple strength in Kansas.

3. Campbell was under constant scrutiny, and was accused of being partial to the South. In 1850 he was rebuked by Ovid Butler (after whom Butler University was named) for not visiting Indiana. The charge was prejudice. Campbell explained that his reluctance to visit Indiana had nothing to do with slavery, but that "In autumn Indiana has been celebrated for fevers, and in Winters, for impossible roads."

II. The Civil War

A. In 1860, there were 829 congregations associated with the reform in the South, 1,241 in the North.

B. Those who supported the Union (Examples)

1. Walter Scott. Scott agreed with Campbell in his anti-slavery, anti-abolitionist views. When the war broke out, however, Scott came out for the Union. Scott wrote an essay, "The Crisis," a plea for the Union. Campbell refused to print it in the Harbinger.

2. Daniel Lucas, the youngest chaplain in the Union army

3. Isaac Errett applied for a commission, but was turned down.

4. James A. Garfield was a Union general.

5. At Hiram, 250 students joined the Union army.

6. It was said that the preaching of W. T. Moore of Frankfort, Ky. kept that state in the Union. There were 5 undecided legislators in his congregation.

7. The Iowa State Convention resolved that any person not in sympathy with the Union could not be a member of that body.

C Those who supported the Confederacy (Examples)

1. The oldest son of Alexander Campbell fought for the South.

2 W. H. Hopson was a chaplain for General Morgan, and held the rank of colonel.

3. B. F. Hall was chaplain to troops under the command of Barton W. Stone, Jr. Hall rode a mule, carried a fine rifle, and demanded the privilege of bagging as many Yankees as possible.

4. T. W. Caskey carried a double-barrel, sixteen-shooter revolver and a colt rifle. He became known as the "Fighting Parson."

D. The pacifists

Most of the prominent leaders of the movement were pacifists: Alexander Campbell, Barton W. Stone, Benjamin Franklin, Moses Lard, Robert Milligan, J. W. McGarvey. Campbell's address on war at Wheeling W. Va. in 1848 is regarded as a primary pacifist document. In the MH, June 1861, Campbell called war "the climax of human inconsistencies." Benjamin Franklin wrote, "We will not take up arms against, fight, and kill the brethren we have labored for twenty years to bring into the Kingdom of God."

III. The Crisis at a National Convention

A. At the meeting of the American Missionary Society in Cincinnati, 1861, a resolution of support for the Union was introduced. Trouble was headed off when a point of order was raised by D. S. Burnet. Isaac Errett, who was presiding, declared that the motion was in order. On appeal it was voted that the topic of support for the Union was not germane to the purpose of the convention.

B. In 1863 the same convention met again in Cincinnati. A resolution was submitted against "the armed traitors who are attempting to overthrow our government." The resolution passed, but since it was not a delegate convention, it did not split the brotherhood. The Southern brethren recognized the convention as simply a mass meeting of the brotherhood and they would not break fellowship.

Discussion #23: A united people; The death of Alexander Campbell; The birth of the Christian Standard

Reading: Christians Only, pp. 165-178

IV. A United People

A. Garrison and DeGroot, p. 330: "The Disciples of Christ were the only large religious body in the United States that did not divide because of the Civil War." The major reasons:

1. The view, represented by Campbell, that ethical questions, such as slavery, were in the realm of opinion, not faith.
2. The pacifism of many of the leaders.
3. Loose brotherhood "machinery." There was no efficient denominational procedure for excluding churches.
4. The reason for the existence of the reform was unity.

B. Campbell, MH, May, 1845, p. 194:

> We are the only religious community in the civilized world whose principles can preserve us from such an unfortunate predicament. . . . . It may be lawful and expedient to form an abolition or a liberty, or a pro-slavery party. . . But. . . Christian union and communion are not in the least to be affected by such parties, any more than by any other political denominations. . . To preserve unity of spirit among Christians of the South and of the North is my grand object and for that purpose I am endeavoring to show that the New Testament does not authorize any interference or legislation upon the relation of master and slave, nor does it either in letter or spirit authorize Christians to make it a term of communion.

Parenthetical observation: This corresponds to the priorities of Abraham Lincoln and the problem of slavery as the issue dividing the Union. In his August 22, 1862 letter to Horace Greeley, Lincoln wrote:

> As to the policy I "seem to be pursuing," as you say, I have not meant to leave any one in doubt.
>
> I would save the Union. I would save it the shortest way under the Constitution. The sooner the national authority can be restored, the nearer the Union will be "the Union as it was." If there be those who would not save the Union unless they **could** at the same time save slavery I do not agree with them. If there be those who would not save the Union unless they could at the same time destroy slavery, I do not agree with them. My paramount object in this struggle is to save the Union, and is not either to save or to destroy slavery. If I could save the Union without freeing any slave, I would do it; and if I could save it by freeing all the slaves, I would do it; and if I could save it by freeing some and leaving others alone, I would also do that. What I do about slavery and the coloured race, I do because I believe it helps to save the Union; and what I forbear, I forbear because I do not believe it would help save the Union. I shall do less whenever I

shall believe what I am doing hurts the cause, I shall do more whenever I shall believe doing more will help the cause. I shall try to correct errors when shown to be errors, and I shall adopt new views so fast as they shall appear to be true views.

I have here stated my purpose according to my view of official duty; and I intend no modification of my oft-expressed personal wish that all men everywhere could be free.

Yours,

A. Lincoln

V. The Death of Alexander Campbell

A. Circumstances. Campbell died on Sunday, March 4, 1866. His last sermon was "Spiritual Blessings in Heavenly Places in Christ." During his last days, he would look at those who had gathered about his bed and ask, "What think ye of Christ?" He would then quote such passages as "His name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace."

B. Tributes

1. President Monroe: ". . . the ablest and most original expounder of the Scriptures that I ever heard."

2. While Secretary of State, Henry Clay said that Dr. Campbell was among the most eminent citizens of the United States, distinguished for his learning and ability and was the founder of one of the most important and respectable religious bodies in the United States.

3. Roman Catholic Archbishop Purcell: "Ireland has given many gifts to America, but the greatest gift she gave was Alexander Campbell."

4. David Lloyd George, Prime Minister of Great Britain during World War I: "I learned my democracy from Alexander Campbell and Abraham Lincoln."

5. General Robert E. Lee: "If I were asked to select a representative of the human race to the inhabitants of other spheres in our universe, of all men I have known, I should select Alexander Campbell, then I know they would have a high impression of what our humanity is like."

6. Barton W. Stone: "I will not say there are no faults in Brother Campbell; but there are fewer, perhaps, in him than any man I know on earth; and over these few my love would throw a veil and hide them from view forever. I am constrained, and willing constrained, to acknowledge him the greatest promoter of this Reformation of any man living. The Lord reward him."

VI. The Birth of the Christian Standard

A. The founding. The men primarily responsible for the founding of the Standard were Isaac Errett, the first editor, James A. Garfield, and three of the Phillips brothers of Newcastle, Pa. The group put together $100,000 to get the periodical started.

B. The first issue appeared in Cleveland, March 4, 1866. It carried news of Alexander Campbell's death.

C. Character. Garrison and DeGroot, p. 357:

> The Christian Standard was designed both to appeal to intelligent readers and to cultivate a broader culture than was then general among the Disciples. The appearance of the paper was impressive, employing many engravings and presenting a generous variety of departments--poetry, original essays, correspondence, foreign religious news, and belles-lettres; Bible class, family, missionary, and editorial items; news of the churches and denominational news (i.e., news of other communions); and domestic, political, financial, commercial, and scientific features.
>
> (The Standard featured many journalistic innovations, including the use of pictures.)

D. Opposition. Journals, such as the American Christian Review, representing traditions and customs of the period before the end of the frontier period, attacked the new periodical as too modern and fancy. Errett's annual salary of $3,000 was criticized by the Review.

E. Struggles. The Standard lost so much money the first year that the stockholders voted to discontinue it at the end of 1867. It was moved to Cincinnati under the direction of R. W. Carroll and the first Cincinnati issue was July 31, 1869. From this point it began to prosper.

F. Significance. The Millennial Harbinger ceased in 1870. The Gospel Advocate perpetuated the thinking of those who identified their new traditions with orthodoxy and opposed all innovations in worship and methods as spiritual pollution. The Standard preserved the principle of cooperation through extra-congregational organizations and rescued the movement from legalism and a new sectism. Errett wrote in June 20, 1868 issue of the Standard: "Let the bond of union among the baptized be Christian character in place of orthodoxy--right doing in place of exact thinking; and, outside of plain precepts, let all acknowledge the liberty of all, nor seek to impose limitations on their brethren, other that those of the law of love."

Discussion #24: The music question; The communion problem; The missionary society problem

Reading: Christians Only, pp. 179-192.

VII. The Music Question

A. The background

1 As a part of the general denial of all physical actions and objects connected with worship, churches of the Reformed tradition were suspicious of instrumental music, choirs, part-singing, and hymns that were other than paraphrased psalms.

2. Because of the high cost of manufactured goods on the frontier and the relative poverty of frontier society, few congregations before the Civil War could afford pianos or organs, especially in the South, so the issue was nonexistent.

3. The New England churches (of the Reformed tradition) debated the issue in the 18th century, and ruled against the use of instruments in worship. The instrument in question was the bass violin.

4. Pianos and organs were often associated with saloons and theaters.

B. The early phase of the discussion

1. Alexander Campbell was generally opposed to instruments in worship, but he died before the issue became a problem to the movement.

2. L. L. Pinkerton of Lexington, Ky. is credited with introducing the instrument into the worship services of the Restoration Movement in 1860.

3. Those not opposed (not necessarily enthusiastically in favor)

a. Benjamin Franklin in the Proclamation and Reformer (1850) defended the use of written music in worship. He argued that printed notes for singing are as legitimate as written notes for preaching. (Hymnbooks with notes were not opposed in the movement until after instrumental music became a divisive issue.)

b. W. K. Pendleton: "We confess to a fondness for good music of all kinds; and find it no offense to our own feelings of piety or praise to hear the grand and majestic swell of the organ rolling forth, laden with the strains of our sacred music." Pendleton, however, urged the principle of meat offered to idols (I Cor. 10) and advised the churches not to let it become a point of division.

c. Isaac Errett (in the Standard), A. S. Hayden, and other leaders of the movement did not urge the use of the instrument, but objected to the hermeneutics and logic used by McGarvey and others that made it a matter of faith rather than expediency.

4. Those who opposed the instrument in worship (examples)

   a. J. W. McGarvey argued that nothing may be introduced into public worship that is not explicitly authorized in the New Testament. (This was the traditional Reformed interpretation of biblical silence vs. the Lutheran view.)

   b. Moses Lard was editor of the Quarterly and one of the keenest and most influential leaders of the anti-instrument position. He wrote:

> Let every preacher resolve never to enter a meeting-house of our brethren in which an organ stands. Let no one who takes a letter from one church ever unite with another using an organ. Rather let him live out of a church than go into such a den. Let all who oppose the organ withdraw from the church if one is brought in. (Lard's Quarterly, 1864)

> Let us agree to commune with the sprinkled sects around us, and soon we shall come to recognize them as Christians. Let us agree to recognize them as Christians, and immersion, with its deep significance, is buried in the grave of our folly. . . . Let us agree to admit organs, and soon the pious, the meek, the peace-loving, will abandon us, and our churches will become gay worldly things, literal Noah's arks, full of clean and unclean beasts. (Lard's Quarterly, 1865)

> Every man among us must stand nobly up for the following position: In all acts of worship we must do only what is prescribed in the New Testament, or was done with divine sanction by the primitive Christians. Not a semblance of innovation must be allowed on this sacred principle. (Lard's Quarterly, 1867)

C. Disruption in the churches

1. The movement as a whole did not divide at this time, but many local congregations did. Preachers, congregations, and periodicals began to take sides. Some of the results were ludicrous. An Indiana congregation built a church building with the windows and doors made purposely small so that an organ could not be moved in without being dismantled. Daniel Sommer, who was against the instrument, raised the issue in his Indiana congregation. The congregation had no instrument and had never been interested in one. Sommer created such interest that some of his members withdrew and established a congregation so they could have an organ. First Church of St. Louis purchased an existing building with a pipe organ. They kept it under lock and key. Several members were opposed to this legalism and withdrew to start Central Christian. They met in a hall with no instrument. Thus the anti-instrument church had an organ and the pro-instrument church did not.

2. Many advised forbearance.

Benjamin Franklin, for example, advised those who opposed the use of the instrument to meet separately if an organ were put in over their objections, but not to start a new congregation.

Many advised not using the organ if a sizable minority were opposed.

VIII. The Communion Problem

A. The issue

1. The early movement was close communion, i.e., allowing to the Table only those who were members of a recognized "restoration" congregation if not their own. This had been the general practice of the Baptists.

2. By 1862, according to Isaac Errett, two-thirds of the churches associated with the reform allowed (they did not formally invite) anyone who considered himself a Christian.

B. Those who defended "open communion" (Examples)

1. W. K. Pendleton argued for open communion on two bases:

a. Positive argument: Logically, the unimmersed might be considered a "defective" Christian, but a Christian nevertheless.

b. Negative argument: Nowhere does Scripture forbid the unimmersed to share in the Lord's Supper.

2. Isaac Errett

C. Those who called for a return to "close communion" (Example)

George W. Elley, in a series of articles in the Millennial Harbinger, called for a return to the older policy.

D. The effect of the controversy on the question of "open membership"

Although none of the early debaters of the issue of communion intended to sanction open membership, the problem carried over into the larger consideration of church membership. (Open membership to be discussed later.)

IX. The Missionary Society Problem

A. The background

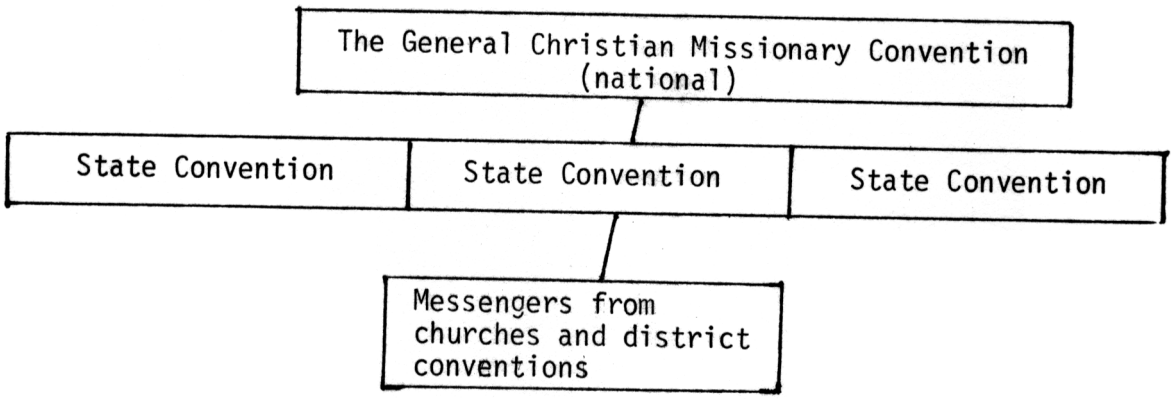
1. See pages 80-82

2. Disagreement over extra-congregational organizations flared into bitter controversy after Alexander died and Benjamin Franklin reversed himself and joined the anti-society forces.

B. The Louisville Plan (1869)

1 At the national convention of 1868, a committee of 20 leaders, including both those for and those against societies, was created to devise a plan that would eliminate as many objections to the American Christian Missionary Society as possible. The next year at Louisville they presented their plan. With its adoption, the ACMS ceased to function.

2. The plan



a. This was an organization of churches, not individuals, as the ACMS had been.
b. There were to be district, state, and national boards and a corresponding secretary as the executive officer of each board.
c. In the General or national convention, each state was entitled to two delegates plus one additional delegate for each 5,000 members in the state.
d. Churches were urged to pledge an annual sum for missions and pay to to the district treasurer. Half of this money went for district work, half for national.

3. Results of the Louisville Plan

a. Confusion. The reformers had little experience with the kind of brotherhood machinery the denominations were accustomed to using.
b. Such leaders as McGarvey were forced to compromise their stand against "things not authorized." McGarvey said:

> Let it be observed that we here confine ourselves to <u>acts of worship</u>. All that has been said by advocates of musical instruments about the silence of Scriptures in reference to Colleges, Missionary Societies, etc., is wide of the mark. We might be excusable for adopting means not mentioned in the Scriptures, for spreading a knowledge of the Gospel, and still inexcusable for introducing in our <u>worship</u> of God, an element which he has not authorized.

c. Lack of enthusiasm on both sides caused the Plan to fail financially. Insufficient funds were given for the next years for much worthwhile work to be done.

Discussion #25: The age of organization; Developments in higher education

Reading: Christians Only, pp. 193-204.

Introduction: The setting

A. An exploding membership. Adherents to the Restoration tripled in the years 1874-1900, from 400,000 to 1,120,000.
B. The growing missionary spirit. Missionary offerings for work abroad was multiplied by one hundred.
C. A new generation. The preachers, teachers, editors, etc. now leading the movement began to be third generation reformers.
D. The American Restoration Movement became a heavily rural phenomenon. In the rural society of the late 19th century, 6 2/3% of the membership lived in cities and towns, as opposed to 15-50% among various denominations. This was because the new approach to Christianity was well-suited to the opening of new territories. (Churches of the Restoration tradition, for example, became and still are the largest "protestant" group in Oregon.)

X. The Christian Women's Board of Missions

A. The struggle by women for significance in the movement

1. The generally low view held by society in general in the late 19th century.
2. The opposition by men in the churches.
3. The financial disabilities suffered by women.

B. Founding of the CWBM

1. Caroline Neville founded the first women's society in Iowa City, Iowa in 1874. It received favorable support in the Christian Standard. A general convention was called to organize a national women's missionary society. It was held at the same time as the General Convention at Cincinnati. Seventy-five women, under the leadership of Mrs. R. R. Sloan of Ohio, met and adopted a constitution in October, 1874.

2. The CWBM was formed at a time when, partly because of the widespread opposition to the existing national missionary society, little or no mission work was being done abroad.

C. Early activities

1. At the first meeting, $430 was received for missions. Contributions grew each year. (By 1900 they were over $106,000.

2. In 1876, the W. H. Williams family of Platte City, Mo. were sent to Jamaica to restore the faltering work of the earlier American Christian Missionary Society. In subsequent years, work was done in France, Jackson, Mississippi (among blacks), India, home missions in Montana.

XI. The Foreign Christian Missionary Society

A. Founding.

1. At the 25th anniversary of the American Christian Missionary Society in 1874, A. McLean said: ". . . in all the wide foreign field, destitute of the gospel, we do not have a single herald of the cross. Jerusalem and Jamaica are deserted; Liberia is forgotten. At the National Convention of 1874, Joseph King of Pennsylvania drew an angry response when he said in an address, " . . . we are the only people not obeying the Commission and not even trying to." Upon hearing this, W. T. Moore retired to the basement of the Richmond Street Church in Cincinnati and prayed about the matter. He then summoned 25-30 men to meet with him and draft plans for a new national missionary organization.

2. At the General Convention (national) in Louisville, 1875, the Foreign Christian Missionary Society was formed with Isaac Errett as its first president. Such leading periodicals as the Standard supported the new missionary society.

B. Early activities

1. Early progress was slow. It was ten years before the FCMS had its own full-time secretary and an office of its own. Until 1885 it met in a storeroom of the Standard Publishing Company.

2. For the first few years, despite the pleadings by McLean that the society was formed to evangelize unreached fields, the FCMS largely restricted its activities to Protestant strongholds. Reasons:

   a. The traditional conviction that the mission of the Restoration Movement was to denominational believers.
   b. The memory of missionary fiascoes in Jerusalem and Liberia.
   c. There were no volunteers for service in heathen lands.

3. Areas of service in the early years: England, the Scandinavian countries, France (The CWBM joined in this work.), Turkey, Mexico, Italy, and Germany. Some of these works were brief and ineffectual

C. The new emphasis

1. As J. H. Garrison was preparing to leave for the 1880 national convention in Louisville, his two small boys and a girl cousin gave him the contents of their bank ($1.13) and said, "We want this to go to send the gospel to children who have never heard of Jesus." He told this at the convention and a resolution was passed to ask the Sunday Schools to devote one offering each year to foreign missions (this was the beginning of Children's Day). This created new interest in missions and the income to the FCMS doubled in the next two years.

2. In 1882 a new era began. Missions were opened in the following areas:
   a. India, G. W. Whartons (1882)
   b. Japan, G. T. Smiths, C. E. Garsts (1883)
   c. China, Dr. W. E. Macklin (1886)
   d. Panama (1883)
   e. Belgian Congo (1897)
   f. Cuba (1889)
   g. Hawaii (1900)

3. In 1900, The FCMS received $180,000 for the support of 111 missionaries in 9 countries.

XII. The National Benevolent Association (1887)

A The NBA, an example of new kinds of work on the home field.

1. Mrs. Mattie Younkin button-holed platform personnell at missionary society conventions for an opportunity to plead the case of charity for suffering Christians. Many rejected her appeals, arguing that such work was not "preaching the Gospel." Nevertheless, through the efforts of Mrs. Younkin and others, a National Benevolent Association was formed by the 1899 convention. The first project of this new society was a home in St. Louis.

2. Money-raising methods. Rather than the "budget" methods used today, money was raised for benevolent and missionary activities by emotional appeals at the annual conventions and by special "days" in the local churches.

XIII. Developments in Higher Education

A. New colleges

The American Restoration Movement boasted 16 colleges before the Civil War. From the Civil War to 1900, colleges appeared in great numbers and died rapidly (pp. 83-85). At least 256 colleges, seminaries, academies, institutes, etc. existed, at least for a little while. High schools were so rare that a high school diploma automatically qualified the student to be a junior in college. In 1897, the movement claimed 5 "universities", 25 colleges, 15 institutes, schools, and seminaries. (Most of these are no longer in existence.)

B. It was not until after 1900 that people of the movement began to have a conscience about supporting institutions of higher learning and maintaining high educational standards. In 1894 a 9-member Board of Education was formed withing the ACMS, but it was without money, purpose, or program.

C. Ministerial training in this period

1. A gradually emerging trend
   a. A few ministerial students began to go to the great Protestant seminaries for graduate training.
   b. The establishment of Bible chairs for undergraduate instruction in connection with existing secular or non-Disciple institutions.

(1) The University of Michigan was chosen as an experiment in 1893. Others followed.
(2) J. W. McGarvey and others opposed the Bible chair approach, fearing that the university atmosphere was not conducive to the preparation of church workers. As it turned out, however, the Bible chair classes were attended by few who were preparing to enter the preaching ministry.

2. Bible Colleges, usually established adjacent to a state university, were established in this period (before 1900). Examples:
a. The Bible College of Missouri at the University of Missouri
b. Eugene Divinity School at the University of Oregon*
c. Berkeley Bible Seminary at the University of California

*Now Northwest Christian College

3. The Disciples Divinity House is the earliest example of a school which was affiliated with a university (University of Chicago), as opposed to a Bible chair (1894).

4 The Campbell Institute.
a. Founding. In 1892, five Disciple divinity students studying at Yale began to discuss an organization of university trained men among the movement. Shortly thereafter, most of this group were in attendance at the University of Chicago. At the national convention (Springfield, Ill. 1894), the Campbell Institute was crated with 14 members.

b. The purpose, to promote
(1) a scholarly spirit.
(2) quiet, self-culture and the development of higher spirituality
(3) the diffusion of the contributions of permanent value to the literature and thought of the Disciples.

c. The character of the Campbell Institute
(1) To be "sympathetically aware" of developments in the "new" approach to anthropology and theology. (liberalism)
(2) The CI was an elitist club upon whom fell the burden of rescuing the brotherhood from conservatism.
(3) The method: infiltration.

d. The organ of the CI: The Scroll

e. Members of the CI became famous for their informal midnight sessions at international conventions.

D. Educational controversy

The Restoration Movement had a tradition of objection to theological degress and titles that smacked of the denominational "clergy" system. For this reason, early educators objected to the granting of degrees, especially doctors degrees (most were honorary at this time). The first catalog of David Lipscomb U. (1894) opposed the conferring of degrees. (By 1901 they were offered.) The Christian Standard (1899) editorialized against "signs of pride and a haughty spirit."

Discussion #26: Problems and questions; the zeal of the restorers; The founding of a new paper

Reading: Christians Only, pp. 207-221

XIV. Problems and Questions

A. The baptism problem

1. The issue: can the pious unimmersed by admitted to membership?

2. Background: There was no sustained discussion of the problem of admitting unimmersed believers to church membership in Campbell's time. Campbell's identification of them as "defective Christians" was used by some to justify the practice of accepting the unimmersed L. L. Pinkerton in 1869 was one of the first prominent ministers to publicly argue for admission of the unimmersed (he also argued against biblical inerrancy).

3. J. S. Lamar, in his Christian Quarterly (1873), argued that Christian conduct was the basis of fellowship and union, and that such fellowship and union preceded agreement on the mode of baptism. Thomas Munnell (New Christian Quarterly, 1894) argued that immersion ought to be waived as a requirement in the interest of union. Others toyed with the idea that the mode of baptism was a transient matter and that it ought not to be made a test of fellowship.

4. E. W. Herndon, Isaac Errett, J. W. McGarvey, et al. held immersion as a test of fellowship.

5. Although the debate concerning accepting the unimmersed into congregational fellowship was often intense in this period, the actual practice of welcoming the unimmersed into the church did not begin until after 1900.

B. The inerrancy and authority of the Bible

Dr. R. L. Cave of St. Louis, L. L. Pinkerton (the first "true liberal" among the reformers), Prof. Hugh C. Garvin of Butler University, and others began to argue either that the Bible is not the single inerrant guide to faith and practice or that it does not contain fixed patterns of behavior and belief. The question of biblical inerrancy and authority often crossed paths (not always) with the question of "open membership."

XV. The Zeal of the Restorers

A. It is a mistake to believe that the problems and questions emerging in the period 1860-1900 curtailed growth in the movement. To the contrary, this was the period of the greatest growth of the reform. Academic and theological squabbles were a minor undertone. The often unheralded work of thousands of preachers, church workers, etc. spread the movement rapidly, especially in the West. Alfred M. Haggard said in the Christian Quarterly (1898): "In 1880 we were increasing at the

rate of 10,000 per year; now it is 35,000." By 1900, membership in congregations connected with the American Restoration Movement are estimated at 1,120,000 (at a time when the population of the mid-western and western states was comparatively small).

B. The Restoration Movement in Florida

1. According to the volume Florida Christians (1941) by Ellwood C. Nance, "there were a few Christian churches in Florida several years before 1869."

   a. Records of the state convention of 1875 tell of delegates from 15 Florida congregations representing a membership of 569. Total membership that year was around 1500.
   b. J. G. Waggoner went from Eureka, Illinois to Florida for the benefit of his sick wife. He organized the Lake Butler Church in 1876 with 58 charter members.

2. The years 1883-1899 were a "golden age" for growth in Florida. Among the dozen or so new churches organized was First Church at Jacksonville. This congregation was later to start 9 more congregations in that city.

3. In 1876 brothers W. B. and George P. Young opened a "college" at Starke. It survived 10 years with peak enrollment of about 120 in 1882. It was not a college in todays sense, for it included all grades.

4. Isaac Errett was advised by his physicial to go to Florida from Cincinnati. In 1878 he reported on how rough the country was: "My physician sent me to this insect-built peninsula for the benefit of an overtaxed nervous system, and gave me orders to 'rough it.' The facilities for this abound in this country."

   "There is not the least danger of monotony; if you tire of the land you will soon be in the water; if you are weary of water you will not be long in discovering land. It is a grand trip (St. John's to Halifax) for whimsical people."

XVI. The Founding of a New Paper

A. J. H. Garrison founded the Christian Evangelist in St. Louis in 1882 It represented a complicated series of mergers going back to Stone's Christian Messenger.

B. Because of the passing of many formerly-influential journals and many not-so-important, in 1900 the important journals representing the movement were 1) the Christian Evangelist, 2) the Christian Standard, and 3) the Gospel Advocate.

Discussion #27: The rightists break away

Reading: Christians Only, pp. 309-321.

Section Six: The American Restoration Movement Divides: 1900-1968

Introduction: The principle, Where the Bible speakes we speak; where the Bible is silent we are silent and its interpretations

A. Rightists: Any doctrine or practice not specifically authorized, either by explicit statement or apostolically approved precedent, is prohibited (by this silence).

B. Centrists: Unless rendered inexpedient by circumstance, a religious practice is permitted by the absence of biblical teaching to the contrary.

C. Leftists: Anything can be written into divine silence as long as the congregation approves it by a majority vote.

Parenthetical summary: Faith and Opinion

The above interpretations of the principle

1. allowed the rightists to view matters of opinion as matters of faith.

2. allowed the leftists to view matters of faith as matters of opinion.

I. The Rightists Break Away

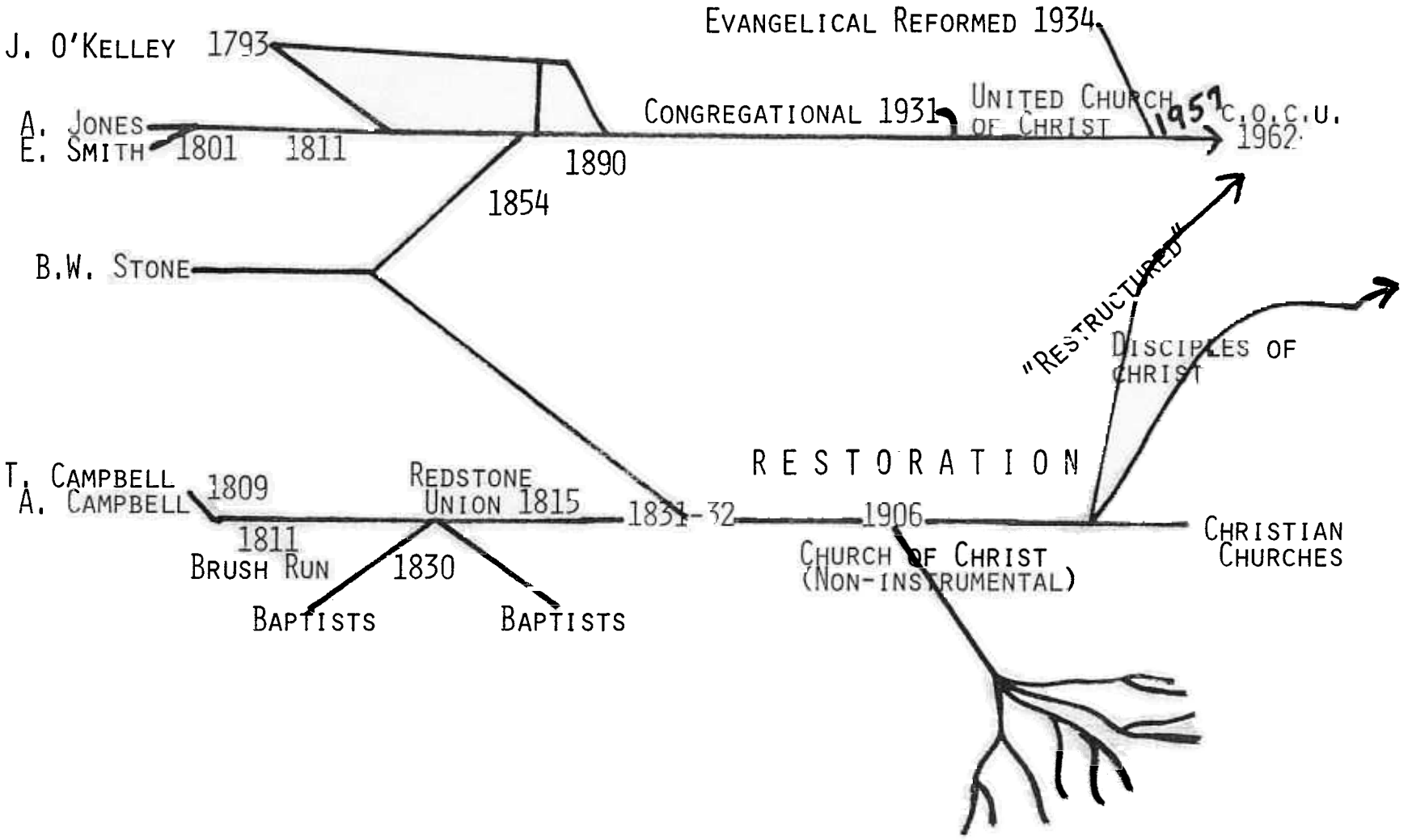
Introduction

1. The separation that came in 1906 was only a "statistical event." The issues that divided the movement had been there almost from the beginning.
2. The Rightists or "Noninstrument brethren" generally hold that it is the Centrists and the Leftists that "broke away," not they.

A. Th 1906 Federal religious census

1. In 1906, J. W. Shepherd, with the support of other leaders of the movement and with the sanction of The Gospel Advocate, The Firm Foundation, and the Octographic Review, informed the Census Bureau that the conservative, anti-society churches should be listed separately from the Disciples of Christ and designated "Churches of Christ." Many anti-society brethren opposed this move, but no united voice could be raised in opposition.

THE MANY STREAMS OF THE RESTORATION MOVEMENT



2. Leaders: Moses E. Lard, Benjamin Franklin, Tolbert E. Fanning, et al. had systematically opposed instrumental music in the worship, open Communion, a paid and located ministry, missionary societies, and anything else that they could not find in the Bible. This furnished the intellectual base for the Rightists.

3. At first, the editors of the Christian Standard and the Christian Evangelist disregarded the separate listing in the census

B. The Sand Creek Declaration

1. In August, 1889, a yearly meeting of churches in Illinois at Sand Creek, Shelby County, became a forum for division. Daniel Sommer, editor of the Octographic Review, openly charged the "innovators" with departing from the faith and creating division. In the meeting P. D. Warren, and elder from the Sand Creek congregation, read a statement offered as representing the position of that and four other congregations. After charging that there were those present who "do teach and practice things not taught or found in the New Testament," he declared:

> And now, in closing this address and declaration, we state that we are impelled from a sense of duty to say that all such as are guilty of teaching or allowing and practicing the many innovations and corruptions to which we have referred, after having had sufficient time for meditation and reflection, if they will not turn away from such abominations, that we cannot and will not regard them as brethren.

2. The result: an open break between the churches in Shelby County.

3. The response:

   a. The Christian Standard denounced the the Sand Creek Declaration as a "new confession of faith."
   b. Many leaders, among them David Lipscomb, J. W. McGarvey, Moses E. Lard, W. H. Hopson, and L. B. Wilkes, advocated middle ground; i.e., they were opposed to societies and instruments, but they held for unity, at least at the national level. Many of these later left the middle ground and moved to the "right." Among those who opposed the instrument and stayed on the middle ground were McGarvey and Fred L. Rowe, editor of the Christian Leader. McGarvey held membership in an anti-organ congregation in Lexington but remained on the staff of contributing editors of the Christian Standard.
   c. A debate continued as to exactly what constituted an "innovation."

C. The size of the Right in 1906. Their independency and subdivisions made an accurate count impossible. A fair estimate is ½ million.

D. The Rightists since 1906

1. In 1960 the Rightists listed 16,500 congregations with a membership of 2,025,000. (More than the Centrists and Leftists combined.)
2. Center of strength
   a. States: Texas, Arkansas, Louisiana, Tennessee, Mississippi, Alabama, and Georgia

b. City: Nashville, Tennessee

3. Further division

1. There are over 70 divisions among the "Noninstrument brethren," with 20 of these as major or significant divisions.
2. Examples of division over that which about the Bible is silent:
   a. Order of worship
   b. Paid ministry
   c. Extra-congregational institutions, such as orphanages, Bible colleges, retirement centers
   d. Eschatalogy
   e. Sunday School
   f. The choosing of elders
   g. Missionary methods
   h. Choirs
   i. The place of women in the church
   j. The number of cups to be used in Communion
   k. The use of "piano notes" in hymnals
   l. The right of the congregation to break the loaf in the Communion
   m. The use of published teaching materials
   n. Soloists in the worship service
   o. Methods used in raising money

4. Major colleges of the Rightists

1. David Lipscomb, Nashville, Tenn.
2. Abilene Christian College, Texas
3. Harding College, Searcy, Arkansas
4. Freed-Hardeman College, Henderson, Tenn.
5. Oklahoma Christian College, Oklahoma City
6. Florida Christian College, Tampa
7. George Pepperdine College, Los Angeles
8. Southeastern College, Winchester, Ky.

5. The Rightists have made extensive use of "institutes" and "schools" to train a leadership.

6. Major journals of the Rightists

1. the Gospel Advocate, Nashville, Tenn.
2. The Firm Foundation, Austin, Texas
3. American Christian Review, Indianapolis, Ind.
4. The Twentieth Century Christian (premillennial)
5. Restoration Review

7. Reasons for the growth of the Rightists

1. Conviction of the uniqueness and importance of New Testament Christianity vs. Protestant denominatinoalism and Roman Catholicism.
2. A new generation of enlightened and progressive leaders.

b. City: Nashville, Tennessee

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Discussion #28: The centennial of the movement; The digression into liberalism, part 1

Reading: Christians Only, pp. 223-235

II. The Centennial of the Movement

A. Pittsburg, October 1909

1. The Disciples chose the 100th anniversary of the Declaration and Address as their centennial.
2. The gathering in Pittsburg was very large; the people enthusiastic. Crowds of several hundred would spontaneously gather on street corners for hymn singing.
3. Several histories of the movement began to appear.
   a. Errett Gates, Early Relation and Separation of Baptists and Disciples (1905)
   b. J. H. Garrison, The Reformation of the Nineteenth Century (1901)
   c. W. T. Moore, Comprehensive History of the Disciples of Christ (1909) (This work was the largest.)

B. With the new century came a new interest in social and ethical issues.

1. This was in the context of the emerging "social gospel" across denominational lines.
2. Reasons for early inattention to social and ethical issues:
   a. The early emphasis on unity and the apostolic order.
   b. Their conventions were popular assemblies and could not represent the movement in areas of policy.
   c. The tradition of relegating all matters of opinion to the background.
3. Areas of concern
   a. Liquor consumption (temperance, rather than abstinence)
   b. The "works of the devil," such as dancing, card-playing, theater-going, and chess and checker playing
   c. Slum conditions created by the depression of the 1890's

C. Positive thrusts

1. Independent crusade teams were formed. These used professional, high-pressure, emotional appeals. Most of them faded after World War I.
2. The Men and Millions movement
   a. Antecedents
      (1) The spirit of masculine virility in leadership created by the presidency of Theodore Roosevelt.
      (2) The interest by the business community in promoting masculine self-consciousness in religion (sometimes offsetting the powerful womens' societies).
      (3) The imposing journal Christian Men (1909-1912), published by a Disciples "Business Men's Association."

b. The Men and Millions movement was inaugurated at the Toronto convention of 1913. Its goal was to enlist 1,000 men (and women) for Chrisitan service in America and abroad, and to raise 6 million dollars for missions and colleges. The financial success of this project, even though it was interrupted by the war, was unequaled by any religious body up to that time. It received almost universal brotherhood support.

3. The Christian Board of Pub cation

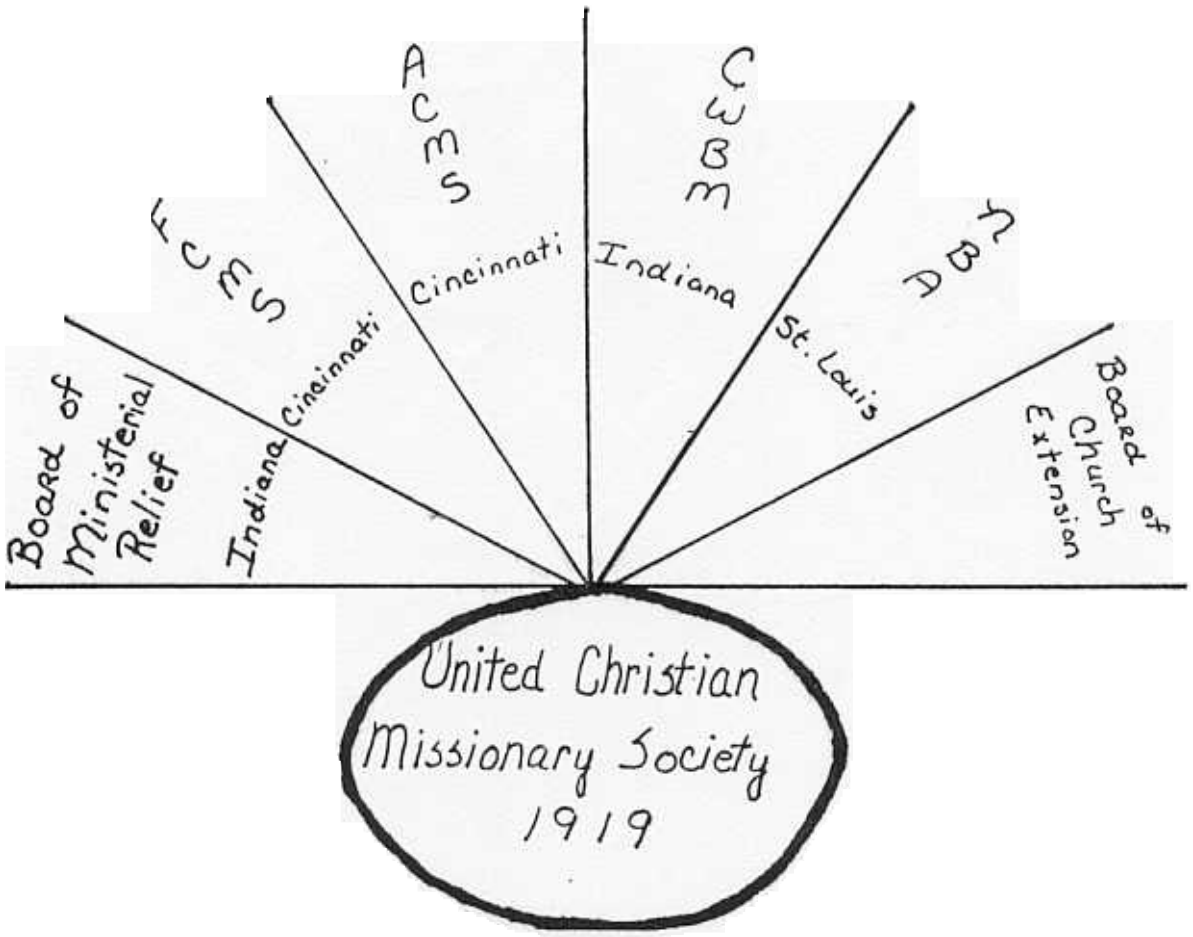
a. Journalism has always had a heavy influence in the movement.
b. The desire grew to avoid multiplication and irresponsibility in the publication of informational and educational materials.
c. Private publishing houses competed for "brotherhood business."
d. At the convention in Norfolk (1907) a committee was appointed to consider the formation of a brotherhood publishing house. Two years later R. A. Long purchased all the stock of the Christian-Evangelist, made a non-profit corporation, and turned control over to a self-perpetuating board of 13 directors. (This was similar to the arrangement under which most of the brotherhood colleges operated.) This board took the name Christian Board of Publication, and took on the function of a brotherhood publication committee.

D. The birth of the United Christian Missionary Society

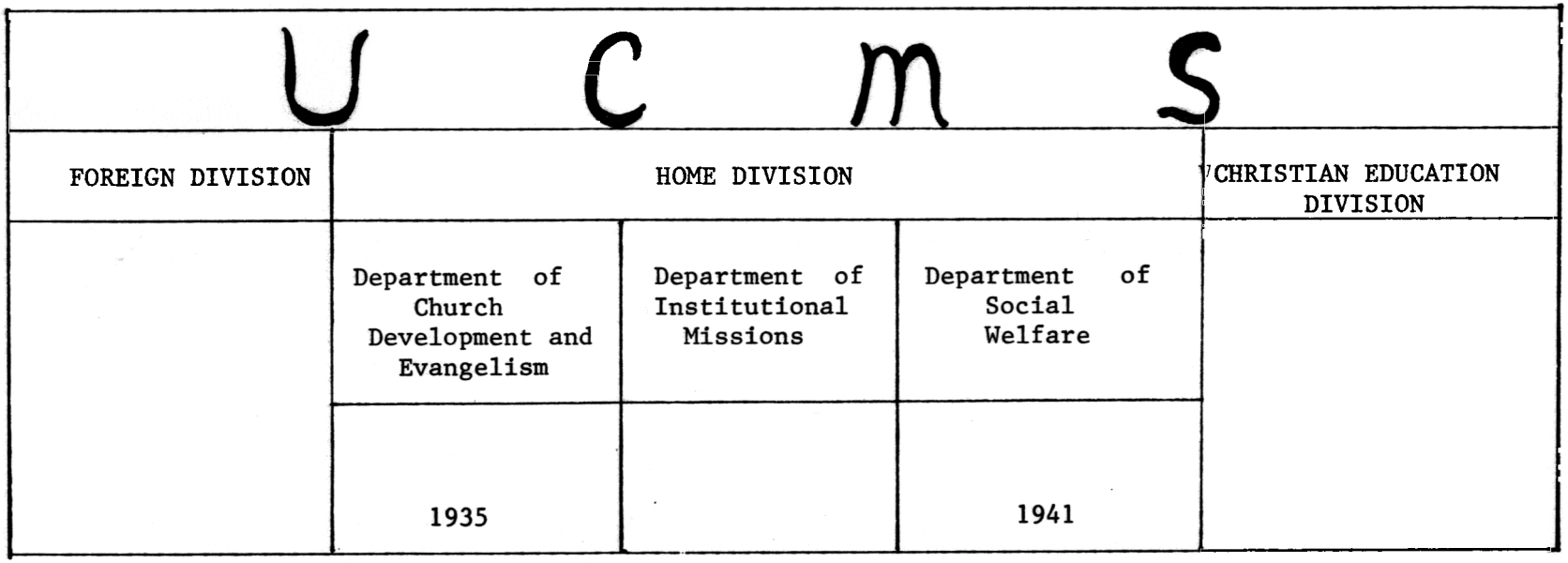
1. Antecedents
a. Early editorial calls for simplicity and unity in missionary agencies
b. A symposium formed in 1898 to discuss changes in manner of holding conventions suggested restricting the right to vote and moving toward church-delegate conventions rather than mass meetings.
c. A joint committee of various home and foreign societies on the subject of union was formed.

2. The United Christian Missionary Society was formed at the Cincinnati convention of 1919. Headquarters: St. Louis, later Indianapolis. Monthly magazine: World Call

3. The various societies brought into the merger:



4. The later development of the UCMS



Board of Church Extension withdrew UCMS 1934

Board of Higher Education withdrew UCMS 1938

Pension Fund of Disciples of Christ (1895) 1928

National Benevolent Association 1887

III. The Digression into Liberalism

A. Origins: The Campbe' Institute (previously discussed).

B. Examples of early iberalism:

1. The Scroll, 1907 (H. D. C. Maclachlan):

> . . . the authority of Christ appears to us first as that of the Christ-formed society. . . But when in the psychological crisis of process which we call conversion, Christ is 'formed in us the hope of glory,' even this authority is transcended and the Christian becomes his own highest law, the keeper of his own conscience. The Christ I know at first hand, and who is ultimate authority for me, is the Christ that lives and reigns in my own life. Higher than that I cannot go.
>
> Is there then no infallible norm? Let us say it frankly, No.

2. The Scroll, 1906:

> Question: What shall the preacher among the Disciples do, who believes that Jesus is the Son of God, and lives a blameless, Christian life, but finds that the Bible is not inerrant in every part, or the ultimate source of authority? Should he leave the Disciples or remain among them? J.E.W.
>
> Answer: He should by all means remain with the Disciples. The man who believes in Jesus and follows Him in his daily life, is a Christian regardless of what he thinks concerning the Bible, or baptism, or the Holy Spirit, or the future destiny of the wicked. If there is a church any where among the Disciples that will give him fellowship, and with which he can work harmoniously, he should remain with it. . . Such a person belongs with the Disciples pre-eminently . . . E.G.

C. Disciples were in the forefront in the formation of the liberal interdenominational Federal Council of Churches.

D. Methodology: Infiltration and gradual indoctrination. Quarterly Bulletin (Campbell Institute), 1906:

> It is often a problem with the progressive pastor to know how to make effective his ideas and methods of liberalizing his work, and bringing it up to date. One way to accomplish it is to bring into prominence in the official work and leadership of the church, younger business men. They usually are not indoctrinated with the old theological ideas.

E. The increasing influence of the Campbell Institute in the national gatherings of the brotherhood. In the Quarterly Bulletin report on the July 1906 Congress at Indianapolis:

> . . . There were more Institute men than usual on the program and everybody said it was the best Congress yet! It is noticeable how much they all emphasized the importance of educational work with children. . . George Campbell showed that the CWBM have already established infant membership in the church. . .

F. The new liberal leadership sought to influence the brotherhood, out of proportion to their numbers, by gaining control of the institutional life of the restoration movement. The spread of liberalism was facilitated by the consolidation of this life in the formation of the UCMS in 1919.

G. The fall of the College of the Bible. The schools of the restoration movement were infiltrated by men holding the "new theology." For example, the College of the Bible. Following the death of J. W. McGarvey (1911), the liberals began a full-fledged campaign to take over the school. By 1918 these schools were liberal, evolutionists, and ecumenical.

Ralph G. Wilburn, Dean of the College of the Bible, The College of the Bible Quarterly, 36, January, 1959, p. 12:

> . . . the "impregnable rock of scripture". . . is not so impregnable any more, thanks to the science of biblical criticism. . . The infallible book of old Protestantism is gone forever for critical, thoughtful minds.

In view of the conclusions reached by recent biblical criticism, theological integrity calls upon Discipledom for a more forthright abandonment of this false belief in an infallible book, a belief which, to a great degree, obscured from the view of the fathers the fallible, historical character of the documents of the New Testament. (This later statement is by the same author in "A Critique of the Restoration Principle, " Encounter, 20, 1959, p. 342.)

William Baird, professor of New Testament, College of the Bible, "Christology: A Sermon," The College of the Bible Quarterly, 35, July 1958, p. 17:

> Since the rise of form criticism, however, serious questions have been raised as to what can be known about the life of Jesus. The gospels are not historical records, but compilations of small units of oral tradition. Many of these units are of doubtful historicity, while their literary relationship is certainly the construction of later editors. The quest for the historical Jesus, it seemed, led straight into a blind alley.

Discussion #29: The digression into liberalism, part 2

Reading: Christians Only, pp. 237-262

H. Open membership

1. Open membership, the primary battleground between liberalism and orthodoxy.

2. Definition: The admission of unimmersed adults who are satisfied with their "baptism" into formal membership in the local church.

3. The roots: The early uncertaintity of the restoration fathers. The Campbells and Stone were certain that immersion upon the confession of faith in Jesus was the only apostolic baptism, but they were less willing to deny that sincere practitioners of traditional alternate forms of baptism were outside the fold of Christianity. It was only with Walter Scott and his "steps of salvation" that there was a new attitude among the reformers, i.e., only those who had followed the proper steps were children of God. The issue was the subject of continuing debate. The liberals found it a ready issue upon which to take a stand against theological exclusivism. So general was the practice of requiring immersion, however, that conservatives could defend the proposition that open membership was a departure from the "faith." It must be understood that the early reformers and the later liberals did not speak of open membership from the same starting point.

   a. Early reformers argued that the pious unimmersed might be accepted as "defective Christians."
   b. Later liberals argued that the Scriptures were not the absolute rule of faith and practice, rather that the "Christ within" superseded the written Word.

4. The position of the journals

   a. The Christian Standard was strongly against open membership.
   b. The Christian Century was strongly for open membership.
   c. The Christian Evangelist disapproved of the practice, both on theological and practical grounds, but emphasized the need to maintain unity despite disagreement on the issue. The local church was to decide its own policy.

5. The actual practice of open membership began on the mission fields associated with the Foreign Christian Missionary Society and later with the United Christian Missionary Society. China and the Philippines were the fields first affected. The practice of open membership on the mission field was often tied to "comity" arrangements, i.e., agreements among denominational missions to reserve their activities to certain areas and to accept as full members those who transferred from the areas of other church groups.

   a. The first knowledge of the practice of open membership into missionary endeavors came when George Baird, China missionary, wrote in a letter to C. C. Morrison, minister of the Monroe Street Church in Chicago:

> (August 1919) Eight years ago, in a paper read before our China convention, I proposed open membership. One of our secretaries (F. M. Raines) who was visiting China at the time, requested me to resign and go home. I did not resign, and my convictions have grown stronger as the years have gone by.

Mr. Morrison, who was an advocate of a modified form of open membership, read this letter, and others, before the St. Louis convention in 1920. At this time the secretaries of the missionary societies were denying that open membership was being practiced on the mission field.

On December 27, 1919, Mr. Baird wrote Morrison again:

> They (the unimmersed) are serving on our official boards. . . at present we have a Methodist and a Presbyterian on our official board. These have been reported as members of the congregation. These men are considered regular members of our congregation. . . . we have men serving as paid evangelists who have never been immersed. They are employed as regular pastors and evangelists in our churches.

b. Because of the stir provoked by these revelations, a letter of loyalty was signed by some of the missionaries. Edwin Hayden in his pamphlet, Fifty Years of Digression and Disturbance, page 13, points out:

> One of the eight missionaries who signed the letter of loyalty (1922). . . was Marguerite Harmon Bro, who, twenty seven years later (1949), but referring to the same period, wrote something quite different for the Christian Century: We had our scrimmages on the mission field, too, where some churches accepted Presbyterians and Congregationalists and other unimmersed brethren with the immersed and let them serve as deacons, elders and teachers. However, we settled that difficulty by keeping the names off the official roll sent to America for the yearbook. (Christian Century, Feb. 8, p. 171)

c. C. C. Morrison, an honest liberal editor, was moved to write in the Christian Century, February 23, 1922:

> The truth is that in recent years the Disciples official mind has become accustomed to playing fast and loose with its own convictions. The greatest danger in the present issue is not theological reaction, but moral disintegration. Neither conservatives nor liberals, so called, can endure the spectacle of the United Christian Missionary Society continuing to assert what is not true, and to deny what is true.

d. Miss Jessie M. Trout, UCMS missionary in Japan, wrote in the newsletter of the society in early 1939 (sent to all the women's missionary societies):

> One of the chief criticisms levelled at foreign missions by scholarly critics is that missions tear down the religions and beliefs of the people whom the missionaries have come to serve.
>
> Fortunately many modern missionaries have learned to recognize the value in the religions of the East. They no longer approach their problems from a superior-than-thou standpoint, but with open minds and hearts they say: ". . . Let us work on the good foundation which you have laid and together build a religion that will be perfect and complete."

Then, concerning Confucianism and Buddhims, she continued:

> Surely the founders of these religions have been witnesses of the living God. . . Christianity today can just as surely find common truths in the teachings of Oriental prophets.
>
> I have thought that if the transfiguration were to take place in the Orient, we would find Jesus on the Mount in conversation with the Buddha (Amida) and Confucius.
>
> Because modern missions believe this, Christianity can and does join hands with the non-Christian religions.
>
> (signed) Jesse M. Trout

In 1949 Miss Trout was elected Vice President of the UCMS, one of the highest in Discipledome.

6. The <u>actual practice</u> of open membership in America; the beginnings

   a. Early attempts at "modified" open membership

      (1) Experiments with "associate membership" were conducted in churches in New York, Denver, Colorado, and Shelbyville, Kentucky.

      (2) W. T. Moore in the <u>Christian Evangelist</u> called for a plan that would accept all believers into immediate membership with the understanding that only immersion would be practiced from then on. This was a part of an emphasis on union with other groups. In December 1906, C. C. Morrison, minister of the Monroe Street Church, Chicago, became the first to accept the plan outlined by Moore. (It was called the "London Plan.")

   b. At this time, total open membership was practiced by only one congregation. Candidates for membership in the University Church of Disciples of Christ in Chicago, where Edward Scribner Ames preached for 40 years, could choose any or no form of baptism.

7. The progress of open membership

a. A. T. DeGroot found 19 congregations openly practicing open membership in 1929.
b. Carl Ledbetter reported in the Christian Standard in 1940 that 120 churches practiced open membership.
c. In 1948 DeGroot estimated the number at about 500.

8. Early objections to open membership

a. In 1914 the Northern California convention excluded a congregation for practicing open membership (the Berkeley church).
b. The Christian Standard called for a conference to consider the spread of liberalism in the brotherhood. It was to be held (it was canceled because of an influenza epidemic) at St. Louis in advance of the 1918 convention:

> That there is in the brotherhood of the Disciples of Christ a well entrenched propaganda to encourage unsound teaching in our colleges and to force upon our congregations the "open membership" plan, no one who has kept up with events can doubt. . . Our program at St. Louis will have on it no place for compromise or diplomacy. . . We shall plan to meet in St. Louis at a common rendezvous the day before the convention begins, to plan the campaign, and should the plan for which we stand be defeated on the convention floor, we shall call a meeting and confer respecting a future policy.

c. When reports continued to come in that open membership was being used on various mission fields, a long and complicated series of debates, investigations, and editorials stirred the controversy. The principal issue was not whether it was wrong, but whether it was being tolerated.

d. A resolution, called the "Medbury Resolution," requiring the UCMS to reject the practice of open membershio was passed in the 1920 convention at St. Louis. This, however, did not end the controversy.

Discussion #30: The digression into liberalism, part 3

Reading: Christians Only, pp. 263-277.

9. Attempts made to stem the tide of open membership (and liberalism)

   a. In 1922 a New Testament Church Congress, promoted by the Christian Standard and held at St. Louis, was held to fight open membership and liberalism. R. E. Elmore read a scathing rebuke of the practice of open membership. George A. Campbell, a member of the Board of Managers of the UCMS, took the platform to reply. His defense was cut short when the lights were turned off at the regular 11:30 hour.

   b. At the 1922 national convention at Winona Lake, the "Sweeney Resolution" was adopted as a measure to curtail open membership. It was a policy statement that committed the Board of Managers to support only those missionaries and to recognize only those churches in America that received into membership "only those who are immersed." Few, however, had faith in UCMS leadership to enforce the resolution, and their lack of faith was justified.

   c. In 1924 the officials of the UCMS, who had no intention of carrying out the "Sweeney Resolution, formed a "peace committee" made up of those for and against open membership. The committee never got off the ground. Those opposing open membership did not trust the society leadership and they formed the Christian Restoration Association

   d. In the 1925 convention a resolution was passed to recall any missionary who practiced open membership and to appoint a commission to investigate conditions in the missions in the Orient. The commission was to report that no open membership was being practiced in the Orient. The UCMS officials ignored the resolution against open membership, as they had the 1920 convention resolution, interpreting it as nonbinding. Insurgents denied the truth of the report and called the integrity of the UCMS board into question on their interpretation of the resolution. The insurgents organized the Christian Restoration Association to fight the tide of liberalism.

   e. In 1924 the Cincinnati Bible Seminary was organized. J. D. Murch, president of the Christian Restoration Association, was chosen as acting president. As soon as the initial organization was completed (1926), Ralph Records was elected president. The men who were the moving spirits in this project were such men as R. C. Foster, Ralph Records, Henry J. Lutz, Charles Loos, and I. B. Grubbs, most of whom had trained under McGarvey at the College of the Bible. When the College of the Bible was "lost" to the liberals, these and other men saw themselves called upon to

revive the spirit of the College of the Bible in its earlier history. McGarvey Bible College opened in Louisville in 1923 and that same year the Cincinnati Bible Institute came into being. In 1924 these schools merged to form the Cincinnati Bible Seminary. The Cincinnati school became the model for other new schools and furnished most of the early faculty for them. Examples:

Manhattan Bible College, 1927
Atlanta Christian College, 1928
Pacific Bible Seminary, 1928
Alberta Bible College, 1932
San Jose Bible College, 1939
Ozark Bible College, 1942
Dakota Bible College, 1942
Lincoln Bible Institute, 1944

f. The North American Christian Convention. Insurgents realized that the liberals were so entrenched in the leadership of the UCMS and the national conventions of the movement that all popular resistance to open membership was futile. The leadership of the International Convention and the UCMS had departed from the faith and had no intention of changing their theology and no intention of relinquishing their offices. Officials of the UCMS argued that they had a right to their private opinions Conservatives argued that they could interpret the Scriptures any way they chose, like a Methodist Bishop or a Mormon elder, <u>but not while in the employ of the UCMS</u>.

A sizeable segment of the conservative brethren called for a convention of those who wanted to conserve the Word and the movement. This regathering took place in the formation of the North American Christian Convention in 1927 in Indianapolis. It was not a delegate convention. It was administered by a 100 man committee, representing every area of fellowhsip and life.

I. Developments among the leftists after 1926

A. Unified Promotion

1. State societies gradually relinquished their control over the work in their own states to the International Convention. Since 1934 all agencies which appealed for funds submit budgets and financial statements to the national organization under the aegis of <u>Unified Promotion</u>.

2. Only those agencies and societies reporting to Unified Promotion are recognized by the Disciples of Christ as "official agencies."

B. Restructure

1. Definition: In 1959 the International Convention of Disciples of Christ, meeting at Denver, passed a resolution calling for all local congregations to adopt new charters or constitutions that would recognize the authority of state and national bodies over the local congregation. The planned for the "public and formal announcement of the New Christian Church" in 1968.

2. The motive

   a. The desire of the Disciples leadership to enter into binding representative negotiation with other groups, the United Church of Christ in particular.

   b. The desire of Disciples leaders to streamline the organizational structure of the UCMS with a view to increased effeciency and stronger and more direct control from "headquarters."

   c. To change the position of the UCMS in regard to laws governing control of church buildings. The Disciples tested the validity of local autonomy in a rash of law suits in the 1940's and 50's. When local congregations would withdraw support from the International Convention, the UCMS, or Unified Promotion; or would secure a minister from a school not answering to the Disciples of Christ Board of Higher Education, the Disciples tried to prove in the courts that nonsupport and noncooperation constituted a departure from the faith of the founding fathers of the Christian Church and therefore any right to further use of the church property had been forfeited. In each of these cases to reach the highest court in the states involved, without exception, it was established that those who desired to withdraw support from the International Convention, etc. did <u>not</u> represent a departure from the founding faith. After restructure, those congregations remaining connected would have committed themselves to the new connectional denomination.

   d. To "officially" redefine the restoration movement in terms of liberalism and ecuminism. The original call for restructure came at the St. Louis Assembly of the International Convention, Oct. 22, 1958 by Ronald E. Osborn of Christian Theological Seminary in a message entitled, "The Future of the Disciples of Christ-An Ecumenical Voyage." In this address he said:

      > Already by the turn of the twentieth century, the traditional formulation of our position had been shaken by the impact of modern thought in general and of liberal theology in particular. But our men who had studied in the great non-denominational graduate schools made a convincing reconstruction of the Disciple position in terms of liberalism,

and through the early decades of this century we furnished important leadership both theological and administrative, to the emerging ecumenical movement.

3. Steps in restructure

a. The original plan for restructure drafted at the biennial meeting of the Council of Agencies at Culver-Stockton College, July, 1958. A Committee on Brotherhood Restructure was appointed to 1) explore the magnitude and complexity of the project, and 2) formulate a proposal to the Assembly of the International Convention for action.

b. The UCMS and the Board of Higher Education in 1956 created a "Panel of Scholars" to reexamine the beliefs and doctrines of of the Disciples "in a scholarly way." This panel, composed of 15 liberal scholars, produced a 3-volume work The Renewal of the Church. The consensus was that the Holy Scriptures are untrustworthy, the Restoration principle is passe, and congregational policy ought to be reworked in order to produce a centralized denomination that could pursue unity through an ecumenical church.

c. The 1959 resolution at the Denver convention calling for restructure.

d. The report of the Committee on Brotherhood Restructure to the 1960 International Convention in Louisville. With this the die was cast. The report set forth:

(1) The rationale of restructure
(2) The "breadth and depth" of restructure
(3) Ways and means of restructure
(4) Proposals to finance restructure

The Commission on Brotherhood Restructure gave its report and it was formally accepted. Then a Commission on Brotherhood Restructure, including 120-130 people, was appointed.

e. The Commission made a full report of its plans to the meeting of the International Convention at Miami Beach, October, 1963. The Assembly approved the report and received an important draft statement on "The Nature of the Structure Our Brotherhood Seeks." It was announced that approval was "virtually unanimous," although fewer than 1200 of the 6545 delegates were on the floor when the final vote was taken. The Miami Beach assembly had the smallest registration recorded in many years. Rumblings of dissent were heard in the halls and lobbies of the convention as delegates began to realize the significance of Restructure.

f Promotion of Restructure

1) A flood of literature descended upon the local churches

Examples

(a) For churches and Sunday Schools: The Church--What and Why; What Brotherhood Cooperation Means

(b) For ministers and church leaders: Trumpet Call of Reformation; The Restoration Principle; The Christian Churches and Their Work; The Relation of Baptism to Church Membership; New Possibilities for Cooperatives and Independents

(c) For college and seminary leaders: the Report of the Panel of Scholars in three volumes: 1) The Reformation of Tradition, 2) Reconstruction of Theology, and 3) Revival of the Churches

(2) Conferences and consultations with key leaders at national agency, regional, state, district, and local levels were held throughout the nation.

(3) Special speakers were provided for conventions and for tures at colleges and seminaries.

4) Communications media specialists produced articles for the press, as well as tracts for distribution.

(5) Task committees began to meet in every area of the Restructure project.

g. Further refinement of the official documents of Restructure at national conventions.

h. Response at the local level as congregations formally consign authority to the International Convention. In the beginning it was estimated that 4,500 churches and 1,300,000 members listed in the 1964 Year Book would refuse to cooperate with restructure. This estimate was based on the fact that the Year Book included 3,108 "non-participating churches."

i. Final approval

4. Response to Restructure

a. As the 1968 deadline drew near, hundreds of churches, realizing that staying in the Yearbook automatically took a church into Restructure, formally withdrew their names from the listings. Most of these were older congregations that had functioned independent of the International Convention or the UCMS for many years, but which had never formally severed connections.

b. There was much organized resistance within the fold of Disciple-dom. For example, the Committee for the Preservation of the

Brotherhood was formed with headquarters in Indianapolis. This organization conducted a campaign of information among the Disciples congregations. *

c. Many local congregations enthusiastically supported Restructure. Many local congregations passively allowed themselves to be included in the new denomination.

* Don't Miss "A Deadly Parallel" on Pages 20, 21, 22 and 23.

The Truth About Restructure

A SECOND OPEN LETTER TO
CHRISTIAN CHURCHES AND CHURCHES OF CHRIST

To our brethren in Christ, Greetings:

In response to many requests from readers of our first Open Letter, *Freedom or Restructure?*, and inasmuch as our so-called official Brotherhood journals are biased in favor of Restructure and closed to full and free discussion of the issues involved, and because the platforms of many of our area and national conventions reflect a similar commitment and policy, we send forth this new brochure.

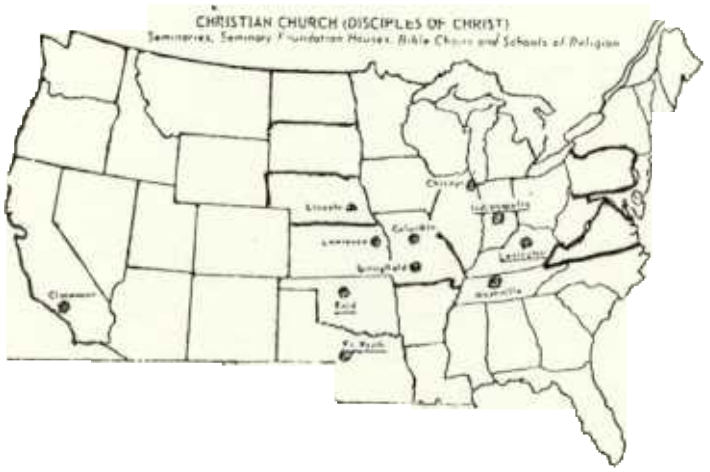
Our first Open Letter has met with remarkable acceptance throughout the churches of the nation and continues to have a wide circulation. The probity and dependability of its statements have been amply justified and they need no defense. Indeed, they have proven so effective that an official of one Brotherhood agency said, "Not in 50 years has any document made such powerful impact on the life of the Brotherhood." A retired state secretary said recently, "So great has been the influence of this brochure in our state that, as of today, I would say that less than 25 per cent of our churches will vote to go into Restructure." If the reader of this Letter has not read *Freedom or Restructure?* it is advisable to do so, as it contains much basic, vital and essential information not included in this document. There is now

Discussion #31: The digression into liberalism, part 4; The black man in the American Restoration Movement

Reading: Christians Only, pp. 279-292.

C. The relative strength of the Leftists. The Disciples of Christ denomination (since Restructure) continues to show a steady decrease in church membership, the number of churches, and missionary outreach. Just before Restructure, the Disciples' 1967 Yearbook listed 7,965 churches. By 1974 the Yearbook listed only 4,554, of which only 3,696 were "participating," i.e., made any kind of financial contribution. The number of churches actively supporting the International Convention in 1974 was about 3,500.

D. Colleges of the Leftists



The eleven Disciples schools indicated above include: (1) Four graduate seminaries (Bright at Ft. Worth, Phillips at Enid, Christian Theological at Indianapolis, and Lexington Theological at Lexington. The other seven schools, chairs, foundations, etc are operated jointly with other denominations.

IV. The black man in the American Restoration Movement

A. Black people were included in the membership of the Cane Ridge and Brush Run churches. In succeeding generations, the relations between whites and blacks in the movement have gone through three stages:

1. Interracial congregations, up to the Civil War
2. Separate congregations, but with one convention
3. Separate congregations, with one International Convention plus a special black National Convention

B. See page 50: "The Reformation in the Black Community" for a review of the black man in the movement in the earliest days.

C. The period of separate congregations (after the Civil War)

1. Whenever a significant number of blacks became members of formerly all-white congregations, they would usually be asked to form a congregation of their own. The black church usually functioned, at least in the beginning, as a mission of the white church. The separation was gradual. In some cases the blacks were asked to withdraw, in other cases the blacks initiated the separation.

2. Although blacks were not excluded from the state conventions, they generally held their own state conventions.

3. Whites among the disciples generally took the patronizing attitude toward blacks that was common among whites. There were some exceptions. For example, the Wheatland Church of Christ, established by Elder Thomas W. Cross, a black, at Remus, Michigan (1869), included those of both races. From time to time the church had both black and white ministers.

4. Early missionary activity by blacks included Alexander Cross, a slave bought and emancipated by some members of the Hopkinsville, Ky. church and sent to Liberia as the second missionary of the American Christian Missionary Society to foreign lands. Also Jacob Kenoly, whose life inspired the biography by C. C. Smith, The Life and Work of Jacob Kenoly (1912). Kenoly overcame many handicaps, obtained an education, and lived a life of piety and self-denying service. For a number of years he did mission work in Indian territory. In 1905 he went on his own initiative to Liberia. He died there by drowning in 1911. Kenoly was one of the great heroes of the faith in the long history of Christianity.

5. Early schools for blacks

a. The Southern Christian Institute, Edwards, Mississippi, operated under the aegis of the American Christian Missionary Society. (Also known at Mt. Beulah College.)

b. The Louisville Bible School (1873), opened by the American Christian Missionary Society. This school survived four years

c. The Piedmont Christian Institute, Martinsville, Va. opened as a grade school in 1900. It became an accredited high school in 1923, but was closed by the depression in 1932.

d. Goldsboro Christian Institute, Goldsboro, North Carolina.

e. Jarvis Christian College, Hawkins, Texas (1912) was founded under the leadership of the Christian Woman's Board of Missions.

D. The black national convention

1 In 1917 the National Christian Missionary Convention was organized as a black assembly. National headquarters was at Indianapolis.

2. Aid was given to black work by the UCMS through the directors of various departments within the society.

E. The impact of black Disciples on the black community, an evaluation.

1. The impact of black Disciples has not been commensurate with their appeal to the nation as a whole. For a long time, nearly half of the black constituency was to be found in North Carolina. These Disciples practiced foot-washing and a form of worship patterned after the older Free-Will Baptist ways.

2. The failure of whites in the restoration movement to support evangelistic work and educational institutions among black Americans has hindered the progress of the movement among blacks, as has the underlying prejudice of the white community.

F. The liberal-conservative split in the black convention

In 1944 the National Christian Missionary Convention, meeting in Lexington was in an uproar over open membership and the domination of the CWMB and the UCMS. The convention split. Eleven of the 22 officers, including the president W. H. "Baltimore" Taylor. In September several ministers and laymen met and organized the National Christian Preaching Convention of the Churches of Christ for the purpose of preaching simple New Testament Christianity, and promoting work in the black community. W. H. Taylor was elected field secretary and editor of the organ of the convention, the Christian Informer.

Discussion #32: Developments among the Centrists since 1926, part 1

Reading: Christians Only, pp. 293-307

V. Developments Among the Centrists since 1926

A. Independent missions

1. After churches by the hundreds withdrew support from the United Christian Missionary Society over the issues of open membership and the infidelity of the leadership, one of the first concerns was to care for those missionaries who had refused to conform to the policies set down by the officers of the United Society.

2. Among those who continued work under the direct-support after cutting themselves off (or being cut off) from the UCMS were:

a. W. D. Cunningham and his Yotsuya Mission in Japan. This work began in 1901 and in 1926 had 24 organized churches. World War II destroyed much of the work done by Protestant missionaries in Japan.

b. The Osaka mission founded in 1928 by M. B. Madden

c. Leslie Wolfe and the Philippine Christian Mission (1926). This was a highly successful work. Manila Bible Seminary is a vigorous school training a leadership for that island country. Wolfe was imprisoned by the Japanese in World War II and died as a result of the treatment he received in the prison camp.

d. In 1928 S. G. Rothermels began a work in Ragaul when the existing work had been abandoned by the United Society. (Often when comity agreements were struck by the UCMS officers, extremely valuable buildings and vigorous missionary works were turned over to denominations because they were now in "their" territory.) Mrs Rothermels, who was a doctor, continued the work for many years.

e. Harry Shaefer, formerly a UCMS missionary, began a work in Bilaspur in 1928. (India)

f Tibet and South East Asia has been a graveyard for missionaries. Dr. A. L. Shelton, before he was killed by mountain bandits, persuaded J. Russell Morse to go to Tibet. After Shelton's death, the UCMS closed the mission, but Morse went anyway, receiving direct support from American congregations. The conversion of the Lisu tribes is one of the great success stories of modern missions. After World War II, when missionaries could once again enter the area, the Tibetan mountains continued to be a place for missionary graves. Warren Dittemore died after being on the field for less than a year. During the communist revolution, Morse was imprisoned by the communists and released only when they thought he was near death. Since then the Morse family and many others have done a heroic work for Christ in South East Asia.

B. Bible colleges

1 See pp. 120-121.

2. The issue of liberalism and a new philosophy of ministerial training brought into being the Bible College. It was a less-expensive and faster method of training a preaching ministry.

a. Early Bible Colleges that survived the onslaught of liberalism and infidelity.

(1) Johnson Bible College (1893)
(2) Minnesota Bible College (1913)
(3) Kentucky Christian (1919)

b. Newer schools (previously discussed). There were 3 shools started among the Centrists in the 1920's, 9 more from 1940-46 (the war years). Christian Standard in 1946 listed 18 Bible Colleges with 1882 students. Cincinnati Bible Seminary was the largest with 504 students.

C. Missionary society work among the Centrists; the Christian Missionary Fellowship

1. Beginnings

In the 1940's, O. D. Johnson, after spending an abbreviated first term of missionary service in India, returned to the United States with a plan for bringing "responsibility" to the missionary endeavors of the Centrists. The Christian Missionary Fellowship became a legal corporation in 1949 when W. F. Lown, Evelyn C. Parks, and Earl Hoyle filed papers at Junction City, Kansas. The purpose, according to Article 5 of its bylaws, is:

> To evangelize the non-Christian people of the world in the order, manner and fashion of a missionary society and toward this purpose to recruit and send forth missionaries.

The CMF was first set up as a closed corporation to which only the trustees and missionaries could belong. In 1949, under the influence of Burton Thurston and Dean Walker, it was made something of an open corporation, patterned after a business corporation. Those who can vote are contributors, missionaries and recruits, and the fellowship is overseen by 21 directors, elected in an annual meeting.

Following the recommendations of Dean Walker, the CMF applied for the right to report to the International Convention of the Disciples of Christ. The purpose was to achieve standing as a reporting agency and try to reform the UCMS from within. The International Convention rejected the application.

2. Initial foreign work

   a. In 1950 Kent and Ruth Bates took up the work at Jhansi, U. P., India where O. D. Johnson had begun. They were joined by Mr. and Mrs. Chester Parker. In late 1959 Dr. and Mrs. Wayne Wertz became CMF missionaries with the Landour Community Hospital.

   b. Bill and Lois Walker in the fall of 1965 went to Japan to work with two churches of the old Cunningham mission.

   c. Mr. and Mrs. Eugene Smith opened a new work at Sao Paulo, Brazil in 1956. Mr. and Mrs. James Morgan joined them in the summer of 1957 and worked there for 4 years before leaving missionary service.

   d. Mont Smith moved into Ethiopia in 1963. Three other missionary families joined them later. It was Ethiopa that was to be the proving grounds for the "improved" method of doing missionary work.

3. The distinctive method of missionary recruitment and oversight

   a. Missionaries are selected by the directors.
   b. Missionaries contribute a portion of their support to the CMF for publicity and other services. (About 10%.)
   c. Churches and individuals support the CMF itself as a missionary project. All missionary funds go through the CMF offices.
   d. The directors of the CMF oversee and advise the work of the affiliated missionaries.

4. The first two administrators

   a. In 1955 O. D. Johnson was named the chief executive.
   b. In 1957 William L. Thompson became the General Administrator

5. The general purpose of the CMF: To effect "responsible" and enlightened missionary endeavors; to avoid and correct the defects of purely direct-support missions. (Such defects as incompetent, immoral, or unfaithful missionaries, and insufficient or undependable missionary support from America.)

6. The general philosophy of missions pursued by the CMF: "Fuller" missiology, characterized by a call for

   a. missionary activity only in "responsive" fields.
   b. monocultural evangelism and homogeneous churches.
   c. the "cultural" approach to missions, such as evangelizing groups vs. individuals in societies that think as groups and make group decisions.

7. The early record of the CMF

   a. In its first 15 years it sent out 15 missionaries.

b. The work at Jhansi, India was a complete failure. The CMF compound there was sold.
c. Woodstock School and Landour Community Hospital at Mussoorie, India, the second effort of the CMF in that area, is an interdenominational boarding school. Sixty-five per cent of its students are missionary children. The rest are children of diplomats and Indian families. A CMF missionary served here 4 years and the wife of another CMF missionary for a shorter term.
d. The CMF sponsored a doctor on the staff of the interdenominational Landour Community Hospital, which served the Woodstock school and the nearby hill people. After many years and huge sums of money, there is no New Testament work at Mussoorie.
e. Eloise Cunningham, the daughter of the founders of the Cunningham mission in Japan, fell heir to some of the property of the mission. She is an Episcopalian by faith and she desired to connect the "Cunningham Memorial Church" to an American missionary so that she, and the liberal preacher associated with her, could enjoy an American-financed memorial to her parents. Against the advice of veteran Japan missionaries, the CMF sent Bill Walker and his family to Tokyo. The missionaries on the field warned the directors of the CMF that Miss Cunningham was an enemy of New Testament Christianity and that she wanted an American missionary to use as a channel of funds to finance her plans for a memorial church. When Walker refused to cooperate with Miss Cunningham, he was put out of the parsonage on mission property and cut off from the Cunningham mission completely. The Walkers finished out their term of service and returned, after furlough, for another. His main work during the second term of service was filling in for on-furlough missionaries. When his wife was diagnosed as having terminal cancer, Walker closed his work and returned to the U.S. The CMF sold its mission property in Japan.

f CMF work in Ethiopa has enjoyed moderate success

g. The work in Brazil was very successful. As of 1965, the only churches started by CMF missionaries were the 5 started in Brazil (there were none in Ethiopia).

h In the last few years, the CMF has opened works in Indonesia and Kenya. The new director of operations is James C. Smith. East Africa-primitive tribal groups-has become the focus of recent work of the CMF.

Discussion #33: Developments among the Centrists since 1926, part 2

Reading: Christians Only, pp. 323-343

D. The European Evangelistic Society

1. Beginnings

Dr. Ludwig von Gerdtell of Germany, through his own study, arrived at the "restoration position." Learning that there was a whole movement in America following the principles in which he believed, he visited America in 1930. He remained to teach for a time at Butler University. Out of concern for his own people, especially the intellectual community, von Gerdtell organized the German Evangelistic Society in 1931 and returned to Germany the next year. The work he was doing was banned by the Nazis and von Gerdtell was forced to return to the United States. In 1943 the work was reorganized as the European Evangelistic Society, with Dean E. Walker as president. (There have always been close ties between the EES and the CMF.) Mr. and Mrs. Earl Stuckenbruck sailed in 1946 to Germany to begin a ministerial education program at the school which was the fountainhead of German theological liberalism.

2. Leaders: S. Scott Bartchy, Frederick W. Norris, Bruce Shields. W. L. Thompson is the correspondent for the society, coordinating activities out of his office in Aurora, Illinois.

3. Activities and policies.

a. The establishment of local churches in Germany and ministry to them. Very little has been done in this area.

b. Influencing theological thought at Tubingen

d. Informing the colleges and churches of the Restoration tradition about the most recent developments in biblical scholarship, with an emphasis on the "historical" approach to Scripture. The men associated with the EES consider themselves the "cutting edge" of the Restoration Movement. They are among the leaders of the segment of the Centrists who are crusading against the concept of inerrancy.

e. The EES reports to the International Convention of the Disciples of Christ and is listed in the Year Book.

f. The EES has always been closely tied with Immanuel School of Religion In Johnson City, Tennessee. Faculty members at Immanuel, such as Frederick W. Norris and Scott Bartchy, have interchanged with EES work in Germany.

E. Changes at the Christian Standard

The Standard Publishing Company was purchased from the Errett family in 1955. The new owner, John Bolten, Sr., associated with the Congregationalist Church, allows the multi-million printing firm to continue to publish the Standard, the Lookout, and a wide variety of educational materials and books. This department is overseen by the Publishing Committee, made up of leaders of the Centrists. Edwin V. Hayden was the editor; more recently this position has been assumed by Sam Stone.

F The National Education Convention

In 1956 the first National Christian Education Convention was held in Cincinnati. The original publication committee was appointed. It is this committee that determines the editorial policy of the Christian Standard and the theological content of Christian education materials made available by the Standard Publishing Company. The NEC meets annually in conjunction with the North American Christian Convention.

G. Programs for benevolence

The Mothers' and Babies' Home (1899), Christian Hospital (1903), and Christian Old People's Home (1911) joined in 1911 to form the Christian Woman's Benevolent Association. These early benevolent societies were supported by directly by Christians operating independently of the UCMS.

In recent years, congregations in local areas have joined together to establish and maintain institutions for the care of people with varied needs. Examples of this arethe Mt. Healthy Christian Home operating under the aegis of the Christian Benevolent Association of greater Cincinnati, and the Cookson Hills childrens homes in various states established to care for children who have lost their home situations for various reasons.

The 1980 Directory of the Ministry, a yearbook of Centrists congregations, lists 11 benevolent associations, about 35 childrens' works, including those in Mexico, 24 homes for the elderly, 15 nursing homes, and 3 ministries for the handicapped. These numbers cannot be added up because some institutions, because of the broad range of their services, are listed under more than one heading.

H. Campus ministries

Since the 1950's, a large number of campus ministries have been established. The 1980 Directory of the Ministry lists 83 campus ministries. Many of these cooperate with The National Association of Christian Student Foundations. This organization serves as a resource center and an agency for promotion and expansion of campus ministries. Education conferences are held to create and inform interest in campus ministry.

Discussion #34: Developments among the Centrists since 1926, part 3

Reading: Christians Only, pp. 345-375

I. Chaplaincy

The Chaplaincy Endorsement Commission has been formed to represent Christians of the independend or Centrists persuasion. Through this commission the non-denominational Christian Churches and Churches of Christ has obtained separate listing in the Yearbook of American Churches as a religious body distinct from the Christian Church (Disciples of Christ) and Churches of Christ (non-instrument). The Chaplaincy Endorsement Commissions is recognized by the U.S. Department of Defense Armed Forces Chaplains Board as the commission that represents the Christian Churches and Churches of Christ. The commission is self-perpetuating. Officers are recognized leaders in the non-denominational fellowship of Christian Churches and Churches of Christ. For example, the 1981 officers were Knofel Staton, Ozark Bible College, Charles Trinkle, Johnson City, Tenn., Sam Stone, editor of the Christian Standard, and Joe Ellis of the Cincinnati Bible Seminary.

The Christian Military Fellowship is a voluntary agency formed for the purpose of ministering to military personnel and their families. Every effort is made to keep these people in touch with local churches. The Fellowship encourages Bible studies and Communion services where 2 or more single men, women, or families are stationed. Contact with missionaries is encouraged. The Christian Military Fellowship is often active in camp programs in areas where military stations are at or near missionary work.

The 1980 Directory of the Ministry lists 42 military chaplains, 19 Civil Air Patrol chaplains, 33 chaplains at military institutions such as VA hospitals, 12 police chaplains. Other than the career chaplains who are commissioned officers, most of the CAP and institutional chaplains serve on a part-time and sometimes voluntary basis.

J. Christian schools

Since the 1960's, there has been a marked increase in the number of Church-related pre-schools day schools, including those offering a high school education. This reflects a growing negative concern for the direction being taken by the public schools in many areas. The 1980 Directory of the Ministry lists 126 Christian pre-schools and and 59 Christian day schools.

K. Christian Service Camps

Churches of the Restoration tradition have pioneered the concept of the Bible camp. When, in the 1920's, 30's, and 40's, new Bible colleges

were being formed to provide a leadership for congregations that could not go along with the "new theology" of the UCMS, the Bible camp movement was created. A primary purpose of this movement was to create a pool of recruits for the colleges. There has always been a very close connection between the Bible or Christian Service Camps and the Bible colleges. The relative health and enthusiasm of the one has always reflected on the other.

In 1980 there were about 160 camps in the United States, 9 in Candada, 2 in Mexico, and a few in Europe.

L. Radio ministries

1. The Christians Hour

The oldest and largest radio ministry is The Christians Hour. This 15 minute weekly broadcast attempts national exposure to the plea of New Testament Christianity. The radio evangelist is Ard Hoven with Hugh Sensibaugh as announcer. Local congregations often sponsor The Christians Hour on their local station.

2. Other programs with regional or national exposure

a. Christian Radio Fellowship, La Crosse, Wisconsin, producers of "Contact"
b. Dulces Momentos, Queretaro, Qro. Mexico
c. Global Missionary Radio Ministries, Toronto, Ont. Canada
d. God is Just a Prayer Away, Ed Bouseman, Lynchburg, Ohio
e. Gospel Broadcasting Mission, Onalaska, Wisconsin
f. Open Your Heart, Chillicothe, Ohio
g. Soldiers of the Cross Radio Ministry, Smithville, Oklahoma
h. TCM International, Indianapolis, Indiana (Russian language broadcasts)
i. Timely Truths, Whitewater, Montana

3. In 1980 there were about 115 local radio programs prepared and presented in the local community by either a single congregation or a small number of congregations working together.

M. TV ministries

1. Television ministries with regional or national exposure

a. Christian Television Mission, Springfield, Mo.
b. A Christian's Viewpoint, Maitland, Fla.
c. Gospel of Christ TV Mission, Carthage, Mo.

2. In 1980 there were about a half-dozen local TV ministries being carried on by single local congregations.

N. Statistics 1980

1. U.S. churches, 5,566
2. Canada churches, 66
3. Membership, U.S. and Canada, 1,063,900 ??
4. Missions, 218; missionaries, 709

CHURCHES AND MEMBERSHIP

(See explanatory notes on page F-53)

Number of Churches		Largest Church In State	Chs Reporting Membership of 1,000 or more		Chs Reporting Membership of Less than 1,000		Other Chs Est. at 10% Below Average In Last Column		EST. TOTAL MEMBERSHIP BY STATES	Ave. Memb. of Chs Under 1,000
AL	28	600	--	------	23	2,504	4	392	3,496	108.8
AK	14	100	--	------	10	272	3	75	447	27.2
AZ	52	2,300	1	1,031	45	7,716	5	765	11,812	171.4
AR	58	410	--	------	51	5,681	6	600	6,691	111.4
CA	244	1,763	4	5,227	215	36,354	24	3,648	46,992	169.1
CO	66	1,400	1	1,031	61	9,849	3	435	12,715	161.5
CT	6	67	--	------	4	202	1	45	314	50.5
DE	7	250	--	------	6	475	--	------	725	79.2
DC	(9)	(190)	--	------	(8)	(925)	--	------	(1,115)	(115.6)
FL	145	2,200	1	1,265	132	25,531	11	1,914	30,910	193.4
GA	152	5,412	3	3,966	132	20,966	16	2,288	32,632	158.8
HI	10	340	--	------	7	338	2	86	764	48.3
ID	24	859	--	------	21	4,443	2	380	5,682	211.6
IL	528	2,200	5	6,921	470	88,260	52	8,788	106,169	187.8
IN	604	2,400	14	21,139	494	115,912	95	20,145	159,596	234.6
IA	134	1,750	1	1,056	112	15,537	20	2,500	20,843	138.7
KS	214	2,000	4	4,956	187	29,610	22	3,124	39,690	158.3
KY	480	2,500	5	6,701	346	55,526	128	18,432	83,159	160.5
LA	28	400	--	------	24	2,033	3	228	2,661	84.7
ME	2	30	--	------	1	25	--	------	55	25.0
MD	27	1,218	--		23	2,847	3	333	4,398	123.8
MA	3	65	--		2	49	--	------	114	24.5
MI	114	938	--		103	17,506	10	1,530	19,974	170.0
MN	54	600	--		45	4,833	8	776	6,209	107.4
MS	30	525	--		26	2,839	3	294	3,658	109.2
MO	411	1,110	1	1,000	296	45,441	113	15,594	63,145	153.5
MT	20	350	--	------	17	1,537	2	162	2,049	90.4
NE	82	755	--	------	73	9,651	8	952	11,358	132.2
NV	9	805		------	7	902	1	116	1,823	128.9
NH	5	100	--	------	3	120	1	36	256	40.0
NJ	9	109	--	------	7	230	1	30	369	32.9
NM	33	880	--	------	31	4,974	1	144	5,998	160.5
NY	36	250	--	------	32	2,310	3	195	2,755	72.2
NC	157	600	--	------	129	20,454	27	3,861	24,915	158.6
ND	3	40	--	------	1	19	1	17	76	19.0
OH	480	2,735	10	11,816	424	96,366	45	4,225	120,142	227.3
OK	205	(2) 2,400	2	2,000	169	28,991	32	4,928	38,319	171.5
OR	168	856	--	------	152	26,771	15	2,370	29,997	176.1
PA	125	1,251	--	------	109	22,828	15	2,820	26,899	209.4
RI	1	21	--	------	--	------	--	------	21	21.0
SC	25	250	--	------	24	2,087	--	------	2,337	87.0
SD	17	380	--	------	14	781	2	100	1,261	55.8
TN	164	1,060	1	1,000	138	24,454	24	3,816	30,330	177.2
TX	150	1,600	--	------	131	19,690	18	2,430	23,720	150.3
UT	5	450		------	3	166	1	50	666	55.3
VT	4	65	--	------	3	82	--	------	147	27.7
VA	214	2,000	--	------	167	29,784	46	7,360	39,144	178.3
WA	64	2,500		------	53	7,914	10	1,330	11,744	147.4
WV	102	(2) 1,580		------	76	10,568	24	3,024	15,172	139.1
WI	33	500	--	------	31	3,991	1	113	4,604	125.5
WY	20	375	--	------	18	1,085	1	54	1,514	60.3
TOTALS		Lg. Chs. →	70		→ 32					
	5,566	53,349	73	69,109	4,680	810,504	813	125,505	1,058,467	174.4
CANADA										
Alta.	14	400			11	730	2	120	250	66.4
B.C.	6	31			5	92	--	------	123	18.4
Man.	1	50			--	------	--	------	50	50.0
N.B.	10	170			6	392	3	177	739	65.3
N.S.	6	140			3	150	2	96	395	53.0
Ont.	13	150			9	546	3	165	861	60.7
P.E.I.	12	350			10	758	1	68	176	75.8
Sask.	4	75			1	15	2	27	117	15.0
Y.T.	--	------			--	------		------		
TOTALS		Lg. Chs. →			→ 5					
	66	1,366	--	------	54	2,693	13	654	4,713	59.8

COMPARITIVE FIGURES

1979 Membership Totals -		1980 Membership Totals -	
United States -	1,054,266	United States -	1,058,467
Canada -	4,451	Canada -	4,713
Foreign Missionaries -	693	Foreign Missionaries -	709
ESTIMATED TOTAL MEMBERSHIP.....	1,059,410	ESTIMATED TOTAL MEMBERSHIP.....	1,063,689

Discussion #35: Developments among the Centrists since 1926, part 4; The "Ottumwa" Churches of Christ; The future of the American Restoration Movement, part 1

Reading: "Concerning the Health of the Restoration Movement," Harold Ford, Christian Standard (April 5, 1981): 12-14. (reserve shelf)

N. Conventions

1 The North American Christian Convention (previously discussed).

2. The National Missionary Convention

3. The World Convention of the Churches of Christ. The WCCC is a fellowship of church groups in the Campbell-Stone tradition. It meets every 5 years.

O. Attempts at reconciliation

1. In 1934 the International Convention authorized a committee to restudy the old Disciples body to see if reunion might be possible. P. H. Welshimer, T. K. Smith, and others of the Centrists or independent persuasion served. The first report was presented to the Convention in 1946 (See Christians Only, pp. 264-268 for the full text of that report). It was demonstrated that in the churches of the Restoration tradition there were three clearly defined groups:

   a. Legalistic right wing
   b. Conservative center
   c. Liberal left wing

   Although there were points of agreement, there was insufficient common ground to realistically expect reconciliation and reunion

2. J. S. Murch and Edwin Errett, through the Christian Standard continued to call for reconciliation. Murch chose the path of spiritual renewal rathern than agency cooperation as the way to reunion. The plan called for a series of rallies, studies, regional and national meetings to promote unity. A five-point approach to unity was offered:

   a. Prayer
   b. Survey (Identifying existing grounds for unity.)
   c. Friendliness (Establishing individual friendly relations.)
   d. Cooperation (Joint activity.)
   e. Study and Discussion

   Claude E. Witty, minister of the West Side-Central Church of Christ (non-instrumental) in Detroit became interested and co-sponsored the plan. A "National Unity" meeting was held in his church in 1938. Murch and Witty co-edited a journal Christian Unity Quarterly

The Gospel Advocate and Firm Foundation (non-instrument) first strongly opposed and then studiously ignored the efforts of Witty and Murch.

3. Later efforts

   a. Ernest Beam, Christian Forum (1950)
   b. Leroy Garrett, Restoration Review
   c. W. Carl Ketcherside, Mission Messenger

4. Evaluation: Reconciliation is made difficult that the conservative Centrists are unwilling to formally unite with the liberal left, and most of the Rightists are unwilling to unite with the conservative middle.

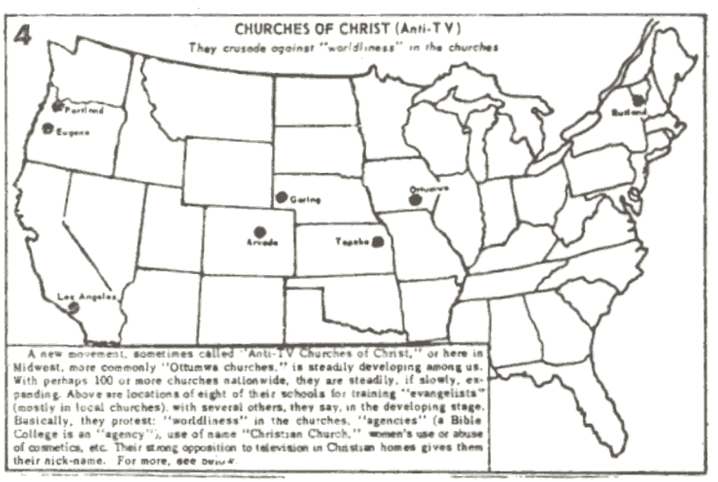
VI. The "Ottumwa" Churches of Christ

This group may be said to have had its beginning in Portland, Oregon. Later it spread to Ottumwa, Iowa where a "School of Evangelism" (1947) opened. Ottumwa has become the center of activity. Because feeling against the UCMS was high, the school prospered in the beginning. Gradually, however, a reaction set in and the schools enrollment and influence declined. There are a number of small churches, and often the members of these congregations do not know that the conservative independents exist.

Burton W. Barber, a leader of this group, labels the conservative independent Centrists "traditionalists." They consider everyone but themselves immature and stagnant.

The "Ottumwa" movement is spreading, although not rapidly. Their strong denunciation of worldliness is attractive to many. When television began to become a powerful phenomenon, this group took such a strong stand against it that they have been labelled the Anti-TV Church of Christ.

Despite a legalism that borders on sectism, much good literature supporting New Testament Christianity has come from this group. Other groups often avail themselves of the literature without associating directly with the "Ottumwa" fellowship.



Discussion #36: The future of the American Restoration Movement, part 2

Reading: Harold Ford, "The Forgotten Principle," Christian Standard (Apri 15, 1979. (reserve shelf)

B. What we must do to recapture the vision and resume growth

1. Emphasis once again the principles and issues of Restoration vs. Roman Catholicism and Protestant denominationalism.

2. Face up to the task of making disciples

3. Train and motivate every member to active discipleship.

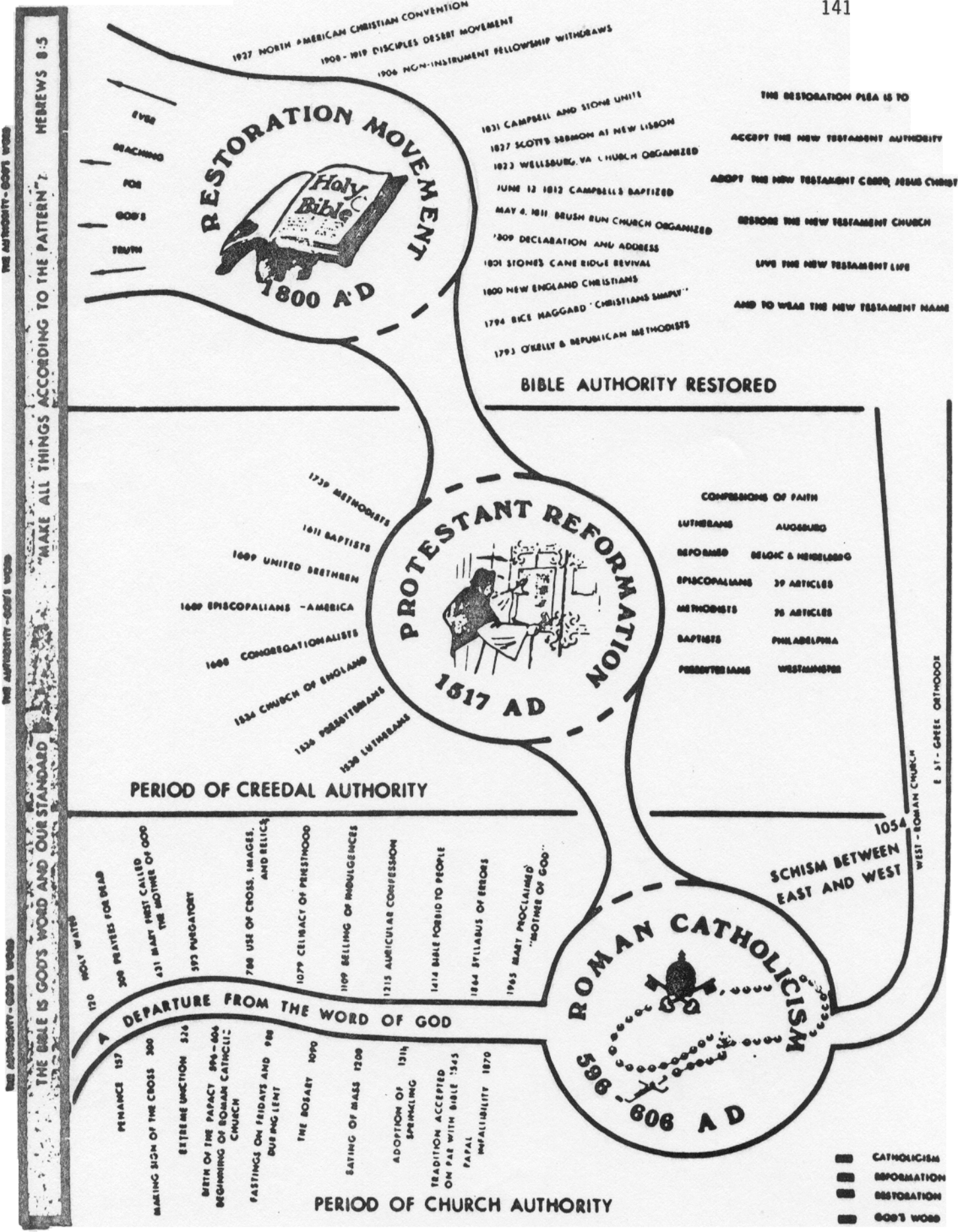
4. Intensify study of 1) the Bible, 2) general knowledge, especially history, theology, literature, philosophy, logic, etc.

5. Restore exegetical preaching.

6. Grow in love.

7. Grow in our attitudes toward personal holiness.

VIII. Review (See next page.)


THE BIBLE IS GOD'S WORD AND OUR STANDARD "MAKE ALL THINGS ACCORDING TO THE PATTERN" HEBREWS 8:5
THE AUTHORITY - GOD'S WORD
THE AUTHORITY - GOD'S WORD
THE AUTHORITY - GOD'S WORD
1927 NORTH AMERICAN CHRISTIAN CONVENTION
1906 - 1919 DISCIPLES DESERT MOVEMENT
1906 NON-INSTRUMENT FELLOWSHIP WITHDRAWS
RESTORATION MOVEMENT
1800 A.D
Holy Bible
REACHING FOR GOD'S TRUTH
1831 CAMPBELL AND STONE UNITE
1827 SCOTT'S SERMON AT NEW LISBON
1823 WELLSBURG, VA CHURCH ORGANIZED
JUNE 12 1812 CAMPBELLS BAPTIZED
MAY 4, 1811 BRUSH RUN CHURCH ORGANIZED
1809 DECLARATION AND ADDRESS
1801 STONES CANE RIDGE REVIVAL
1800 NEW ENGLAND CHRISTIANS
1794 RICE HAGGARD "CHRISTIANS SIMPLY"
1793 O'KELLY & REPUBLICAN METHODISTS
THE RESTORATION PLEA IS TO
ACCEPT THE NEW TESTAMENT AUTHORITY
ADOPT THE NEW TESTAMENT GOSPEL JESUS CHRIST
RESTORE THE NEW TESTAMENT CHURCH
LIVE THE NEW TESTAMENT LIFE
AND TO WEAR THE NEW TESTAMENT NAME
BIBLE AUTHORITY RESTORED
PROTESTANT REFORMATION
1517 AD
1739 METHODISTS
1611 BAPTISTS
1609 UNITED BRETHREN
1609 EPISCOPALIANS - AMERICA
1606 CONGREGATIONALISTS
1534 CHURCH OF ENGLAND
1536 PRESBYTERIANS
1530 LUTHERANS
CONFESSIONS OF FAITH
LUTHERANS AUGSBURG
REFORMED HELVIC & HEIDELBERG
EPISCOPALIANS 39 ARTICLES
METHODISTS 26 ARTICLES
BAPTISTS PHILADELPHIA
PRESBYTERIANS WESTMINSTER
PERIOD OF CREEDAL AUTHORITY
1054
SCHISM BETWEEN EAST AND WEST
WEST - ROMAN CHURCH
E ST - GREEK ORTHODOX
ROMAN CATHOLICISM
596 606 A D
A DEPARTURE FROM THE WORD OF GOD
120 HOLY WATER
300 PRAYERS FOR DEAD
431 MARY FIRST CALLED THE MOTHER OF GOD
593 PURGATORY
788 USE OF CROSS, IMAGES, AND RELICS
1079 CELIBACY OF PRIESTHOOD
1109 SELLING OF INDULGENCES
1215 AURICULAR CONFESSION
1414 BIBLE FORBID TO PEOPLE
1864 SYLLABUS OF ERRORS
1965 MARY PROCLAIMED "MOTHER OF GOD"
PENANCE 137
MAKING SIGN OF THE CROSS 300
EXTREME UNCTION 526
BIRTH OF THE PAPACY 590 - 604
BEGINNING OF ROMAN CATHOLIC CHURCH
FASTINGS ON FRIDAYS AND DURING LENT 998
THE ROSARY 1090
EATING OF MASS 1200
ADOPTION OF SPRINKLING 1311
TRADITION ACCEPTED ON PAR WITH BIBLE 1545
PAPAL INFALLIBILITY 1870
PERIOD OF CHURCH AUTHORITY
CATHOLICISM
REFORMATION
RESTORATION
GOD'S WORD

Addendum A: New Testament Christianity By:

Fred W. Smith

Researchers have attributed much influence upon the thinking of religious leaders to Francis Bacon and, especially John Locke, Alexander Campbell, in both the Christian Baptist and the Millennial Harbinger, refers to John Locke and his discussion of Paul's Epistles. He appreciated the philosopher's understanding of the sacred scriptures.

There is, however, little reference to a contemporary of John Locke, the giant of science, Isaac Newton. Indirectly, at least, Newton must have had some influence on Alexander Campbell. At any rate, the amazing similarity in basic Christian principles between Locke, Newton, and Campbell cannot be ignored.

John Locke, at the age of sixty-three (1695) produced a scholarly work entitled, "The Reasonableness of Christianity as Delivered in the Scriptures." Previous to this, he had much profitable discussion on the subject with his friend, Isaac Newton. They corresponded frequently and, on at least two occasions, Newton visited Locke at Oates Manor. We know that they shared their studies in the Pauline Epistles and the book of Daniel. No doubt they went much farther than that in their discussions of Biblical subjects. This helps to explain the similarity in religious views of these two geniuses. Just five years before Locke's "Reasonableness of Christianity" was published, Newton had sent Locke a valuable treatise on two doctrinal texts that he had been carefully studying.

J. J. Tayler writes: "In an age when old opinions were fearlessly cast aside, and the freest stimulus was given to the pursuit of truth... its two greatest philosophers -- the one leading on the van of moral science, the other conducting discovery with unexampled triumphs through the physical creation -- stood firmly and devotedly by the religion of Jesus Christ; not simply paying it the respectful homage due to a venerable and beneficent belief, but subjecting its history and documents to a thoughtful scrutiny, and consecrating their high powers to its illustration and defense." ("Retrospect of the Religious Life of England", 1845).

Newton, with Locke, implicitly accepted the principle of the authority of scripture interpreted by reason. Both men, giants in the intellectual realm, recognized as masters in the field of philosophy and science, were thorough, careful, systematic Bible students.

It was Locke's practice "to enter in his note-books excerpts from the books he read and drafts of the treatises he wrote; which establishes the fact that the subjects discussed by him in the writings he published from 1690 onwards had been occupying his mind for twenty or thirty years." ("The Times", Jan. 12, 1948. Art. John Locke's Papers.)

"Newton was a diligent student of the Bible and a conforming though unorthodox churchman....He certainly had a profound reverence for the operations of God, in nature, and probably too for His operations in the human soul." (Stephen Hobhouse.)

"Two friends, whose opinions on politics and religion were much the same, adopted the same methods of note-taking and gave many years' study to preparation for possible publication of their work." (H. McLachian.)

We have picked several religious topics and arranged them with statements from John Locke, Isaac Newton, and Alexander Campbell. It is interesting to note the agreement between the thinkers of the seventeenth century and the leader of the Reformation of the nineteenth century.

Most quotations are taken from Locke's "Reasonableness of Christianity;" Newton's "Irenicum;" and Campbell's "Christian System."

THE MESSIAHSHIP

Said Locke: "These two, faith and repentance, i.e., believing Jesus to be the Messiah and a good life, are the indispensable conditions of the new covenant, to be performed by all those who would obtain eternal life."

Newton said: "And the gospel is that Jesus is the Christ...I John 5:1,; Luke 24:21-27; 44-47; Matthew 28:18-20; Luke 24:49,50. All this is the Gospel which Christ sent his disciples to teach all nations and which the first Christians were taught in catechising before baptism and communion."

Campbell said: "The belief of one fact, and that upon the best evidence in the world, is all that is requisite, as far as faith goes, to salvation. The belief of this one fact, and submission to one institution expressive of it, is all that is required of heaven to admission into the church. ....The one fact is expressed in a single proposition--that Jesus the Nazarene is the Messiah." "The only apostolic and divine confession of faith which God, the Father of all, has laid for the church--and that on which Jesus himself said he would build it, is the sublime and supreme proposition: That Jesus of Nazareth is the Messiah, the Son of the Living God."

REMISSION OF SINS

Said Lock: "Believing Jesus to be the Messiah and repenting was what the apostles preached. So Peter began, Acts 2:38, 'Repent and be baptized.' These two things were rquired for the remission of sins, viz., entering themselves in the kingdom of God, and owning and professing themselves to be the subjects of Jesus, whom they believed to be the Messiah and received as their Lord and King, for that was to be 'baptized in his name' -- baptism being an initiating ceremony, known to the Jews, whereby those, who leaving

heathenism and professing a submission to the law of Moses, were received into the commonwealth of Israel. And so it was made use of by our Saviour, to be the solemn visible act whereby those who believed him to be the Messiah, received him as their king, and professed obedience to him, were admitted as subjects into his kingdom, which in the gospel is called 'the kingdom of God' and in the Acts and epistles, often by another name, viz., the 'church'."

Newton said: "In the primitive Church all things necessary to the remission of sins and salvation were taught in catechising in order to baptism. For baptism was unto the remission of sins, and he whose sins are remitted is in a state of salvation. I do not say that sins are remitted by baptism. They are remitted by a sincere repentance from dead works (such as the lust of the flesh, the lust of the eye, and the pride of life, and the worship of Demons or Ghosts) and by a sincere belief in what was taught in the primitive Creeds. And baptism was only a sign or symbol of the remission of sins by washing away of the filth of the body."

Campbell said: "He commanded faith, repentance, and baptism to be preached in his name for remission of sins to every nation and people under heaven." "A disciple, then, according to the commission, is one that has heard the gospel, believed it, and has been immersed. A disciple, indeed, is one that continues in keeping the commandments of Jesus."

THE HOLY SCRIPTURES

Locke said: "The Holy Scripture is to me, and always will be, the constant guide of my assent; and I will always hearken to it, as containing the infallible truth relating to things of highest concernment. And I wish I could say there are no mysteries in it; I acknowledge there are to me, and I fear always will be. But where I want the evidence of things, there yet is ground enough for me to believe, because God has said it; and I will presently condemn and quit any opinion of mine, as soon as I am shown that it is contrary to any revelation in the Holy Scriptures." (Works IV). "It seems to me that there needed no more to show them the weakness of their exceptions, but to lay plainly before them the doctrine of our Savior and his apostles, as delivered in the Scriptures, and not as taught by the several sects of Christians." (Second Vindication of Reasonableness of Christianity.) "My Christianity, I confess, is contained in the written word of God. . . .All that is contained in the inspired writings, is all of divine authority, must be allowed as such, and received for divine and infallible truth by every subject of Christ's kingdom, i.e., every Christian." "You ask me, 'What is the shortest and surest way for a young gentleman to attain a true knowledge of the Christian religion, in the full and just extent of it?'. . . And to this I have a short and plain answer: 'Let him study the Holy Scripture, especially the New Testament.' Therein are contained the words of eternal life. It has God for its author, salvation for its end, and truth without any mixture of error for its matter." (Works X).

Said Newton: "In the primitive Church it was not lawful to impose any other article of religion as necessary to the remission of sins and salvation besides those which were taught from the beginning of the Gospel in catechising." "The fundamentals or first principles of religion are the articles of communion taught from the beginning of the Gospel in catechising men in order to baptism and admission into communion."

Said Campbell: "The Bible is to the intellectual and moral world of man what the sun is to the planets in our system--the fountain and source of light and life, spiritual and eternal. . . .As soon will the philosopher find an independent sunbeam in nature, as the theologian a spiritual conception in man, independent of The One Best Book. The Bible, or the Old and New Testaments, in Hebrew and Greek, contains a full and perfect revelation of God and his will, adapted to man as he now is."

HUMAN OPINIONS

Locke said: "Whatever is of divine revelation ought to overrule all our opinions, prejudices and interest."

Said Newton: "Every man after communion was to study the scriptures and especially the Prophecies, and to learn as much as he could out of them, and might endeavour to instruct his neighbor in a friendly manner, but not to fall out with him for differences of opinion about anything which was not imposed before baptism and admission into communion. For enmity and discord in things not necessary to communion tends to schisms, and is contrary to the rule of charity imposed upon all men, and very especially upon those of the same community." He continues: "The first principles of the Christian religion are founded, not on disputable conclusions, or human sanctions, opinions, or conjectures, but on the express words of Christ and his apostles, and we are to hold fast the form of sound words of scriptures. It is not enough that a Proposition be true or in the express words of scriptures. It must also appear to have been taught from the days of the Apostles in order to baptism and communion, for baptism into the remission of sin is of divine institution, and laws of God are unalterable by men. It is the character of his people that they keep his commandments, I John 2:3-4; 5:2-3; Apoc. 12:17, and that of their enemies that they change times and seasons (Dan. 7:25). Temporal laws may be made by men about the changeable circumstances of religion, and temporal judges may be appointed to put the laws of both God and the king in execution (Ezra 7:25, 26). But the Gospel which Christ sent his Apostles to preach is not alterable by human authority. It is as much the law of God as the Law of Moses was, and as unalterable. The High Priest and the Sanhedrim itself had no power to altar the law of Moses, and if an Angel from heaven preach any other Gospel than that which the Apostles preached (imposing it as a law of God necessary to baptism, communion and salvation) let him be accursed. (Gal. 1:8,9).

Said Campbell: "In religion, we have one Lord, one faith, one baptism, one body, one spirit, one hope, and one God and Father. But we have many opinions. The church, then, may have opiions by thousands, while her faith is limited to the inspired testimony of apostles and prophets: where that testimony begins and ends, faith begins and ends. In faith, then, all Christians may be one; though of diverse knowledge and of numerous opinions." "Opinions are always safe when we act constitutionally, or according to the law of our Sovereign Lord and King; unsafe when we act from our opinion, or sense of expediency, or the fitness of things."

ON CREEDS

Locke said: "Of what use and necessity is it among Christians, that own the Scriptures to be the word of God and rule of faith, to make and impose a creed?. . .are these creeds in the words of Scripture, or not? If they are, they are certainly sound, as containing nothing but truth in them, but so they were before, as they lay in the Scripture. . . .But if the creed to be imposed be not in the words of divine revelation, then is it in plainer, more clear and intelligible expressions or not? If not plainer, what necessity of changing those which men inspired by the Holy Ghost made use lf?" (Works). "God has nowhere given him (the creed-maker) an authority thus to garble the inspired writings of the Holy Scriptures. Every part of it is his word, and ought, every part of it, to be believed by every Christian man, according as God shall enable him to understand it."

Said Newton: ". . . the imposing of any Proposition (true or false) as an Article of Communion, which was not an Article of Communion from the first preaching of the Gospel may be preaching another Gospel; and the persecuting of any true Christians for not receiving that Gospel may be persecuting Christ in his mystical members and that Persecutor breaks the second and third commandments in making war upon Christ, and may deserve the name of an Anti-Christian in a literal sense. A Church guilty of this crime is in a state of apostasy from Christ."

Said Campbell: "Among all the published reports of converted persons, by numerous and various instrumentalities, I never knew of man, woman or child, having been converted by reading articles of faith, or books of discipline. But they have been roots of bitterness, causes of division; have made numerous sects, and preserved and upheld those that,but for them, had long since perished from the earth. They are unsanctified documents. Pardon me for saying, they are unholy things. They were not made by the authority of God, but in contravention of it. . . .We have a divine constitution for the whole kingdom of Jesus Christ, adapted to the genius of humanity, the circumstances of the human race, the churches' relations to worlds unseen, to the whole universe of God; and hence every other one is essentially and perpetually heretical and schismatical."

ON THE CHURCH

Locke said: ". . .the Jews, not receiving him (the Messiah) to be their king,. . .ceased to be the people of God and the subjects of God's kingdom. And thus Jesus Christ, by his death entering into his kingdom--put an end to the law of Moses, viz., faith in Jesus Christ, by which. . .

everyone who would had now admittance into the kingdom of God by the one plain, easy and simple ceremony of baptism."

Said Newton: "The Church constituted, and her extent and bounds of communion are defined by the laws of God, and these laws are unchangeable." "All persons baptized are members of Christ's body called the Church, even those who are not yet admitted into the communion of the synagogue of any city." "And the 3,000 baptized by Peter were a Christian church, though they had not yet a bishop, or presbyter, or synagogue, or form of government." "We enter into Societies (called churches), not by birth as the Jews did, but by the ceremonies of baptism, confirmation, and assembly weekly to worship God jointly by prayers and praises, and in our assemblies commemorate the death of Christ by breaking of bread and drinking of wine--the symbols of his body and blood--and submit our causes to our govenors, who in every city compose a board of Elders with a President elected by the citizens under whom our Deacons take care of the poor."

Said Campbell: "The true Christian church, or house of God, is composed of all those in every place that do publicly acknowledge Jesus of Nazareth as the true Messiah, and the only Saviour of men; and, building themselves upon the foundation of the Apostles and Prophets, associate under the constitution which he himself has granted and authorized in the New Testament, and are walking in his ordinances and commandments--and of none else." "Whatever society, then, has a constitution commensurate with all the children of God, who are visibly and manifestly following the Lord in obedience, that society is apostolic and Divine, and no other one."

THE SIN OF SCHISM

Locke said: "If the reading and study of the Scripture were more pressed than it is, and men were fairly sent to the Bible to find their religion, and not the Bible put into their hands only to find the opinions of their peculiar sect or party, Christendom would have more Christians, and those that are would be more knowing and more in the right than they now are. That which hinders this is that select bundle of doctrines which it has pleased every sect to draw out of the Scriptures, or their own inventions, with an omission. . .of all the rest."

Said Newton: "To distinguish churches from one another by any difference in customs or ceremonies, or in other laws than the Laws of God, is improper, and tends to superstitions. And if the distinction occasions a breach of communion, the person insisting upon it as a matter of religion is guilty of the schism. For the distinction being taken from things which are only of human authority and external to religion, ought not to be considered as a part of religion, nor to enter into the definition of a Church."

Said Campbell: "Sects among Christians are wholly inadmissible; wholly unauthorized, and obnoxious to the indignation of heaven." "I prove them (Creeds) heretical from the fact that, during the whole period of the churches' unity--say from 150 to 200 years after Christ--they had no written documents of any authority whatever, but the inspired documents."

ON OBEDIENCE

Locke said: "Besides believing him to be the Messiah, their King, it was further required that those who would have the privilege, advantage, and deliverance of his Kingdom, should enter themselves into it, and by baptism being made denizens and solemnly incorporated into that Kingdom, live as became subjects obedient to the laws of it. For if they believed him to be the Messiah, their King, but would not obey his laws and would not have him to reign over them, they were but the greater rebels, and God would not justify them for a faith that did but increase their guilt and oppose diametrically the kingdom and design of the Messiah . . .'faith without works i.e., the works of sincere obedience to the law and will of Christ, is not sufficient for our justification, St. James shows at large, chap. 2." "Only those who have believed Jesus to be the Messiah and have taken him to be their king with a sincere endeavor after righteousness, in obeying his law, shall have their past sins not imputed to them and shall have that faith taken instead of obedience, where frailty and weakness made them transgress and sin prevailed after conversion, in those who hunger and thirst after righteousness (or perfect obedience) and do not allow themselves in acts of disobedience and rebellion against the laws of that kingdom they are entered into." That Christ does require obedience, sincere obedience, is evident from the law he himself delivers (unless he can be supposed to give and inculcate laws, only to have them disobeyed) and from the sentence he will pass when he comes to judge." "He being a king, he shall see by his commands what he expects from his subjects; for, if he did not expect obedience from them, his commands would be but a mockery, and if there were no punishments for the transgressors of them, his laws would not be the laws of a king, and that authority to command and power to chastise the disobedient, but empty talk, without force and without influence. It is not enough to believe him to be the Messiah, unless we also obey his laws and take him to be our King to reign over us." "It is nowhere promised that those who persist in wilful disobedience to his laws, shall be received into the eternal bliss of his kingdom, how much soever they believe in him."

Said Newton: "For this is the love of God that we keep his commandments, and the love of neighbour is that charity without which no man can be saved."

Said Campbell: "From the time the proclamation of God's philanthropy was first made, there was an act of obedience proposed in it by which the believers in the proclamation were put in actual possession of its blessings, and by conformity to which act a change of state ensued. "To perceive what this act of faith is, it must be remarked that where there is no command there can be no obedience. . . .A message or proclamation which has not a command in it can not be obeyed. But the gospel can be obeyed or disobeyed, and therefore in it there is a command."

CONCLUSION

Three of the greatest thinkers of the last three hundred years--Locke, the philosopher, Newton, the scientist, and Campbell, the theologian--were agreed on the urgent necessity of restoring New Testament Christianity.

Addendum B. Max Ward Randall, "Reflections," Christian Standard (March 8, 1981):13-14.

By MAX WARD RANDALL

EVERY member of the Christian church can quote Acts 11:26: "And the disciples were called Christians first in Antioch."

History reveals that the adoption of that name, for the pioneers of the restoration movement, involved more than simply turning to the Scripture. Turn to the book of Acts they did, but it was a controversial exercise.

The Barton Warren Stone stream of the movement took to itself the name "Christian" at its beginning, at Cane Ridge, Ky., on June 28, 1804. The occasion was the signing of *The Last Will and Testament of the Springfield Presbytery* (Rogers 1847:50).

Elder Rice Haggard who was likely present, had written a pamphlet on the Christian name. Mr. Stone noted the document and named Haggard as the influence that led the signers of *The Last Will*, and their followers, to embrace the name "Christian" (1847:50).

Early publication of Haggard's *An Address to the Different Religious Societies on the Sacred Import of the Christian Name* did not, however, name the author, and though copies were available and there was speculation that Haggard was its originator, yet it was not until a century and a half later that authorship was proven. John Neth of Milligan College established the Haggard authorship in 1953 (Haggard, 1954).

Reference to Haggard's pamphlet was published in a little book by Richard McNemar in 1808 (McNemar, 1808:97), but McNemar's review was only rediscovered in 1977, having gone unnoticed for 169 years. Richard McNemar was one of the co-signers of *The Last Will and Testament*, but soon after 1804 he forsook the Stone movement to go with the Shakers (Rogers, 1847:55).

McNemar noted the proposal Haggard had made in the introduction to his tract "to seize upon the sacred name 'Christian,' exclusive of all other names; and so to draw into union, and one grand communion, all who wished to be called by that worthy name." McNemar then summarized the foundation principles of the proposal: "simply to worship one God; acknowledge one Savior, Jesus Christ; have one confession of faith, and let that be the Bible; and have one form of discipline and government, and this to be the New Testament" (McNemar, 1808:97).

There is, however, far more to the writing and influence of Rice Haggard than one will discover simply by reading his *Address*.

Not the first—The Stone movement was the third of three movements influenced by Mr. Haggard to adopt the name Christian in the last years of the eighteenth and first years of the nineteenth centuries.

In August, 1794, Rice Haggard was present at a meeting of the Republican Methodist Church in Surrey County, Va., under the leadership of James O'Kelly. At Haggard's suggestion it dropped its old name and took the name, "Christian" (MacClenny, 1950:116).

The second movement, located in New England in 1801 under the leadership of Elias Smith and Abner Jones, also took to itself the name, "Christian." In 1807 Smith began publishing *The Christian Magazine*, one of the first religious journals in America. In 1809 Smith reprinted *An Address . . . on the Sacred Import of the Christian Name*. Haggard's name was omitted from the article, but we now know his was an influence with the New England movement as well.

The New England movement came out of the Baptists, the O'Kelly movement out of the Methodists, and the Stone movement out of the Presbyterians. All three had an acquaintance with and were influenced in similar ways by Rice Haggard.

Where did Haggard get his great idea? A case can be made that he was influenced by many noteworthy men. He was a contemporary of James McGready and Henry Pattillo, both Presbyterians. He had opportunity to read the works of John Wesley while associated with the Methodists. The work of George Whitefield, an Anglican evangelist of great power who had been in America in the 1840's, must have been known to Haggard. All these spoke and wrote on the import of the divine name.

Of the influence of the Presbyterian, Samuel Davies, however, there is no doubt (McAllister and Tucker, 1975:80, 81). Davies became president of New Jersey College, soon to be renamed Princeton, in 1759. He published three volumes entitled, *Sermons on Important Subjects*. Sermon XII of Volume One is entitled *The Sacred Import of the Christian Name* (Davies, 1828:Vol. 1, 209-220). Comparison of this sermon with Haggard's *An Address to the Different Religious Societies on the Sacred Import of the Christian Name* proves that Haggard had Davies' sermon before him when he wrote and that he followed, sometimes word for word, Davies' manuscript. Thirty or more parallelisms confirm this without doubt.

Chain of influence—As amazing, however, as the parallelisms between Haggard and Davies, are the parallelism between Davies' *The Sacred Import of the Christian Name* and the *Essay on the Christian Name: its Origen, Import, Obligation, and Preference to all Party Denominations*, by Benjamin Grosvenor in London in 1728 (Grosvenor, 1728). Comparison of Haggard's tract, Davies' sermon, and Grosvenor's essay will show parallelisms between the works of all three men. Grosvenor wrote in 1728, to be followed in 1758, in numerous instances almost phrase by phrase by Davies. Then Davies

was followed by Haggard in 1804, often word by word. In many examples, Haggard expressed, almost identically, truths found in Davies which he had borrowed, phrase by phrase from Grosvenor.

No criticism of either Haggard or Davies is intended. Grosvenor referred to an earlier paper written in London by Dr. Fuller entitled, *Best Name on Earth*, and he quotes from Tertullian, pleading for the Christian name. He refers to Luther who protested against any man calling himself after Luther's name, and to Calvin who insisted "that among us there should be but one only Lord and Master named, and no man's opposed to it."

The purpose of this paper has been to demonstrate, through historical references, the divergent streams of thought that, through time, converged to become one of the doctrinal emphases of the restoration movement, that the Scriptures teach that the followers of Jesus should be content to be known as Christians only.

The story of how the name "Christian" came to be used by restoration churches can hardly be refuted. Mr. Campbell preferred that members of the new reformation be called "disciples," but the name "Christian," through the Stone movement, prevailed.

Likewise, a case can be made, through the exhortation for Christian unity of many reformers from the seventeenth century on, that the plea for unity was dear to many, years before the restoration movement had begun. The same can be said for the emphasis upon local church autonomy, plurality of elders, immersion and its relationship to the remission of sins, and the Lord's Supper.

Clearer insight—These observations are not made to reflect upon the founders of the restoration movement. The above referred to emphases, at best, were imperfectly perceived by the earlier reformers. Contemporary members of restoration churches can be thankful that the founders of the restoration movement were able to enunciate so clearly the often imperfect insights of the seventeenth and eighteenth-century religious leaders.

These earlier leaders dare not be forgotten. They came from different backgrounds. Some were Calvinistic predestinarian. Others were free-will Arminian. They came from the Presbyterian, Anglican, Methodist, Baptist and other denominational backgrounds. All clung to truths essential to Christian faith. All accepted the fatherhood of God, the lordship of Jesus and the inspiration of Scripture. All were struggling to discover essential doctrines vital to their salvation, and they had their influence on the beginnings of the restoration movement.

Through those leaders who lived before the founders of the restoration movement fresh insights to God's Word were noted. Imperfectly understood and expressed as those insights were, they spoke for a host of people who were longing to return to the simplicity of the church revealed in Scripture, and were searching the Word for that simple pattern.

If these observations are correct, it should not be difficult to accept that there are greater numbers today, found everywhere, who also believe in the fatherhood of God, the lordship of Jesus and the inspiration of Scripture. They too are seeking the essential doctrines revealed in the Word. Is it impossible that these seeking disciples might have something to say, some insights from the Word, that would bless other disciples and the people of God?

This is not to suggest that in the spirit of peace and harmony at any cost, the high view of Scripture and the church should be cast aside for a low view that embraces all.

It is to say that there are many who accept Jesus as Christ and Savior with whom (though there are doctrinal disagreements, some major) we should make every effort to communicate and share.

They have something to say to the people of the restoration movement, and those of the restoration—whose plea is for the unity of God's people—have something to say to them. ▲

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Max Ward Randall, a native of Readstown, Wis., is a graduate of Minnesota Bible College. He later received the MA and MDiv degrees from The Cincinnati Bible Seminary and the Doctor of Missiology from Fuller Theological Seminary. Following ministries in Minnesota and Ohio, he went to South Africa as a missionary. After ten years of service there, he moved to open new fields in Southern Rhodesia, Northern Rhodesia (now Zambia), Ghana, Kenya, and Indonesia. His extensive travels have also taken him to the South Pacific, Spain, and Poland. Since 1966, he has taught at Lincoln Christian College. Max and his wife, Gladys, have three sons and three daughters.

Addendum C. Owen's Twelve Laws

1. That man, at his birth, is ignorant of everything relative to his own organization, and that he has not been permitted to create the slightest part of his natural propensities, faculties, or qualities, plysical or mental.

2. That no two infants, at birth, have yet been known to possess precisely the same organization, while the physical, mental, and moral differences, between all infants, are formed without their knowledge or will.

3. That each individual is placed, at birth, without his knowledge or consent, within circumstances, which, acting upon his peculiar organization, impress the general character of those circumstances upon the infant, child, and man. Yet that the influence of those circumstances is to a certain degree modified by the peculiar natural organization of each individual.

4. That no infant has the power of deciding at what period of time or in what part of the world he shall come into existence; of whom he shall be born, in what distinct religion he shall be trained to believe, or by what other circumstances he shall be surrounded from birth to death.

5. That each individual is so created, that when young, he may be made to receive impressions, to produce either true ideas or false notions, and beneficial or injurious habits, and to retain them with great tenacity.

6. That each individual is so created that he must believe according to the strongest impressions that are made on his feelings and other faculties, while his belief in no case depends upon his will.

7. That each individual is so created that he must like that which is pleasant to him, or that which produces agreeable sensations on his individual organization, and he must dislike that which creates in him unpleasant and disagreeable sensations; while he cannot discover, previous to experience, what those sensations should be.

8. That each individual is so created, that the sensations made upon his organization, although pleasant and delightful at their commencement and for some duration, generally become, when continued beyond a certain period, without change, disagreeable and painful; while, on the contrary, when a too rapid change of sensations is made on his organization, it dissipates,weakens, and otherwise injures his physical, intellectual, and moral powers and enjoyments.

9. That the highest health, the greatest progressive improvements, and the most permanent happiness of each individual depend, in a great degree, upon the proper cultivation of all his physical, intellectual, and moral faculties and powers from infancy to maturity, and their proper period, and temperately exercised according to the strength and capacity of the individual.

10. That the individual is made to possess and to acquire the worst character, when his organization at birth has been compounded of the most inferior propensities, faculties and qualities of our common nature, and when so organized, he has been placed, from birth to death, amid the most vicious or worst circumstances.

11. That the individual is made to possess and to acquire a medium character, when his original organization has been created superior, and when the circumstances which surround him from birth to death, produce continued vicious or unfavorable impressions. Or when his organization has been formed of inferior materials, and the circumstances in which he has been placed from birth to death are of a character to produce superior impressions only. Or when there has been some mixture of good and bad qualities, in the original organization, and when it has also been placed, through life, in various circumstances of good and evil. This last compound has been hitherto the common lot of mankind.

12. That the individual is made the most superior of his species when his original organization has been compounded of the best proportions of the best ingredients of which human nature is formed, and when the circumstances which surround him from birth to death are of a character to produce on superior impressions; or, in other words, when the circumstances, or laws, institutions, and customs, in which he is placed, are all in unison with his nature.

These facts, remaining the same, at all times in all countries, are the divine revelations to the whole human race. They constitute laws of nature, not of man's invention; they exist without his knowledge or consent; they change not by any effort he can make, and as they proceed, solely from a power or a cause unknown and mysterious to him, they are then a divine revelation, in the only correct sense in which the term can be applied.

GOD'S MORAL GOVERNMENT

By J. I. Lowell

The entire field of human thought embraces but two departments,--the department of matter, and the department of mind; these two make up the entire universe of God. Man possesses these two elements, to a limited extent, in his own person; he is himself composed of matter and mind. There are two kinds of power adapted to these two departments, namely, physical or mechanical power, and moral or motive power. God and man have both employed these two kinds of power; differing widely in degree, but the same in kind. God has revealed himself as a great physical and moral ruler. By physical power, he rules the physical universe; by moral power, the moral universe. The various terms we apply to power are only subdivisions of these two general kinds. Divine power, and human power, are not two kinds of power. If God slay a man by electricity, and one man slay another by gunpowder, the kind of power in both cases is the same, namely, physical. So, if God persuade a man, or an angel persuade a man, the power in kind is the same, namely, moral. Moral power consists in the strength of the ideas usually expressed in words of their equivalents; hence, the word of God is said to be "quick and powerful." Words are the representatives of ideas, and hence they are used for ideas themselves; as malicious words, insulting words, comforting words, etc.; but it is the idea that is held "malicious," "insulting," or "comforting;" and not the abstract words. In this sense, "the gospel is the power of God unto salvation to every one that believeth." (Rom. 1:16.) It is a universal truth that men act from motive, in all their accountable actions. I believe this is held true by all our courts, and by all men of common sense. Then it seems manifest, that if men are brought to perform any actions or deeds by a power beyond the power of motive, they are not accountable for such deeds; but are mere machines; so far, at least, as they are made the subjects of such influence. Conversion, in the Bible, is therefore attributed to the law, to the word, to the truth, etc. David says: "The LAW of the Lord is perfect, converting the soul." (Ps. 19:7.) Jesus says: "And ye shall know the truth, and the TRUTH shall make you free." (John 8:32.) The angel from on high said: "Who shall tell thee WORDS, whereby thou and thy house shall be saved." (Acts 11:14.)

Do the sects believe that the law of the Lord converts the soul? No, indeed; they believe and teach that the special operation of the Holy Spirit converts the soul. Do they believe the truth makes men free? By no means; to use the words of Dr. Jeter, they believe it is done by an influence "distinct from and above the truth." Do they believe Cornelius and his family were saved by the words which Peter spoke? Certainly not; they believe they were saved by the copious outpouring of the Holy Spirit.

In a system of rewards and punishments like that of the Messiah, four things seem indispensable to a moral government. 1. Faith must come from testimony. 2. The subject must act from motive. 3. He must form his character by his own works. 4. He must be judged, and rewarded or punished

according to his deeds. Most men will formally confess these four propositions; still the popular theory of "spiritual influence" in conversion, actually denies them all. But we will inquire what the Bible says on these points:

1. Faith comes from testimony.

"God made choice among us, that the Gentiles by my mouth should HEAR THE WORD of the gospel, and BELIEVE." (Acts 15:7.) "And Crispus, the chief ruler of the synagogue, believed on the Lord with all his house; and many of the Corinthians HEARING, BELIEVED, and were baptized." (Acts 18:8.) "So then faith COMETH BY HEARING, and hearing by THE WORD OF GOD." (Rom. 10:17.) Our opponents believe "faith comes by feeling;" or rather that faith comes by the "operation of the Holy Ghost;" hence the practice of praying down the Holy Ghost on unbelievers, to give them faith.

If faith is put into an unbeliever in that way, he is no more accountable for his faith than he is for anything else that God has created within him. That doctrine destroys man's accountability, and saps the foundation of God's moral government over him.

2. The subject must act from motive.

"By faith, Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house." (Heb. 11:7.) Faith in some sense may, perhaps, be said to be the principle of action; but it strikes me that which "moves" to action, must be, properly, the "principle of action;" and Paul says: "Noah, moved with fear, prepared an ark to the saving of his house." Motive, then, is the principle of action; and by faith we obtain the motive. Moses also acted from motive; "for he had respect to the recompense of reward." (Heb. 11:26.) They who obeyed the gospel on Pentecost had a motive, namely, "remission of sins." (Acts 2:38.) The great motives of the Christian warfare are "glory, honor, and immortality." This Bible truth, although in harmony with common sense, is utterly at war with the modern theory of conversion. That theory does not allow that man acts from motive in regeneration; for it does not admit that he acts at all; but is passive. There is scarcely any point in which the Calvinistic churches are better agreed than in the dogma that man is passive in regeneration; even the Methodist only claim that the sinner is "willing" God should perform the act on him; and yet they suspend future rewards and punishments on an act in which man has no agency!! The sects contend that God re-creates the man by the same power by which he created him at first; and of course, man did not act from motive in being created at first; nor is he more accountable (on their plan) for the second creation than the first.

3. He must form his own character by his own works.

"But in every nation he that feareth him and WORKETH RIGHTEOUSNESS, is accepted with him." (Acts 10:35.) "Know ye not that to whom YE YIELD YOURSELVES servants to obey, his servants ye are to whom YE OBEY; whether of sin unto death, or of obedience unto righteousness? God be thanked that ye were the servants of sin, but YE HAVE OBEYED from the heart that form of doctrine which was delivered you. Being THEN made free from sin, ye BECAME the servants of righteousness." (Rom. 6:16, 17, 18.) "Seeing YE HAVE PURIFIED

YOUR SOULS in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently." (I Peter 1:22.)

If these scriptures do not teach that men form their character by their deeds, it is difficult to conceive how that proposition can be stated in human language. These texts teach: 1. That a man must work righteousness in order to be accepted with God; but the sects teach that he is accepted by faith alone, before he can work righteousness at all. These texts teach: 2. That we become the servants of God by obeying him; but the sects teach that we are made the servants of God by the special operation of the Holy Spirit, before we can obey him acceptably. These texts teach: 3. That WE purify our souls by obeying the truth; but the sects teach that GOD purifies our souls by the direct agency of his Spirit, before we ever will obey the truth. And yet in the same breath, they tell sinners they are "forming characters for eternity!!" According to orthodoxy, man is born into the world with a sinful nature; Adam forms his wicked character for him, and the Holy Ghost forms his good character; so that he has no more to do, in reality, in forming his own character, than the potter's vessel has to do in forming itself; and he is therefore just as accountable as the potter's vessel.

4. Every man will be judged, and rewarded or punished, according to his works.

"Was not Abraham our father justified BY WORKS, when he had offered Isaac his son upon the altar? Ye see than how that BY WORKS a man is justified, and not by faith only." (James 2:21, 24.) "And shall come forth, they that have DONE GOOD, unto the resurrection of life; and they that have DONE EVIL, unto the resurrection of damnation." (John 5:29.) "And I saw the dead, small and great, stand before God; and the books were opened, and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books, according to THEIR WORKS. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them; and they were judged every man according to THEIR WORKS. (Rev. 20:12, 13.) "For we must all stand before the judgment-seat of Christ; that every one may receive the things DONE in the body, according to that HE HATH DONE, whether it be good or bad." (II Cor. 5:10.)

It is certainly one of the greatest wonders in human depravity, how a pretended believer in the Bible can look these and other like scriptures in the face, and then say, a man is justified of God without works of any kind! The doctrine that makes man's salvation to turn, not on his own deeds, but on God's deed performed on him by the Spirit, sets aside God's clearly revealed rule of judgment. The question in that court will not be: "What has the Judge done?" But, "what has the prisoner at the Bar done?"

In examining the physical machinery of sectarianism, we shall have occasion to refer to the recent book of Dr. J. B. Jeter, of Richmond, Va., against "Campbellism." He has volunteered to speak for the "Great Evangelical Family" (I take it) for the mother and all the daughters. He informs us that, although differing widely on other subjects, they agree on the topic of the supernatural agency of the Spirit in the conversion of sinners. (And he might have added the Mormons, the Spiritualists, and every errorist that ever cursed the world; there never was a false prophet who did not make extravagant claims to the supernatural agency of the Holy Spirit.) But the

Doctor comes highly recommended by the whole "family;" and undoubtedly understands their doctrine of spiritual influence as well as any living man. The Disciples teach that THE HOLY SPIRIT CONVERTS SINNERS; but they understand, He does it, as the Scriptures say, by the "gospel, which is the power of God unto salvation, to every one that believeth;" and not by physical power. To the orthodox view of spiritual influence, we enter the following objections:

1. It controls the will by physical force.

No man can name any motive to obey the gospel which the Spirit has not already revealed in his word. Their doctrine literally denies that "the engrafted word is able to save the soul," (James 1:21), and contends for an additional power of the Spirit. Now, as all power beyond the power of motive is necessarily physical, it therefore follows that the will is controlled by physical power.

When men pray that God will change the sinner's will, and convert him by pouring down his Spirit upon him, they do not expect or teach that the Spirit will reveal any new motive; the power, therefore, for which they pray, is, of course, physical.

Indeed, Dr. Jeter, in behalf of the whole "Evangelical Family," boldly asserts this doctrine, in so many words; thus: "It is not true that physical power can not produce a moral effect." (p. 127.) In this quotation you have the senseless doctrine, without disguise, that the "energy put forth" in the moral renovation of sinners is physical.

That "special influence" is no other than physical influence, is not always acknowledged by its advocates. Most men keep the mask over this feature. Few men, since the Dark Ages, are as callous as the Doctor; nevertheless, their teaching and illustrations bring us irresistibly to that conclusion. A preacher, recently, standing up in the presence of a dozen other ministers, addressed the people as follows: "You have ample means of grace: such as theological schools, the ministry, ecclesiastical creeds, public and private worship, etc.; but these are all ineffective without the Holy Spirit. So you may have the most perfect machinery in the world, steam machinery for instance, complete and perfect in all its parts. It will accomplish nothing till the steam is let on; so the gospel and the means of grace will be powerless till the Spirit is poured down from on high." It is also common to say: "It requires as much power to convert a soul as it did to create the soul at first." There is no misunderstanding such language. There is no analogy, however, between physical and moral power: they are heterogeneous. To my mind, to inquire, whether the power employed in creation, or that employed in conversion, is greater, is about as sensible as to inquire, "Whether a given motive, or a certain chain cable is the stronger?" We might as well inquire, Whether a man could lift more with his hands than with his intellect? I say the power in the two cases is not homogeneous; therefore the comparison is senseless.

2. It makes man a machine.

If a man be made, by physical power, to perform the will of the Spirit, as the locomotive on the railway is made, by the same kind of power, to perform the will of the conductor surely he is a machine. For illustration: suppose the modern doctrine of "Psychology" to be true; the operator puts the subject under the influence of his spirit, by which he is made to sing, dance,

swear, and steal; as it is reported pious deacons have been made to do. The cases are parallel, at least, on this point. Now, was the good deacon accountable for slipping the bank-note into his bosom? Was he not rather a machine under the "special influence" of the spirit of the psychologist? You say, perhaps, the man acts voluntarily under the influence of the Holy Spirit. We reply, so did the deacon, when he stole the bank-note. You say again: "He should not have yielded to the will of the operator;" nay, but the psychologist made him willing in the day of his power. Exactly parallel yet!

It is common to cite Satanic influence to prove this supposed divine influence. It is contended it is the same in kind; and that the one is employed to defeat the other. Now hear our "orthodox" Doctor on this point. He says: "But how do the evil spirits exert an influence over the minds of men? By arguments, or motives, addressed to them by words oral or written? Certainly not! But by a direct, internal, and efficient influence. Can Mr. Campbell comprehend it? Will he reject the doctrine because he can not? Or will he concede to Satan and his angels a power which he denies to the Spirit of God?" (pp. 128, 129.) Now, principle, whether a man be possessed of the Spirit of Satan or the Spirit of God--whether the influence be for good or evil. The subject of it is still a machine in the hands of the operator. I never heard that men under the "special influence" of an evil spirit, were held accountable, reproved or punished, for disturbing the peace by crying among the tombs, cutting themselves with stones, molesting passengers in their travels, or for tearing the clothes off other persons, and wounding them.

3. It destroys man's own agency in conversion.

The word convert (epistrepho) signifies simply to turn, nothing more or less; as the learned very well know. It is said (Acts 11:21), "a great number believed and turned (converted themselves) to the Lord." If sinners convert or turn themselves, then they may indeed be judged and rewarded according to THEIR deeds; and the whole will be in harmony with the divine rule of judgment; but there is nothing more at war with the doctrine of "special influence," than that conversion is the sinner's OWN act. God never converts a sinner, unless the sinner converts himself. The philanthropist has reformed many a wicked man; but he never did so, unless the wicked man reformed himself. A vast amount of time, paper, and ink have been wasted by theologians in fruitless attempts to reconcile the supposed power of the Spirit on the sinner, with the sinner's own agency; but the power of truth and the sinner's agency require no reconciling. You do not lack logic, gentlemen, half so much as you lack faith. Only believe, that "the gospel is the power of God unto salvation," and your difficulty all vanishes; but you do not believe that the power is the gospel; but rather that the power is something which "applies" the gospel. There all your trouble lies!

Suppose the dying sinner, whose deeds have all been evil, in his last expiring agonies, to be converted by the direct agency of the Spirit, and to pass instantly into eternity. God has, indeed, performed a good deed on him, but, remember, he is not to be rewarded or punished for God's deeds. If "they that have done good shall come forth unto the resurrection of life and they that have done evil, shall come forth unto the resurrection of damnation," to which resurrection shall he come whose deeds have all been evil? What would a conversion, consisting only of God's deeds, avail the sinner in a Court where he was judged only for his own deeds?

4. It overthrows the doctrine of rewards and punishments.

A man may read the Bible till the resurrection morning, and never find in it the expression--"apply the word"--"set home the word"--"back the word"--"render the word effectual"--etc., etc., which now form so large a portion of the preaching and prayers of this age. They are necessary appendages of this mystic theory. To illustrate their bearing on our proposition, suppose Bro. A., under the "special influence" of an evil spirit, approaches Bro. B., for the purpose of persuading him to rob a certain man of half a million. He attacks B. with every motive possible, till the entire moral department is exhausted, to no purpose. Now, if rewards are admissible in any case, B. is the proper subject of reward, for his manly and Christian rejection of these specious temptations. But suppose that, after all moral power has failed, the evil spirit in A., by a special physical influence, "applies" his words, and gives them power which they did not, in themselves, possess, by which the will of B. is changed, and he commits the crime. One moment we almost adore his integrity; the next moment crime is in his heart, without any act of his own. An unfortunate man--but not guilty! Does moral justice say, "punish him?" Certainly not. Thus does "special influence" (to make a man do evil) utterly destroy the idea of punishment.

It is evident, that if a "special influence" for evil is at war with punishment; a "special influence" for good annihilates rewards. Now let us turn the tables. Bro. A., under the influence of the good spirit, approaches Bro. B., in order to persuade him to forgive and pardon a fellow-being who has sinned against him; and whom B. has now in his power; and to whom he is applying the lash. Bro. A. affectionately demonstrates--tells him he is a fellow-being--his own flesh and blood--reminds him of his own sin against his Maker--urges him to imagine the sufferer his own son--and to do as he would be done by. Thus he proceeds with these touching appeals till he has entirely exhausted the ocean of moral power, all to no purpose. The hard-hearted B. rejects them all, and continues to apply the unmerciful scourge to the bleeding back of the defenseless sufferer. But lo, the good spirit in A., "applies" his words, and suddenly the will of B. is changed, and he has mercy upon his victim. Shall he be rewarded? God forbid!

He resisted all the motives to compassion furnished by heaven, earth, and hell. The change in B. was produced by the Spirit, without his concurrence, and even against his will. It was the act of the Spirit, and not the act of the man. Nothing but the physical power, that has repeatedly controlled even the devil, created the universe, and spread out the physical heavens, could arrest the hardened monster, and produce this act of mercy! Praised be the Spirit! But no reward to the bloody tyrant. No; he that rejects the gospel--the power of God unto salvation--must look next for the power of God unto damnation. Let him not lay the flattering unction to his deluded soul that God will still grant him more, and another kind of power. Webster's definition of rewards and punishments is here in point:

"Rewards, recompense, or equivalent return for good done, for kindness, for services, and the like. Rewards may consist of money, goods, or any return of kindness or happiness.

'The laborer is worthy of his reward.'--1 Tim. 5.
'Great is your reward in heaven.'--Matt. 5.

"Rewards and punishments presuppose moral agency, and something voluntarily done, well or ill; without which respect, though we may receive good,

"Total depravity" and special influence require us to teach as the sects do, that we are not blessed, in time or eternity, for our works; but remember, a reward, is a return for good done." They teach, that we are saved by "faith alone," without respect to our deeds; but our author says: "Without such respect, though we may receive good, it is only a benefit, and not a reward." The stereotype phrase, that our blessings are all in doing, and not for doing," so pert in the mouth of all the sects, betrays the fact that their doctrine is hostile to rewards; as a reward is certainly a "return for good done."

5. This doctrine converts all law into tyranny.

This notion is based on total depravity, and presupposes total inability without it; but all law irresistibly, and equally, implies power to keep it, and power to break it. The legislator that would make a law that the subject could not break, is an idiot; and he that would make a law that the subject could not keep, is a tyrant. This doctrine maintains that men can not by nature obey the law of the gospel. But nothing is more manifest than this,--that, to impose a law on a subject which is above his nature, and which he is not in his own proper nature qualified to perform, is downright tyranny. But, say its advocates, man can not obey "of himself"; then, surely, he is not accountable of himself. They seem conscious, themselves, of the lameness of this limb, and always keep a plaster for it ready spread; but the man is yet to be born who can cure this spavin. I am not ignorant of their devices.

6. It destroys human accountability

It is said a man has a sinful nature; but it seems the part of insanity to contend that a man is accountable for his nature. We are told the child, at some period, comes to the years of accountability; but does not sin imply accountability? Is not an unaccountable sinner a most unaccountable idea?

The scripture expressions chiefly relied on to prove inability, do just as certainly prove unaccountability. It is said, "The sinner is dead, and therefore can not act." But, with equal force, it may be replied, the sinner is dead, and therefore not accountable. It is again said: "He is a corrupt tree, and a corrupt tree can not bring forth good fruit." But it may be replied: He is a corrupt tree, and a corrupt tree is not accountable. It is argued, that, as conversion is called a creation, therefore the sinner can do nothing till he is created. To this it may be replied (by way of offset): If he can do nothing till he is created, then he is not accountable till he is created--surely, Adam was not accountable till he was created. So we balance the books.

It has, indeed, been shown already that a man under a "special influence" (for good or for evil), is not accountable.

7. This system involves the doctrine of personal unconditional election.

This influence, as now taught by the different parties, is no other than the Calvinistic "special call." Total depravity and special influence are a kind of Siamese twins--the one can not live or breathe without the other. Our Methodist friends have never reconciled their views of spiritual influence,

with their notions of a "free salvation." The ultra Calvinist is the only man whose system is in real harmony with this doctrine. He requires it in order to bring in the elect, without waking up the non-elect. Then his system requires total depravity,--or, it requires the non-elect to be all dead; for if they were alive, they might, perhaps, complain of the injustice. The special operations of the Holy Ghost is a Calvinistic device. The Methodists are fairly out-witted--they take the bait, and shout for "Holy Ghost religion." The Calvinist then springs the net. He says:

"You Methodists admit a man is a sinner by nature; and of course he will continue to sin till his nature is changed by the Holy Ghost; and if the Holy Ghost changes the nature of only a part, then you make him as partial as we do; and unconditional election follows.

Nothing now remains for the Methodist but to "wring and twist," and try his hand at evasion. The Calvinist has him as securely as the arch spider holds the unsuspecting and unfortunate fly. In order to evade, the Methodist replies: "The reason why the Spirit converts one sinner and not another, is not because he is elected; but because one sinner is willing, and the other is not willing"; but this is backing out of "depravit," which teaches that every natural man is unwilling. If the Spirit changed the will of some, and not all, it is still Calvinistic election. The difficulty is indeed changed, but not removed. If the sinner's corrupt nature is the cause of his corrupt will, there can be no remedy, but to remove the cause; namely, change his nature; and to say he is willing, presupposes the very thing to be done. It assumes the thing to be done, in order that it may be done!! To say that a "man is willing to be made willing" is not even intelligible.

I care not to what extent these quibbles may be spun out; unconditional election is a logical deduction from total depravity and special influence combined; unless indeed you admit universal salvation.

8. The doctrine we are exposing banishes all moral right and all moral wrong from the universe.

Its advocates are accustomed to trace all sin among men to a physical cause; namely, their nature; and all moral right, to a physical cause; namely the physical operation of the Holy Ghost; thus they banish moral right and wrong. If obligation to perform a physical act implies physical ability, obligation to perform a moral act implies moral ability. Sin, or moral wrong, always implies accountability, and moral accountability always implies moral ability. NO ABILITY, NO ACCOUNTABILITY--(in any department) is an axiom the human mind (in truth) never rejects.

A man's will to do anything, and his ability to do it, are two entirely distinct things. To say that a rich banker has no ability to give the perishing orphan a shilling to save his life, simply because he will not do it, is sound in "theology," but ridiculous in truth.

The sects (to give their depravity a plausible turn) have written volumes, in order to confound the will and the ability. The sinner's "can not," say they, is the sinner's "will not"; but I believe they have never been able, with all their vain philosophy, to really satisfy themselves, or anybody else.

God commands the sinner to obey him, and all agree that it is his duty to obey him; and still we are told that the sinner, being dead, can not do that duty. This, however, is a self-evident absurdity; for it can not be a man's duty to do what he can not do. There are three ideas at war with man's accountability:

1. If a man is brought to do anything against his will, he can not (in that thing) be the subject of punishments.

2. If his will be determined by his nature, with which he is born, and over which he can have no control, it is equally fatal.

3. And if his will be controlled by physical power, so that he is made willing by some agency beyond motive, the idea is equally fatal.

The last two ideas I understand the sects to teach; and so it seems Dr. Jeter understands his brethren in arms to teach. He that can not do right can not do wrong. This conclusion is unavoidable.

9. It converts Jehovah into a mere physical Ruler, and annihilates the fundamental principles of God's MORAL GOVERNMENT!!!

Man is the only being on earth capable of a moral action; and although acting willingly, yet his will (to good or evil) is though to proceed from one of three causes, namely, either from his nature, which nature was produced by physical power, and so his will (indirectly) is produced by physical power; or, secondly, from the direct physical power of the evil spirit; or, thirdly, his good will is produced by the direct physical power of the good Spirit. Either view makes man the sport of uncontrollable power, and is inconsistent with a moral government.

The apostle John informs us that righteousness is something a man does, and that sin is a transgression of law; but "theologians" talk of these two as if they were so many kinds of merchandise or book account, that could be transferred from one to another. They are wont to reason thus: "If man's nature was equally inclined to good and evil, we would expect to see an equal amount of good and evil in the world; but if his nature were more inclined to good than evil, we would expect more good than evil in the world; and if his nature were more inclined to evil, we might expect more evil; which they assert to be the fact. This reminds me of some stones which some school children were weighing in a balance; I noticed that when the weight in the two scales was equal, the scales were poised; and when there was more weight in either scale, that scale preponderated. Hosea Ballou, drinking from the same fountain of philosophy, says, if the sinner could do anything contrary to God's will, we could have no assurance that a tree would cease growing at any given height; but it might continue to grow ad infinitum. But it really strikes me that this reasoning is better adapted to stones and trees than to the subjects of a moral government. If the sins of men prove they have sinful natures, the sin of Adam proves he had a sinful nature, even before he fell. But who is prepared for the conclusion?

I have been asked "whether God could have made a man so he could not sin?" I answer yes; he has so made many things, namely, the stones, the trees,

and the minerals; and he probably might have made man so; but then he would not have been a man.

Every man who said he believed, in the apostolic age, obeyed the gospel and became a Christian; but now there are more men who say they believe the gospel out of the churches than there are in them. From the date of the apostolic commission to the world to the very close of revelation, there is not a single case on record of a man who said he believed the gospel, refusing or neglecting to obey the gospel; such was the effect of the apostolic teaching, that every man who said he believed forthwith obeyed the gospel; but in this age a multitude who say they believe remain in their sins. No reasonable man can doubt that this distressing and alarming fact is the result of a different kind of teaching, and justly chargeable upon the modern doctrine of "total depravity and special influence." Most unconverted men do, indeed, believe the facts of the gospel; but they, at the same time, believe that they can not believe, and that they must have a special influence to change their natures before God will accept their service. Hence the sinner's almost universal plea that he is not fit to obey the gospel, and he consequently remains in his sins. What a fearful account must the preachers and their parties give in the day of retribution! Their skirts will be found red with the blood of perishing millions!!

In conclusion, let me exhort you, fellow-citizens, to regard yourselves no longer as machines to be acted upon, but as rational men, created to act yourselves, and to form your own character by your own voluntary acts. God has created you in his own image, giving you rational powers, and called on you to reason with him. "Come now and let us reason together, saith the Lord; though your sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool." Ask God no more for a physical influence to make you a Christian, but yield, like rational intelligences, to the sublime motives of the gospel. Come up to the proper dignity of man, who was made in the image of his Creator. Do cheerfully your own duty, and pray to God no more to do your duty for you. God calls on all men everywhere to believe, to repent, and to be baptized; these are duties to be done by us, and not things to be given us by God. In the language of the Divine Spirit, we exhort you to repent and turn yourselves from all your transgressions, so iniquity shall not be your ruin. Save yourselves from this untoward generation. Purify your souls in obeying the truth. Wash your robes, and make them white in the blood of the Lamb.

Addendum D.

Restoration mission history and . . .

Dr. James T. Barclay: Our First Foreign Missionary



Dr. James T. Barclay

By RICHARD HOSTETTER

1848. Brethren, convinced that God willed preaching of "the ancient order of things" throughout the world, formed the American Christian Missionary Society. Alexander Campbell served for sixteen years as president.

For a medical doctor of William County, Va., James T. Barclay, this was good news indeed! Learning about plans to mobilize for foreign missions, he had earlier written:

> Deeply deploring the comparative inefficiency of the churches and ascribing it alone to the want of general organization, I hailed with no ordinary pleasure, the call for a general meeting of the brotherhood, "for to consider this."[1]

Barclay had written in 1848 to another society that restoration brethren were planning to organize for doing Bible translation work—the American Bible Society. He said, "Should we organize a mission body . . . cheerfully will I say, 'Here am I, send me.' "[2]

Following organization of the ACMS, Dr. and Mrs. Barclay and their three children volunteered to serve as the first missionaries to be sent to foreign shores by the restoration movement.

Barclay was born in 1807. He married Julia Sowers, a relative of Thomas Jefferson. The Jefferson and Barclay families had been friends for generations. Soon after marrying, James and Julia purchased Monticello, the former home of Thomas Jefferson, including furniture and the surrounding 552 acres.

At Monticello were born the Barclay children. The boys were named after famous missionaries. Their youngest son married Alexander Campbell's youngest daughter, Decima. A daughter earned fame as a writer and artist. All the children were taught at home by Dr. Barclay.

Dr. Barclay had once been a staunch Presbyterian and had wanted to serve as a Presbyterian missionary to China. He was adamantly opposed to Alexander Campbell's thinking. R. L. Coleman who persuaded Barclay to become "a Christian only" wrote this about the doctor's spiritual struggle:

> We are thankful that some of us have lived long enough to mark a great change in the hearing of our opponents. One [Dr. Barclay], who in his own house, denounced us in such terms as to elicit from me the remark, "I am glad there is no law for shooting Campbellites," afterwards became so friendly as to offer his large parlor for Bro. Campbell to preach in.[3]

It was reported that Barclay lost his share in his father's estate after abandoning the Presbyterians.[4] Following the change of his convictions, the doctor became an extraordinary Bible student. His daughter-in-law, Decima Campbell Barclay reported: ". . . He read continually, . . . literally wearing out Bible after Bible . . . I remember hearing him say that he read the Bible from Genesis to Revelation every six weeks, . . . he could refer at will to almost any passage that was brought up for comment or discussion."[5]

Zealous—Eventually selling Monticello, the Barclay's settled in Washington, D.C. Here his missionary zeal was made evident. "The first meeting of 'Christians only' in the city, of which we have record, was at the home of Dr. James T. Barclay . . . This was in 1844. In his life and ministry the Washington churches . . . have a noble heritage."[6]

Archibald McLean suggested it was Alexander Campbell's idea to begin foreign missions in Jerusalem.[7] It may have been romantic to begin again where Christianity originated, but certainly not sound strategy. The

Muslim population was not very receptive. Of this missionary plan Burnet observed, "There is no worse missionary ground on all the earth than this same city."[8] Probably Barclay would have seen his efforts and resources bear greater fruit among other peoples. Nevertheless, the plan did elicit the interest of many for world missions. And history was made. The Barclays

> . . . arrived in the "holy City" as representatives of the American Christian Missionary Society . . . in 1851, and remained there, with short intervals of two or three years, until 1862, when, on account of a variety of . . . circumstances, not the least of which was our national difficulties [the Civil War] the mission was abandoned.[9]

Dr. Barclay had an exceptional interest in historical Jerusalem. Having cured the emir of Turkey, who had charge of holy sites, Barclay was permitted to view sacred places never before seen by Westerners. His daring daughter, posing as a Muslim, secretly entered forbidden places to draw sketches.

Doing archaeological work, Barclay became famous by discovering the half-buried remains of a ". . . gate which was an important entrance to the temple area in Jesus' time—impressive in size, eighteen feet wide and under a stone lintel over twenty-four feet long. The discovery was dubbed. 'Barclay's Gate.' "[10]

This interest in historical Jerusalem was presented in Barclay's widely acclaimed book, *The City of the Great King*. The book was recognized among scholars everywhere as the authoritative source about Jerusalem.

Following permanent return to the United States in 1865,[11] Dr. Barclay served as professor of Natural Sciences at Bethany College until 1868. He spent the remainder of his days in Alabama preaching to small churches. He died in 1874 in the home of his son, Dr. Robert. He and wife, Julia, are buried at Bethany, W. Va.

In review, it does not appear Dr. Barclay accomplished a great deal of lasting value on the Jerusalem mission field. Burnet reported that Barclay "could count only thirty-one bonafide converts, after rejecting many applicants who appeared to be influenced by sinister motives." In light of the hostility of Islam toward Christianity, we should not be harsh in evaluation.

Descendents of those early brethren "devoted to the restoration of primitive Christianity" must acknowledge a debt to the Barclays. The doctor vigorously advocated our involvement in foreign missions. His family proved their sincerity by being willing to go. Possessing personal wealth and security, they gladly ignored it to serve abroad.

Abandoning a denominational heritage as inadequate in light of New Testament teaching, Barclay was not happy to see that sectarianism was willing to send missionaries. Not while those claiming to be a New Testament people did nothing!

Through Dr. Barclay the American-born movement to restore New Testament Christianity began to move out of America to the "uttermost part of the earth." ▲

Richard Hostetter is professor of Church Growth and World Mission, Roanoke Bible College, Elizabeth City, N.C.

[1]D. S. Burnet, *History of the Jerusalem Mission*. Cincinnati: American Christian Publication Society, 1853, p. 5.
[2]David C. Pellett, "Barclay's Gate," *The Christian*, May 12, 1963.
[3]R. L. Coleman, "In Memoriam," CHRISTIAN STANDARD, March 20, 1875, p. 89.
[4]James Pickens, "James T. Barclay," *The Christian-Evangelist*, Aug. 30, 1944.
[5]Mrs. Decima Campbell Barclay, CHRISTIAN STANDARD, Sept. 30, 1899, p. 13.
[6]"Preaching the New Testament Plea in Washington," CHRISTIAN STANDARD, Oct. 18, 1930.
[7]Archibald McLean, *History of the Foreign Christian Missionary Society*. New York: Fleming H. Revel Co., 1919. ch. 1.
[8]Burnet, *History of the Jerusalem Mission*.
[9]M. C. Tiers, *The Christian Portrait Gallery*: . . . Cincinnati, 1864.
[10]Pellett, p. 4.
[11]Barclay returned to America in 1854 to publish his book. At this time he was appointed director of the Philadelphia Mint. Successful experiments there to prevent counterfeiting won him honor from Congress. Except for one vote, he would have been rewarded with $100,000. He returned to Jerusalem between 1858-1861.