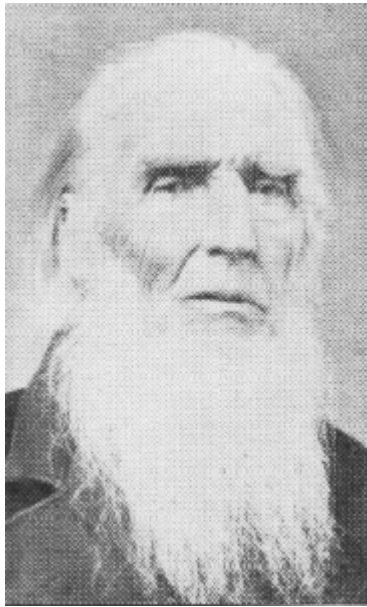


OUR RESTORATION
HERITAGE
VOLUME 2



Alexander Campbell
later years

edited by
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TABLE OF CONTENTS

DEDICATION	4
PREFACE	5
CHAPTER 1: THE LONG ROAD TO RESTORATION by Jim Dearman	6
CHAPTER 2: DID NEHEMIAH COPY JOSIAH OR MOSES? by Roy H. Lanier Jr.	9
CHAPTER 3: IS THE RESTORATION PLEA VALID? by Grady Miller	12
CHAPTER 4: CONTRIBUTION OF CANE RIDGE TO THE RESTORATION MOVEMENT by Adron Doran	17
CHAPTER 5: THE SERMON ON THE LAW by W. Terry Varner	23
CHAPTER 6: THE CHRISTIAN CONNECTION by Burt Jones	35
CHAPTER 7: THE WESTERN RESERVE by Emanuel Daugherty	41
CHAPTER 8: EAST MEETS WEST by D. Gene West	46
CHAPTER 9: ROLE OF RELIGIOUS JOURNALS IN THE RESTORATION MOVEMENT by Bruce Daugherty	52
CHAPTER 10: THE AFFECT OF THE CIVIL WAR ON THE RESTORATION MOVEMENT by Louis Rushmore	66
CHAPTER 11: THE RESTORATION MOVEMENT IN GREAT BRITAIN #1 by Ken Chumbley	75
CHAPTER 12: THE RESTORATION MOVEMENT IN GREAT BRITAIN #2 by Ken Chumbley	81
CHAPTER 13: DEFECTIONS FROM RESTORATION by Steve Miller	89
OUR RESTORATION HERITAGE ILLUSTRATED	96

DEDICATION

It is a privilege for this writer to be asked to pen the words of dedication for *Our Restoration Heritage, Volume 2*. I count it such because to (1) the great subject matter with which this volume is concerned, (2) the individual writers who have contributed the various chapters and (3) the ones to whom this volume is dedicated.

A study of *Our Restoration Heritage* is a study of our roots. Roots are important. Without good roots growth is hindered and impeded. The Bible says, "Take root downward and bear fruit upward" (Isa. 37:31). An awareness of one's roots can help one live better. Some have given themselves to false ways but "you have not so learned Christ" (Eph. 4:19-20). We need to go back to where we have come from to see where we need to be going. Many in the church today are going the wrong direction because they have forgotten their roots. Brother Louis Rushmore, editor of this volume, is to be commended for his labor in bringing this work to the state of fruition.

The brethren who have contributed the various chapters in this volume are very capable, faithful servants of our Lord. They possess good academic credentials but they recognize that the real (the best) criterion of scholarship is the love, and knowledge, of the truth. The contributors to this volume both love and know the truth.

Our Restoration Heritage, Volume 2, is affectionately dedicated to Denver and Florence Cooper. Brother Cooper has faithfully preached the gospel of Christ for more than fifty-five years. During this time, sister Cooper has faithfully served at his side. It is, in the judgment of this writer, significant that this volume on the rich heritage of the restoration of the church of Christ is dedicated to brother and sister Cooper because, during the past half century, their names have been vitally connected with the ongoing work of restoring New Testament Christianity in the great Ohio Valley, where some of the strongest roots of the work of restoration began in this country. Denver and his wife, Florence, have been (and are) great examples of loyalty to the old paths of the church of the New Testament. Presently in his fourteenth year as evangelist with the church of Christ at Hillview Terrace, Moundsville, West Virginia, brother Cooper continues to faithfully preach the word with "eyes not dim nor natural vigor diminished" (Deut. 34:7). Sister Cooper, like the unnamed virtuous woman of Proverbs 31, of whom it is said, "her husband praiseth her," continues to adorn his work so that she surely is a crown to her husband (Proverbs 12:4). We esteem them highly for their love for Christ and the church, their strong, loving stand for the truth, and their great service to the cause of our Lord Jesus Christ.

Charles C. Pugh III
New Martinsville, West Virginia
March 11, 1997

PREFACE

The American Restoration Movement began with an **interdenominational** agenda. However, upon acquiring a better grasp of New Testament fundamentals, its leaders plotted the restoration of **undenominational** Christianity. Consequently, Alexander Campbell repudiated the *Commercial Bulletin* of New Orleans for charges that he founded a new denomination.

You have done me, gentlemen, too much honor in saying that I am the “founder” of the denomination, quite numerous and respectable in many portions of the West, technically known as “Christians,” but more commonly as “Campbellites.” I have always repudiated all *human heads* and *human names* for the people of the Lord, and shall feel very thankful if you will correct the erroneous impression which your article may have made in thus representing me as the founder of a religious denomination.¹

Restoration beginnings in America were often feeble. For instance, consider the famous Cane Ridge camp meeting of 1801 in which Barton W. Stone participated. It was decidedly a demonstration of Pentecostalism. Stone himself acknowledged extraordinary maneuvers at these frontier revivals:

Falling, . . . with a piercing scream, fall like a log on the floor, earth, or mud, and appear as dead . . . *The Jerks* . . . *Dancing* . . . *Barking*, The barking exercise (as opposers contemptuously called it) was nothing but the jerks, A person affected with the jerks would often make a grunt, or bark, if you please, from the suddenness of the jerk. *Laughing* . . . *Running* . . . *Singing* . . .²

It was also an exercise in religious ecumenism. For these two reasons Stone and his reformer associates were ostracized by the Presbyterian Church for which they were preachers. Had they not outgrown Pentecostalism and ecumenism, or were our contemporaries to practice the same, the restored New Testament church would withdraw from them — and rightfully so. However, from such meager beginnings and a relentless pursuit of Bible truth, ultimately the Lord’s church was restored in redemption, organization, worship and mission.

~Louis Rushmore

Endnotes

¹John David Stewart, *A Study of Major Religious Beliefs in America*, 70. The quotation is attributed to B.C. Goodpasture under “Churches of Christ” in the *Encyclopedia of Religious Knowledge*, Vol. I, 253, Grand Rapids, Baker Book House, 1955.

²Barton W. Stone, “Piercing Screams and Heavenly Smiles,” *Christian History*, Issue 45, 15. The magazine article is comprised of excerpts from the 1847 autobiography of B.W. Stone.

CHAPTER 1: THE LONG ROAD TO RESTORATION

by Jim Dearman

Introduction

The church of Christ did not come into existence by accident or as an afterthought in the mind of God. The blessed body over which Christ is Head was promised and prophesied long before the first penitent believers were added to the church on Pentecost. The preciousness of the church is seen in the purchase price, the blood of the sinless Son of God, who loved his spiritual bride supremely, and gave Himself for her (Eph. 5:25).

Not only was the church purchased with the precious blood of the Lamb, but it came with a pattern or blueprint. The pattern for the church was as specific as those given for the tabernacle and temple, institutions which were but shadows of God's present and permanent house, the church of the living God. The early church worked and worshipped according to the pattern revealed in the New Testament. However, as predicted in Scripture, departures came, first in the area of the organization of the church. Departures resulted in the establishment of Roman Catholicism. The very evil which Paul had predicted had reared its ugly and divisive head (1 Tim. 4:2; 2 Thess. 2:1-4).

In the sixteenth century, there were men who rose up in opposition to the spiritual decadence brought on by Catholicism. However, their goals were to reform that existing apostate institution, rather than to restore the church from which the apostate body had digressed. The sincere but misguided efforts of Martin Luther and others resulted in further divisions as new denominations arose in which adherents pledged their allegiance to man-made creeds and traditions.

Seed Versus Succession

Just as the road to ruination for the church in many places did not occur overnight, the road to restoration would be a long one, indeed. It would begin with a belief in the valid biblical principle that the "seed is the word of God" (Luke 8:11). Successfully tracing the church's existence back to Pentecost Day is not necessary when one recognizes this crucial truth. Planting the seed of the kingdom in the present age produces a crop of Christians identical to that which sprang up on Pentecost when the Gospel was first preached. It was this realization, in the late eighteenth and early nineteenth centuries, that led honest men and women down the long road to restoration.

From Ecumenism to Exclusivism

In the late summer of 1801, Calvinism dominated the religious scene, as thousands of worshippers converged on Cane Ridge in Kentucky for a revival that would become a turning point in the Restoration Movement in America. It was at Cane Ridge that Barton W. Stone publicly expressed his conviction that the Gospel was for all, an affront to the Calvinistic thinking so prevalent in that day. Stone's declaration ultimately led to his departure from the Presbyterian

Presbyterian Synod of Kentucky and to the establishment of the Springfield Presbytery. However, Stone and the others who began the new presbytery, soon realized that it had no more scriptural authority to exist than their former one. So, in 1804, Stone along with the other organizers of the new association, published *The Last Will and Testament of the Springfield Presbytery*, vowing to abandon human creeds and to follow only the Bible.

It is significant to note that such sentiments were not being expressed exclusively by Barton Stone and those associated with him. Simultaneous movements toward a return to New Testament authority were occurring independently in other parts of America and beyond her borders. Men like James O'Kelly, Elias Smith and Abner Jones were initiating efforts that would help lead to a return to the New Testament pattern, and in Ireland and Scotland independent movements toward a return to the primitive order were underway. While both Thomas and Alexander Campbell would emerge as great leaders in the movement, theirs were not the first efforts made toward restoration. Yes, it would be a long journey to a complete return to the pure pattern of the New Testament, but the journey had surely begun!

The fact that several independent movements toward restoration occurred around this time is reassuring. It proves conclusively that a pattern could be perceived by honest seekers of truth who had never met each other, but who could recognize the specific teachings of Scripture, and who could appreciate the principle stated earlier: "The seed is the word of God." Their dedication to that truth ultimately led to the restoration of the one church for which Jesus died.

It is a long road from ecumenism to exclusivism. It is a journey many in the past were willing to make, but which many today will not begin. Most people scoff at the idea of an exclusive body of saved believers who must remain in that body to be saved ultimately in Heaven. While the New Testament church has been restored, the divisive and destructive influence of denominationalism is still powerful and pervasive. It seeks to lead us back down the road to ruination, a road well-traveled by the early apostates who corrupted the church in former days. Even from within the body of Christ, there are those now rising up to ridicule the "exclusivism" which they define as too narrow and overly-restrictive.

However, let us remember that the church described in the New Testament is exclusive. There is one body with one Head, Jesus Christ (Eph. 1:22-23; Eph. 4:4). Only those who are obedient to the exclusive terms of admission are added to the body (Acts 2:37-38, 41, 47). The saved are in the body, and nowhere else (Eph. 5:23). It is the one body, also called the kingdom, which will be delivered up to the Father one day by the Lord himself (1 Cor. 15:24). These great truths about the church prompted people to question the ecumenical thinking and practice of their time, and to begin their return to the exclusive teaching of the New Testament.

Movement And Maintenance

As others have well said, we do not reverence the restorers, but we respect them for their courage and determination to travel a road fraught with dangers and discouragement. While we benefit in this generation from their sacrifices, we do not owe our existence to the so-called "American Restoration Movement." Christians of every generation owe their existence to the gracious God of Heaven who has preserved the seed throughout time that honest men might seek it and obey it.

If by "movement" we mean progress toward a goal, then the Restoration Movement, in a sense, is over for some. The restoration goal has become reality for those who are part of the restored New Testament church. Such are members of the kingdom which will never be

destroyed, and which will always exist, in seed form at least, until the end of time. However, the maintenance must be ongoing, and disciples must diligently preserve and protect the restored pattern. Since proper maintenance of the New Testament pattern involves “making disciples,” we must continue to plead with those around us to return to the pure pattern that they might know the singular blessings of undenominational Christianity. Ours is not only a charge to protect the Gospel, but to preach it to every creature on earth!

Questions

1. What is so special about the Lord’s church? _____

2. How can one expect to restore the church as God intended it to be? _____

3. How did the Lord’s church apostatize and what initial efforts were made to correct the departure? _____
4. Describe the valid principle by which the Lord’s church can be restored. _____

5. Describe the difference between ecumenism and exclusivism and how each relates to the American Restoration Movement. _____

6. Name the prominent religious figure who at Cane Ridge in 1801 challenged Calvinism.

7. Name the document that spelled the end of the Springfield Presbytery and an increased effort to restore New Testament Christianity. _____
8. Identify three other religious leaders who were also about the same time attempting to restore the church of the Bible. _____
9. In what two other countries was the Restoration Movement occurring simultaneously to the American Restoration Movement? _____
10. Name the father and son who became prominent in the American Restoration Movement.

11. What do several independent and simultaneous Restoration movements indicate? _____

12. Contrast the New Testament church with denominationalism. _____

13. From what sources do critics of exclusivism attach the Lord’s church? _____

14. Describe biblical exclusivism. _____

15. What is the proper esteem in which to hold Restoration leaders? _____

16. To whom do we owe the existence of the churches of Christ today? _____
17. In what ways is the Restoration Movement complete, and in what ways might one suppose that the Restoration Movement is ongoing? _____

CHAPTER 2: DID NEHEMIAH COPY JOSIAH OR MOSES?

by Roy H. Lanier, Jr.

In 444 B.C. Nehemiah and Ezra led a great reform and restoration, particularly of the Feast of Tabernacles (Nehemiah 8). Did this great incident of keeping the Feast of Booths simply spring out of the “Josiah Restoration Movement” some 200 years before? Was Israel in Nehemiah’s day a part of the “Josiah Restoration Movement”? Did Nehemiah and Ezra owe their spiritual existence to the truth found by Hilkiah and Josiah some 200 years before?

If one reads much of the literature being produced today out of some universities and pulpits, one will hear some unwise conclusions. Some people are saying that the congregations of the “churches of Christ are only one of three streams of the American Restoration Movement.”

Further, it is being said that “we simply sprang out of the American Restoration Movement, and we owe our existence to it.” One man recently said at a university lecture series that “We ought to go ahead and admit we are simply a denomination since we had our beginning in the American Restoration Movement.”

Is there a denomination called the American Restoration Movement? Is it composed of the Disciples of Christ, Conservative Christian Churches and the churches of Christ? Did the Campbells, along with Stone, Franklin, Smith and other preachers, begin this denomination?

Just what happened in the incident with Nehemiah and Ezra? They did renew the practice of observing the Feast of Tabernacles in Nehemiah 8. It had not been practiced since the days of Joshua the son of Nun, almost 1,000 years previous. Nothing is said about their following Josiah and Hilkiah. How then was this feast restored?

This was accomplished by doing three things: **(1) They read from the Book of the Law from God (8:1-8); (2) they found a neglected command (8:14-15); and (3) they obeyed that command (8:16-18). Their authority for the renewal of the feast came from the Book of the Law. They may have appreciated all they knew about Josiah’s actions, but neither he nor his actions constituted the reason they observed their feast.**

An amazing bit of history is furnished by 2 Kings 22-23. King Josiah took the throne when he was only 8 years old, and at 26 he accomplished major reforms and restorations. After sending Shaphan to pay the workmen repairing the temple, Josiah received a surprise when Shaphan returned with a copy of the Law, which Hilkiah had found in the temple. Upon reading it, Josiah rent his clothes in penitence, wept and ordered Hilkiah and Shaphan to inquire of God. They consulted Huldah the prophetess who told them Judah would not be spared just punishment but that it would not come in Josiah’s day, as he was a man of tender heart and would be gathered to his grave in peace.

Josiah proceeded to cleanse the temple of all idolatry, destroy all idolatrous altars, kill all the false priests and even dig up the bones of former idolatrous priests and burn them. Upon reading the law to the people, Josiah kept the Passover in a way that had not been seen since the days of the judges.

All this occurred about 622 B.C. Ezra and Nehemiah did their reforms about 200 years later in 444 B.C. Their only connection was the fact that in both cases the leaders read from God’s law.

An amazing similarity exists between these ancient times and our time. Two great periods of obedience to God's law took place in the days of Josiah and Nehemiah, but the latter one did not depend on the former one.

In this present generation a great resurgence of study and desire to obey the Lord can be seen among congregations of the Lord's people. One can read about a former generation in the early 19th century that had the same desires. They accomplished so much in their studies and actions that surely has blessed later generations. They are to be respected, admired and followed in all they did that was true to God's Book. We can appreciate the work of Christians who were part of what we call the Restoration Movement, but these men are not necessary for our salvation.

Yet, the present generation of Christians is not a product of the former one. Other facts need to be faced, or this generation will make the foolish mistake of denying several foundation facts.

(1) The power of salvation is in the seed, the Gospel (Luke 8:11; 1 Peter 1:23). Any person, in any century, in any place in this world who reads, understands and obeys the Word of God can be born again and added to the saved (Acts 2:47). God's Word is never "void of power" (Luke 1:37 ASV). Persons do not have to hear of the Campbells, Stone or Smiths. Groups all over the world today are being found who have gone to the Bible and obeyed it. Are they a product of the American Restoration Movement? Certainly not!

(2) Proof of true faith depends only upon man's response to God. Noah was said to have built the ark "by faith" (Hebrews 11:7), yet he was also described as having done "according to all that God commanded him" (Genesis 6:22 KJV). Thus, one can conclude that doing something by faith is doing all that God commands. This is the walk of faith (2 Corinthians 5:7) because faith comes by hearing the Word of God (Romans 10:17).

When a person is baptized into Christ today in response to belief and repentance, he or she is not dependent upon the American Restoration Movement. One is dependent only upon what is learned from God's Word.

(3) The providence of God flows into all centuries. God promises that His Word "shall not return unto me void; but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it" (Isaiah 55:11). **If one believes that congregations today are caused simply by the work of preachers on the frontier of the United States, then he or she denies God's providence for the accomplishment of grace through His Son, Jesus the Christ.**

Let all true students of the Word of God continue to "contend for the faith which has once delivered unto the saints" (Jude 3). **Let us appreciate and be grateful for all the pioneers who have preceded us in the walk of faith, but let us appreciate and love the Lord enough to be His disciple, not the disciple of any man.**

(This chapter originally was published in the *Gospel Advocate*, November 1994, Vol. 136, No. 11, pp.39-40. It appears herein with the permission of the author. Certainly no better essay could put the American Restoration Movement in its true perspective and introduce the current study. Our thanks is tendered to brother Roy H. Lanier Jr.)

Questions

1. Name the two prophets who led a great reform and restoration in 444 B.C. _____

CHAPTER 2: DID NEHEMIAH COPY JOSIAH OR MOSES?

2. Where in the Bible can one read about this Old Testament Restoration Movement? _____
3. Name the two Jewish leaders who restored Judaism 200 years before 444 B.C. _____
4. To what did the restored Judaism of 444 B.C. owe its existence. _____
5. Name three contemporary churches that share a heritage in the American Restoration Movement. _____
6. Do the churches of Christ owe their existence to the American Restoration Movement? Explain your answer. _____
7. Are the churches of Christ a denomination? Explain your answer. _____
8. Did leading brethren in the American Restoration Movement begin a denomination called either the Restoration Movement or the churches of Christ? Explain your answer. _____
9. How did Nehemiah and Ezra restore the Feast of Tabernacles in Nehemiah 8? _____
10. To what authority did Nehemiah and Ezra appeal for restoration of the Feast of Tabernacles? _____
11. What was the only connection between the efforts to restore Judaism in Josiah's lifetime to the efforts to restore Judaism by Ezra and Nehemiah? _____
12. To what extent did the latter restoration of Nehemiah and Ezra's day depend on a similar restoration of Judaism in Josiah's day? _____
13. To what extent is our salvation dependent on the work of Christians who were apart of the American Restoration Movement? _____
14. The power of salvation is in what? _____
15. Who can be born again and added to the saved? _____
16. Is it possible for persons who have never heard of the Campbells, Stone or Smiths to become New Testament Christians? How do you know? _____
17. What is the source of saving faith? _____
18. On what is a person baptized into Christ today dependent for redemption? _____
19. If the churches of Christ today are dependent for their existence on the American Restoration Movement, what does this say about God? _____
20. Whose disciple are we supposed to be? Whose disciple are we not supposed to be? _____

CHAPTER 3: IS THE RESTORATION PLEA VALID?

by Grady Miller

There is no more thrilling saga in all of secular history than that of the American Restoration Movement. We are moved by the courage of men such as Stone and the Campbells as they moved away from sectarianism and religious partyism to seek primitive Christianity. We read with glee how entire churches — indeed whole communities — renounced human doctrines and dogmas and determined to be Christians only. We are sickened and dismayed at the realization that the ideal to unite all believers in Christ suffered division and schism.

An understanding of Restoration History can be of much value to the church today. That fascinating story of our spiritual forefathers — the personalities, the issues that troubled them, the challenges they faced — offers a measure of guidance and instruction for brethren in our day. We can better understand the present and chart our future if we know where we have been in the past. Biographies and histories dealing with 19th and early 20th century men and developments have long ranked among the best selling books written by our brethren.

While the **personalities** in the Restoration Movement make for vivid, colorful storytelling, of much more importance are the **principles and philosophies** that gave birth to the Movement and were so eloquently expressed in the writings of the pioneer preachers — Stone, Scott, the Campbells, Haggard and others. It is imperative that we understand **what** those men hoped to accomplish, **why** they found it necessary to reject denominational fellowships, and **how** they hoped to realize their objectives.

It is our desire to define and describe the very soul of the Restoration Movement: the principles that launched it, the thinking that guided it, the methods it employed, the genius of its plea. This is necessary before we are able to judge whether the Restoration Plea is still valid today.

The Restoration Plea

America at the turn of the 19th century was a young country of enormous potential. Our forefathers were intent on establishing an ideal way of life on this new continent. This would be achieved, in part, by redacting, correcting and avoiding the mistakes made by European nations.

It was the heartfelt conviction of many of these pioneers that the religious climate in America was ripe for a thorough revision and reformation. It was hoped that this “New World” would shun the tyranny of Roman Catholicism and the stifling orthodoxy of the Protestant denominations found in the “Old World.” The United States would have no state religion and every man would be allowed to worship God according to his own conscience. Intolerance and religious bigotry would give way to freedom and a new sense of zeal and commitment.

These noble goals were not altogether realized. Still, the passing years stirred a few men of vision to commit themselves to the principle of **restoration** rather than reformation. They urged that true progress could be achieved by going back — all the way back — to the pure spring of New Testament Christianity.

CHAPTER 3: IS THE RESTORATION PLEA VALID?

Operating, at first, independently of one another, several distinct movements began to crystallize. In North Carolina and Virginia James O'Kelly withdrew from the new Methodist denomination and, in time, urged that the followers of Christ should simply be known as Christians. Elias Smith and Abner Jones pioneered this concept in New England while, in Kentucky, Barton Warren Stone began to urge a return to the ancient order revealed in the New Testament. The Campbells, father and son, eloquently voiced this plea in *The Declaration and Address* and later in *The Christian Baptist*. Walter Scott's efforts on the Western Reserve led many to reject sectarian ways and follow instead the authority of Scripture.

These separate movements, while beginning at different points and proceeding at their own pace, shared these common beliefs.

The Bible alone is the standard of faith and practice. Stone and his associates urged that “the people henceforth take the Bible as the only sure guide to heaven: and as many as are offended with other books, which stand in competition with it, may cast them into the fire if they choose; for it is better to enter into life having one book, than having many to be cast into hell” (*Last Will & Testament*). Thomas Campbell had written:

Our desire, therefore, for ourselves and our brethren would be, that, rejecting human opinions and the inventions of men as of any authority, or as having any place in the Church of God, we might forever cease from further contentions about such things; returning to and holding fast by the original standard; taking the Divine word alone for our rule; the Holy Spirit for our teacher and guide, to lead us into all truth; and Christ alone, as exhibited in the word, for our salvation; that, by so doing, we may be at peace among ourselves, follow peace with all men, and holiness, without which no man shall see the Lord (*Declaration And Address*).

The church that Jesus built had departed from the ancient order and needed to be restored to her purity of doctrine. Although Alexander Campbell and his brethren, in particular, were popularly styled “reformers,” they sought much more than a mere reforming of the religious parties of their day. A **return** or the **restoring** of the primitive church was their aim.

All believers in Christ ought to be united in one body. The early restorers insisted that “the church of Christ upon earth is essentially, intentionally, and constitutionally one” (*Declaration & Address*). The Lord prayed that His followers might be **one** (John 17). Competition and rivalry between those who profess faith in Christ is unconscionable and sinful!

A spirit of brotherly love and liberty should characterize the children of God. The spirit of the movement was summarized by the desire that there must be “in matters of faith, unity; in matters of opinion, liberty; in all things, charity.”

Surely, on these points we can all agree!

A Noble Plea Criticized And Rejected

Dissent and discord soon assailed the Restoration Movement. Division plagued those who sought unity on the basis of God's Word. By 1866 W.K. Pendleton had subtly reinterpreted the fundamental thesis that we ought to “speak where the Bible speaks and be silent where the Bible is silent.” The authority of Scripture — how the Bible authorizes and approves — was contested as men promoted the Missionary Society and introduced mechanical instruments of music into

CHAPTER 3: IS THE RESTORATION PLEA VALID?

Christian worship. By 1906 a tragic division was recognized between the conservative churches and the liberal “progressives.” Today, the liberal Disciples of Christ scoff at the very notion of “restoration” and a return to the primitive pattern of New Testament Christianity.

The Restoration Plea has been roundly criticized in our own day, and among our own brethren. In 1966 Robert Meyers edited *Voices of Concern: Critical Studies in Church of Christism*. The radical stance and virulent criticism of so many in that little work — written a mere thirty years ago! — is now seen and heard from many popular preachers and influential journals today. We are told that “restorationism” and “unity” cannot co-exist; that somewhere along the way our emphasis was sidetracked and we have become what we first set out to oppose; the “old hermeneutic” is faulty, and we have approached the Bible from the wrong perspective; that the idea that first century Christianity has been lost and corrupted, and that we must restore it, is a “self serving notion.”

It breaks our hearts to know that men and women who once pressed for the unity of all believers in Christ — on the foundation of His authority as revealed in the Word — no longer accept that noble plea and stand ready to compromise with sectarianism and religious partyism.

The Restoration Plea Is Valid Because . . .

It is right! It is not our intention to blindly follow the wishes and whims of men. Many truly great men deserve our careful study and admiration; we may still disagree with them, however, if their beliefs contradict God’s Word.

The Restoration Plea is right about the Bible. God’s Word is more than history, biography and “love letters” to men. We are not ashamed to speak of being under law to Christ (Galatians 6:2). The New Testament *is* our road map, our pattern, our blueprint. Men may disagree on fine points of interpretation, but the bedrock foundation of the Restoration Plea is that we must “speak where the Bible speaks, and be silent where the Bible is silent. We must do Bible things in Bible ways, and call Bible things by Bible names.”

The Restoration Plea is right about Jesus. The focus of Alexander Campbell’s famous “Sermon On The Law” was the superiority of Jesus over Moses. The dynamic preaching of Walter Scott on the Western Reserve in 1827–1828 centered on “The Golden Oracle” — Jesus is the Son of God. It was this high view of Jesus that led the early restorers to see that Jesus has all authority over His kingdom and is the sole head of the body.

Jesus claimed “all power” or “authority” for Himself (Matthew 28:18). The apostle urged that “whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him” (Colossians 3:17).

The Restoration Plea is right about the church. There is but one body (Ephesians 4:4). Jesus prayed that all those who believe on Him would be one.

“As thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me” (John 17:21–23).

The rank division petty rivalry of sectarianism is ugly and sinful. “There should be no schism in the body!” (1 Corinthians 12:25).

The Restoration Plea is right about the way to unity.

“That in order to do this [i.e., to be perfectly joined together in the same mind and judgment], nothing ought to be inculcated upon Christians as articles of faith; nor required of them as terms of communion, but what is expressly taught and enjoined upon them in the word of God. Nor ought anything to be admitted, as of Divine obligation, in their Church constitution and managements, but what is expressly enjoined by the authority of our Lord Jesus Christ and his apostles upon the New Testament church; either in express terms or by approved precedent.”

In a religious world still torn apart, divided and confused, here is the only workable and right — way to Christian unity.

Conclusion

Is the Restoration Plea still valid today? Yes! And, why? Because it is right! And, why is it right? Because it is scriptural!

Questions

1. The American Restoration Movement moved away from sectarianism and religious partyism to _____
2. Of what value is it to study Restoration History? _____
3. Who was the noteworthy leader of the Restoration Movement in North Carolina and Virginia? _____
4. Name the two Restoration leaders for New England. _____
5. Name the Restoration leader in Kentucky. _____
6. The Campbells initially voiced the Restoration plea in what document? _____
7. Later, Alexander Campbell continued to voice the Restoration plea in what journal? _____
8. Name the Restoration preacher who was effective on the Western Reserve. _____
9. What was the common belief of the various independent Restoration efforts? _____
10. Why did the church need to be restored? _____
11. What is the difference between *reformation* and *restoration*? _____
12. The spirit of the movement was summarized by what desire? _____
13. What was the underlying subject of discord that developed and introduced controversial issues? _____
14. What were the two primary issues that came to the forefront of contention among brethren in the American Restoration Movement? _____

CHAPTER 3: IS THE RESTORATION PLEA VALID?

15. The tragic division between *conservative* congregations and the *progressive* congregations was finally recognized in what year? _____
16. The previously employed interpretation of Scripture is now despised and called by its critics what? _____
17. God's Word is more than _____.
18. We are not ashamed to speak of being under _____.
19. The New Testament is our _____.
20. What is the bedrock foundation of the Restoration Plea? _____

21. What was the focus of Alexander Campbell's famous "Sermon On The Law"? _____

22. What was the focus of Walter Scott's preaching? _____
23. The focus of Restoration preachers led them to what conclusions? _____

24. Cite a verse of Scripture in which Jesus claims all power or authority for himself. _____

25. Cite a verse of Scripture in which the apostle Paul acknowledged that all power or authority belongs to Jesus Christ. _____
26. Contrast and compare the Restoration Plea about the church, what the Ephesians 4:4 and John 17:21-23 indicate regarding the church, and the religious condition in America prior to the Restoration Movement. _____

27. Compare and contrast the Restoration Plea, applicable Scripture regarding the church, the religious community in America, and the ecumenical activity within and without the churches of Christ today. _____

28. Essentially, why is the Restoration Plea still valid today? _____

CHAPTER 4: THE CONTRIBUTION OF CANE RIDGE TO THE RESTORATION MOVEMENT

by Adron Doran

The Cane Ridge Meetinghouse has become a significant historical site marking the beginning point of the Restoration Movement. The work of Barton Warren Stone began there six or eight years before Thomas and Alexander Campbell came to America from Ireland. Stone and his associates set in motion the scriptural process by which the New Testament church and New Testament Christianity were restored after having lost their identity in the maze of denominationalism and sectarianism.

Robert Finley led a group of pioneer settlers from Pennsylvania and North Carolina in 1790 to the woodlands and canebrakes of Bourbon and Nicholas counties in Kentucky. Finley set about to organize Presbyterian churches at Cane Ridge and Concord. Meeting houses were erected at both places. A blue ash log building was constructed at Cane Ridge in 1791, one year prior to the time that a Virginia County was added to the Union as the Commonwealth of Kentucky. The Cane Ridge building is still standing in good repair but the Concord building was destroyed by a wind storm a few years ago.

The first preachers to serve the Cane Ridge Church were Andrew McClure (1791-92) and Robert Finley (1793-95). Finley organized a log cabin academy where three signers to the *Last Will and Testament of the Springfield Presbytery* attended. Robert Trimble, who later became an associate justice of the United States Supreme Court, was also a student there. Because Finley imbibed excessively of alcohol, the Transylvania Presbytery deposed him as the “pastor” of the Cane Ridge and Concord churches on October 6, 1796.

The dismissal of Finley by the presbytery because of “habitual inebriety” left a vacancy in both pulpits when Barton Stone appeared on the scene in the late fall of 1796. Stone was selected as the “supply pastor” on the basis of a license granted to him by the North Carolina Orange Presbytery. Stone became quite successful as an interim evangelist. Within a few months thirty members had been added to the Cane Ridge Church and fifty to the Concord congregation.

Barton Stone, as an infant, had been sprinkled for baptism by an Episcopal priest, in arrangements by his mother, in Tobacco, Virginia. He did not come under the influence of hyper-Calvinistic Presbyterians until 1790 when he enrolled as a student in Guilford Academy, operated by David Caldwell, near Greensboro, North Carolina. Stone was deeply offended by the doctrine contained in the *Westminster Confession of Faith*. He could not harmonize the teachings of the Bible with what he heard the Calvinists preach.

However, in the passing of time, Stone became associated with William Hodge, Hope Hull, William McGee and others, who helped him to a better understanding of the Word of God and to resolve the conflicts within his delicate spirit. Thus Stone was showing a ready mind to reject human creeds and confessions by the time that he reached the land of Central Kentucky in 1796.

The concepts and principles of restoration took form and measure in the mind of B.W. Stone

CHAPTER 4: THE CONTRIBUTION OF CANE RIDGE TO THE RESTORATION MOVEMENT

and his associates during the latter part of the 1700's and became full grown during the early 1800's. Stone had been exposed to some of those men who led the Christian Connexion^P with James O'Kelly before he came to Kentucky. Following the great Cane Ridge revival (1801) he and his cohorts became closely associated with Rice Haggard and Clement Nance who had taught the Republican Methodists in Virginia to take the Bible as the only rule of faith and practice and to accept the name of Christian by which to be known. Stone admitted that he and his peers learned this same lesson from Haggard at Cane Ridge in 1804.

Stone expressed his reservations over being required to accept the doctrine prescribed by the *Westminster Confession of Faith* at the time he was examined to be licensed by the Orange Presbytery in 1795. Most of Stone's doubts about sectarianism and his sincere desire to seek and accept the word of God as revealed in the Bible came into clearer focus after he came to Cane Ridge.

By 1798 the time had come when Stone must submit to an examination by representatives of the Transylvania Presbytery for full ordination to the ministry. He was fearful that his orthodoxy would be questioned when he was questioned about contents of the confession of faith instead of the teaching of the Bible. He expressed his concerns to James Blythe and Robert Marshall who assured him that he should have no doubts. The Transylvania Presbytery gathered together in the Cane Ridge meetinghouse to conduct and witness the ordination ceremony which would recognize Barton Stone as a full-fledged Presbyterian preacher.

Blythe and Marshall agreed to ask Stone one question. "Do you receive and adopt the *Westminster Confession of Faith* as containing the system of doctrine taught in the Bible?" With no hesitation and spoken loudly enough for all who had assembled to hear, Stone answered. "I do so far as I see it consistent with the word of God." Stone had already decided that the doctrine of election, reprobation and predestination was not consistent with the Word of God. He had concluded that "Calvinism is among the heaviest clogs on Christianity in the world (and) it is a dark mountain between heaven and earth . . ." Since there were no objections raised to his answer and his ordination was approved, Stone felt free to preach the Bible alone in pulpits of the Cane Ridge and Concord churches.

Three years after Stone's ordination at Cane Ridge he traveled to Logan County to a meadow site on Gasper River near Russellville, Kentucky, to attend a camp meeting in which James McGready, whom Stone had known in North Carolina, was doing the preaching. McGready and his associates represented the new revivalism and evangelism which were sweeping the western frontier. Stone was deeply impressed by what he saw and heard at the McGready revival.

Stone returned to Cane Ridge to fill his next appointment to preach on Sunday morning. He took as the text for his sermon, Mark 16:15-16. Though he was not aware at the time of the significance of baptism, as commanded in the Great Commission, he was fully convinced that Jesus Christ had authorized the apostles to "go into all the world and preach the gospel to every creature." He was further convinced that each person who heard the Gospel could receive the Word of God and believe without direct operation of the Holy Spirit upon his heart first.

By the time that August, 1801, had rolled around all things were ready and in place for the great revival meeting to be conducted at Cane Ridge. The meeting brought throngs of people to the church campus and attracted a large number of preachers, most of whom were Presbyterians. Stone observed that the participants were united in one mind, one soul and one subject, which was

^P Also spelled Christian Connection.

CHAPTER 4: THE CONTRIBUTION OF CANE RIDGE TO THE RESTORATION MOVEMENT

was the salvation of sinners. He reported that they were all engaged in singing the same songs of praise, all were united in prayer and all preached a free salvation based upon the conditions of faith and repentance.

Stone and his peers lost no time and left no stone unturned in their efforts to promulgate the preaching of the Gospel and to keep alive the enthusiasm which the revival had generated. Four other Presbyterian preachers joined Stone in the early days of the Restoration Movement in the west. Richard McNemar, John Thompson and John Dunlavy were preaching for churches in Ohio while Robert Marshall and Stone were preaching for congregations in Kentucky. They were supported by David Purviance who was a ruling elder in the Cane Ridge Church.

This contingency of reformers began to preach at home and abroad that denominations should abandon their human creeds and confessions, should accept the Bible alone as the rule of faith and practice, and should unite upon the name Christian only.[☆] As would be expected, it was not long until the sectarian leaders became offended at the preaching of doctrine contrary to their confession of faith.

The doctrine preached by Stone and his associates was distinct and unique in that it affirmed the love of God for the whole world, confirmed the mission of the Son of God to save the lost and proposed that man can and must believe, repent and obey the gospel to be saved from his sins. Their preaching was in clear contrast with the doctrine of the Presbyterian churches as incorporated in the *Westminster Confession of Faith* in which their orthodoxy was defined.

Richard McNemar, who was preaching for the Turtle Creek Church in Brown County, Ohio, was the first of the restorers to be called before the Washington Presbytery to account for preaching anti-Calvinist doctrines. He was charged with heresy and his case was referred to the Kentucky Synod which met at the First Presbyterian Church in Lexington on September 10, 1803.

McNemar knew he had little, if any, chance to successfully defend himself against a stacked jury representing his opposition. Stone and the other “New Lights” knew that if McNemar were found guilty as charged that the same sentence would be visited upon them. Rather than answer the charges, they withdrew from the assembly. After a period of negotiations with a select committee, all efforts to perfect a reconciliation broke down and the Synod voted to expel Stone, Marshall, Thompson, McNemar and Dunlavy from the fellowship and declare their church pulpits to be vacant.

Those who were expelled by the Presbytery and Synod saw no other alternative but to organize another Presbytery of their own. There were fifteen churches (8 in Kentucky and 7 in Ohio) involved in the affair. They agreed together to form the Springfield Presbytery at a meeting of the delegates held at Cane Ridge. However, within a year they decided that the Presbytery which they had formed was as sectarian as the ones which they had left and “savored a party spirit.” Consequently another meeting was called for June 28, 1804, which declared that the Springfield Presbytery had reached its “appointment once to die” and they wrote and signed the *Last Will and Testament of the Springfield Presbytery*.[☆]

[☆] Many early efforts to achieve ecumenism or a non-denominational posture fell far short of the restoration of New Testament Christianity. However, any attempt to bridge denominationalism was a radical move in the correct direction. The cumulative affect of this inclination budded into the Restoration Movement. Later, the Restoration Movement partially withered, retrogressing to mere ecumenism (e.g., the Disciples of Christ, the Christian Church, open fellowship, missionary societies, instrumental music, church organization, acceptance of denominational baptism). A star (☆) also appears in following paragraphs which directly or indirectly relate to the Restoration Movement.

CHAPTER 4: THE CONTRIBUTION OF CANE RIDGE TO THE RESTORATION MOVEMENT

Though the signatories to the *Last Will and Testament* agreed on the significant statements contained therein, they had given no attention to the mode and design of baptism as taught in the Bible. The preachers and members of the restored churches had been sprinkled as infants. However, individuals began to request immersion at the hands of Stone. Robert Marshall had become a strong advocate of immersion but John Thompson contended equally as strong for aspersion. Finally the preachers all baptized one another and then baptized the members of their congregations.

The Stone movement was hindered greatly in the early years due to the fact that Richard McNemar and John Dunlavy defected to the Shakers and Robert Marshall and John Thompson returned to the Presbyterians. However, Stone, Reuben Dooley, Samuel Rogers, Francis R. Palmer and David Purviance continued day and night in the proclamation of the word of God and in the work of “building up the churches and in planting many others.”

In 1834 Barton Stone left Cane Ridge in Kentucky and moved to Jacksonville, Illinois. He continued his restorative efforts throughout Illinois, Indiana and Missouri during the next decade. He returned to Cane Ridge for his last visit 1843 and to Prebles County, Ohio, where he saw David Purviance for the last time upon the earth. These visits were wrought with fond memories and filled with strong emotions. Stone recalled and pointed out the spot where he stood and preached during the Cane Ridge revival over forty years before.

Stone became ill while conducting a Gospel meeting in Missouri in 1844. He made his way to the home of one of his daughters in Hannibal where he died on November 9, 1844. His physical body was returned to Jacksonville where it was interred in a locust grove on his farm. When the homestead was sold his remains were moved to the Antioch Church Cemetery. In 1847 the Cane Ridge Church of Christ arranged to have Stone’s casket moved to the church cemetery to await the resurrection.

There is no doubt that Barton Stone understood full well that his efforts at Cane Ridge were designed to restore the New Testament Church of Christ just as the apostles, under the power of the Holy Spirit, had established the church in Jerusalem on the Day of Pentecost in 33 A.D. Furthermore, on the death of Stone the Cane Ridge Church authorized William Rogers to write a letter of sympathy to his widow. Rogers wrote the letter and signed it as an elder of the Cane Ridge Church of Christ.

The monument which marks the location of the grave of Barton Warren Stone at Cane Ridge reads:

“The Church of Christ at Cane Ridge and other generous friends in Kentucky have caused this monument to be erected as a tribute of affection and gratitude to Barton Warren Stone, Minister of the Gospel of Christ and the distinguished reformer of the 19th Century. Born Dec. 21, 1772. Died Nov. 9, 1844. His remains lie here. This monument erected in 1847.”

When Barton Warren Stone came to face death he looked back over his past with no regrets whatsoever. He was sure that he had planted the seed which resulted in the restoration of the Lord’s church at Cane Ridge. We can rejoice today in the fruits of his labors in that through knowledge of and obedience to the word of God we can become citizens of the Kingdom.

CHAPTER 4: THE CONTRIBUTION OF CANE RIDGE TO THE RESTORATION MOVEMENT

Questions

1. Though the Campbells are perhaps best remembered among religious leaders in the American Restoration Movement, what prominent leader's efforts predate the Campbells'? _____
2. What is the enduring symbol of the above leader's initial efforts to restore primitive Christianity? _____
3. Name the pioneer who in 1790 led settlers from North Carolina to Kentucky. _____
4. At what two places did the above individual establish Presbyterian churches and build meetinghouses? _____
5. Barton W. Stone became a "supply pastor" at Cane Ridge after the dismissal of the former pastor for what infractions? _____
6. Stone's initial acquaintance was with what religious group? _____
7. Name a famous Restoration preacher and the group with whom he was associated who influenced Stone before he departed North Carolina for Kentucky. _____
8. With what date is the American Restoration Movement in Kentucky usually associated? _____
9. What was the outstanding influence that Rice Haggard, associated with the Republican Methodists in Virginia, had on B.W. Stone and his efforts to launch the Restoration Movement in Kentucky? _____
10. Over what creed was Stone especially offended? _____
11. With what statement was Stone able to subscribe to the offensive creed and receive ordination as a preacher for the Presbyterian Church? _____
12. What was Stone's summary of Calvinism? _____
13. By what revivalist preacher was Stone favorably impressed? _____
14. What fundamental view in conjunction with Mark 16:15-16 and antagonistic to Calvinism did Stone come to realize? _____
15. Who were the primary participants in the famous 1801 revival meeting at Cane Ridge? _____
16. Name the four preachers and the ruling elder at Cane Ridge who joined Stone in the early stages of that budding Restoration Movement? _____
17. Describe the plea of the preaching that became characteristic of these "reformers." _____
18. What was distinct and unique about the message of Stone and his associates? _____
19. Name the first of these "reformers" to be charged by the Presbyterian Church with heresy. _____

CHAPTER 4: THE CONTRIBUTION OF CANE RIDGE TO THE RESTORATION MOVEMENT

20. What was the catalyst for the withdrawal of Stone and his fellow preachers from the Presbyterian Synod of which they were members? _____

21. How many Presbyterian congregations withdrew from the Synod with Stone and the other “reformers”? _____
22. By what name was Stone’s new Presbyterian organization first known? _____

23. When and for what reasons did the organization above cease? _____

24. What was the name of the document that sounded the demise of that organization? _____

25. What treatment did Stone and those participating with him in that Restoration Movement make of baptism? _____

26. What hindered the early efforts of Stone to restore the New Testament church? _____

27. When and while doing what did Stone die? _____
28. What is unusual about the internment of Stone’s earthly remains? _____

29. Contrast Barton W. Stone’s initial concepts of Christianity in the budding years of the Restoration Movement with his later conclusion and life-long efforts regarding the same.

CHAPTER 5: THE SERMON ON THE LAW

by W. Terry Varner

The famous *Sermon On The Law* was delivered by Alexander Campbell on August 30, 1816 before the Redstone Baptist Association which met at Cross Creek, Virginia (now West Virginia).

The original sermon in verbatim is unavailable and was given with few notes in the customary style of Campbell. After several requests for the sermon, Campbell printed a version on the sermon in *Millennial Harbinger*, 1846, pp. 493-521 and it can be found also in *Pioneer Sermons And Addresses*, edited by F.L. Rowe of Cincinnati, pp. 105-148, and in other places.

At the time Campbell delivered the famous sermon, he was preaching at the Brush Run church in Washington County, Pennsylvania. The Brush Run church was organized on May 4, 1811 and applied for membership in the Redstone Baptist Association in the fall of 1813, after Campbell attended one of their meetings at Uniontown, Pennsylvania. However, opposition from three Baptist preachers to the Brush Run church, and to Alexander Campbell in particular, delayed the acceptance of the Brush Run church until the fall of 1815.

Campbell was clearly a man above men in his time and in his area — a better Bible student, a chrisma and in demand as a speaker. Dabney Phillips states; “The Baptists had desired that the Brush Run church be in the Red Stone Association, but Alexander made it clear that Brush Run would not be bound by creeds and would remain free to preach the entire gospel. Thus began seventeen uneasy years of association with the Baptists. (1813-1830.)¹

The 1816 meeting of the Redstone Baptist Association was held at Cross Creek, Virginia. It is reported that twenty-two preachers were present with an audience of 1,000. Elder Pritchard, one of the three Baptist preachers who opposed the membership of Brush Run and Campbell, was the preacher for the Cross Creek church. He wanted to be a speaker. Others wanted Campbell to speak. Pritchard objected to Campbell speaking on the grounds that he was from nearby and people could hear him anytime. Subsequently, Elder Stone of Ohio, one the the three Baptist preachers who opposed Campbell, was selected to speak on August 30. However, Stone became ill and after considerable discussion, Campbell was extended the invitation to speak which he accepted providing he could speak second.

Using the Bible, Campbell made a distinction between the law and the gospel, the Old and New Testaments, and Moses and Christ. Using as his text Romans 8:3, Campbell preached what is now termed the *Sermon On The Law* and showed the weakness of the law of Moses when contrasted with the gospel of Jesus. The sermon created both excitement and intense discussion among Baptists because they tended to make no distinction between the two testaments.

The sermon created great antagonism and served as a wedge of contention between Campbell and the Baptists with the tensions continuing to mount until Campbell severed his ties with all Baptist Associations in 1830.

Campbell’s preacher enemies did their best to have him expelled from the Redstone Baptist Association on the grounds of heresy. In 1817, Campbell was tried and acquitted. Finally, the Brush Run church withdrew from the Redstone Association and in 1823 joined the more tolerant Mahoning Baptist Association. Many of the Mahoning Baptist Association churches endorsed the

CHAPTER 5: THE SERMON ON THE LAW

the teaching of true biblical principles between the law of Moses and the Gospel of Christ, and the tension was resolved.

J.M. Powell, an astute and definitive writer of Restoration History, writes of *the Sermon On The Law*:

“This sermon, without question, is one of the greatest sermons ever preached in America and, for that matter, in any part of the world since the days of the apostles. . . . The sermon on The Law was the entering wedge which led to the separation between Campbell and the Baptists. . . . Alexander Campbell himself believed that this **Sermon on The Law** was the springboard that was needed to put The Reformation he advocated before the world of religion”²

Sermon on the Law

by Alexander Campbell

(From the *Millennial Harbinger*, 1846)

Requests have occasionally, during several years, been made for the publication, in this work, of a discourse on the Law, pronounced by me at a meeting of the Regular Baptist Association, on Cross Creek, Virginia, 1816. Recently these requests have been renewed with more earnestness; and, although much crowded for room, I have concluded to comply with the wishes of my friends. It was rather a youthful performance, and is in one particular, to my mind, long since exceptionable. Its views of the atonement are rather commercial than evangelical. But was only casually introduced, and does not affect the object of the discourse on the merits of the great question discussed in it. I thought it better to let it go to the public again without the change of a sentiment in it. Although precisely thirty years after my union with the Baptist denomination, the intelligent reader will discover in it the elements of things which have characterized all our writings on the subject of modern Christianity from that day to the present.

But as the discourse was, because of its alleged heterodoxy by the Regular Baptist Association, made the ground of my impeachment and trial for heresy at its next annual meeting, it is an item of ecclesiastic history interesting. It was by a great effort on my part, that this self same Sermon on the Law had not proved my public excommunication from the denomination under the foul brand of “damnable heresy.” But by a great stretch of charity on the part of two or three old men, I was saved by a decided majority. This unfortunate sermon afterwards involved me in a seven years’ war with some members of said Association, and became a matter of much debate. I found at last, however, that there was a principle at work in the plotters of said crusade, which Stephen assigns as the cause of the misfortunes of Joseph.

It is, therefore, highly probable to my mind, that but for the persecution begun on the alleged heresy of this sermon, whether the present reformation had ever been advocated by me. I have a curious history of many links in this chain of providential events, yet unwritten and unknown to almost any one living — certainly but a very few persons, — which, as the waves of time roll on, may yet be interesting to many. It may be gratifying to some, however, at present to be informed that but one of the prime movers of this presumptive movement yet lives; and, alas! he has long since survived his usefulness. I may farther say at present, that I do not think there is a Baptist Association on the continent that would now treat me as did the Redstone Association of that day, which is some evidence to my mind that the Baptists are not so stationary as a few of them would have the world to believe.

But the discourse speaks for itself. It was, indeed, rather an extemporaneous address: for the same spirit that assaulted the discourse when pronounced, and when printed, reversed the resolution of the Association passed on Saturday evening, inviting me to address the audience on Lord’s day, and had another person appointed in my place. He providentially was suddenly seized by sickness, and I was unexpectedly called upon in the morning, two hours before the discourse was spoken. A motion was made in the interval, that same day, by the same spirit of jealousy and zealously, that public opinion should be arrested by having a preacher appointed to inform the congregation on the spot that my “discourse was not Baptist doctrine.” One preacher replied that it might be “Christian doctrine;” for this part, it was new to him, and desired time for examination. I was, therefore, obliged to gather it up from a few notes, and commit it to writing. It was instantly called for to be printed, and after one years’ deliberation, at next

CHAPTER 5: THE SERMON ON THE LAW

Association, a party was formed to indict me for heresy on the published discourse. A committee met; resolutions were passed on Friday night. The next day was fixed for my trial; and after asking counsel of Heaven, my sermon was called for, and the suit commenced. I was taken almost by surprise. On my offering immediately to go into an investigation of the matter, it was partially discussed; but on the ground of having no jurisdiction in the case, the Association, resolved to dismiss the sermon, without any fuller mark of reprobation, and leave every one to form his own opinion of it. I presume our readers, without any license from an Association, will form their own opinion of it; and, therefore, we submit it to their candid perusal. A.C.

THE SUBSTANCE OF A SERMON, Delivered before the Redstone Baptist Association, met on Cross Creek, Brooke County Va., on the 1st of September, 1816. By Alexander Campbell, one of the Pastors of the Church of Brush Run, Washington County, PA.

“The law was given by Moses, but grace and truth came by Jesus Christ” — John i,17 “The law and the prophets were until John, since that time the kingdom of God is preached, and every man presseth into it.” — Luke xvi,16.

PREFACE

To those who have requested the publication of the following discourse, an apology is necessary. Though the substance of the discourse, as delivered, is contained in the following pages, yet, it is not verbatim the same. Indeed, this could not be the case, as the preacher makes but a very sparing use of notes, and on this occasion, had but a few. In speaking extempore, or in a great measure so, and to a people who may have but one hearing of a discussion such as the following, many expressions that would be superfluous, in a written discourse, are in a certain sense necessary. When words are merely pronounced, repetitions are often needful to impress the subject on the mind of the most attentive hearer: but when written, the reader may pause, read again, and thus arrive at the meaning. — Some additions, illustrative of the ideas that were presented in speaking, have been made; but as few as could be supposed necessary. Indeed the chief difficulty in enforcing the doctrine contained in the following sheets, either in one spoken or written sermon, consists in the most judicious selection of the copious facts and documents contained in the Divine Word on this subject.

We have to regret that so much appears necessary to be said, in an argumentative way, to the professed Christians of this age, on such a topic. But this is easily accounted for on certain principles. — For, in truth, the present popular exhibition of Christianity is a compound of Judaism, Heathen Philosophy, and Christianity; which, like the materials in Nebuchadnezzar’s image, does not well cement together. The only correct and safe course, in this perilous age, is to take nothing upon trust, but to examine for ourselves, and “to bring all things to the test.” “But if any man will be ignorant, let him be ignorant.”

As to the style adopted in this discourse, it is such as we supposed would be adapted to the capacity of those who are chiefly benefited by such discussions. “For their sakes we endeavor to use great plainness of speech.” As the doctrines of the gospel are commonly hid from the wise and prudent, and revealed only to babes, the weak and foolish, for their sakes, the vail, of what is falsely called eloquence, should be laid aside, and the testimony of God plainly presented to view. The great question with every man’s conscience, is, or should be, “What is truth?” Not, Have any of the scribes or rulers of the people believed it? Every man’s eternal all, as well as his present comfort, depends upon what answer he is able to give to the question Pilate of old [John xviii. 38.] proposed to Christ, without waiting for a reply. Such a question can only be satisfactorily answered by an impartial appeal to the oracles of truth — the alone standard of divine truth. To these we appeal. Whatever in this discourse is contrary to them, let it be expunged; what corresponds with them, may the God of truth bless, to those to whom he has given an ear to discern, and a heart to receive it.

Romans VIII. 3. “For what the law could not do, in that it was weak through the flesh, God, sending his own son in the likeness of sinful flesh, and for sin, condemned sin in the flesh.”

WORDS are signs of ideas or thoughts. Unless words are understood, ideas or sentiments can neither be communicated nor received. Words, that in themselves are quite intelligible, may become difficult to understand in different connexions and circumstances. One of the most important words in our test is of easy signification, and yet, in consequence of its diverse usages and epithets, it is sometimes difficult precisely to ascertain what ideas should be attached to it. It is the term law. But by a close investigation of the context, and a general knowledge of the Scriptures, every difficulty of this kind may be easily surmounted. In order to elucidate and enforce the doctrine contained in this verse, we shall scrupulously observe the following **METHOD**.

1. We shall endeavor to ascertain what ideas we are to attach to the phrase “the law,” in this, and similar portions of the sacred scriptures.

CHAPTER 5: THE SERMON ON THE LAW

2. Point out those things which the law could not accomplish.
3. Demonstrate the reason why the law failed to accomplish those objects.
4. Illustrate how God has remedied those relative defects of the law.
5. In the last place, deduce such conclusions from these premises, as must obviously and necessarily present themselves to every unbiased and reflecting mind.

In this discussing the doctrine contained in our text, we are then, in the first place, to endeavor to ascertain what ideas we are to attach to the terms “the law,” in this, and similar portions of the sacred scriptures.

The term “law,” denotes in common usage, “a rule of action” — It was used by the Jews, until the time of our Saviour, to distinguish the whole revelation made to the Patriarchs and Prophets, from the traditions and commandments of the Rabbis or Doctors of the law. Thus the Jews called the Psalms of David law — John xii.34. Referring to the 110th Psalm, they say, “We have heard out of the law that Christ abideth forever.” And again, our Saviour calls the Psalms of David, law; John x. 34. Referring to Psalm lxxxii. 6, he says, “Is it not written in your law, I said ye are gods.” Thus when we hear David extolling God’s law, we are to understand him as referring to all divine revelation extant in his time. But when the Old Testament scriptures were finished, and divided according to their contents for use of synagogues, the Jews styled them, the law, the prophets, and the psalms. Luke xxiv. 44, Christ says, “All things written in the law of Moses, in the prophets, and in the psalms, concerning me, must be fulfilled.”

The addition of the definite article in this instance as well as all others, alters the signification or at least determines it. During the life of Moses, the words “the law,” without some explicative addition, were never used. Joshua, Moses’ successor, denominates the writings of Moses, “the book of the law;” but never uses the phrase by itself. Nor indeed have we any authentic account of this phrase being used, without some restrictive definition, until the reign of Abijah, 2d Chron. xiv.4, at which time it is used to denote the whole legal dispensation by Moses. In this way it is used about 30 times in the Old Testament, and as often with such epithets as show that the whole law of Moses is intended. When the doctrines of the reign of Heaven began to be preached, and to be contrasted in the New Testament with the Mosaic economy, the phrase “the law,” became very common, and when used without any distinguishing epithet, or restrictive definition, invariably denoted the whole legal or Mosaic dispensation. In this acceptance, it occurs about 150 times in the New Testament.

To make myself more intelligible, I would observe that when the terms “the law.” have such distinguishing properties or restrictive definitions as “the royal law,” “the law of faith,” “the law of liberty,” “the law of Christ,” “the law of the spirit of life,” &c., it is most obvious the whole Mosaic law or dispensation is not intended. But when we find the phrase “the law,” without any such limitations or epithets, as “the law was given by Moses,” “the law and the prophets were until John,” “if ye led by the Spirit, ye are not under the law,” “ye are not under the law but under grace,” &c., we must perceive the whole law of Moses, or legal dispensation, is intended.

I say the whole law, or dispensation by Moses; for in modern times the law of Moses is divided and classified under three heads, denominated, the moral, ceremonial, and judicial law. This division of the law being unknown in the apostolic age, and of course never used by the Apostles, can serve no valuable purpose, in obtaining a correct knowledge of the doctrine delivered by the Apostles, respecting the law. You might as well inquire of the Apostles, or consult their writings, to know who, the Supralapsarians or Sublapsarians are, as to inquire of them, what is the moral, ceremonial, or judicial law. But like many distinctions, handed down to us from Mystical Babylon, they bear the mark on their forehead that certifies to us their origin is not divine. If this distinction were harmless, if it did not perplex, bias, and confound, rather than assist the judgment, in determining the sense of the apostolic writings, we should let it pass unnoticed; but justice to the truth requires us to make a remark or two on this division of the law.

The phrase, the moral law, includes that part of the law of Moses, “written and engraved on two tables of stone,” called the ten commandments. Now the word moral, according to the most approved Lexicographers, is defined “relating to the practice of men toward each other, as it may be virtuous or criminal, good or bad.” The French, from whom we have the term moral, immediately, and the Romans, from whom we originally received it, used it agreeably to the above definition. Of course, then, a moral law, is a law which regulates the conduct of men towards each other. But will the ten commandments answer this definition? No. For Doctors in Divinity tell us, the first table of the Decalogue respects our duty to God; the second our duty to man. Why then call the ten commandments “the moral law,” seeing but six of them are moral, that is, relating to our conduct towards men? In modern times, we sometimes distinguish between religion and morality; but while we affirm that religion is one thing, and morality another; and then affirm that the ten commandments are the moral law — do we not, in so saying, contradict ourselves? Assuredly the legs of the lame are not equal!

CHAPTER 5: THE SERMON ON THE LAW

A second objection to denominating the ten precepts, “the moral law,” presents itself to the reflecting mind, from the consideration that all morality is not contained in them. When it is said that the ten commandments are ‘the moral law,’ does not this definite phrase imply, that all morality is contained in them; or, what is the same in effect, that all immorality is prohibited in them? But, is this the fact? — divorces on trifling accounts, retaliation, &c., prohibited in the ten precepts? This question must be answered in the negative. If it had been asked, is all immorality prohibited in this saying, “thou shalt love thy neighbor as thyself”? — we readily answer, yes; — but it is the, so called, moral law, we are speaking of.

We affirm, then, that the above immoralities are not prohibited in the decalogue, according to the most obvious construction of the words. We are aware that large volumes have been written to show how much is comprehended in the ten precepts. But, methinks, the voluminous works of some learned men on this subject, too much resemble the writings of Peter D’Alva, who wrote forty-eight huge folio volumes to explain the mysteries of the conception of the Messiah the womb of the Virgin Mary! And what shall we think of the genius, who discovered that singing hymns and spiritual songs was prohibited, and the office of the Ruling Elder pointed out, in the second commandment? that dancing and stage plays were prohibited in the seventh; and supporting the clergy enjoined in the eighth!! According to this latitude of interpretation, a genius may arise and show us, that law and gospel are contained in the first commandment, and of course all the others are superfluous. But this way of enlarging on the Decalogue defeats the division of the law of Moses, which these Doctors have made. For instance, they tell us that witchcraft is prohibited in the first commandment — incest and sodomy in the seventh. Now they afterwards place these vices, with the laws respecting them, in their judicial law; if then, their moral law includes their judicial law, they make a distinction without a difference.

There remains another objection to this division of the law. — It sets itself in opposition to the skill of an Apostle, and ultimately deters us from speaking of the ten precepts as he did. Paul, according to the wisdom given unto him, denominated the ten precepts the “ministration of condemnation and of death” — 2d Cor. iii.7, 14. — This, we call the moral law. Whether he or we, are to be esteemed the most able ministers of Christ, it remains for you, my friends, to say. Paul having called the ten precepts the ministration of death, next affirms, that it was to be done away — and that it was done away. Now the calling the ten precepts “the moral law,” is not only a violation of the use of words; is not only inconsistent in itself and contradictory to truth; but greatly obscures the doctrine taught by the Apostle in the 3d chap. 2d Cor., and in similar passages, so as to render it almost, if not altogether, unintelligible to us. To use the same language of the moral law as he used in respect to the ministration of condemnation and death, is shocking to many devout ears. When we say the moral law is done away, the religious world is alarmed; but when we declare the ministration of condemnation is done away, they hear us patiently, not knowing what we mean!

To give new names to ancient things, and speak of them according to their ancient names, is perplexing indeed. Suppose, for example, I would call the English law which governed these states when colonies, the constitution of the United States, and then affirm that the constitution of the United States is done away, or abolished, who would believe me? But if the people were informed that what I called the constitution of these states, was the obsolete British law, they would assent to my statement. Who would not discover that the giving of a wrong name was the sole cause of such a misunderstanding? Hence it is that modern teachers, by their innovations concerning law, have perplexed the student of the Bible, and caused many a fruitless controversy, as unnecessary as that relating to the mark set on Cain. It does not militate with this statement to grant that some of the precepts of the decalogue have been re-promulgated by Jesus Christ, any more than the re-promulgation of some of the British laws does not prevent us from affirming that the laws under which the colonies existed are done away to the citizens of the United States. But of this, more afterwards.

To what has been said, it may be added, that the modern division of the law tends very much to perplex any person who wishes to understand the Epistles to the Romans, Galatians, and Hebrews; insomuch, that while the hearer keeps this distinction in mind, he is continually at a loss to know whether the moral, ceremonial, or judicial law is intended.

Before dismissing this part of the subject, we should observe, that there are two principles, commandments, or laws, that are never included in our observations respecting the law of Moses, nor are they ever in holy writ called the law of Moses: — These are, “Thou shalt love the Lord thy God with all thy heart, soul, mind, strength; and thy neighbor as thyself.” These, our Great Prophet teaches us, are the basis of the law of Moses, and of the Prophets: “On these two commandments hang all the law and the prophets.” Indeed the Sinai law, and all Jewish law, is but a modification of them. These are of universal and immutable obligation. Angels and men, good and bad, are for ever under them. God, as our Creator, cannot require less; nor can we, as creatures and fellow-creatures propose or expect

CHAPTER 5: THE SERMON ON THE LAW

expect less, as the standard of duty and perfection. — These are coeval with angels and men. They are engraven with more or less clearness on every human heart. These are the ground work or basis of the law, written in the heart of heathens, which constitute their conscience, or knowledge of right and wrong, By these their thoughts mutually accuse or else excuse one another. By these they shall be judged, or at least all who have never seen or heard a written law, or revelation. But for these principles there had never been either law or gospel. Let it then be remembered, that in scriptures these precepts are considered the basis of all law and prophecy; consequently when we speak of the law of Moses, we do not include these commandments, but that whole modification of them sometimes called the legal dispensation. It must also be observed, that the Apostles sometimes speak of the law, when it is obvious that a certain part only is intended. But this, so far from clashing with the preceding observations, fully corroborates them. For if the Apostle refers to any particular part of the law, under the general terms, the law, and speaks of the whole dispensation in the same terms, without any additional definition; then, doubtless, the phrase, the law, denotes the whole legal dispensation; and not any particular law, or new distinction, to which we may affix the words, the law.

2d. We shall now attempt to point out those things which the law could not accomplish.

In the first place, it could not give righteousness and life. Righteousness and eternal life are inseparably connected. Where the former is not, the latter cannot be enjoyed. Whatever means put us in the possession of the one, puts us in the possession of the other. But this the law could not do. “For if there had been a law given, which could have given life, verily, righteousness should have been by the law,” (Gal.iii.21.) — “If righteousness come by the law then Christ is dead in vain.” These testimonies of the Apostle, with the sole scope of divine truth, teach us that no man is justified by the law, that righteousness and eternal life cannot be received through it.

Here we must regret that our translators, by an injudicious supplement, should have made the Apostle apparently contradict himself. I allude to the supplement in the 10th verse of Rom. 7th chap. From the seventh verse of this chapter, the Apostle narrates his experience as a Jew, under the law, and then his experience as a Christian, under the gospel, freed from the law. The scope of the 10th verse, and its context, is to show what the Apostle once thought of the law, and how his mistakes were corrected. If any supplement be necessary in this verse, we apprehend it should be similar to what follows: — “And the commandment (which I thought would give me) life, I found (to lead) to death.” This doubtless corresponds with the scope of the context, and does not, like the present supplement, clash with Gal. 3d. and 21st. Indeed the law, so far from being “ordained to give life,” was merely “added to the promise of life, till the seed should come to whom the promise was made” — “Moreover the law entered that the offence might abound” — “For by the law was the knowledge of sin.” For these reasons we conclude that justification, righteousness and eternal life, cannot by any means be obtained by the law.

2. In the second place, the law could not exhibit the malignity or demerit of sin. It taught those that were under it, that certain actions were sinful — to these sinful actions it gave descriptive names — one is called theft, a second murder, a third adultery. It showed that these actions were offensive to God, hurtful to men, and deserved death. But how extensive their malignity, and vast their demerit, the law could not exhibit. This remained for later times and other means to develop.

3. In the third place, the law could not be a suitable rule of life to mankind in this imperfect state. It could not to all mankind, as it was given to, and designed only for a part. It was given to the Jewish nation, and to none else. As the inscription on a letter, identifies to whom it belongs; as the preamble to a proclamation, distinguishes who is addressed; so the preface to the law, points out and determines to whom it was given. It points out a people brought from the land of Egypt, and released from the house of bondage, as the subjects of it. To extend it further than its own preface, is to violate the rules of criticism and propriety. How unjust and improper would it be, to convey the contents of a letter to a person to whom it was not directed — how inconsistent to enjoin the items of a proclamation made by the President of these United States, on the subjects of the French government. As inconsistent would it be to extend the laws of Moses beyond the limits of the Jewish nation. — Do we not know with Paul, that what things soever the law saith, it saith to them that are under the law? But even to the Jews it was not the most suitable rule of life. ‘Tis universally agreed, that example, as a rule of life, is more influential than precept. Now the whole Mosaic law wanted a model or example of living perfection. The most exemplary characters under the law, had their notable imperfections. And as long as polygamy, divorces, slavery, revenge, &c., were winked at under that law, so long must the lives of its best subjects be stained with glaring imperfections. But when we illustrate how God has remedied the defects of the law the ideas presented in this particular shall be more fully confirmed.

But we hasten to the third thing proposed in our method, which is to demonstrate that reason why the law could not accomplish these objects. The Apostle in our text briefly informs us, that it was owing to human weakness that the law failed to accomplish these things — “In that it was weak through the flesh.” The defects of the law are of a

CHAPTER 5: THE SERMON ON THE LAW

of a relative kind. It is not in itself weak or sinful — some part of it was holy, just and good — other parts of it were elementary, shadowy, representations of good things to come. But that part of it written and engraven on tables of stone, which was holy, just and good, failed in that it was too high, sublime, and spiritual, to regulate so weak a mortal as fallen man. And even when its oblations and sacrifices were presented, there was something too vast and sublime, for such weak means, such carnal commandments — such beggarly elements — such perishable and insignificant blood, to effect. So that as the Apostle saith, the law made nothing perfect, it merely introduced a better hope. If the law had been faultless, no place should have been found for the gospel. We may then fairly conclude that the spirituality, holiness, justice and goodness of one part of the law, rendered it too high; and the carnal, weak and beggarly elements of another part, rendered it too low; and both together became weak through the flesh. Viewing the law in this light, we can suitably apply the words of the Spirit uttered by Ezek. xx.25, in relation to its competence — “I gave them,” says he, “statues which were not good, and judgments whereby they should not live.”

We have now arrived at the 4th head of our discourse, in which we proposed to illustrate the means by which God has remedied the relative defects of the law. All those defects the Eternal Father remedies, by sending his own Son in the likeness of sinful flesh, and for sin, condemns sin in the flesh. “That the whole righteousness which the law required, might be fulfilled in us, who walk not after the flesh but after the Spirit.” The primary deficiency of the law which we noticed, was, that it could not give righteousness and eternal life. Now, the Son of God, the Only Begotten of the Father, in the likeness of sinful flesh, makes an end of sin, makes reconciliation for iniquity, finishes transgression, brings in an everlasting righteousness, and completes eternal redemption for sinners. He magnifies the law, and makes it honorable. All this he achieves by his obedience unto death. He finished the work which the Father gave him to do; so that in him all believers, all the spiritual seed of Abraham, find righteousness and eternal life; not by legal works of observances, in whole or in part, but through the abundance of grace, and the gift of righteousness, which is by him; — “For the gift of God is eternal life through Jesus Christ our Lord.” This righteousness, and its concomitant, eternal life, are revealed from faith to faith — the information or report of it comes in the divine word to our ears, and receiving the report of it, or believing the divine testimony concerning it, brings us into enjoyment of its blessings. Hence it is that Christ is the end of the law for righteousness to every one that believeth. Nor is he on this account the minister of sin — for thus the righteousness, the perfect righteousness of the law, is fulfilled in us who walk not after the flesh, but after the Spirit. Do we then make void the law or destroy the righteousness of it by faith? God forbid: we establish the law.

A second thing that we observed the law could not do, was to give a full exhibition of the demerit of sin. It is acknowledged that the demerit of sin was partially developed in the law, and before the law. Sin was condemned in the deluge, in the confusion of human speech, in the turning to ashes the cities of the plain, in the thousands that fell in the wilderness. But these and a thousand similar monuments beside, fall vastly short of giving a full exhibition of sin in its malignant nature and destructive consequences. — But a full discovery of its nature and demerits is given us in the person of Jesus Christ. God condemned sin in him — God spared not his own Son, but delivered him up — It pleased the Lord to bruise him, to pour out his soul an offering for sin. When we view the Son of the Eternal suspended on the cursed tree — when we see him in the garden, and hear his petitions — when we hear him exclaim, “My God, My God, why hast thou forsaken me!” in a word, when we see him expiring in blood, and laid in the tomb, we have a monument of the demerit of sin, which no law could give, which no temporal calamity could exhibit.

We sometimes in the vanity of our minds, talk lightly of the demerit of sin, and irreverently of the atonement. In this age of novelty, it is said, “that the sufferings of Christ were so great as to atone for the sins of the whole world.” That is, in other words, the sufferings of Christ so transcended the demerit of the sins of his people, as to be sufficient to save all that shall eternally perish. These assertions are as unreasonable as unscriptural. In our zeal to exalt the merits of the atonement — I say, let us be cautious lest we impeach the Divine wisdom and prudence. Doubtless, if the merits of his sufferings transcend the demerit of his people’s sins, then some of his sufferings were in vain, and some of his merit unrewarded. To avoid this conclusion, some have affirmed that all shall be saved, and none perish, contrary to the express word of God. Indeed, the transition from these inconsistent views of the atonement, to what is called Universalism, is short and easy. But I would humbly propose a few inquiries on this subject. Why do the Evangelists inform us that Christ died so soon after his suspension on the cross? Why so much marvel expressed that he was so soon dead? — so much sooner than the malefactors that were crucified with him? It might be presumed his last words solve these difficulties — “It is finished, and he gave up the ghost.” From these and similar premises, it would seem that his life and sufferings were prolonged just so long as was necessary to complete the redemption of his people.

CHAPTER 5: THE SERMON ON THE LAW

We are accustomed, on all subjects that admit of it, to distinguish between quantity and quality. In the common concerns of human intercourse, sometimes the quality of a thing is acceptable when the quantity is not; at other times the quantity is acceptable when the quality is not. If a thousand slaves were to be redeemed and emancipated by means of gold, the person in whose custody they were could not demand any more precious metal than gold — when one piece of gold was presented to him, he might object to the quantity as deficient, though the quality is unobjectionable. In respect of the means of our redemption, it must be allowed that the sufferings of Christ were they.

These sufferings, then, were the sufferings of a divine person — such doubtless was their quality. And a life of sufferings of any other quality, could avail nothing in effecting redemption for transgressors. If but one of Adam's race should be saved, a life and sufferings of such a quality would have been indispensable requisite to accomplish such a deliverance. Again, if more were to have been saved than what will eventually be saved, the quantity and not the quality of his sufferings would have been augmented. The only sentiment respecting the atonement that will bear the test of scripture, truth, or sober reason, is, that the life and sufferings of Christ in quality, and in length of quantity, were such as sufficed to make reconciliation for all the sins of his chosen race; or for all them in every age or nation that shall believe in him. There was nothing deficient, nothing superfluous; else he shall never see the travail of his soul and be satisfied; which would be the reverse of his Father's promise, and his own expectation. When the life and sufferings of Christ are viewed in this light, the demerit of sin appears in its true colors — all inconsistencies vanish, and all the testimonies of sacred truth, of patriarchs, prophets, and apostles, harmoniously correspond. But if we suppose that the sufferings of Christ transcended the demerit of the sins of "his people," then we have not full exhibition of the demerit of sin. Nor are "his people" under any more obligation of love or gratitude to him than they who eternally perish.

That which remains on this head is to show how the failure of the law in not being a suitable rule of life, has been remedied. We noticed that example is a more powerful teacher than precept. Now Jesus Christ has afforded us an example of human perfection never witnessed before. He gave a living form to every moral and religious precept which they never before possessed. In this respect he was the distinguished Prophet, to whom Moses and all the inferior prophets referred. In entering on this prophetic office, he taught with a peculiarity unexampled by all his predecessors — "He spake as never man spake." The highest commendation he gave of Moses was that he wrote of him, and that he was a faithful servant in Christ's house. From the beginning of his ministry to the end of his life, he claimed the honor of being the only person that could instruct men in the knowledge of God or of his will. He claimed the honor of being the author and finisher of only perfect form of religion; the Eternal Father attested all his claims and honored all his pretensions. Respecting the ancient rules of life, the law and the prophets, he taught his disciples they had lived their day — he taught them they were given only for a limited time. "The law and the prophets prophesied until John" — then they give place to a greater Prophet, and more glorious law.

Malachi, the last of the ancient prophets, informed Israel that they should strictly observe Moses' law, until a person should come in the spirit and power of Elias. Jesus taught us that John the Baptist was he, and that the law and prophets terminated at his entrance upon his ministry; for since that time the kingdom of God is preached and all men press into it. To attest his character, and to convince the church of his being the great Prophet, to whom all Christians should exclusively hearken as their teacher; to weaken the attachments of his disciples to Moses and the prophets, it pleased God to send down Moses and Elias from heaven; the one the lawgiver, and the other the lawrestorer, to resign their prophetic honors at the feet of the Messiah in presence of select witnesses. "Jesus took with him Peter, James and John into a high mountain, and was transfigured before them and his face did shine as the sun, and his raiment was white as snow, and behold their appeared Moses and Elias talking with him." Peter, enraptured with these heavenly visitants, proposes erecting three tabernacles — one for Christ, one for Moses, and one for Elias. But while he was thus proposing to associate Christ the great Prophet, with Moses and Elias inferior prophets, a bright cloud overshadowed them, and a voice out of the cloud, an indirect reply to Peter's motion — "This is my beloved Son in whom I am well pleased, hear ye him." Thus when these ancient and venerable prophets were recalled to heaven, Christ alone is left as the great teacher, to whom, by a commandment from the excellent glory, the throne of the Eternal, we are obliged to hearken.

That this transaction was significant of the doctrine above stated, must be manifest when we take into view all circumstances. Might it not be asked, "Why did not Abel, Abraham, or Enoch appear on this occasion?" The reason is plain — the disciples of Christ had no hurtful respect for them. — Moses and Elias, the reputed oracles of Jewish nation, were the two, and the only two, in respect of whom this solemn and significant revocation was needful. The plain language of the whole occurrence was this — Moses and Elias were excellent men — they were now glorified in heaven — they had lived their day — the limited time they were to flourish as teachers of the will of Heaven was

CHAPTER 5: THE SERMON ON THE LAW

now come to an end. The morning star had arisen — nay, was almost set, and the Sun of Righteousness was arising with salutiferous rays. Let us, then, walk in the noon-day light — let us hearken to Jesus as the Prophet and Legislator, Priest and King. He shall reign over all the ransomed race. We find all things whatsoever the law could not do are accomplished in him, and by him — that in him all Christians might be perfect and complete — “for the law was given by Moses, but grace and truth came by Jesus Christ.”

It now remains, in the last place, to deduce such conclusions from the above premises, as must obviously and necessarily present themselves to every candid and reflecting mind.

1st. From what has been said, it follows that there is an essential difference between law and gospel — the Old Testament and the New. No two words are more distinct in their signification than law and gospel. They are contradistinguished under various names in the New Testament. The law is denominated “the letter,” “the ministration of condemnation;” “the ministration of death;” “the Old Testament or Covenant, and Moses.” The gospel is denominated “the Spirit;” “ministration of the Spirit;” “the ministration of righteousness.” The New Testament, or Covenant, “the law of liberty and Christ.” In respect of existence or duration, the former is denominated “that which is done away” — the latter, “that which remaineth” — the former was faulty, the latter faultless — the former demanded, this bestows righteousness — that gendered bondage, this liberty — that begat bond-slaves, this freemen — the former spake on this wise, “This do and thou shalt live” — this says, “Say not what ye shall do; the word is nigh thee, [that gives life,] the word of faith which we preach: if thou believe in thine heart the gospel, thou shalt be saved.” The former waxed old, is abolished, and vanished away — the latter remains, lives, and is everlasting.

2d. In the second place, we learn from what has been said, that “there is no condemnation to them which are in Christ Jesus.” — The premises from which the Apostle drew this conclusion are the same with those stated to you in this discourse. “Sin,” says the Apostle, “shall not have dominion over you; for ye are not under the law but under grace.” In the 6th and 7th chapters to the Romans, the Apostle taught them that “they were not under the law” — that “they were freed from it” — “dead to it” — “delivered from it.” In the 8th chapter, 1st verse, he draws the above conclusions. What a pity that modern teachers should have added to and clogged the words of inspiration by ‘such unauthorized sentences as the following: “Ye are not under the law” as a covenant of works, but as a rule of life. Who ever read one word of the “covenant of works” in the Bible, or of the Jewish law being a rule of life to the disciple of Christ? Of these you hear no more from the Bible than of the “Solomon League” or “St. Giles’ Day.” Yet how conspicuous are these and kindred phrases in the theological discussions of these last three hundred years!

But leaving such phrases to those who are better skilled in the use of them, and have more leisure to expound them, we shall briefly notice the reason commonly assigned for proposing the law as a rule of life to Christians. “If Christians are taught,” say they, “that they are delivered from the law, under it in no sense; that they are dead to it, will not they be led to live rather a licentious life, live as they list; and will not the non-professing world, hearing that they are not under the law of Moses, become more wicked, more immoral and profane?” Such is the chief of all the objections made against the doctrine inculcated respecting the abolition of the Jewish law, in respect of Christians, and also as this doctrine respects the Gentile or Heathen world. We shrink not from a fair and full investigation of this subject. Truth being the only allowed object of all our inquiries, and the sole object of every Christian’s inquiry, we should patiently hear all objections — coolly and dispassionately hear, examine, and weigh all arguments pro and con.

That the first part of this objection is very natural, has been very often made, and strongly urged against the doctrine we advocate, we cheerfully acknowledge. As this objection was made against the Apostle’s doctrine concerning the law, it affords a strong probability, at least, that our views on this subject correspond with his. We shall then hear how he stated and refuted it. Rom. vi. 15. “What then? Shall we sin because we are not under the law, but under grace?” Here he admits the objection, and in his answer incontestibly shows that Christians are not under the law in any sense. Now was the time to say, ‘We are not under the law in some sense, or under a certain part of it; But in one sense we are under it, as a rule of life.’ We say the Apostle was here called upon, and in a certain sense bound, to say something like what our modern teachers say, if it had been warrantable. But he admits the doctrine and states the objection, leaving the doctrine unequivocally established. He guards the doctrine against a licentious tendency thus — “God forbid!” “How shall we that are dead to sin, live any longer therein?” and in the subsequent verses shows the utter impossibility of any servant of God, or true Christian, so abusing the doctrine we have stated. Now whether the ancient way or guarding the New Testament, or Gospel, against the charges of Antinomianism or a licentious tendency, or the modern way is best, methinks is easily decided amongst true disciples. Not so easy, however, amongst learned Rabbis and Doctors of the law.

CHAPTER 5: THE SERMON ON THE LAW

But, query, — is the law of Moses a rule of life to Christians?" An advocate of the popular doctrine replies, "Not at all." Query again — What part of it? "The ten commandments." Are these a rule of life to Christians? "Yes." Should not, then, Christians sanctify the seventh day? "No." Why so? "Because Christ has not enjoined it." Oh! then, the law or ten commandments is not a rule of life to Christians any further than it is enjoined by Christ; so that reading the precepts in Moses' words, or hearing him utter them, does not oblige us to observe them: it is only what Christ says we must observe. So that an advocate for the popular doctrine, when closely pressed, cannot maintain his ground. Let no man say we have proposed and answered the above queries as we pleased. — If any other answers can be given by the advocates themselves than we have given, let them do it. But it is highly problematical whether telling Christians that they are under the law will repress a licentious spirit. True Christians do not need it, as we have seen: "how shall they that are dead to sin, live any longer therein?" And dare we tell professing Christians, as such, that the law as a rule of life which cannot condemn them, have to deter them from living as the list. Upon the whole, the old way of guarding against immorality and licentiousness amongst Christians will, we apprehend, be found the most consistent and efficacious. And he that has tried the old way and the new, will doubtless say, as was said of old, "No man also having drunk old wine, straightway desireth new; for the old is better." And, indeed, every attempt to guard the New Testament, or the Gospel, by extrinsic means, against an immoral or licentious tendency, bears too strong a resemblance to the policy of a certain preacher in Norway or Lapland, who told his hearers that "hell was a place of infinite and incessant cold." when asked by an acquaintance from the south of Europe why he perverted the scriptures, he replied, 'if he told his hearers in that cold climate that hell was a place of excessive heat, he verily thought they would take no pains to avoid going there.'

But as to the licentious tendency this doctrine we inculcate is supposed to have upon the non-professing or unbelieving world, it appears rather imaginary than real. It must, however, in the first instance be ascertained whether the Gentiles, not professing Christianity, were ever supposed or addressed by the Apostle sent to the Gentiles, as being under the law of Moses. We have under the second head of our discourse particularly demonstrated that the second head of our discourse particularly demonstrated that the Gentiles were never under the law, either before or after their conversion. To what has been said on this subject we would add a sentence or two. It was prophesied of the Gentiles that they would be without law till Christ came. Isai. xlii. 4. "And the isles shall wait for his law." The chief glory which exalted the Jews above the Gentiles, which the Jews boasted of to the Gentiles, was, that to them "pertained the adoption, the covenants, and the giving of the law." They exclusively claimed the law as their own. And why will not we let them have it, seeing him whose law the Gentiles waited for, is come, and has given us a more glorious law. What ever was excellent in their law our Legislator has re-promulgated. But shall we say that we are under the law as a rule of our Christian life, because some of its sublimest moral and religious precepts have been re-promulgated by him, who would not suffer one tittle of it to pass till he fulfilled it? As well might we affirm that the British law which governed these states when colonies, is the rule of our political life; because some of the most excellent laws of that code have been re-enacted by our legislators. Paul, the Apostle to the Gentiles, plainly acknowledged in his addresses to them, that they were without law, aliens from the commonwealth of Israel, having no hope, &c. And of them he said that when the Gentiles, which have not the law, do by nature the things contained in the law, these having not the law, are a law unto themselves." But, in so saying, does he or do we excuse their sins or lead them to suppose that they are thereby less obnoxious to the wrath to come? By no means. For we testify that even natural conscience accuses them of sin or wrong in their thoughts, words, and actions, according to its knowledge. And consequently "as man y as have sinned without law, shall also perish without law." In so testifying, do we cherish a licentious spirit? By no means. For their stand a thousand monuments in this present world, independent of Jewish law, on which is inscribed these words. "For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men." But one thing demands our observation, that the Apostle sent by heaven to preach to the Gentiles, in accusing them of sins of the deepest dye, and of the most malignant nature, dishonorable to God and destructive to themselves; never accuses them of any sin which the light of nature itself would not point out, or natural conscience testify to be wrong. Hence it is that in the long black catalogue of sins preferred against the Gentiles, is never to be found the crime of Sabbath-breaking, or of transgressing any of the peculiarities of Judaism. And now what is the difference between an ancient Greek and a modern American or European who disbelieves the gospel? Under what law is the latter, under which the former is not? Was the former a sinner and chargeable in the sight of God, as well as the latter? Yes. Would not natural conscience according to its means of knowing right and wrong, or work of the law written in the heart, condemn the unbelieving Roman as well as the American? Most assuredly. And what is the difference? Not that the latter is under any law that the former was not under, but the means of discerning right and wrong in the later are far superior to the former, and consequently their overthrow or ruin will be more severe. In point of law or obligation there is no difference between the unbelieving American and

CHAPTER 5: THE SERMON ON THE LAW

there is no difference between the unbelieving American and the rudest barbarian; though the former is polished with science, morals, &c. like the ancient Greeks and Romans, and the latter remains an uncultivated savage. They will be judged and condemned by the same law which condemned the Roman who died 1900 years ago. And the condemnation of the latter shall be more tolerable than the former, not by a milder law, but because his knowledge of right and wrong was much inferior to the former; and having heard the gospel of salvation and disbelieved it, he adds to his natural corruption and accumulated guilt the sin of making God a liar, and preferring darkness to light, because he believed not the testimony of God. This is the sole difference in respect of condemnation between the Indian and the most accomplished citizen. From these few remarks it will appear, we trust, obvious to every person who has an ear to distinguish truth from falsehood, that there is no condemnation to them which are in Christ Jesus — that they are under no law that can condemn them — that he who was made under the law is become the end of the law for righteousness to them — that being dead to sin, they should live no longer therein — that there is no necessity, but a glaring impropriety in teaching the law as a rule of life to Christians — that all arguments in favor of it are founded on human opinion, and a mistaken view of the tendency of the gospel and Christian dispensation — that all objections against the doctrine we have stated, as licentious in its tendency, are totally groundless. “For the grace of God that bringeth salvation teacheth us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world, looking for that blessed hope, the glorious appearing of the great God, even our Saviour Jesus Christ; who gave himself for us that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.”

3d. In the third place, we conclude from the above premises, that there is no necessity for preaching the law in order to prepare men for receiving the gospel. This conclusion perfectly corresponds with the commission given by our Lord to the Apostles, and with their practice under that commission. “Go,” saith he, “into all the world and preach the gospel unto every creature.” “Teach the disciples to observe all things whatsoever I command you.” Thus they were authorized to preach the gospel, not the law, to every creature. Thus they were constituted ministers of the New Testament, not of the Old, Now the sacred history, called the Acts of the Apostles, affords us the most satisfactory information on the method the Apostles preached under this commission; which, with the epistolary part of the New Testament, affords us the only successful, warrantable, and acceptable method of preaching and teaching. In the Acts of the Apostles, we see the Apostles and first preachers paid the most scrupulous regard to the instructions they received from the great Prophet. They go forth into all nations proclaiming the gospel to every creature; but not one word of law — preaching in the whole of it. . We have the substance of eight or ten sermons delivered by Paul and Peter to Jews and Gentiles, in the Acts of the Apostles, and not one precedent of preaching the law to prepare their hearers, whether Jews or Gentiles, for the reception of the gospel. This conclusion corresponds, in the next place, with the nature of the kingdom of heaven or Christian church, and with the means by which it is to be built and preserved in the world. The Christian dispensation is called “the ministration of the Spirit,” and accordingly every thing in the salvation of the church is accomplished by the immediate energy of the Spirit. Jesus Christ taught his disciples that the testimony concerning himself was that only which the Spirit would use in converting such of the human family as should be saved. He was not the speak of himself, but what he knew of Christ. Now he was to convince the world of sin, of righteousness, and of judgment; not by applying the law of Moses, but the facts concerning Christ, to the consciences of the people. The Spirit accompanying the words which the Apostle preached would convince the world of sin; not by the ten precepts, but because they believed not on him — righteousness, because he went to the Father — and judgment, because the prince of this world was judged by him, So that Christ, and not law, was the Alpha and Omega of their sermons; and this the Spirit made effectual to the salvation of thousands. Three thousand were convinced of sin, of righteousness, and judgment, in this precise way of hearing of Christ, on the day of Pentecost; and we read of many afterwards. Indeed, we repeat it again, in the whole history of primitive preaching, we have not one example of preaching the law as preparatory to the preaching of reception of the gospel.

Questions

1. Name the preacher by whom and in what year and before what group the famous *Sermon On The Law* was delivered. _____
2. From what year is the written form of the *Sermon On The Law* currently available? _____
3. Describe the Brush Run church’s association with the Redstone Baptist Association. _____

CHAPTER 5: THE SERMON ON THE LAW

4. Describe the sequence of events that provided an opportunity for the *Sermon On The Law* to be presented. _____
5. What distinctions were made in that sermon? _____
6. With what biblical text did the sermon begin? _____
7. Why did many Baptists strenuously object to the *Sermon On The Law*? _____
8. In what year did Alexander Campbell sever all ties with Baptists? _____
9. In 1823, the Brush Run church joined what association? _____
10. The Baptists viewed the *Sermon On The Law* as what? _____
11. Describe the contribution the *Sermon On The Law* made to the Campbell arm of the American Restoration Movement. _____
12. The *Sermon On The Law* was an extemporaneous speech with how much notice given prior to the delivery? _____
13. How did Alexander Campbell describe the condition of Christianity in his day? _____
14. What was included in “the law” as the term was used by the Jews? _____
15. What did Campbell say about the popular designation of the law as “moral, ceremonial and judicial law”? _____
16. What illustration did Campbell use to demonstrate the futility of redefining biblical terms and then communicating with those redefined biblical terms ? _____
17. Explain the “weakness” of the law as it relates to the “weakness” of mankind. _____
18. Why did Moses and Elijah appear in the Transfiguration instead of Abel, Abraham or Enoch? _____
19. What did Campbell teach that has been abolished? _____
20. How did Campbell explain the application of some Old Testament laws to a New Testament people? _____

Endnotes

¹ *Restoration Principles and Personalities*, University, AL: Youth In Action, Inc. 1975. pp. 62-63.

² *The Cause We Plead: A Story of The Restoration Movement*, Nashville, TN: 20th Century Christian, 1987, p. 94.

CHAPTER 6: THE CHRISTIAN CONNECTION

by Burt Jones

There is a proclivity on part of most within the brotherhood of Christ to focus as would a laser on that leaven of the 19th century restoration which was purging out the old leaven of the Congregationalists, Baptists, Methodists and such like within the territory of Barton Stone and the Campbells, thereby overlooking another group equally as zealous in their proclamation of and search for the Way. There was simmering in New England, with particular activity in Vermont and New Hampshire, what would for a time be called *The Christian Connection*. This group was a somewhat loosely bound confederation of believers attempting to define themselves simply as New Testament Christians, while concurrently unshackling themselves from the fetters of mainstream and fundamentalist fraud being perpetrated under the guise of New World religious freedom

Abner Jones and Elias Smith carried the banner for truth in Vermont and New Hampshire. Jones was born at Royalton, Massachusetts on April 28, 1772. For the first twenty years of his life he succumbed to the stench of the world and ate at the hog troughs of the prodigal. He was later a school teacher in New York. In the spring of 1793, he was converted to the Baptist Church. But, Jones had the good sense to actually read the Record for himself as he began to preach some. He became extremely concerned with what to preach, because what he had been fed as doctrine could hardly be reconciled with the Scriptures which were diametrically opposed to Baptist teachings.

The seeds of *The Christian Connection* were sown and the movement spawned here as it would with Elias Smith in Salisbury, New Hampshire. Jones, for a time practiced medicine in Lyndon, Vermont, but thoughts of the true Gospel continued to haunt him to the extent that he ceased his medical profession and began preaching on a full-time basis. In Lyndon, Vermont, Abner Jones organized what is considered to be the flagship of *The Christian Connection* movement. He organized a “free church” in Lyndon, which rejected human names, insisting solely on the name Christian. From this point forward his name and that of Elias Smith are inexorably linked within this loosely held alliance joined together for the sole purpose of worshipping in spirit and in truth as New Testament Christians.

One wonders, given the circumstances of the day, how one charts a course past the siren’s song of sectarianism and toward the direction of the New Testament order of things. Bible study will lead the individual to that celestial shore if those sacred commands are obeyed, but how does one form a bond with those of like mind? It is so easy for us to sit this side of the Smith and Jones movement and pontificate as would a Monday morning quarterback. However, place yourself in the midst of what was to become this *Christian Connection* and determine your direction. Would it be a smattering of canon creed, articles of religion, confessions of faith, plus the New Testament, or would it be the glorious liberty of the children of God which Christ proclaimed, fashioned into some brand new league, liberating the man from the man-made?

Elias Smith mentions that until March, 1803, he had the distinct and troubling feeling that he was alone in his fight with the Congregationalists, Baptists and pseudo-Christians. On this date,

CHAPTER 6: THE CHRISTIAN CONNECTION

the latter part of March, Abner Jones came to visit Smith. Jones was the first free man he had ever seen.

The Christian Connection was breech-born. It was the natural outgrowth of a failed “Christian Conference.” In 1805, when this conference met, it was agreed that their articles were useless and that they were falling into the same trap as had the Baptists and Congregationalists in attempting to fashion their own laws in place of simply following the New Testament as an all-sufficient rule for Christians.

During the years from 1808 to 1832, the Christian cause experienced phenomenal growth throughout New England, and its evangelists spread their message across the opening frontiers of New York, Ohio and Ontario. At the beginning of this period, the Christians had to overcome their own poverty of resources, the contempt of their neighbors, and the violence of their opponents. By its conclusion, they faced the subtler and more perilous trials of wealth, respectability and ease.

While Elias Smith was giving most of his time and energy to writing and editing the *Herald*, Abner Jones devoted himself to the less glorious, but necessary, task of preaching for the small churches in Eastern Massachusetts. Having helped to establish the churches in Boston and Nantucket, Jones moved in 1809 to Salem. Salem was then a busy seaport, and Jones made many converts among its restless citizens. The plea of the Christians usually found its most eager listeners along the western frontier, but Salem faced a different frontier: the sea. All along the coast, Christian churches sprang up in the seaports that handled the ever growing trade of the young United States.

Jones did not confine his labors to Salem, but worked also with other new congregations in nearby towns. In addition, Christians in many distant places naturally looked to Jones as a leader, and he accepted their invitations to visit them. Throughout his career, the churches valued his preaching, but they more highly esteemed his character; they enjoyed the encouragement of his presence as much as the instruction he gave them from the pulpit. Jones’ influence helped the area stretching northward from Salem to Kittery, Maine to remain a stronghold of the Christians.

Despite his own emotionalism and uncertain views on the work of the Holy Spirit, Jones retained enough common sense and humility not to trust wild enthusiasm; and he detested the self-righteousness with which the enthusiasts looked down on their calmer brethren. Unable to prevent the breakup of the church, he began patiently to pick up the pieces and build a new congregation. To support himself, he practiced medicine, taught school and gave instruction in singing. All these expedients did not save him from poverty, partly because his generosity sometimes exceeded his prudence. Once he gave his last dollar to a beggar, and then worried how to provide food for his own family’s supper. When a townsman gave him five dollars later that day, he accepted it as a providential reward for his liberality. Such unselfishness and faith, no matter how misguided, makes a strong impression, and Jones slowly but surely reformed the church until its numbers and prosperity reached an all-time high. By 1828, they had grown enough to build a new meeting house on Herbert Street. When Jones finally left Salem two years later, he could look with pleasure on a difficult job well done; but he yearned again for the excitement of revivals, and he moved west to New York state in search of greater evangelistic opportunities.

CHAPTER 6: THE CHRISTIAN CONNECTION

Next to Abner Jones, the second most important figure in the history of the Christians in Massachusetts was Daniel Hix, the former Baptist preacher whose conversion to the cause greatly strengthened the Christians' ranks. Honored and beloved in his lifetime, Hix has been almost completely forgotten in history, but his unique personality deserves a record.

He was born in about 1755 in Rehoboth, Massachusetts, a village in the southeastern portion of that state. His father had a few years before emigrated from England, from which he brought his religious faith as a Baptist. Having founded a Baptist church in Rehoboth, the elder Hix served for many years as its preacher, although he was never a professional minister. Limited by the village's tiny population, the congregation grew humbly and slowly; but it became the most influential religious group within the community. So greatly did they come to esteem their preacher that, when old age and its attendant illness finally rendered him incapable of fulfilling his office, they chose his oldest son, Jacob, to take his father's place.

Thus, Daniel grew up under the shadow of his father's reputation and position in local society. Like many preachers' sons, he felt pressured by, and rebelled against the assumption by other people that he shared his father's faith and would naturally follow in his father's footsteps. Jacob's decision to become a preacher did not help. For a brief time, Daniel indulged himself in adolescent riot, and took malicious pleasure in the embarrassment which his conduct caused his older brother; but this stage passed with his coming to maturity. His resentment against his father turned to loving admiration; he settled down to respectability, then grew to a life of religious devotion, which soon flowered in religious service. Around 1780, he began preaching for a Baptist church in the nearby town of Dartmouth. He remained the minister of this congregation until a short time before his death nearly sixty years later.

For the first quarter of a century of his work in Dartmouth, Hix built up one of the largest and strongest Baptist churches in New England. By 1805, when he first met Abner Jones and Elias Smith, the membership of his congregation exceeded 400, an amazing total for a small town church in a state where Congregationalism was the official religion. Hix accepted the plea to restore Christianity by the standard of the New Testament and left his denomination to become simply a Christian. For a man of his age and position, this decision required unusual courage, for it meant not only bitter conflict with family and friends, but a repudiation of some of the principles by which he had lived all his life and which he had taught to others for so many years. He was the only prominent denominational preacher who ever dared to join with the New England Christians.

Hix's preaching brought hundreds of converts into the Christian ranks. Through his labors, churches were established throughout the area from New Bedford north almost to Boston, and some of these congregations grew to have hundreds of members. Often working in concert with Smith or Jones, he regularly toured the region and preached to crowds that at times numbered in the thousands. The Christians had a fine sense of drama, and sometimes staged great processions in which they marched singing through the streets to church with Hix in the lead. Hix always led in whatever he did. His strength of character helped give the churches in his area the stability and peace which the Christians so sadly lacked elsewhere in Massachusetts and in the South.

He was a man of extraordinary courage, both physically and morally. No criticism or threat ever moved him to change his course. Whether before the Baptists at his earlier trial for heresy, or in confrontations with violent opponents of his preaching, or in disputes among the Christians, he followed perfectly Kipling's famous advice to "keep your head when all about you are losing theirs and blaming it on you." When the War of 1812 began, sixteen members of the Dartmouth

CHAPTER 6: THE CHRISTIAN CONNECTION

church who opposed the war imprudently decided to blackmail Hix by threatening to leave the church unless he preached that Christians could not fight for their country. New Englanders generally hated the war so much that they seriously debated seceding from the United States, and perhaps the group of dissidents felt that Hix would not dare to refuse them on such an unpopular issue. He dared. No pacifist, and not pleased with the attempt to pressure him, he calmly told those who said they would walk out that they could go out the same door they came in. That was the end of the problem.

When nearing the end of his long life, he was asked to preach at the installation of his young successor in the pulpit of the Dartmouth church. He chose for his text, "Preach the Word." As he told George Kelton, another young preacher, "Now, George, if you are going to preach, don't preach Kelton, — it will be poor stuff; don't do it." For Daniel Hix, the only thing worth preaching was the Word.

His loyalty to the Bible caused Hix to go beyond even Smith and Jones in rejection of Protestant theology. He despised Calvinism as a poison that destroyed the souls of men. In particular, he denied that faith without works can save men from their sins. **Jones understood Biblical teaching on this point, but, in practice, allowed the testimony of emotional conversion to overshadow the need to obey God's commands.** Hix's preaching, therefore, even more than Jones's, emphasized the practical duties of a holy life. With his own character as sterling proof, he insisted that being a Christian meant living a special kind of life. The Christian movement at its best resulted in moral reformation of thousands of lives, because men such as Hix preached that Christianity brought not only forgiveness from the guilt of sin, but freedom from the practice of sin.

By 1823, when the *Christian Register and Almanac* listed thirteen Christian churches in Massachusetts, nine of those congregations owed their existence, at least in part, to the work of Daniel Hix. A comparison of the *Christian Register* with other sources demonstrates that many small groups of Christians were not included in the formal list of churches, either because they had no official organization or had little contact with the main body of the movement. A higher percentage of these informal assemblies may have originated apart from any contact with Hix, because they were often located in areas other than the southeastern part of the state. Yet, Hix's influence on the course of the Christian movement in Massachusetts as a whole was unmistakably great. Although far less important a figure in history than Abner Jones, he made a larger direct impact on the growth of Massachusetts churches than any other man.

Conversely, Christian churches spread rapidly through eastern Connecticut in the movement's first two decades. The 1823 *Christian Register* lists twelve congregations in the state only one fewer than in Massachusetts. Most of these churches were in small towns in an area of east central Connecticut, centered around Windham. However, the early success did not lead, as in Massachusetts, to strong and lasting presence. One can advance several reasons for this failure. First, and perhaps most importantly, no leading figure among the Christians invested his life in building up the Connecticut churches. Enduring strength elsewhere in New England largely sprang from the efforts of a few remarkable individuals. No men of the character of Daniel Hix, Abner Jones, Mark Fernald and Elijah Shaw arose to lead the Christians in Connecticut. Partly as a result, no single congregation in the state attained the level of prosperity and stability to serve as a base for evangelistic efforts. In Massachusetts, the churches in Dartmouth and New Bedford provided constant leadership for decades. One such strong congregation gives more support to the long-term progress of a movement than a dozen smaller, weaker churches. Also, the

CHAPTER 6: THE CHRISTIAN CONNECTION

weaker churches. Also, the Christians never gained a firm foothold in central and western Connecticut, where the great majority of the state's people live. Of the dozen congregations in 1823, all but one was located east of the Connecticut River. **Elias Smith's defection to the Universalists and his long service as Universalist minister in Hartford may have discouraged Christian attempts to establish churches.** Whatever the full reasons, the *Christian Connection* declined and virtually died in Connecticut at a time when it was still growing vigorously in the other New England states. The 1842 *Christian Register* counted only four churches with a total of 207 members.

In summary, although the exact relationship between that group of believers affiliated with the alliance known as the *Christian Connection*, functioning mainly in New England and the more widely known and quoted Campbell/Stone movement cannot be ascertained, one thing is certain. The *Christian Connection* and the Bethany brotherhood of believers dwelled together in unity on six basic Christian principles:

1. Christ, the only Head of the Church.
2. The Bible, all-sufficient rule of faith and practice.
3. Obeying the gospel through recognition of Jesus as the only begotten Son of God, repentance, confession of faith, and baptism by immersion into Christ for the remission of sins.
4. Church organization as outlined in New Testament.
5. The Church is the Body of Christ.
6. Christians only — the only name to be worn.

One can only reason that, if a number of good spirited, inquisitive souls in New England were able to study themselves out of bondage, and into the New Testament Christianity that was *The Christian Connection*, how many other less publicized, or, indeed, unknown strains, of Christians are there in perhaps, China or Africa or the Middle East?

The failure of the New England "*Christian Connection*" churches was not so much a failure of the cause (i.e., restoration of New Testament Christianity) but rather was a failure of individuals to remain faithful to the plea and activities necessary to sustain the cause for more than two successive generations. A few congregations did survive into the twentieth century, but the movement for all intents and purposes failed to sustain itself past the 1840's. By the mid 1940's it had become just another denomination among denominations.

Questions

1. Name two other Restoration Movements in American that typically receive more attention than the Christian Connection in treatment of Restoration History. _____
2. In especially what two New England states did Restoration efforts begin and precede the formation of the Christian Connection? _____
3. Name the two prominent religious leaders in the early days of the Christian Connection. _____
4. What city and state are credited as the site for the beginning of the Christian Connection? _____
5. Name the religious leader who is credited with beginning the Christian Connection. _____

CHAPTER 6: THE CHRISTIAN CONNECTION

6. Name the Baptist preacher whose conversion strengthened the Restoration effort in New England. _____
7. Name the Restoration preacher in New England who defected to the Universalists. _____

8. List six points emphasized alike in the Christian Connection and the congregations that came under the influence of the Campbells. _____

9. The Christian Connection largely failed to sustain itself beyond what decade? _____
10. What became of congregations of the Christian Connection that survived to the twentieth century? _____
11. Describe the Christian Connection in your own words. _____

CHAPTER 7: THE WESTERN RESERVE

by Emanuel Daugherty

Where, What is the Western Reserve?

The Western Reserve is a tract of land situated in the northeastern part of the state of Ohio, bounded on the north by Lake Erie, on the south by the 41st parallel (northern part of Mahoning County), on the east by Pennsylvania and the west by Sandusky and Seneca counties. It extends 120 miles east and west and 50 miles north and south.

In an approximate 20 year period from 1820-1840 nearly 100 churches of the Lord were begun with an estimated 10,000 persons baptized and a Christian college begun (Hiram College). The history of the Restoration Movement is incomplete without some knowledge of the history of the preachers and their experiences which contributed to this phenomenal growth on the western frontier of this part of America.

Establishment of the Church of Christ on the Western Reserve

After the Revolutionary War, land on the Western Reserve sold for 40 cents per acre. Thousands of people from New England and other states settled there. Many of these were devoutly religious persons, the majority holding to the views of Calvinism with the Baptists being especially well represented. Religious controversy and debate was the common fare in this day of great religious awakening. In the middle of the religious fervor came Thomas and Alexander Campbell and Walter Scott. These three men proved to be giants of the Restoration. Alexander Campbell's *Sermon on the Law* before the Redstone Baptist Association (1816) and his debates on baptism with John Walker of the Seceder Presbyterian Church (1820) and W.L. McCalla, a Presbyterian, (1823) laid the groundwork for the success of the Restoration cause. Campbell had already established his reputation as a Bible scholar and an advocate of the Christianity that is revealed in the Bible as opposed to the creeds and denominations of the day.

On July 4, 1823, Campbell began printing a paper called *The Christian Baptist*. Its purpose was "detecting and exposing the various anti-Christian enormities, innovations and corruptions which affect the Christian church." He sharply rebuked the clergy system, unscriptural organizations and the use of creeds. Campbell was charged with sowing discord to which he replied, "there is always discord when truth is boldly proclaimed and error is stubbornly held." Constructively, emphasis was placed upon the pattern and procedure of the primitive church as the only ground upon which the church could unite. *The Christian Baptist* went forth monthly to advocate definitely and distinctively the restoration of apostolic teaching and practice in all things; faith, conversion, baptism, office of the Holy Spirit, church order — everything authorized by Christ. The result was a great upheaval especially among the Baptist churches. Many of these were permeated with the idea of restoring New Testament practice. They abandoned their church covenants, associations, confessions of faith and creeds to adopt "the Bible alone" as their standard.

CHAPTER 7: THE WESTERN RESERVE

Walter Scott was appointed as an evangelist to travel throughout the Western Reserve preaching the Gospel. "He classified the great elements of the gospel bearing on the conversion of sinners, assumed the following definite, rational, and scriptural order: (1) Faith; (2) Repentance; (3) Baptism; (4) Remission of sins; (5) The Holy Spirit; (6) Eternal life, through a patient continuance in well doing." Thus, with these principles of the Gospel now sorted harmoniously with the scriptures, "a new era for the gospel had dawned." Scott first preached these principles at New Lisbon and issued the invitation to "any of his audience who believed God and would take him at his word, to come forward and confess the Lord Jesus, and be baptized in his name for the remission of sins." A Presbyterian by the name of William Amend immediately responded being baptized for the remission of sins. Within a few days seventeen souls "hearing, believed and were baptized."

CHRISTIAN BAPTIST

VOL. VII. NO. XII. BUFFALOE, (BETHANY) BROOKE CO. VA., JULY 5, 1830.

Style no man on earth your Father; for he alone is your Father who is in heaven: and all ye are brethren. Assume not the title of Rabbi; for ye have only One Teacher; neither assume the title of Leader; for ye have only One Leader--The Messiah.

Messiah

The Beaver Anathema

CONCERNING those four churches, said to belong to the Mahoning Association which are represented in the Beaver Minutes as having left their former connexion, because of "damnable heresy," I solicited information from brother Walter Scott, who has been the active agent of one of the most important revolutions and conversions in the present day, as far as has come to my ears. He favored me with the following hasty sketch which will throw some light upon the Beaver anathema.

ED. C.B

NEW LISBON, April 9th, 1830

BROTHER CAMPBELL,--THE following are the particulars which I have learnt and know of the four churches.

Youngstown Church.--About eight or nine years ago there was a revival within the bounds of the church; the acting minister was brother Woodsworth, a regular baptist. There was a great stir, and many were baptized in the name of our Lord Jesus Christ. Mr. West, I believe, then lived in Nelson; but some of the members conceiving a partiality for him, he was elected Minister of the Youngstown Church to the rejection and dismissal of brother Woodsworth, the successful laborer. Affairs began to put on a different aspect immediately--the church declined from that day--conversions stopped, and after the lapse of some years the meeting was embroiled in family quarrels--Mr. West himself being grossly implicated.

CHAPTER 7: THE WESTERN RESERVE

When I called about two years ago, I found the church in a state of entire prostration. For four years they had not eaten the Lord's Supper; all was delinquency--a perfect web of wickedness, the like of which I never had seen. It was an involved labyrinth of personal and family quarrels.

For about three weeks I strove to disentangle the sincere hearted, but in vain. Strife is like the lettings out of water--what is spilt is lost. When the threads and filaments of a quarrel have forced themselves like waves over the whole body ecclesiastic, that body should be dissolved.

We accordingly looked upon this institution to be entirely lost, and began to preach the ancient gospel--the word of the Lord is a hammer and a fire. All hearts were immediately broken or burnt; and of that sinful people there have been immersed nearly one hundred and fifty individuals. These have become a church, and are walking in the commandments and ordinances of the Lord blameless, as I hope. The scriptures are their sole authority, and they have three bishops bold in the Lord Jesus, and five deacons.

All those who could not, should not, or would not join the young converts, to the amount of about sixteen, styled themselves the Church of Youngstown, and went to the Beaver Association to aid in the framing of that enormous bull which has excommunicated our name from the list of the Baptist Associations in the United States. Be it observed, however, that nothing said here is to be construed evilly in regard to the sixteen members--I believe them to be misguided christians. They are eleven, or at most sixteen--the disciples we baptized are about one hundred and fifty.

Palmyra Church.--About a year after I had been in Youngstown, I went to Palmyra, in company with brother Hayden, a faithful laborer in Jesus Christ. Here too all was worse than decay--'twas ruin all. The Methodist class was a desolation strewed over the town--a race of backsliders. I talked with many of them, and their quondam class leader was the first person who was immersed--a man who had maintained his purity amid the general delinquency--he stood like Lot in Sodom. The Baptist meeting, like Sardis, engrossed a few names, and but a few who had not defiled themselves; but as at Youngstown, so here also, the church was filled with creeds, swellings, and personal and family quarrels.

We forthwith read the gospel from the sacred page, and exhorted to obedience, whereupon many believing were baptized in the name of our Lord Jesus Christ. We afterwards separated the young converts, and informed the old folks that so many of them as choosed to embrace the new institution, would be admitted with all pleasure; nearly all of them united, and the church now includes about one hundred names.

They break bread every first day, have the scriptures for their sole authority, the settlement of their differences is attended to promptly, (Matt. xviii.) and not deferred till a monthly meeting--they have none--they are very lively, and have overseers and servants.

But here again, as at Youngstown, fifteen, or at most twenty, although I suppose only eleven went off, betook themselves to their old ways of creeds, monthly meetings, &c.--called themselves Palmyra Church, of course, and joined the Beaver Association.

Achor Church.--This used to be a flourishing church. The causes of its decay are more easily conjectured than detailed. Mr. Winters used to visit it about two years ago, and aided in the ejection of some of its best and liveliest members who have since been associated as a church in St. Clair township--since that occurred, Judge Brown, a pillar in the Achor Church, has deceased, and the remaining members have been laboring by means of divers ministers to resuscitate matters. I was told that Mr. West preached there last Lord's day, and baptized one convert. I visited the church about two years ago, but felt so much hurt by their indelicate behavior that I would not preach, and retired from their meeting house--since that I have heard but little about them.

Salem Church.--In one place where I was baptizing, just as I raised the baptized person up out of the water, I saw a great stick hanging or rather shaking over my head. On another occasion I was interrupted by a person with a sword cane--at one place they set loose my mare in the night, and at Noblestown in the midst of six Presbyterian congregations the sectarian population cut off all the hair from her tail; but in no place did I ever experience such deceitful treatment as at Salem. According to my appointment I visited this church soon after I began to ride. The brethren received me with seeming courtesy, and I began to speak. The ancient gospel had set straight in my mind things which were formerly crooked. I felt my soul enlarged; the Lord had opened my eyes, and filled my mouth with arguments. I was all transported with the gospel--its novelty, its power, its point, its glory. Accordingly I rushed upon the sinful people like an armed man--forty-one were immersed in ten days, and all seemed to rejoice with me in the victory; but we had to wait until monthly meeting before we could propose the young converts for admission. As this was two or three weeks in the future, those who were secretly or openly opposed to the proceedings had abundance of time to put into requisition all the little arts which they supposed would be necessary to keep out so many of the young converts as they thought unconverted: so many of God's children as they thought

CHAPTER 7: THE WESTERN RESERVE

had not been born aright the second time. The meeting came round and none of them were admitted, yet they were many of them their own children, and nearly all of them related either immediately or remotely with the members of the church.

Creeds, confessions, and experiences, were sine qua nons with a few of the old folks, and particularly, with one woman, so that we separated without doing any thing but disgusting the new converts; but I had to leave the place for five weeks, there being revivals in New Lisbon, Warren, Braceville, and Windham, all at the same time. In my absence twenty-one of the converts were cajoled into the church; the rest have since been formed into a meeting three miles south of Salem, and are likely to do well. At my return to Salem I was requested to be absent for a little, until things became settled, and finally had word sent not to return. Thus a people who would have plucked out their own eyes, and given them to me, did all of a sudden turn round and separate me from their own relations and townsmen, whom under God, I had been the means of bringing back to the Lord, and to righteousness. I never spoke to all the converts again.

WALTER SCOTT.

[CB 659-660]

Questions

1. In your own words, describe the location of the Western Reserve. _____
2. Over the 20 years between 1820 and 1840, approximately how many congregations were started in the Western Reserve and about how many people were baptized? _____
3. Especially what religious people migrated to the Western Reserve after the Civil War? _____
4. The theology of the above group was heavily overshadowed with what doctrine? _____
5. Name three preachers (giants of the Restoration) who were involved in religious controversy and debate in the Western Reserve. _____
6. List three factors that contributed to the foundation of the Restoration cause. _____
7. In 1823, Alexander Campbell began what religious paper? _____
8. Describe the purpose of this paper. _____
9. What was Campbell's response to charges that he was sowing discord? _____
10. What constructive purpose did Campbell's magazine serve? _____
11. How did Campbell's magazine and other efforts by Restoration preachers affect contemporary religion, especially Baptists? _____
12. Consequently, what was abandoned by many of these religious people, and what did they adopt instead? _____
13. Who especially devoted himself to preaching throughout the Western Reserve? _____
14. How did this preacher conveniently classify "the elements of the gospel bearing on the conversion of sinners"? _____

CHAPTER 7: THE WESTERN RESERVE

15. Where was this convenient summary of redemption first preached by that preacher? _____

16. Name the first response to be baptized following the presentation of the Gospel plan there.

17. What was the “damnable heresy” for which *The Beaver Anathema* was issued? _____

18. List the four churches included in *The Beaver Anathema*. _____

19. Describe the meager beginning efforts in the Western Reserve to restore New Testament Christianity. _____
20. Describe some of the hazards to preaching the Gospel and baptizing people in the Western Reserve. _____

CHAPTER 8: EAST MEETS WEST

by D. Gene West

Students of the Restoration Movement are very much aware that there were many efforts which were meant to restore the ancient faith of Jesus Christ, and which were started in the United States about the same time. There were efforts in New England, Virginia, the Carolinas, Kentucky and in other places. Some of these efforts quickly turned into new sects and denominations of that day. Others, though, stayed true to the course upon which they began, which was to bring men and women into the unity of the faith by urging them to come back to the Bible.

One of these efforts was in the northern part of the State of Virginia (now West Virginia), and had as its mentors the Campbells of Bethany. Another of these efforts grew from the work of Barton W. Stone in the Commonwealth of Kentucky, and spread over a large area of the states of Kentucky, Tennessee, Indiana and Illinois. The work of the Campbells also spread into these areas as well as in Ohio, Michigan, Pennsylvania and New England.

By the late 1820's, the people under the leadership of Stone and those under the leadership of Campbell began to discover that they had a great deal in common, so far as their beliefs which were based upon holy Scripture were concerned. As a matter of fact, it appeared to many of them that they had much more in common than they realized, and had more in common than they had differences. As a result of this, there were some men, like John Smith and John T. Johnson, who developed a strong desire to explore the possibility of a union between what had commonly come to be called the Disciples of Christ and the Christians.

The unity of all believers in Jesus Christ was one of the goals of both these groups. Of course, that was the reason for calling men back to the Bible, so that they could once more come to the unity of the Spirit in the bond of peace. The unity that later came between the Disciples and the Christians actually began in an infinitesimal way near Georgetown, Kentucky.

A Baptist preacher and lawyer by the name of John T. Johnson, after attempting to teach the people of his congregation the truth of the Word of God, withdrew from the Great Crossing Baptist Church near Georgetown. Along with two other brethren, he established a congregation of the Disciples of Christ. Residing in Georgetown was the great preacher Barton W. Stone, who earlier had begun to walk in the Bible way. Johnson and Stone became close friends and fellow students of the Word of God. They saw that there were no doctrinal differences between them and urged their congregations to unite into one church in Georgetown. Eventually, the two congregations united. This proved that what was done on a very limited scale in Georgetown could be done on a much broader scale among the Disciples and the Christians. John T. Johnson, (Raccoon) John Smith, Barton W. Stone and some others thought that it could happen throughout the nation.

In November of 1831, Raccoon John Smith made his way to Great Crossings to work with Johnson and Stone in preaching the Gospel, and to see if he could help bring about union between the Disciples and the Christians in that area. When Alexander Campbell of Bethany, Virginia heard what the three men were attempting regarding unity, he gave his blessing to their work. To further the cause of union between the two groups, John T. Johnson agreed to become the co-

CHAPTER 8: EAST MEETS WEST

the co-editor of the *Christian Messenger*, a journal edited by Barton W. Stone. This arrangement went into effect in January of 1832.

John Smith and John Rogers became enthused about promoting union between the Disciples and the Christians. They promised brother B.W. Stone that they would do considerable traveling among the churches to convince them of the importance and practicality of uniting the two major Restoration groups. However, they decided first to hold a four-day union meeting in Georgetown that would go over Christmas Day of 1831, and to hold a similar meeting in Lexington over the New Year's Day.

It was their goal to invite many preachers, elders and teachers from far and near to come and hear the presentations on the union of the two groups, and to let participants voice themselves regarding the matter. They carried out this plan and the meeting at Georgetown was very successful. Smith and Rogers then turned their attention to Lexington where many of the Disciples and the Christians came together to talk about their differences. They tried to decide whether union was practical and to ascertain the terms upon which they would agree to unite. These meetings were not just meetings of preachers and elders, but were mass meetings admitting all the brethren who cared to attend.

There were obstacles in the path of union, and many brethren had honest and sincere doubts about whether it would come to pass. Some of the Disciples still looked upon the Christians as Arians (that is, those who do not believe that Jesus Christ is of the same substance as the Father, but is a created being). This was an ancient heresy found in the church before the third century, and is largely held by the Jehovah's Witnesses today. Barton Stone tended toward this idea, or at least some of his writings led people to believe that this was the case.

Some of the Christians were opposed to union with the Disciples because they believed that the Disciples denied the influence of the Holy Spirit in conversion and placed too much importance on baptism. Some of the Christians were strongly opposed to giving up the name "Christians," supposing it to be of greater importance than the name "Disciples." However, they admitted that both names were "scriptural." While all those involved in these meetings held that baptism was important because it was an ordinance of God, some took the position that it was not necessarily for the remission of sins. (Is it not interesting that many of these problems still trouble the church from time to time?)

Another obstacle to unity was the matter of communion. Should it be free, or should it be restricted? This was the old problem of open and closed communion that had plagued the Presbyterians for decades at that time. Because so many had been converted from the Presbyterian Church, this problem spilled over into the church of Christ.

So, on New Year's Day (1832), Stone, Johnson, Smith, Rogers, Kelley and Creath, along with a huge gathering of brethren, crowded into the Hill Street meetinghouse, which belonged to the Christians in Lexington, Kentucky. They were all guarded in thought and in purpose against any compromise of the truth, yet there resounded in their hearts the words of Jesus, "May they all be one, as thou, Father, art in me and I in thee; that they may be one in Us that the world might believe that thou has sent me."

It was decided that one man from each group would deliver an address in which he would set forth, according to his understanding, the scriptural ground for union among the people of God. The Disciples selected Raccoon John Smith to speak on their behalf, while Barton W. Stone was selected by the Christians. Neither man knew what the other would say, but each man recognized that the union of the people of God could depend upon what they said, and how they said what

CHAPTER 8: EAST MEETS WEST

said what they had to say. Stone and Smith decided among themselves that Smith would speak to the brethren first and that Stone would be the second speaker.

This was to John Smith the most important and solemn moment in the history of the Restoration. It would now be seen whether all that had been spoken in sermons and lectures, and all that had been written in the various journals on behalf of the simple Gospel of Christ, concerning the union of Christians, would really work. All present would weigh, was it really the work of the Lord, or had all been deluded, by good and pious men, into believing in a system that had no practical value. Smith was to find out if his toils and sacrifices had been for anything good and practical, or whether the teachings of Alexander Campbell were anything more than a vain philosophy. The denominations in the area, and round about, mocked the reformers saying that these churches could not unite because they had no creed to bind them together.

Smith arose upon that occasion, and laying aside his usual jovial nature, and feeling the terrible weight of the responsibility that was upon him, spoke in a solemn and dignified fashion to the intent hearts of the people present. His sermon had several important points: (1) God has but one people upon the earth and one Book to guide them in matters of faith, and that he was pleading for a union based upon that one Book. (2) Every Christian desires to stand complete in the whole will of God, and that the prayer of Jesus as well as the tenor of the New Testament shows that it is God's will that his children be united, consequently such union should be desired by Christians. (3) The amalgamation of sects is not the union that Christ prayed for and that God commands. Men cannot agree upon any human system and be acceptable to God, but must unite upon the Word of God as the only rule of faith and practice.

(4) That there are certain speculative matters, such as the mode of Divine existence, and the ground and the nature of the Atonement that have for centuries been the themes of Christian discussion, and that these questions were far from being settled, and should be spoken of only in the language of inspiration in order to offend no one. Smith said he could quote the statement of Jesus, "My Father is greater than I," without stopping to speculate upon the inferiority of the Son. He said he could read of Jesus "Being in the form of God, He thought it not robbery to be equal with God," and not stop to speculate upon the nature of the Father and of the Son. (These were issues between the Disciples and the Christians in those days.) Smith said that whatever opinions he had reached about such matters, he would never try to impose them on his brethren, and his views would do the world no harm. He would preach the Gospel system with its facts, commands and promises, and not force his deductions or inferences upon the brethren.

(5) He said that there is but one faith, and there may be ten thousand opinions, and that Christians are to be one based upon faith and not upon opinion. If the opinions of men arise in various kinds of discussions they must not be fastened upon others as matters of faith. (6) Smith vowed that he would not surrender one fact, command or promise of the ancient Gospel to the world! Smith then concluded with the following eloquent plea: "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 the Light we need."¹

Stone arose with his heart filled with love and stated that he would not introduce any new topic, but would say a few things on those subjects that had been introduced by Smith, to whom he referred as "my beloved brother." Stone pointed out the following: (1) Christians can never be one in their speculations upon the mysterious and sublime subjects set forth in the Scriptures, and that while these were of interest to the Christian philosopher, they could not edify the church.

CHAPTER 8: EAST MEETS WEST

church. Stone said that after he had given up all man-made creeds and had come to accept the Bible alone he was led to deliver some speculations upon these subjects, but that he had never preached such a sermon that feasted his heart, but that he always felt a barrenness of soul after he had finished such sermons. (2) He said that he had not one objection to the ground that had been laid down by Smith in his discourse, and that he was willing right there and then to give Smith his hand. As Stone spoke, he turned to Smith and offered him his hand. Smith leaped across the room and grasped the hand of Stone and they made their honest pledges of fellowship and union. And for all intents and purposes the union was accomplished on that occasion.²

It was proposed that all those present who felt disposed to unite upon the principles that had been set forth by Smith and Stone, should express that willingness by giving one another the hand of fellowship. Elders, preachers, teachers, as well as other brethren, **rushed** to one another and joined their hands and their hearts. A song arose from their midst which tradition says was entitled "Bless Be the Tie That Binds," and they greeted one another with tears and with outstretched arms. When the Lord's Day arrived they ate the communion together and pledged brotherly love to one another.

This union of the Disciples and the Christians was not a surrender of one party to another, but was an agreement in that which many had already recognized as being the same, and was a working and worshipping together. These people all accepted the facts, commands and promises of the Gospel of Christ, and had conceded the right for each person to hold other things in private judgment. They taught that **opinion** was no part of the faith once delivered to the saints, and they declared that no speculative matters should ever be debated or allowed to destroy the harmony, peace and work of the church. They decided that they would meet on the Bible as the common ground between them.

We should not leave the impression that the unity of these bodies into the one body of Christ was a matter that was appreciated by all. There were those brethren who objected that the Christians, in uniting with the Disciples, had driven their good old Baptist brethren even further away from them, and that there would never be union between the Baptists and the Christians. Of course, there would not have been anyway! The denominations objected that the Christians and the Disciples had no creed or confession that was common to both. The brethren answered that objection by saying that Christ was their true creed, and that He was common to both groups. Others wanted to know where the people would go who would afterward express faith in Christ and be baptized. It was answered that they would go to both for they had no party, but that both felt an equal interest in being the church of Christ.

As strange as it may seem, some of the denominations who had a clearer understanding of unity actually wrote to Stone, and to others, and congratulated them for what they had done, and wished that they might go on in a united way, and reform the world! However, in the State of Ohio, there were Christians who would not take part in the union, and they upbraided, in a very unkind way, both the Christians and the Disciples for what they had done. Some of these same people later began to teach that Christians should not even pray for the salvation of the sinners of this world.

We could long to see the day when such union could take place again, but alas, the world has so much entered the descendants of those churches, and so much heresy is taught and practiced by so many that we despair at the thought of such ever coming to pass again. The Disciples have gone into liberalism. The Independent Christian Churches are shot full of heresy regarding music, the pastor system and many other things. And, the churches of Christ are embroiled in bitter battles

CHAPTER 8: EAST MEETS WEST

embroiled in bitter battles with both the ultra-conservative “Anti” faction and the ultra-liberal “Change Agents” of this century!

Questions

1. Name some of the areas in which the American Restoration Movement was simultaneously unfolding. _____
2. In what two different ways did early Restoration efforts in America develop? _____

3. In what decade did the independent Restoration efforts of the Campbells and Stone become aware of each other? _____
4. Name two Restoration leaders who especially sought to unite the Campbell and Stone Restoration movements. _____
5. At this time, these two Restoration movements bore what names, respectively? _____

6. In what city and state did these two Restoration movements first unite? _____
7. Name the two preachers who were instrumental in the merger of the two movements and their respective congregations. _____
8. Name the religious journal and its author that were associated with the Restoration Movement which had its beginning in Kentucky. _____
9. List several of the disagreements between the two Restoration movements that threatened to defeat attempts to bring the two groups together. _____

10. How do some of those doctrinal problems relate to contemporary times? _____

11. From what source did disputation about “closed” or “open” communion affect the restored church in America? _____
12. In what year did the two Restoration movements agree to merge? _____
13. In what city and state did the meeting transpire in which this merger occurred? _____

14. Name the two principle speakers and from which Restoration movement each came. _____

15. Why did denominations suppose that the two Restoration movements could not merge? _____

16. How was it decided to address speculative matters over which various preachers and the two movements disagreed? _____
17. What song was sung on this momentous occasion that typified the willingness to unite? _____

18. What was the first religious activity in which both groups joined following their agreement to merge? _____
19. Which Restoration Movement surrendered to the other in this merger? _____
20. What was the common ground on which these two Restoration groups met and were able to merge? _____
21. What creed did the combined Restoration Movement purpose to follow? _____

CHAPTER 8: EAST MEETS WEST

22. Describe the dissension that resulted among some members of the American Restoration Movement from the merger of these two groups. _____

23. What are the doctrinal problems that affect the heirs of the American Restoration Movement today? _____

Endnotes

¹ John Augustus Williams, *Life of Elder John Smith*, 454. (For the body of the text of Smith's sermons, see the same reference, pages 452-454.)

² *Ibid.*, 454-455.

CHAPTER 9: THE ROLE OF RELIGIOUS JOURNALS IN THE RESTORATION MOVEMENT

by Bruce Daugherty

Major Papers in Restoration History:

<i>Christian Baptist</i>	1823-1830	<i>Lard's Quarterly</i>	1863-1868
<i>Millennial Harbinger</i>	1830-1870	<i>Christian Standard</i>	1866-present
<i>Christian Messenger</i>	1826-1845	<i>Apostolic Times</i>	1869-1885
<i>Gospel Advocate</i>	1855- present	<i>Firm Foundation</i>	1883-present
(except the years interrupted by the Civil War).		<i>The Christian</i>	1885 - present
<i>American Christian Review</i>	1856-present	(formerly titled <i>The Christian</i> <i>Evangelist</i>).	

“ . . . the Disciples of Christ do not have bishops, they have editors.” This statement, made in 1909 by W.T. Moore, reflects the significance of Gospel papers on the Restoration Movement. Moore went on to explain, “. . . from the beginning of the movement to the present time, the chief authority in regard to all important questions have been the Disciples press.”¹

Moore’s statement not only emphasizes the importance of journals to the Restoration Movement but his explanation also points out why these periodicals wielded (and continue to wield) such power. They raised “all important questions” and gave authoritative answers.

It shall be the purpose of this chapter to understand how the periodicals came to have such an influence among their readers and to examine some important questions and issues they discussed. It is also the aim of this chapter to furnish the reader with an appreciation of the Restoration periodicals. The student of the Restoration Movement has ample first source material to study through the periodicals that have been historically preserved.

From the earliest years of Restoration History, periodicals played an important role in disseminating the call to leave the confusion of denominationalism and to plea for a return to the practices of New Testament Christianity. In 1808 Elias Smith published the first issue of the *Herald of Gospel Liberty* in Portsmouth, New Hampshire. Smith claimed that it was the first religious paper to ever be published.²

In 1826 Barton Stone began publishing a monthly paper called *The Christian Messenger* whose motto was: “Let the Unity of Christians Be Our Polar Star.”³ Unity had a constant place in the editorials of Stone.

There are errors in the doctrines as well as in the lives and practices of various religious denominations now living, I presume, no Protestant will deny. Their various, jarring creeds, their bitter strife and uncharitable opposition to one another, their multiplied divisions and disunions among themselves, their pride and

CHAPTER 9: THE ROLE OF RELIGIOUS JOURNALS IN THE RESTORATION MOVEMENT

and worldly spirit, their death and cold formality — these are undeniable evidences of the melancholy fact.⁴

Stone said his publication was to be based on “. . . an ardent desire for the restoration and glory of the ancient religion of love, peace, and union on earth.”⁵

The power of the printed word was not lost on Alexander Campbell. Following the wide acceptance of his published debate with John Walker, Campbell bought a printing press and began publication of the *Christian Baptist*.⁶ The name reflected the desire of Campbell to disarm prejudice among the Baptist fellowship and to bring the paper to a wide reading audience. Campbell set forth the purpose of the paper in a preface to the first edition. “We now commence a periodical paper pledged to no religious sect in Christendom, the express and avowed object of which is the eviction of truth and the exposure of error.”⁷ For Campbell, his aim was not a union of competing factions in Christianity, but a restoration of primitive Christianity as revealed in the New Testament.⁸ The pages of the *Christian Baptist* echoed repeatedly again a call “to restore the ancient order of things.”⁹

Cessation of the printing of the *Christian Baptist* stands as an example of how influential the periodical had become in the movement. Campbell had become concerned that the name “*Christian Baptist*” was to be applied as a party name to those who were promoting the principles of restoration.¹⁰ He immediately dropped the paper so that he could edit a new one under a new name. The new paper allowed Campbell to enlarge the audience to which he wished to appeal and moderate the tone of its articles.¹¹ In 1830 *The Millennial Harbinger* came from Campbell’s presses. The new publication was seen to be a paper for edification whereas the previous *Christian Baptist* had for the most part been one of tearing down the ecclesiasticisms of the day. The name of the paper reflected Campbell’s millennial views and his belief that the kingdoms of this world would become one under Christ’s thousand year reign. The work of the restoration and the paper was to usher in this new age.¹²

In January 1856 the *American Christian Review* made its appearance before the public. Benjamin Franklin edited the paper first from Cincinnati, then Indianapolis. Franklin penned these words as he began:

In entering the editorial field again, we wish the friendship, the fellowship, and the co-operation of all those great and good brethren of the same calling. We enter the list, not as a competitor or rival of any of them, but a co-operator with them in the same great work, and we wish them all possible success. There is not the least danger of our circulating too many publications, any more than our sending out too many preachers: the more preachers and papers the better, if they are the right kind. Our Magazine, then, enters the list as the advocate of the Bible, of Christianity, of righteousness, peace, and good will among men.¹³

Franklin’s paper was not as polished perhaps as others in the movement but his *Review* was the most influential within the Restoration fellowship for many years.¹⁴ How did Franklin gain such influence? “His writing was simple and clear; his readers could certainly understand his meaning. He was sincere, straightforward, and thoroughly committed to Restoration ideals.”¹⁵ The unequalled influence of the *Review* gave it the nickname, “*The Old Reliable*.”

It was only natural that the *Review* should become the brotherhood’s leading paper. It was a large weekly with an eminent man at its head. Franklin was a man of the people; he spoke their language, knew their problems, and moreover, was

CHAPTER 9: THE ROLE OF RELIGIOUS JOURNALS IN THE RESTORATION MOVEMENT

was unsurpassed in his knowledge of the scriptures and his ability to apply it. . . . The paper was edited from Cincinnati, in those days the very heart of the brotherhood. It had easy access to Kentucky, Ohio and Indiana where a huge bulk of the disciples lived.¹⁶

Another paper destined to have great impact upon the Restoration Movement was the *Gospel Advocate*. Tolbert Fanning and William Lipscomb began editing the paper in 1855. The Civil War years made circulation of the paper impossible. But after the war ended, Fanning began to publish the *Advocate* again, along with David Lipscomb as co-editor. Fanning started the paper intending to use its columns for open discussion on the question of church cooperation.¹⁷ Fanning shared this with his readers,

In establishing the *Gospel Advocate*, I determined, by the help of the Lord, to give the subject of cooperation a thorough examination. I do not pretend to say how it has been wrought about, but I have for years believed that a change must take place in our views of cooperation before we can labor to each other's advantage, or to the honor of God.¹⁸

At that time, cooperation in the formation of a missionary society was being promoted by the *Millennial Harbinger*. To oppose Alexander Campbell and the others in favor of the society was to go against the popular tide of fellowship sympathies. Fanning was convinced that the society glorified human wisdom and dishonored the church. He used the pages of the *Advocate* to present his convictions to his readers.¹⁹ Among the well wishers for Fanning's *Advocate* was Alexander Campbell. Campbell's letter underscores the power of the printed word.

We are of opinion that such a periodical is needed in Nashville, and in Tennessee. The condition of things in the city and state call for not only oral, but written and printed materials of thought and action. The press, well furnished and guided, is a powerful auxiliary of truth or of error. If evil spirits use it in the projects of evil, why should not good spirits use it against fraud and imposture? Under the editorialship of Elders Fanning and Lipscomb, we anticipate for it a large circulation and a liberal patronage.²⁰

In the able hands of Fanning and then David Lipscomb, the *Gospel Advocate* achieved more than Campbell imagined.

During the middle of the Civil War, Moses Lard began publication of his *Quarterly*. Lard set forth the purpose of his paper on its first page.

. . . for laying before the age in which we live, the claims of *Primitive Christianity*. With us these claims were paramount; hence the desire to give them the widest possible circulation swayed us in our decision, more than every other consideration besides. The highest distinction, then, to which the *QUARTERLY* aspires, is to contain a clear, true statement, and just defense of Christianity as taught in God's holy word. Should it, even in a small degree, prove to be successful in this, its highest aim will have been realized. On its opening page, then, we dedicate it to the uncorrupted Gospel of Christ, and to that noble body of saints who, for the last forty years, have been laboring for its restoration to the world.²¹

CHAPTER 9: THE ROLE OF RELIGIOUS JOURNALS IN THE RESTORATION MOVEMENT

Lard's Quarterly did not have the success he had hoped it would have. The paper never did achieve the number of subscribers necessary to keep it in circulation. Several factors contributed to this lack of support. The uncertainty and poverty of the war years kept subscribers from sustaining the publication. Its nature as a quarterly did not help it in contrast to papers like the *Review* that was weekly or the *Harbinger* that was monthly. Quarterlies have been few and typically of short duration in the Restoration Movement.²² The editorial policy adopted by Lard also kept some readers from supporting it. Lard strictly opposed the use of instrumental music in worship yet he viewed the missionary society as an expediency.²³ This placed him in the middle of no-man's land in the brotherhood. David Lipscomb tried to gather supporters for the paper using the rationale, ". . . we have long since learned that it is a very narrow and selfish bigotry that refuses to sustain a paper because every thing in it does not suit ourselves."²⁴ Despite these sentiments, Lard failed to have a constituency large enough to sustain the *Quarterly*.

The successes of the *Millennial Harbinger* and the *American Christian Review* in contrast to the failure of *Lard's Quarterly* demonstrate why the periodicals and their editors held such authority in the Restoration Movement. Successful papers were ones whose editor could best articulate the positions their readers already held.

Each editor also created a constituency substantially in agreement with the particular emphases of his publication; and, in turn, this constituency, supported the paper. While it may be true that some subscribe to a periodical with which they are not in agreement simply because they "want to know what is going on," most people take a paper because it gives them what they want.²⁵

Following the American Civil War two periodicals held the greatest sway among the readers in the Restoration Movement. Both papers went through difficult economic times in which it was feared that they would be forced to go out of business. Both papers influenced their particular sections of the country; so much so that each has been viewed as having a sectional bias. Both papers were at the forefront of the questions and controversies that were to divide the Restoration Movement. These papers were the *Gospel Advocate* and the *Christian Standard*.

The war years forced the ceasing of the printing of the *Advocate*. Times were lean throughout the nation, and especially in the South, where most of the battles were fought and where the destruction literally devastated many areas. Encouragement and unity among the brethren were greatly needed. It was in response to these needs and circumstances that caused the renewal of the *Gospel Advocate*. Tolbert Fanning wrote in the first issue (January 1, 1866):

After an anxious and painful silence of four dreary years, we thank God most devoutly for the favorable auspices under which we are permitted to address you. No one has "set on us" to injure us physically, or intellectually; and we trust to Heaven, that it is our privilege to send our kind greetings to thousands from whom we have long been separated. While it is not our purpose to make many promises, we feel that it is due to our brethren and the cause of our Master to say that it is our earnest wish to cooperate with all good men in setting forth the claims of the Messiah to the lost of the earth. We have no local or peculiar institutions to defend, and nothing new to set forth. We will cheerfully labor with our fellow servants in the Kingdom of Christ in promoting every interest suggested in the word of life; and it shall be our constant study to oppose every cause antipodal to the reign of the Messiah. We earnestly desire to cultivate the most kindly feelings

CHAPTER 9: THE ROLE OF RELIGIOUS JOURNALS IN THE RESTORATION MOVEMENT

most kindly feelings towards all men, and should we consider it incumbent upon us, to oppose the views and practices of any of our race, we hope to be able to do so in the spirit of love and meekness. Yet we desire to act independently, and when called by duty to oppose error and forewarn the deluded, we trust that we may be able to do so in the fear of God.²⁶

The rebirth of the *Gospel Advocate* emphasized themes that were at the forefront of the paper's original purpose when started in 1855: promotion of the plea for New Testament Christianity and opposition to all viewed as departures from the will of Christ. The "desire to act independently" would be manifested in free and open discussions of all questions. Through the years every issue would be discussed, examined and then discussed further. "It was not the original purpose of the editors in reviving the *Advocate* to wage war on the missionary society, but of freely discussing the issue in the desire that unity might be achieved."²⁷

Free and open discussions of every subject relating to Christ and His church made problems for the editors. Often men become so closely identified with positions they hold on certain issues that it is impossible to keep personalities out of the discussions. The editorial policy of Fanning and Lipscomb was chiefly characterized by balance and moderation in keeping personal attacks out of the pages of the *Advocate*.

The most notable change in the rebirth of the *Gospel Advocate* was the installation of David Lipscomb as co-editor in place of his brother William.²⁸ While not known for his speaking abilities, Lipscomb exercised a great influence over churches and individuals in the South through his editorship of the *Advocate*. His writing displayed skill, ability, depth of understanding and research that was impressive. Lipscomb also had an eye for young writers with talent who could be cultivated and groomed for service to the *Advocate's* readers. Under his capable hand, talented individuals like E.G. Sewell, E.A. Elam, James A. Harding, M.C. Kurfees and F.D. Syrgley all were polished and developed. David Lipscomb took his time to move to a position on certain issues, but when he did so, he brought all the weight he could bear to move brethren in the right direction.

David Lipscomb received his share of criticism as editor of the *Advocate*. Some brethren felt that certain discussions and personalities did not need to be aired in public. Lipscomb thought that such criticisms came from a misunderstanding of the paper's role. For him, "Papers possessed no authority. They were but clearing houses for ideas; avenues by which brethren came to a mutual understanding."²⁹ Once Lipscomb wrote:

Some of our brethren are very fearful of discussion of questions that continually arise among the brethren. They seem to think the time will come when there will be no difference of sentiment, no discord or jars, no need for the investigation of subjects connected with the interests of our Master's Kingdom. They seem to think if there are differences of sentiment, they had better not be discussed. It makes a bad impression upon the world. . . . Do you wish to make the impression that there are no differences when differences do exist? That would be to perpetuate a deception upon the public, to act a falsehood. . . . And yet, there is a matter of conducting discussion, a proper spirit in which it must be done, in order that the greatest good may be, thereby, effected. Personalities, bitterness of feeling, and unkind innuendoes are unworthy of Christian men, and always harm the cause they are used to sustain. Bitterness is not force, nor is personal denunciation argument. We hope our scribes will remember these things, and like

CHAPTER 9: THE ROLE OF RELIGIOUS JOURNALS IN THE RESTORATION MOVEMENT

David of old, forget all personal insults and indignities in their holy indignation at insulted and injured truth, and in the name of Christ, with Christ's spirit, battle manfully for the truth as it is in Christ the Lord.³⁰

At times Lipscomb was accused of "an excess of frankness."³¹ Lipscomb did not write just to please his readers. Lipscomb defended his editorship by saying,

The truth must be maintained by watchfulness, fidelity to the truth; by conflict from without and within. Whenever a church is not engaged in active conflict with error within itself, it is floating down a broad stream to an open hell. Those who introduce the error are responsible for the controversies. A man who will not oppose error when it presents itself is a traitor to God, to Christ who died to root out error and establish truth. . . . Brethren complaining indiscriminately at all when engaged in controversies, those who oppose as well as those who introduce error throw their influence for the error. It says, let error be introduced without opposition — error with quiet is preferable to truth with controversy . . .³²

Concerning the charge of sectionalism, Lipscomb declared that the *Advocate* was not for any one group of specific readers. Yet, Lipscomb's loyalties were to the people of the South. He wrote,

The fact that we had not a single paper known to us that Southern people could read without having their feelings wounded by political insinuations and slurs, had more to do with calling the *Advocate* into existence than all other circumstances combined.³³

This loyalty aided the growth of the *Advocate's* readership in the South, but virtually ended it in the North. During the years of the controversies over the mission society and the instrument of music this sectionalism was significant.³⁴

Another problem for David Lipscomb was the financial solvency of the paper. This has always been a problem with papers. Many papers in the Restoration Movement failed because of the lack of financial support. Alexander Campbell characterized the editing of a paper as "a benevolent exercise."³⁵ In the first four or five years after the war, only Lipscomb's sacrifices kept the paper going. These sacrifices made Lipscomb appreciate T.R. Burnett's "*Texas proverb*:"

There is more joy in a printing office over one sinner who pays in advance, and abuses the editor on every occasion, than over ninety and nine church members who take the paper and sing its praises and puff the editor, but never contribute one cent to keep him out of the poor-house.³⁶

The arrival of J.C. McQuiddy as business manager of the *Gospel Advocate* did much to stabilize the paper monetarily. In time, the *Advocate's* financial condition improved.

The reasons for the growth of the *Advocate* are several. Certainly, as economic conditions in the South improved so did the *Advocate's*.³⁷ But not to be lost was the fact that it kept in touch with the "common man" of the South. It was a paper printed in the South, edited by a man of the South and it made its greatest appeal to the people of that region. Note this assessment by Richard Hughes:

CHAPTER 9: THE ROLE OF RELIGIOUS JOURNALS IN THE RESTORATION MOVEMENT

. . . to Lipscomb both the South and the common person were simply expressions of the way things were meant to be. In his imagination, God, the book, the region and the people were interconnected in important ways. . . . The same is true for his readers. To them, Lipscomb appeared not only as a man of God and a man of the book, but also as a man of his region and a man of his people. They believed Lipscomb was the most consistent expression of their ideas that one could hope to find. Even when they disagreed with him, they knew that through it all, he embodied in his very person the faith for which they stood.³⁸

The same year that the *Gospel Advocate* reopened in the South, the *Christian Standard* was established in the North. Isaac Errett was its first editor. Was there a need for a new paper when the *Millennial Harbinger* and the *American Christian Review* were already serving the churches in that section of the country? “As early as 1839 Alexander Campbell expressed concern about the number of papers and the choice of editors.”³⁹ While Campbell lamented the fact that work of the Restoration had suffered due to young and inexperienced editors who took it upon themselves to establish new papers, he conveniently forgot that no one had asked him to start a periodical! Due to the independence of the Restoration churches, no ecclesiastical board existed to authorize or unauthorize someone editing a paper. Readers, willing to financially sustain a paper, were the only restraints upon an editor. “Cancellations are the strongest protests against changes in editorial policies.”⁴⁰

The inadequacies of the current periodicals were cited as the reason for starting the new paper. J.S. Lamar, biographer of Isaac Errett wrote:

There were several weeklies, also, among them the “*Review*” and “*Gospel Advocate*,” but these were not satisfactory. They were regarded as being narrow in their views in many respects, hurtful rather than helpful to the great cause which they assumed to represent. I would say nothing here derogatory of the editors of these papers. They represented and fostered that unfortunate type of discipleship to which allusion was made in a previous chapter — a type in which the leading minds among the brotherhood could have no sympathy. We may credit these writers with sincerity and honesty, but we can not read many of their productions without feeling we are breathing an unwholesome religious atmosphere. They seem to infuse an unlovely and earth-born spirit, which they clothe, nevertheless, in the garb of the divine letter, and enforce with cold, legalistic and crushing power. The great truth for whose defense the Disciples are set, demanded a wiser, sweeter, better advocacy — an advocacy that should exhibit the apostolic spirit as well as the apostolic letter.⁴¹

Lamar’s purpose statement regarding the establishment of the *Standard* shows a development in attitude that displayed itself in the pages of the *Standard*. “Leading minds” were determined to save the brotherhood from “narrow” editors who expressed themselves “coldly and legalistically.” What was needed was “wiser” and “sweeter” editors who could set forth the “spirit” as well as the “letter” of the law of Christ. The Restoration Movement was being led in different directions by men of different fundamental viewpoints.

Since the *Advocate* had just been reestablished, clearly those involved in the start of the *Standard* were determined to replace the *American Christian Review* as the most popular paper in the fellowship. Historian Earl West states:

CHAPTER 9: THE ROLE OF RELIGIOUS JOURNALS IN THE RESTORATION MOVEMENT

No person can go back to the study of this period and fail to see that the chief reason for the establishment of the *Christian Standard* was to kill the *Review*, and lead the brotherhood away from Franklin's influence into these more liberal channels.⁴²

The fact was that Franklin stood opposed to the innovations that Errett and other self proclaimed "leading minds" wanted to bring into the church. As long as the *Review* remained popular with most of the brethren the Restoration Movement would be kept from "liberal" and "progressive" directions.

The inflexible and uncompromising course pursued by the Editor of the *Review* excited and exasperated a certain class of young men, including secretaries of societies and "settled pastors," who soon began to raise the cry of "tyranny of opinion," "fogy," "unwritten creeds," "iron bedsteads," "prince of wails," etc. They waxed bold, and began to advocate the necessity of "reforming the Reformation," and, if possible, rescue the Reformation from the molding and directing power of the *Review*.⁴³

Franklin fought the *Standard* and the spirit behind the *Standard* to his dying day. John Rowe recorded these words about those difficult years:

The strife between the two journals was very bitter. The *Standard*, in effect, held that the *Review* was coarse and vulgar in its utterances, and aimed to block the wheels of a progressive Christianity; that the *Review* was too severe in its criticisms of the brethren, too censorious of the churches, and entirely too personal and hostile in its attacks upon good and truthful men, while at the same time the *Review* insisted that the *Standard* was wishy-washy, non-committal on great questions, and was seeking popularity at the expense of Gospel integrity, and that it was unreliable in its advocacy of the "distinctive plea" of the Disciples; also that it inclined to compromise with the sects.⁴⁴

Another factor leading to the start of the *Standard* was the editorial policy of Franklin during the Civil War. Franklin, like Lipscomb and Campbell, did not believe that Christians should participate in the war and kept the *Review* out of political and war discussions. Many brethren in the North were offended that their "Union" and abolitionist viewpoints could not be expressed in the *Review*. When the *Christian Standard* was launched, its prominent backers were men who had backed the North and denounced the South.

Disciples' librarian Enos Dowling summarized the prospectus of the *Christian Standard*:

. . . a bold and vigorous advocacy of New Testament Christianity; emphasis on the plea for union; challenge to practical piety; support of worthy missionary, educational, and benevolent institutions; review of Christian literature, education, moral and political science, and commerce; analysis of important religious movements in America and elsewhere, with particular emphasis upon their significance for the message and mission of the Restoration movement.⁴⁵

The *Standard* was to be "Scriptural in aim, catholic in spirit, bold and uncompromising, but courteous in tone."⁴⁶ Among brotherhood papers, only the *Gospel Advocate* refused to publish the

CHAPTER 9: THE ROLE OF RELIGIOUS JOURNALS IN THE RESTORATION MOVEMENT

the *Standard's* prospectus. Lipscomb felt no need to support a paper that was an advocate of the missionary society and endorsed Christian participation in wars and politics.⁴⁷

Like the *Advocate* in its early years, the *Standard* also had financial problems. Despite claims of a wide clamoring for the paper, its subscribers were few.⁴⁸ The paper lost more than \$100,000 in its first four years. In 1869 the paper was sold in an arrangement that allowed Errett to remain as publisher from a new location in Cincinnati. Though this move saved the *Standard* financially, there were those who criticized Errett for selling the paper to a nonmember of the church.⁴⁹

Isaac Errett was an able editor. Many hailed him as wearing Campbell's mantle.⁵⁰ Although Lipscomb objected to the paper and its policies, he acknowledged Errett's abilities:

It (the *Christian Standard*) is ably edited by Elder Isaac Errett, a man whose reputation for ability and polish as a writer and speaker, certainly is second to that of none among our brethren. The *Standard*, in its matter and execution, bears all the marks of both pecuniary and mental ability, skillfully used.⁵¹

The *Standard* also attracted capable men to contribute articles. J.W. McGarvey's "Department of Biblical Criticism" was at the forefront of the battle in defense of the inspiration of the Bible.⁵²

Isaac Errett, through the *Christian Standard*, became one of the leading spokesmen for the missionary society and instrumental music. Ben Franklin, in the *American Christian Review* and David Lipscomb, in the *Gospel Advocate*, opposed both the society and the instrument as innovations that were unauthorized for the church. In the early years of the controversy, as the issues were being defined and positions were taken, the *Apostolic Times* appeared. The *Times* sought to adopt a middle ground on the issues, reflecting the positions of its editors, Moses Lard and J.W. McGarvey. For a few years, a majority of the brotherhood felt the same way as Lard and McGarvey: that is, they accepted the missionary society as an expedient while they rejected the instrument as an addition.⁵³ But as time passed, obviously this was an inconsistent position and gradually brethren left it and the *Times* behind. West explains the reason for the *Apostolic Times'* end:

To oppose instrumental music as being a human addition to a divine *worship* was the same *in principle* as opposing the missionary society as a human addition to a divine *work*. Moses E. Lard and J.W. McGarvey could never see it this way. The *Christian Standard* saw the position, and on the same ground that it accepted the society it was led to accept the instrument. The *American Christian Review* and the *Gospel Advocate* saw it this way, and on the same ground they were led not to accept the society, also rejected the instrument.⁵⁴

When the Restoration Movement was divided into the Churches of Christ and the Disciples of Christ, it reflected the two papers, the *Gospel Advocate* and the *Christian Standard*. The division reflected the positions drawn by their editors. And the division reflected the positions held by their readers.

Consequently, churches in the South for the most part stayed loyal to earlier restoration principles. In the North, where the *Advocate* was little read, and where the *Christian Standard* was more extensively read, the majority of the churches went with the general movement, accepting innovations.⁵⁵

CHAPTER 9: THE ROLE OF RELIGIOUS JOURNALS IN THE RESTORATION MOVEMENT

The *Firm Foundation* was another periodical born out of controversy. It began publication in 1884 in Austin, Texas. Its publisher was the colorful Austin McGary. McGary explained the purpose of his paper to his readers with these words:

This pamphlet, *The Firm Foundation*, in its contemplated monthly visitations, is respectfully, fraternally, and affectionately dedicated to all that class of brethren who, believing that the New Testament Scriptures are from God, to man, through His Son Jesus the Christ, and who, regarding this book as an infallible guide through this wilderness of sin to the promised haven of safety beyond, are willing to turn their steps away from *all* human *systems, plans* and *directions* into this *one* mapped out by the apostles of our Lord. . . . It goes forth to battle for the truth, ignoring the conventionalists of so-called “polite society” preferring to call things by their right names as did He who “spake as never man spoke.”⁵⁶

The controversy that brought the *Firm Foundation* into being was McGary’s growing alarm at some preachers who were “shaking in the Baptists.”⁵⁷ The issue was whether Baptists who decided to leave the Baptist fellowship for apostolic Christianity needed to be baptized or not. The point was the difference in the purpose of baptism. “. . . to say that, ‘he that believeth and is baptized shall be saved’ is one thing. To say ‘he that believeth and is saved shall be baptized’ is an entirely different thing.”⁵⁸ McGary believed such individuals needed to be rebaptized. And McGary used his paper to promote his beliefs and oppose those who differed. His willingness to discuss the issue with anyone and everyone who would discuss it gave McGary and the *Firm Foundation* a reputation for “hobbyism.”⁵⁹ Despite such criticisms, McGary’s paper was also beneficial in restraining digression in the state of Texas.

At every step taken in Restoration History periodicals played an important role. The positive contributions of the papers were many. They publicized the plea for a return to New Testament Christianity. They stated and explained the principles used in Restoration efforts. They examined Christ and His church in light of the Scriptures. They exposed the error of denominationalism. They edified Christians in the Word of God. They discussed and examined the issues and problems of their day. They informed their readers of events and happenings within the fellowship. And they articulated the beliefs of their readers.

The chief forces of opinion and policy have always been the brotherhood publications. Here the issues are discussed. Here the merits of any issue are weighed. Here the opinions are finally fixed. Churches all over the nation reflect the attitudes and opinions of the papers that are most read.⁶⁰

Abuses occurred in the papers also. The humanness of the enterprise of preaching through the printed page will always enter in some way or another. While many editors sought to serve the Lord through the printed page, some desired to make a name for themselves.⁶¹ Independent discussion of issues and problems inevitably brought the personalities of the writers into the dispute. The ability to disagree without being disagreeable was not held in equal measure. The exaltation and adulation of men became a problem. For some people a quotation from elder “so and so” became as authoritative as the Bible.

Limitations of time and space do not allow this chapter to examine every periodical established during the history of the Restoration Movement. William Woodson’s analysis of the contribution of the *Gospel Advocate* to the cause of Christ in Tennessee serves as an excellent

CHAPTER 9: THE ROLE OF RELIGIOUS JOURNALS IN THE RESTORATION MOVEMENT

summary about why all periodicals and their editors had such an impact on the Restoration Movement. Woodson states:

The history of the work and impact of the *Gospel Advocate* among churches of Christ, if ever written, will surely make clear the twin functions of the editors and writers of this paper in reflecting the concerns, problems, and achievements of brethren in the state and gently but firmly nudging the people in the direction deemed best at a certain time.⁶²

The Restoration Movement was molded by a continual tide of reflection and nudging.

The impact of the press has been tremendous on the developments within Restoration History. The papers helped to shape the lines on which the movement would travel. The Gospel periodicals also reflected the thinking and beliefs of those who traveled in the paths their editors were forging. Their influence continues to make impressions today. The directions our fellowship will travel in the future are mapped out in the papers brethren are reading today.

Lessons to be gained from a study of the Restoration periodicals are many. Students of the Restoration and of the New Testament can learn from the pages of the periodicals. The issues they discussed are issues that brethren are discussing today. Future editors can learn to use the power of the press for the good of spreading and building God's kingdom. Future editors can beware the pitfalls of the pen through the histories of the periodicals. All Christians can gain a proper appreciation for the heritage contained within the pages of the Restoration periodicals.

Questions

1. List ten religious journals that are prominent in Restoration History. _____

2. What statement of W.T. Moore indicates the major role religious journals had in Restoration History? _____
3. Name the Gospel journal often credited with being the first published in the Restoration Movement. _____
4. Who was the author of the above journal and in what year was the periodical first published? _____
5. Name the religious journal and in what year it began to be published which was edited by Barton W. Stone. _____
6. What was the motto of Stone's paper? _____
7. What was the constant theme of Stone's editorials? _____
8. Name the first journal published by Alexander Campbell and the reason for which he selected the name of the paper. _____
9. Describe the theme of Campbell's journal. _____
10. Name Campbell's second journal and the name he selected for it. _____
11. Describe the difference in intent between the two papers Campbell published. _____

CHAPTER 9: THE ROLE OF RELIGIOUS JOURNALS IN THE RESTORATION MOVEMENT

12. Why did Campbell choose the name for his second journal that he did? _____
13. Benjamin Franklin (the Restoration preacher, not the statesman) began publishing what paper in 1856? _____
14. Franklin's paper became the most influential journal in Restoration History for many years and was nicknamed what? _____
15. In Franklin's day, where was the heart of the brotherhood? _____
16. Name the religious periodical which began in 1855 but was suspended due to the Civil War and which resumed publication after the war. _____
17. What was the burning brotherhood issue for which the above paper was begun to discuss? _____
18. Name the quarterly that started during the Civil War and its editor. _____
19. Why did the above journal not continue long? _____
20. Why do most people subscribe to a religious magazine and explain the relationship between editorial policy and readership that makes a religious journal successful. _____
21. Name the two journals that essentially represented the respective positions owing to the division of the Lord's church. _____
22. Describe David Lipscomb's view of the role of religious journals. _____
23. How did Lipscomb describe the desire of his critics not publicize dissension on various topics? _____
24. Describe the sectionalism of respective journals in the North and the South. _____
25. Name one underlying factor responsible for the failure of many religious journals and often a serious threat to other journals as well. _____
26. Name the paper in the North that started the same time the *Gospel Advocate* began in the South. _____
27. What were the only restraints on an editor beginning and maintaining a religious journal? _____
28. In what way was the *Christian Standard* self-described as superior to other journals and especially to the *Gospel Advocate*? Compare those expressions with similar sentiments voiced today. _____
29. The establishment of the *Christian Standard* was an attempt to kill what journal? Why? _____
30. Compare the accusations against the journal, the answer to the above question, and similar complaints in the churches of Christ today. _____
31. Name three editors of journals who encouraged Christians to refrain from participation in the Civil War. _____
32. Name the religious journal that provided a forum for "union" and "abolitionist" viewpoints. _____

CHAPTER 9: THE ROLE OF RELIGIOUS JOURNALS IN THE RESTORATION MOVEMENT

33. Which religious journal refused to publish the prospectus of the *Christian Standard*? _____
34. Who and how became the spokesman for the society and the instrument? _____
35. What journal, edited by whom, attempted to take the middle ground between the society and instrument issue? _____
36. Why was the *Apostolic Times* initially representative of the majority of the brotherhood regarding the society and the instrument but later lost the support of most brethren? _____
37. Describe the relationship between the views of the readers, respectively of the *Christian Standard* and the *Gospel Advocate*, the editors of those papers and the ultimate division in the brotherhood, most notably over the society and the instrument. _____
38. Why, where, by whom and when was the *Firm Foundation* begun? _____
39. How is the main reason for which the *Firm Foundation* was begun relative to contemporary churches of Christ? _____
40. Describe the usefulness of the *Firm Foundation*. _____
41. What distinction and relationship to the Restoration of primitive Christianity have the journals among us had and continue to have, sometimes in a positive vein whereas otherwise to a fault? _____
42. What is the relationship between the issues discussed in Restoration History through religious journals and issues addressed today in these magazines? _____

Endnotes

¹ Richard Hughes, "Lipscomb Influences Many As Southern Editor-Bishop," *The Christian Chronicle*, July 1986.

² Earl West, *The Search for the Ancient Order*, Vol. I, p. 14.

³ *Ibid.*, p. 31.

⁴ Barton W. Stone, *The Christian Messenger*, Vol. 1, No. 1, November 25, 1826, p. 1.

⁵ *Ibid.*, p. 2.

⁶ West, Vol. I, p. 69.

⁷ Homer Hailey, *Attitudes And Consequences*, p. 70.

⁸ *Ibid.*, p. 73.

⁹ West, Vol. I, p. 69.

¹⁰ *Ibid.*, p. 71.

¹¹ Hailey, p. 90.

¹² Alexander Campbell, *The Millennial Harbinger*, p. 2.

¹³ John F. Rowe and G.W. Rice, editors, *Biographical Sketch and Writings of Elder Benjamin Franklin*, p. 32.

¹⁴ West, Vol. I, p. 106.

¹⁵ Enos Dowling, *The Restoration Movement*, p. 98.

¹⁶ West, Vol. I, p. 308.

¹⁷ *Ibid.*, p. 114.

¹⁸ *Ibid.*, p. 163.

CHAPTER 9: THE ROLE OF RELIGIOUS JOURNALS IN THE RESTORATION MOVEMENT

- ¹⁹ *Ibid.*, p. 206.
²⁰ *Ibid.*, p. 267.
²¹ Moses E. Lard, *Lard's Quarterly*, Vol. I, 1864, p. 1.
²² Dowling, p. 95.
²³ West, Vol. I, pp. 298-299.
²⁴ *Ibid.*, p. 298.
²⁵ Dowling, p. 92.
²⁶ Earl West, *The Search For The Ancient Order*, Vol. II, pp. 14-15.
²⁷ West, Vol. II, p. 16.
²⁸ *Ibid.*, p. 6.
²⁹ *Ibid.*, p. 18.
³⁰ *Ibid.*
³¹ *Ibid.*, p. 20.
³² *Ibid.*, p. 341.
³³ *Ibid.*, p. 15.
³⁴ *Ibid.*, pp. 15-16.
³⁵ Dowling, p. 94.
³⁶ West, Vol. II, p. 340.
³⁷ *Ibid.*, p. 341.
³⁸ Hughes
³⁹ Dowling, p. 92.
⁴⁰ *Ibid.*
⁴¹ West, Vol. II, pp. 29-30.
⁴² *Ibid.*, p. 30.
⁴³ Rowe and Rice, p. 44.
⁴⁴ *Ibid.*, pp. 44-45.
⁴⁵ Dowling, p. 99.
⁴⁶ *Ibid.*
⁴⁷ West, Vol. II, pp. 38-39.
⁴⁸ *Ibid.*, pp. 34-35.
⁴⁹ *Ibid.*, pp. 40-41.
⁵⁰ Dowling, pp. 99-100.
⁵¹ West, Vol. II, p. 39.
⁵² Dowling, p. 100.
⁵³ West, Vol. II, p. 80.
⁵⁴ *Ibid.*
⁵⁵ *Ibid.*, pp. 15-16.
⁵⁶ *Ibid.*, p. 405.
⁵⁷ *Ibid.*, p. 406.
⁵⁸ William Woodson, *Grace, Faith, Works: How Do They Relate?*, p. 129.
⁵⁹ West, Vol. II, p. 406.
⁶⁰ *Ibid.*, p. 461.
⁶¹ Dowling, p. 94.
⁶² William Woodson, *Standing For The Faith*, p. 10.

CHAPTER 10: THE AFFECT OF THE CIVIL WAR ON THE RESTORATION MOVEMENT

by Louis Rushmore

Slavery And The War

Slavery in the United States was not the sole reason for which the Civil War was fought. However, it was nevertheless a significant factor and the oversimplified cause popularly assigned to the lamentable “War Between The States.” Slavery was a subject of dispute in both politics and religion. The debate over slavery occurred in various industrialized countries. Following is an overview of this conflict about slavery from the time of its introduction into the New World.

In the year 1509, the enslavement and importation of African slaves to the New World were encouraged by the Catholic Church.¹ (Doubtless, the sanction of slavery prompted the importation of 4,000 African slaves to Spain, a Catholic country, in 1518.) Dutch traders introduced slavery into Virginia in 1620 through the sale of 20 slaves.² Slaves revolted in New York in 1712.³ By 1750, slavery was permitted in Georgia.⁴ The Philadelphia Society, an antislavery organization, began with Benjamin Franklin as its president in 1765. Northern states began to abolish slavery within their borders and southern states eventually halted importation of additional slaves.⁵ (In 1772, England, an industrialized nation, freed slaves upon entrance to that country. An English judge decided that slaves were free upon arriving in England.⁶)

After the Revolutionary War gained independence for the former English colonies, and in 1778, an Act of Congress prohibited the import of slaves into the U.S.⁷ Later in 1784, the new Methodist Episcopal Church required its members to free their slaves.⁸ The next year, Thomas Coke, a leader in that newly formed denomination, nearly met with physical violence while preaching against slavery in a southern state.⁹ In 1787, Presbyterian Church synods voted to promote antislavery.¹⁰ Two years later, Baptist churches in Virginia and Philadelphia resolved to oppose slavery. Baptists in Kentucky and Illinois and some Presbyterian churches also publicly declared opposition to slavery.¹¹

In 1792, Whitney’s cotton gin helped make cotton a substantial export and indirectly increased the demand for slave labor in the South to produce that crop.¹² The following year, U.S. law compelled escaped slaves to return to their masters.¹³ Political diversity regarding slavery continued. In 1794, slavery was abolished in French colonies.¹⁴

Slavery also continued to be a matter of contention in religion. The Methodist Episcopal Church reaffirmed its opposition to slavery in 1796 by requiring its members to free their slaves.¹⁵ In 1800, the Methodist Church numbered 15,688 Negro members throughout the nation; the Methodists and Baptists enthusiastically sought the conversion of Negro slaves.¹⁶ In 1807, the antislavery Friends of Humanity Association formed within the Baptist Church, by which slaveholders were excluded from their churches.¹⁷

The same year, England banned slave trading.¹⁸ The 1810 U.S. Census numbered 1,500,000 blacks, most of whom were slaves.¹⁹ The American Society for the Colonization of the Free

CHAPTER 10: THE AFFECT OF THE CIVIL WAR ON THE RESTORATION MOVEMENT

People of Color of the United States was founded with the intention of colonizing Africa with freed slaves from America. In 1820 such a colony was attempted in Liberia.²⁰

Also, this year the African Methodist Episcopal Church began in Philadelphia.²¹ In 1818, the Presbyterian Church reaffirmed its opposition to slavery.²² In 1819 in Burlington, KY, Thomas Campbell was warned that his conduct was illegal, namely, teaching black people without one or more white witnesses.²³

Politically, slavery continued to be hotly debated. The *Missouri Compromise* of 1820 permitted admission of Maine as a free state while Missouri would enter the Union (in 1821) as a slave state.²⁴

Religiously, slavery remained no less a matter of fierce contention. Through the pages of the *Millennial Harbinger* (1833), Alexander Campbell condemned slavery as “an economic evil in Virginia.”²⁵ (Also this year, slavery was abolished in the British Empire.)²⁶ In 1837, the Presbyterian Church divided owing to departures from Calvinism and differing attitudes about slavery.²⁷ The American and Foreign Free Baptist Missionary Society in Boston, being antislavery and calling for disassociation with religious societies favoring slaveholders, threatened to disrupt the Baptist Church.²⁸ The Wesleyan Methodist Connection was founded in Utica, NY based on strong opposition to slavery and alcohol.²⁹ In 1845, the slavery issue brought tensions between southern and northern Baptist churches to a head, and resulted in the succession of southern churches; they formed the Southern Baptist Convention.³⁰

The 1850 U.S. Census indicated there were 3.2 million black slaves in America.³¹ Antislavery people killed slave holders in Kansas at Potawatomie Creek in 1856.³²

Also in 1856, Presbyterian churches formed the United Synod of the South in dissension with northern Presbyterian churches over the slavery issue.³³ In 1861, the Presbyterian Church in the Confederate States of America was established in opposition to antislavery and in favor of succession.³⁴

The Civil War began in the year of 1861. By this time, politics and religion were completely engulfed in the slavery debate. Opposing stances regarding slavery were clearly polarized, geographically, largely on either side of the imaginary “Mason-Dixon Line.” The industrialized and urban northern states, who did not depend for a healthy economy on slave labor, represented the Union or North. The agrarian South depended heavily on slave labor for its economic success. Besides political, religious and economic concerns, the Civil War was the resulting manifestation of an ongoing struggle in the young nation between a strong federal government versus states’ rights. The latter issue, though without resulting in an internal war, continues to be the focus of debate between the Democratic and Republican political parties today.

The Confederate States of America organized and Fort Sumter, SC was captured by the Confederates. Civil war resulted as the Union attempted to suppress the Confederates. The Union adopted the practice of sending antislavery ministers to England and Europe to plead the case of the Union against the Confederacy in the Civil War.³⁵

Northern politics, most visible to the South through the invading Union Army, and northern religion were essentially wedded in an attack on the Confederacy. In 1862, the Union Army provided for the surrender of southern congregations of the Methodist Episcopal Church in their areas of occupation to officials of the Methodist Episcopal Church from the North.³⁶ Two years later, Union military commanders turned over control of Baptist and Presbyterian churches in the

CHAPTER 10: THE AFFECT OF THE CIVIL WAR ON THE RESTORATION MOVEMENT

South to officials of the Baptist Church and the Presbyterian Church from the North.³⁷ It is little wonder, then, that southerners despised northern politics and religion alike.

In 1863, though the South had not been subdued, President Lincoln issued the *Emancipation Proclamation*, freeing all slaves in the Confederate states. At the close of the Civil War in 1865, slavery in America was abolished.

Incidental to this study, later, in 1870, Preston Taylor, a former slave and union soldier, became a minister in the Restoration Movement in Montgomery, KY.³⁸ Negroes also organized denominational churches in this period. The Colored Methodist Episcopal Church was established from Negro members of the southern Methodist Episcopal Church, also in 1870.³⁹ G.P. Bowser, a noteworthy black preacher, was born in 1874.⁴⁰ Marshall Keeble, who became a renown black Gospel preacher was born December 8, 1878.⁴¹ S.R. Cassius, a black Restoration preacher, preached his first sermon in 1880.⁴² In 1900, G.P. Bowser, Alexander Cleveland Campbell and S.W. Womack withdrew from the Christian Church and established what became the Jackson Street Church of Christ and the first black congregation in Nashville, TN.⁴³ The *Christian Echo*, the first religious journal for blacks in the church of Christ, was started in 1902 by G.P. Bowser.⁴⁴ A Christian school was started in 1907 by S.W. Womack and G.P. Bowser in Nashville for blacks.⁴⁵ In 1918, Marshal Keeble preached with great results in Jacks Creek, TN, near Henderson, TN.⁴⁶

Doubtless, the slavery issue which severely divided denominational churches was also a factor in alienation between churches of Christ, respectively in the North and the South. Consistent with contrasts in economies and consequential political views (central federal government versus states' rights), two opposing, regional dispositions developed on either side of the Mason-Dixon Line. Thus, a number of points contributed to regional alienation that ultimately resulted in the Civil War. The war itself, even long after its conclusion, along with occupation of the South by Union troops and government officials, instilled even deeper into the collective conscience of the South a pronounced distaste for northern politics and religion. That resentment is not yet gone, especially among southern people in rural areas that are not much affected by our otherwise mobile society. The churches of Christ could not wholly escape a residual influence from these circumstances, at least resulting in suspicion toward everything northern. For instance, David Lipscomb's severe treatment of civil government in his writings may be, in part, the product of enduring the indignities borne by all southerners in that awful page of American history.⁴⁷

The War Question

The question among religious people whether it is proper to be a soldier did not begin with consideration of an impending "War Between The States." For instance, this question was a source of religious unrest during the Revolutionary War. Quakers who supported the American colonial war effort, and thereby broke from the church teaching of conscientious objection, formed Free Quakers in Philadelphia. George Washington, Benjamin Franklin and Betsy Ross subscribed to this new church.⁴⁸

Samuel Rogers and John T. Johnson, who later were renown in the early Restoration Movement, served together in the War of 1812, apparently without a conscience against their participation in warfare.⁴⁹ About 50 years later, Walter Scott encouraged brethren to try to avoid the Civil War; this same year of 1861 Scott died.⁵⁰ Benjamin Franklin, J.W. McGarvey and David Lipscomb attempted to dissuade brethren from participating in the Civil War. However, in

CHAPTER 10: THE AFFECT OF THE CIVIL WAR ON THE RESTORATION MOVEMENT

in the North, James A. Garfield, Christian and Gospel preacher, was commissioned a Lt. Colonel in the Union forces at the commencement of the Civil War and raised an army, many of whom were Christians.⁵¹ L.L. Pinkerton seconded a resolution by the American Christian Missionary Society in Cincinnati that supported the Union and condemned the South. This action by the missionary society contributed to opposition by the church in the South toward societies, and subsequently toward churches of Christ/Christian Churches in the North who lobbied for missionary societies.⁵² L.L. Pinkerton joined the Eleventh Kentucky Cavalry as surgeon and chaplain.⁵³ Jacob Creath, Jr. refused a colonel's commission and request to raise a company of men. He stated that neither honors nor money could persuade him to go to war.⁵⁴ James A. Garfield was promoted in 1862 to Brigadier-General for military victories in the Civil War.⁵⁵

Much later, the beginning of WWI rekindled the war question in the churches of Christ.⁵⁶ In 1943, during WWII, the war question among the churches of Christ was still unresolved. One hundred pacifists from the churches of Christ were in American camps for conscientious objectors. The *Gospel Advocate* urged readers to contribute to their support.⁵⁷

During the Civil War, Restoration churches in the North (known indiscriminately in this period as Church of Christ or Christian Church) generally sympathized with the Union effort to bring the South into subjection. Some preachers and members of these churches freely bore arms to fight the Confederates. In the South, though not universally, preachers and members of the church tried to remain detached from involvement in the Civil War. The attitude of northern brethren, especially the resolution of the American Christian Missionary Society condemning the South, though, aroused several Christians to enlist with the Confederates.

Summary

The Civil War was contributory to several particulars that affected southern and northern citizenry. Therefore, the American Restoration Movement could not escape unscathed. The use of instrumental music in worship and the deployment of missionary societies was popular among our churches in the northern states and generally opposed by congregations in the South. Industrialization was prominent in the North, whereas agriculture was dominant in southern states. Slavery was an economic liability in the North and viewed as an economic necessity in the South. Especially northern states favored a strong, central, federal government, but southern states championed states' rights. Northern Christians were generally favorable toward battling the South into submission and were willing to enlist as soldiers in the Civil War; however, southern Christians generally avoided participation in the war. Politically, religiously and economically the North and the South were on a collision course, namely the Civil War. The "War Between The States" heightened the regional animosity between the North and the South, inclusive of magnified ill will between the Lord's church in those two sections of the country.

Certainly doctrinal conflicts in the churches of Christ during this period were more pronounced and responsible for the inevitable division between the churches of Christ and the Christian Church or Disciples. Nearly all the congregations of the Lord's church in the North were lost to the cause of truth after the Civil War. Almost every thriving congregation above the Mason-Dixon Line today has been replanted sometime after the Civil War. Fewer churches of Christ in the South surrendered biblical authority and doctrine to introduce instrumental music in worship and missionary societies. Today, without the affect of the Civil War, the same battles over biblical authority and doctrine, inclusive of familiar issues such as instrumental music, are

CHAPTER 10: THE AFFECT OF THE CIVIL WAR ON THE RESTORATION MOVEMENT

being waged in the churches of Christ. The affect of the Civil War, then, on the American Restoration Movement was contributory with other factors and not of itself a sole, overpowering detractor to the practice of primitive, New Testament Christianity in the middle of the 19th century.

Questions

1. What is the popularly assigned cause for the occurrence of the Civil War? _____
2. Slavery was a subject of dispute in what two areas of American life? _____
3. Slavery was primarily a subject of dispute in industrialized nations. True _____ False _____
4. Enslavement of Africans was encouraged by what church of international influence? _____

5. _____ introduced slavery into _____ in 1620 through the sale of _____ slaves.
6. Who was the first president of the Philadelphia Society, an antislavery organization? _____
7. An Act of Congress prohibited the import of additional slaves into the U.S. in what year? _____
8. Name the American denominational church that in 1784 required its members to free its slaves. _____
9. Who was the religious leader of the church in the previous question who nearly met with physical violence for preaching against slavery in a southern state? _____
10. Name two other denominational churches that next opposed slavery. _____

11. The invention of what indirectly increased the demand for slave labor in the South? _____
12. In 1792, what was the U.S. law regarding escaped slaves? _____
13. What two denominational churches enthusiastically sought the conversion of Negro slaves? _____

14. In 1807, which denominational church began to exclude slaveholders from their membership? _____
15. The 1810 U.S. Census revealed that how many blacks lived in America, most of whom were slaves? _____
16. Name the organization that was founded with the intention of colonizing Africa with freed slaves from America. _____
17. Where in Africa was colonization with freed slaves from America attempted? _____
18. In what year did the African Methodist Episcopal Church (AME) begin and in what city did it begin? _____
19. Name the Restoration preacher who was accused of breaking the law for preaching to black people. _____
20. Name the political agreement that provided for the admission of two new states, wherein one would be a free state and the other would be a slave state. In what year was this agreement reached? Name the two states. _____

CHAPTER 10: THE AFFECT OF THE CIVIL WAR ON THE RESTORATION MOVEMENT

21. Name the Restoration preacher and the periodical through which he condemned slavery as “an economic evil in Virginia.” _____
22. Name the denominational church that divided in 1837, in part, because of slavery. _____
23. Name the organization formed within the Baptist Church that threatened to disrupt that denomination over the slavery issue. _____
24. Name the organization with a similar purpose that was founded within the Methodist Church. _____
25. In 1845, the slavery issue among Baptists resulted in the succession of their southern churches which organized themselves as what? _____
26. The black slave population in the U.S. increased to what, according to the 1850 Census? _____
27. Describe an event in 1856 that indicates the intensity of the slavery issue in the U.S. _____
28. Also in 1856 and 1861, the Presbyterian Church divided over slavery, forming what organizations for those churches in the South? _____
29. In what year did the Civil War begin? _____
30. What imaginary line geographically divided the free states from the slave states? _____
31. How did industrialization in the North and agriculture in the South affect the slavery issue? _____
32. Explain how disagreement over political doctrines of a strong federal government versus states’ rights affected the North and the South respectively. _____
33. In what way does the same political discussion continue today? _____
34. When the southern states succeeded from the Union, they organized themselves as what? _____
35. Name the Union fort captured by the Confederates that prompted the Union Army to respond militarily. This fort was in what state? _____
36. To whom did the Union plead its case against the Confederacy in the Civil War? _____
37. In what way were northern politics and religion wedded in their attack on the Confederacy? _____
38. In what year and through what means were slaves in the South *technically* freed in 1863? _____
39. When was slavery actually abolished in America? _____
40. Name six black leaders in the Restoration Movement. _____
41. Name the first black congregation of the churches of Christ in Nashville, Tennessee. _____

CHAPTER 10: THE AFFECT OF THE CIVIL WAR ON THE RESTORATION MOVEMENT

42. Name the first religious journal for black members of the churches of Christ. Who was its editor? _____
43. Especially what two factors instilled a pronounced distaste among southerners for northern politics and religion? _____
44. To what extent and why does that sentiment still linger in some southern communities?

45. Describe one possible product (pertaining to the churches of Christ) of the indignities borne by southerners during and following the Civil War. _____
46. Give an example of the “war question” affecting some Americans before the Civil War.

47. Name some prominent members of the Free Quakers. _____
48. Name two early Restoration Movement leaders who served together in the War of 1812.

49. Name three prominent Restoration preachers who discouraged Christians from participating in the Civil War. _____
50. Name a Gospel preacher in the Restoration Movement who became a Lt. Colonel in the Civil War and raised an army, many of whom were Christians. _____
51. What did a Restoration preacher named L.L. Pinkerton do that infuriated members of the Lord’s church in the South? _____
52. Describe L.L. Pinkerton’s participation in the Civil War. _____
53. Name the Restoration Movement preacher who refused a colonel’s commission in the Civil War. _____
54. During especially what two other wars was the “war question” triggered among churches of Christ? _____
55. During the Civil War period, the Lord’s church in America was known often indiscriminately by what two names? _____
56. What aroused several Christians in the South to enlist with the Confederates? _____
57. Describe the affect of the Civil War on the Restoration Movement in America. _____

58. Describe other factors additional to the Civil War that contributed to the Civil War and affected the American Restoration Movement. _____

CHAPTER 10: THE AFFECT OF THE CIVIL WAR ON THE RESTORATION MOVEMENT

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59. What more than politics and economics affected alienation between the Lord's church in the North and the Lord's church in the South? _____
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60. Describe the status of the Lord's church respectively in the North and the South after the Civil War. _____
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Endnotes

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- ¹ Peter Schwed and others, eds., *The Timetables of History*, p. 227.
² William Warren Sweet, *The Story Of Religion In America*, p. 34.
³ Schwed, p. 327.
⁴ Sweet, p. 170.
⁵ *Ibid.*, 290.
⁶ Schwed, p. 357.
⁷ *Ibid.*, p. 361.
⁸ Sweet, p. 291.
⁹ *Ibid.*
¹⁰ *Ibid.*, p. 292.
¹¹ *Ibid.*, p. 291.
¹² *Ibid.*, p. 294.
¹³ Schwed, p. 369.
¹⁴ *Ibid.*, p. 371.
¹⁵ Sweet, p. 291.
¹⁶ *Ibid.*, pp. 290-291.
¹⁷ *Ibid.*, p. 292.
¹⁸ Schwed, p. 379.
¹⁹ Walter Wilson Jennings, *Origin and History of the Disciples of Christ*, p. 35.
²⁰ Sweet, p. 293.
²¹ *Ibid.*, pp. 329-330.
²² *Ibid.*, p. 292.
²³ David Meek, "Restoration History Among Blacks," *Freed-Hardeman College 1976 Lectures*, pp. 288-289.
²⁴ Schwed, p. 386.
²⁵ Sweet, p. 309.
²⁶ Schwed, p. 399.
²⁷ Sweet, pp. 261-262.
²⁸ *Ibid.*, p. 299.
²⁹ *Ibid.*, p. 303.
³⁰ *Ibid.*, p. 301.
³¹ Schwed, p. 417.

CHAPTER 10: THE AFFECT OF THE CIVIL WAR ON THE RESTORATION MOVEMENT

³² *Ibid.*, p. 420.

³³ Sweet, p. 307.

³⁴ *Ibid.*, p. 315.

³⁵ *Ibid.*, p. 324.

³⁶ *Ibid.*, pp. 320-321.

³⁷ *Ibid.*, p. 321.

³⁸ Everett Donaldson, "History of the Church of Christ Montgomery County, Kentucky," *Triumph And Tragedy*, p. 72.

³⁹ Sweet, p. 329.

⁴⁰ James O. Maxwell, "Restoration Sermons: G.P. Bowser," *Freed-Hardeman College 1978 Lectures*, p. 208.

⁴¹ J.E. Choate, "Restoration Sermons: Marshall Keeble," *Freed-Hardeman College 1977 Lectures*, p. 110.

⁴² Earl Irvin West, *Search For The Ancient Order, III*, p. 9.

⁴³ Maxwell, p. 208.

⁴⁴ *Ibid.*, p. 209.

⁴⁵ David Meek, "Restoration History Among Blacks," *Freed-Hardeman College 1976 Lectures*, pp. 294-295.

⁴⁶ *Ibid.*, p. 297.

⁴⁷ David Lipscomb, *Civil Government*, Wesson, MS, M. Lynwood Smith Publications, 1984; formerly published by the McQuiddy Printing Company in 1913 and by Gospel Advocate Company in 1957, both of Nashville.

⁴⁸ W.E. MacClenny, *The Life of Rev. James O'Kelly*, p. 186.

⁴⁹ John I. Rogers, *Autobiography of Elder Samuel Rogers*, p. 199.

⁵⁰ Leroy Garrett, *The Stone-Campbell Movement*, p. 221.

⁵¹ Earl Irvin West, *Search For The Ancient Order, II*, p. 203.

⁵² Rod Rutherford, "L.L. Pinkerton: The First Liberal in the Restoration Movement," *Triumph And Tragedy*, pp. 231-232.

⁵³ *Ibid.*, 232.

⁵⁴ P. Donan, *Life of Jacob Creath, Jr.*, p. 192.

⁵⁵ West, *Search, II*, 203.

⁵⁶ West, *Search, III*, 371-388.

⁵⁷ West, *Search for the Ancient Order, IV*, 349.

CHAPTER 11: THE RESTORATION MOVEMENT IN GREAT BRITAIN #1

by Ken Chumbley

In The Beginning

The Restoration Movement in Great Britain finds its beginnings at the end of the 18th and the beginning of the 19th centuries, at an earlier date to the work of the Campbells in the United States. The religious climate of the time was that of strong religious emotionalism. By the end of the 18th century, the evangelical revival was waning and church work was at a low ebb. The Church of England was the established church in England and Wales while Presbyterianism was the established church in Scotland. Other denominations existed but not in great numbers. It was a time of strong creedal orthodoxy with little or no contact between the various groups. The Reformation had modified the Catholic rule but had given the right of private interpretation which had led to many different groups each jealously guarding its creed. Rationalism was also gaining ground the denominations.

The roots of the Restoration of the nineteenth century in the British Isles are found in Scotland where Presbyterianism was strong. However, there had been division in the ranks and not all Presbyterians were part of the established Church of Scotland. In the early 1700's acts of parliament had entrenched the system of patronage as opposed to the right of congregations to select their own ministers. As a result, by 1732, the Secession Church had been established and grew quite rapidly with defections from the established church. However, by 1749, this church had divided on the question of burgesses taking an oath into the Burgher and Anti-Burgher factions. A further cleavage of both groups occurred in 1799 into Auld Lights and New Lights over a dispute about making the Solemn League and Covenant a term of communion. (Thomas and Alexander Campbell came out of the Auld Licht Anti-Burgher Seceder Presbyterian Church.) Out of this ferment came four different groups that were precursors of the Restoration Movement.

First there were the Glasites or Sandemanians. In 1728, John Glas, of Tealing, near Dundee published an article opposing the union of church and state particularly with respect to the attempt being made to impose ministers on churches against their wishes (patronage). His was one of many voices raised in opposition to this practice. He was deposed from his ministry as a result but four years later churches had been established under his leadership in Dundee, Perth and Glasgow. In 1775, he was joined by his son in law, Robert Sandeman. These churches opposed creeds and confessions of faith as having any authority and insisted that both the Old and New Testaments contained the whole counsel of God and the perfect rule of the Christian religion. The congregational form of church government was adopted and, apart from a short period under Oliver Cromwell, they were the first independents in Scotland. A plurality of elders and deacons were appointed in each church. All qualified male members were given the opportunity to take part publicly in the work of the church. They observed the Lord's Supper each week. The Holy Kiss, washing of feet and the Love Feast were practiced. They were closed communionists and would not offer the emblems to those who could not prove they were Christians. Infant sprinkling was still the valid form of baptism.

CHAPTER 11: THE RESTORATION MOVEMENT IN GREAT BRITAIN #1

valid form of baptism. The great evangelist of the Western Reserve in Ohio, Walter Scott, was at one time a member of this group. According to Andrew Gardiner, evangelist in Scotland, there was only one remaining congregation of this persuasion in 1968 in Edinburgh, Scotland.¹

In 1765, the first congregation of Scotch Baptists was set up in Edinburgh. The founders of this movement were Archibald McLean and Robert Carmichael. These two men had originally been members of the Glasite churches (McLean from the established Church of Scotland, Carmichael from the Secession Church). After one year with the Glasites they left and joined an independent movement. In 1763, Carmichael asked McLean, "What do you think on the subject of baptism?" They agreed to study the matter and in 1764, McLean wrote his friend that baptism was for believers and was by immersion, having reached that conclusion by an independent study of the New Testament. In 1765, a letter was addressed to the Baptist, Dr. Gill in London requesting that he come to Edinburgh to baptize five people. This proving impractical, Carmichael traveled to London where he was immersed and later he immersed the others in the water of Leith near Cannonmills. Thus began the history of a body that was to have a considerable impact on the Restoration in Great Britain. This group is not to be confused with those known as the Regular Baptists. The Scotch Baptists had no "clergy," each congregation having its own elders and deacons. They observed the Lord's Supper weekly and they immersed for the remission of sins. The use of the name "Scotch Baptists" did not mean that they were confined to Scotland but wherever they went they were known by that name. Churches were soon set up in Glasgow, Dundee and Montrose. Carmichael died in 1774 leaving McLean as the prominent leader of the movement until his death in 1812. Among those who came under his influence was William Jones. Jones moved to London from where he continued to exercise great influence over many men in different parts of the country. Among these was James Wallis, a businessman in Nottingham, England. William Jones was the first to publish Alexander Campbell's *Millennial Harbinger* in Great Britain and later, James Wallis took over the work.

The Old Scots Independents was a small group which began in 1768 over the same problems that had led to the establishment of the Glasite movement. Their three main leaders were James Smith, Robert Farrier and Robert Dale. Dale was the first "layman" to officiate as a minister in Glasgow. This caused quite a stir but the group was able to survive this. They never became a large body because of their tendency to divide over minor issues and also because the Scotch Baptists and a fourth group, the New Independents (the Haldanes) drew away many of their members. They sometimes called themselves "The Bereans." They were non-aggressive and non-evangelical in character and gradually dwindled and the movement died.

Robert and James Haldane were two sons of a noble Scottish family who had considerable private resources. Both of them were sea captains but in 1783, they resigned their commissions to return to Scotland. Robert returned to manage an estate near Stirling. He became interested in the study of religion and for a time tried to go to India as a missionary but the opposition of the East India Company killed that idea. James Haldane, the same year had attended the General Assembly of the Church of Scotland and had been deeply impressed by a remark that was made during a debate on the resolution, "That it is the duty of Christians to send the gospel to the heathen world." That remark was, "There was plenty of ignorance, unbelief, and immorality at home." This was very true, religion was at a very low ebb. Even in the Church of Scotland, there were those in high position who were advocating doctrines very little short of Unitarian. Various outstanding personalities gathered around these two brothers and they found themselves leaders in Sunday School work and in field evangelism. The opposition of the clergy was intense and the brothers and their compatriots found themselves on

CHAPTER 11: THE RESTORATION MOVEMENT IN GREAT BRITAIN #1

their compatriots found themselves on the outside of the established church. Thus, they set up congregations in Edinburgh, Glasgow and Stirling. Later, in Glasgow, Grenville Ewing was appointed "pastor." It was he who exerted a great influence on the young mind of Alexander Campbell during his studies in that city. The Haldenes eventually became disturbed over the subject of baptism and when, in 1808, the brothers were immersed, a great controversy grew up which resulted in division. Those who followed the Haldenes in accepting immersion eventually became the Baptist Union of Scotland. Those who remained with Grenville Ewing eventually became the Congregational Church in Scotland.

As for early churches of Christ, there are four that could be mentioned from all parts of the British Isles.

In 1807 in the small village of Auchtermochty, Fife, Scotland a church was started as a direct result of the Haldane teaching but was not a Haldane church. Two years later thirteen of their number were immersed one evening in the small river close to the village and constituted themselves as a church of immersed believers. The leaders of the congregation were the brothers John and George Dron. The congregation remained independent of the Baptist organizations but they took great interest in reformatory movements both at home and abroad. However, it was not until 1830 that they heard of the work of the Campbells in the United States and in 1834, John Dron visited with Alexander Campbell in Virginia. This congregation was active in the brotherhood for many years but there has been no church in the village for a number of years.

As early as 1804, a congregation that was meeting in Dungannon, in Northern Ireland adopted the Breaking of Bread on every first day of the week and established mutual teaching of the brethren. A Robert Taner, who knew nothing of the existence of Baptist churches was struck by the accounts of missionary work among the heathen. He saw that converts were always baptized after believing and that this was in accord with the teaching of the New Testament. He knew of no one to baptize him. When one by the name of Robert Smyth, having completed his training for the ministry, returned to Dungannon, he sat up with him whole nights studying the question. In 1810, hearing of an old man in county Armagh who was a Baptist, Robert Smyth went to him to be immersed. On his return he immediately baptized Robert Taner and his wife and William Smyth. These four formed a church which later increased in number to forty. In 1825 they came to know of Alexander Campbell and corresponded with him. They received several complete sets of his works. Visitors to Dungannon were influenced and carried the new doctrine to various parts of the British Isles.

The congregation at Cox Lane, in North Wales had its beginning in Bible studies held in the family home of one Charles Davies. Not only did the family have daily private family worship but on the Lord's Day they would invite others into their home in the afternoon for Bible reading, prayers, and praise. The preachers, who preached at the local Congregational chapel in the mornings, would generally gladly come to Cox Lane and preach in the afternoons. When no preacher was present, the meeting took the form of a Bible class. During the course of their studies, they came to Mark 16:16. This verse so arrested their attention that they spent three weeks studying it. The result was that several of their number became convinced that they should be immersed. Charles Davies applied to the Baptist church at Wrexham for this and after six months probation he was immersed. He then baptized his wife and son and some of the others. Some of those who had been meeting did not immediately see the truth regarding baptism but it was decided not to exclude them. However, in future, they decided, only to admit the immersed into fellowship and communion. So powerful was the truth, however, that every original member of the original group had become obedient to the Lord

CHAPTER 11: THE RESTORATION MOVEMENT IN GREAT BRITAIN #1

had become obedient to the Lord before the end of the first year of the changed order. This took place in 1809. At the time John Davies, who was afterwards to become very prominent in the Restoration Movement in the British Isles, was 16 years old. It was not long before John began to take part in the meetings and came to the fore in the preaching of the Word. The congregation sought in all things to get into harmony in teaching and practice with the New Testament but they did not know of another congregation deliberately seeking a return to the simple Christianity of the first century.

In 1835, a brother by the name of Bennion went to John Davies with some exciting news. He had heard from a Scotch Baptist friend some startling and encouraging things about a new religious movement in the United States and, from that friend, he had borrowed three copies of the *Millennial Harbinger* republished in London by William Jones, a Scotch Baptist. Thus, this small congregation, who were set for the restoration of New Testament Christianity were brought into contact for the first time with others of like precious faith as themselves. They wrote to Alexander Campbell expressing their joy and also their desire to become better acquainted. However, they still considered themselves alone in the British Isles. Two years later they were again excited when they obtained copies of the *Christian Messenger* edited by James Wallis of Nottingham, England and as a result heard of others in the British Isles who were pleading for a restoration of New Testament Christianity.

The following quotation from the *Christian Advocate* of December 1879 tells of an early church of Christ, in the Furness area of the Lake District in Lancashire, England, in 1669:

“The church in Kirkby was formerly connected with the baptists of Tottlebank, one of the oldest churches of that denomination in Lancashire. It may not be without interest to the brethren to have their thoughts carried back two hundred years, to the time and circumstances which originated the later church, and to find that living rill which then commenced its course and has disseminated blessings through many generations, and is now branching out in fresh streamlets. In the reign of Charles II, the Act of Uniformity compelled, according to H. Stowell Brown nearly 3000 ministers of the established church - unwilling to surrender their consciences - to leave their homes and livings and depart into poverty, suffering and exile - a thing unparalleled in the history of this country. This was shortly followed by another Act, called the Conventicle Act, ‘which,’ says Mr. Brown, ‘sentenced to imprisonment, banishment or death all persons above eighteen years of age who should frequent any place of worship except the established church. Then followed the Five Mile Act, by which non-conformists were forbidden, except by taking certain oaths opposed to their consciences, from going within five miles of any city, corporate town, or place at which they had preached the Gospel. In many places Nonconformist ministers durst not appear in the streets; worship was almost always conducted with great secrecy, in remote nooks and hidden corners, and great hardships and inconveniences were the result.’ This Act caused Tottlebank chapel to be located in what is still an out of the way place, five miles from the nearest market town, and built behind a friendly sheltering prominence, which effectively hides it from passers-by.”(This description was still apt in 1984 when I last visited the area - K. J. C.)

This church situated among the fells of Furness has been described as the “first **Christian** Church in England.” In 1869 Dr. Halley, Principal of New College, London, wrote a history of

CHAPTER 11: THE RESTORATION MOVEMENT IN GREAT BRITAIN #1

Puritanism and Nonconformity in Lancashire. Evidently, the church at Tottlebank was of great interest to him. He wrote:

“It has been disputed where was formed the first Congregational Church in England. Islington, Yarmouth, Southwark, Dunkinfield have claimed the honour. Among the fells of Furness was founded the first **Christian** Church in England. By Christian I mean here not Congregational, not Presbyterian, not Episcopal, not Baptist, but simple Christian in its unrestricted sense—Christian not sectarian. Catholic not denominational, a church of people acknowledged as Christians and nothing else. A poor ejected Minister from over the sands had the wisdom and grace to form such a church, and the poor mountaineers of his neighbourhood had the piety firmly to adhere to it and long sustain it.”²

There is still in existence a minute book from the time of the establishment of this church in 1669. The first entry in this minute book is:

“The 18th day of ye sixth month, called August 1669. A Church of Christ was formed in order and sate down together in the fellowship and order of ye Gospel of Jesus Christ. At the house William Rawlinson off Tottlebank, in Coulton in Furness.”³

The minute book has reference to other churches existing during that time period and holding to a “*like precious faith*.” Indeed, it seems clear that there were similar churches in existence during the period of the Commonwealth under the protectorate of Oliver Cromwell before the restoration of the monarchy. Many of these are referred to as Baptist Churches in general histories, however, from early records, they were established as churches of Christ and only later became Baptist churches.⁴ Several items in the minute book of the Tottlebank church show that they were indeed not Baptists. They were known as a church of Christ. The Lord’s Supper was served each Lord’s Day and only those immersed were allowed to participate. They were congregational in their church government with elders and deacons. One of the elders being a teaching elder that was supported by the church.

In 1826 some separated from this church at Tottlebank, which had by that time adopted Baptist principles, and established a church of Christ. However, it was only in 1854 that this congregation came by information that there were others of like mind to be found in Great Britain. This church later adopted the stance of the Christian Church but a group remaining faithful to the old paths began meeting in the nearby town of Ulverston.

There were also some other congregations that existed in the British Isles prior to the arrival of the writings of Alexander Campbell. These were at Grangemouth, Bristol, Shrewsbury and possibly in London. However, they were not aware, in most cases, of the existence of other congregations until they read about them in letters that had been written to Campbell which he had published.

Questions

1. When was the Restoration Movement in England active relative to the time during which the Restoration Movement commenced in North America? _____
2. Name two men who formed churches in Scotland that attempted to rely solely on the Old and New testaments. _____

CHAPTER 11: THE RESTORATION MOVEMENT IN GREAT BRITAIN #1

3. List some of the biblical characteristic typical of these congregations. _____

4. List some of the religious excesses typical of these congregations. _____

5. Name the renown preacher in the American Restoration Movement who had been a member of this group in Scotland. _____
6. A single congregation of this religious group continued through at least what year? _____
7. Name the two men who concluded that baptism was immersion for believers for the remission of sins and who contributed to the restoration of New Testament Christianity in England.

8. By what name was their religious group known? _____
9. Who first published Alexander Campbell's Millennial Harbinger in Great Britain? _____

10. Name the two brothers who organized independent congregations and in 1808 adopted immersion for baptism. _____
11. Name the man associated with the two men above, and who also influenced Alexander Campbell.

12. Division over immersion among the three men above resulted in the establishment of what two religious groups? _____
13. Name the two brothers who formed an independent church of immersed believers in Scotland and who later became acquainted with the American Restoration Movement. _____

14. Identify the four people who in Northern Ireland formed an independent church and who later became acquainted with the American Restoration Movement. _____

15. Name the father and son in North Wales who contributed to the Restoration Movement in the British Isles before they became aware of the American Restoration Movement. _____

16. Give the date for the earliest establishment of a church of Christ in England. _____
17. Describe the circumstances under which it was established. _____

18. What evidence suggests that there were other churches of Christ then also? _____

19. How did independent churches seeking to restore primitive Christianity generally become aware of each other? _____

Endnotes

¹ Andrew Gardiner, *Scotland: A History of the Church in Scotland*, mimeographed sheet, 1968.

² Foster Sunderland, as quoted in *A Brief History Of Tottlebank Baptist Church*, p. 3.

³ *Ibid.*, p. 5.

⁴ A recent discovery (February 1997) has been made of a tract published by seven congregations in London in 1646 concerning their beliefs.

CHAPTER 12: THE RESTORATION MOVEMENT IN GREAT BRITAIN #2

by Ken Chumbley

As indicated in the previous chapter, the establishment of the Restoration Movement in the British Isles only really got underway as a result of the introduction and dissemination of the writings of Alexander Campbell in 1835 by William Jones, a bookseller and author, and a leader among the Scotch Baptists. Although he was well versed in religious matters in Great Britain, he was completely unaware of the work of the Campbells in the United States until 1833 when a young member of the church, Peyton C. Wyeth, an artist, who lived less than fourteen miles from Alexander Campbell, was visiting in Europe. When he arrived in London, he sought a place of worship among those who taught and practiced as he believed. One Lord's Day he visited with the Scotch Baptist Church in Finsbury Square. After services, he met with the elders, expressing his desire to associate with them while in London. While in London he spent much time with Jones, informing him of the work of Campbell and others. Jones had heard of Campbell through the Campbell - Owen debate but did not know of his work of restoration. He persuaded Wyeth to write Campbell, whom he knew personally, to effect an introduction.

The result of this introduction was an exchange of published materials followed by Jones publishing the *British Millennial Harbinger* to disseminate Campbell's writings. They found a ready sale among the Scotch Baptists but it gradually became evident that there were marked differences between the teaching of the Campbells and the Scotch Baptists, particularly respecting teaching concerning the Holy Spirit as the Scotch Baptists were strong Calvinists. As a result, after sixteen months, Jones discontinued his efforts with the excuse that he was uncertain as to Campbell's views on slavery but, in fact, it was as a result of the differences on the Holy Spirit which had been discussed at great lengths in an exchange of correspondence published by both. However, James Wallis, a businessman in Nottingham, took up the work of publishing Campbell's writings in 1837. Wallis had left the Scotch Baptists, as a result of what he had learned and with others had formed a church of the New Testament order in Nottingham. Concerning this, he wrote Campbell, "On the 25th of December, 1836, a society on Reformation principles was commenced, consisting of fourteen members, which in eight weeks increased to forty, and which now (February 1837) consists of sixty-two." In that same letter, he wrote, "I have letters of enquiry respecting the Reformation, from fifteen to twenty places in England and Scotland."¹

Also in that letter, Wallis expressed a desire for Campbell to visit Great Britain but this was not to be fulfilled for some ten years. He had intended to publish only for one year but he actually published his *Christian Messenger* for a quarter of a century. From that time on, he was able to publish reports of new congregations and also reports of the older isolated congregations which now began to make contact with each other. Most of the new congregations came from Scotch Baptist connections with some from other backgrounds. For instance, the church in Newark was formed from the Particular Baptists.

James Wallis was a businessman and although he did some speaking he did not devote

CHAPTER 12: THE RESTORATION MOVEMENT IN GREAT BRITAIN #2

himself fully to the work of evangelism. The first to do so was G.C. Reid who entered the work without any guarantee of support, relying on the brethren to provide for the needs of his family and himself. As Reid went throughout the country, he realized that something needed to be done to secure evangelists to work with the churches if they were to grow as they ought. He believed that some cooperative effort had to be made to fill the gap because of the seeming inability of the congregations to support preachers. An additional problem was the strong reaction to clericalism as it had been seen in the established churches. Also, the Glasite position of encouraging all of the male members to serve publicly was firmly held as a tenet of New Testament teaching. Mainly as a result of the efforts of Reid, the first cooperative meeting was held in Edinburgh in 1843, when nearly forty messengers from various congregations gathered to do something. Statistics showed that there were a total of 1233 members in 43 places throughout Britain with an additional eight churches in England and some 200 members in Wales. From this meeting a committee of three brethren was appointed to receive and distribute funds for evangelists. However, because of strong feelings of independence, many congregations were unconvinced about the wisdom of such action, as a result, the funds raised were inadequate. Along with Reid, William Thompson became an evangelist under the committee and the next year, they were joined by George Greenwell. By 1845 there was only one evangelist, Thompson had retired from the work and Reid had sailed to the United States following a breakdown in his health thus before the year's end, the committee closed its arrangements. George Greenwell accepted work with the churches in the Nottingham, England under a local committee. Thus district cooperation, first tried in Fife, Scotland and proved more successful, became the norm.

In 1847, Alexander Campbell, was finally able to respond to the request of Wallis in 1836, to visit in Great Britain, along with James Henshall. Large halls were secured in many towns and good audiences, thus the movement was given its first publicity in Britain. However the visit to Scotland caused much ferment as the clergy sought to disrupt the meetings in every town that he visited. In Glasgow, Campbell was falsely accused of libel by a "Reverend" James Robertson of the Anti-Slavery Society, regarding some statements made in Edinburgh. As a result, Campbell was incarcerated for a week in the Bridewell prison, as he refused bail, until the charges were heard and dismissed. He then went to Ireland but cut this part of his journey short on the grounds of ill-health, caused by his internment, from which he never fully recovered.

Returning to England, Campbell presided over the second Cooperative meeting of the churches in Chester. Only 26 churches were represented plus two by letter. However, a month later more than 80 churches were known to exist, thus more than half were not represented at the meeting. The small attendance is traceable to two causes. The first, though not the most important, was the disquiet felt by some of the British brethren over the news of the establishment of Bethany College, fearing the rise of a "clergy class" among the brethren. The second cause was the differences between the British and American brethren concerning the Lord's Supper. This was made known by the publishing of the debate Campbell had had with N. L. Rice, in which he had expressed satisfaction that Presbyterians had, on their own responsibility and without Christ's one baptism, sat down with Disciples at the Lord's table. Also, part of Campbell's "Lunenburg Letter" had appeared in the *Christian Messenger*. In spite of this, Campbell was still invited and a collection was made that more than covered his expenses. With the additional funds raised, the meeting voted to give Bethany College £100 and £80 towards a revived evangelistic fund. Thus, although there was a difference respecting the Lord's Supper, it was not the bar to fellowship and cooperation that it would later become. Further, the meeting

CHAPTER 12: THE RESTORATION MOVEMENT IN GREAT BRITAIN #2

Further, the meeting requested that Campbell look out for a suitable brother to labor among the British churches. It was also decided to hold another cooperative meeting the following year to meet in Glasgow. These meetings were afterwards held annually.

Campbell was unsuccessful in finding an evangelist to work in Britain, but in 1848, Dr. John Thomas, a preacher who had been withdrawn from on account of his heretical teachings, returned to his native England and sought fellowship among the churches. The brethren were unaware of what had transpired in the States and had only been aware of his earlier writings. He spoke extensively among the churches before they became aware of what had happened, but by that time the damage had been done. Resulting from his activities, division came. Many churches ceased to exist, others were greatly weakened, although he did not win over leading personalities. Thus the Christadelphian movement was established, which is headquartered in Britain. One brother, speaking years later in 1892, said of the period, "The conflict was severe; it was thrown upon us when we were left without an evangelist and had to be met by brethren engaged in the ordinary business of life."²

In 1855, the work of the General Evangelistic Committee was revived as a direct result of the desire of the churches in Lancashire to establish a church in Manchester. A large sum was raised and four evangelists were placed in the field with the approval of the general meeting with the local committee being constituted a general committee. Its first chairman being G. Y. Tickle, most well known as a hymn writer among the British brethren, and he served in that capacity for some 33 years. Two of the evangelists were soon withdrawn from Manchester but J. B. Rotherham (compiler of the Emphasized Bible) remained many months. David King remained for nearly two years until it was considered that the church was strong enough to carry on without evangelistic help. In 1858 Rotherham and King worked together again to establish a church in Birmingham. King remained in Birmingham for many years and was involved in many other efforts. In 1867, on the death of James Wallis, he took over the publishing work which included the *British Millennial Harbinger*, which he began editing in 1862, and the production of hymnbooks. In 1869, he was asked by the committee to move to Liverpool but he decided to remain in Birmingham and thus resigned from the General Committee to work with a local committee. He continued the later work until 1882 when he resigned. In 1859, Rotherham, responded to the invitation of the newly formed Scottish Evangelist Committee to work with them. He accepted this work and labored with them until 1868 when he accepted a position with a London publishing house. Charles Abercrombie worked with Rotherham during much of this time, chiefly in the open air among the miners of the Slammannan district with good results. A number of the churches established still exist today although they are of the "one-cup" persuasion.

In 1862, the General Committee was having difficulty paying the three evangelists that it employed, partially as a result of the distress in Lancashire arising out of the war between the States. However, by the following year, two more evangelists were at work, Henry S. Earl and Henry Exley. Earl was an Englishman who had been resident in the States for some time and had graduated from Bethany College. He did successful work in many places before sailing for Australia in 1864. He was able to work quite successfully with the Committee despite holding "American" views on the communion question which were shortly to cause many problems among the churches. Exley remained until 1865 before returning to the States.

In 1856, James Wallis had sought to raise funds for the training of evangelists, but was unsuccessful. In 1863, T. H. Milner set up an education fund for this purpose in Scotland and upon his death in 1866, the Scottish Conference merged their fund with that established by David

CHAPTER 12: THE RESTORATION MOVEMENT IN GREAT BRITAIN #2

David King the previous year. Students stayed with King for varying periods of training before moving to other places to engage in evangelistic work. King did this work without the support of the Conference and it was not until 1874 that they established a committee to look after training work, King being a member of it. King laid down the work soon after and it was not taken up again until 1884 when a new committee was established and Alexander Brown was appointed tutor. King had done his work in Birmingham, but Brown decided to do this wherever he happened to be as an evangelist. He conducted evening classes and correspondence courses as well as having some train directly with him.

During the middle years of the 19th century, there was much emigration from the British Isles. Many members of the church left for the colonies as well as to the United States. The first church was established in New Zealand in 1844 in Auckland. In 1851, a church began meeting in Nelson. In 1857 most of the members of the Cupar, Scotland church emigrated and established a church in Dunedin. Scotland also had the honor of sending the first emigrants to Australia to establish a church, in 1847, when brethren from New Milns church settled near Wallanga in South Australia. However, because of the shortage of evangelists in Britain, the colonies turned to the States for help.

The shortage of evangelists was a continuing problem in the British churches and there had been numerous requests for brethren to come from the United States. However, there was a difficulty in that many of the British brethren were “closed communionists” who would not allow anyone to partake of the Lord’s Supper if they were not sure they were members of the church whereas most of the American brethren held to the position that they would “neither invite nor bar” leaving it up to the individual to determine whether or not to partake. In 1875 help finally began to arrive from the United States, but unfortunately, it was of the wrong kind and was eventually to have a devastating effect upon the churches in Great Britain.

One English brother, Timothy Coop, a wealthy businessman from Wigan, Lancashire, became very interested in the American churches because of what he perceived as a more evangelistic outlook. It was through his efforts that the missionary society chose England as one of the first fields to enter. Coop had no intention of being the cause of the division that occurred among the British brethren as a result of these efforts, his only concern was evangelism. However, it was as a result of the coming of these brethren from the United States that such occurred. Unfortunately, those who came were from the extreme liberal element among the American brethren who were determined to introduce their own ideas. Coop, himself, was virtually disowned by the British brethren because he had been the instigator in getting the American brethren to come. As a result, he was finally led completely into the ways of these American brethren.

The first to arrive was H.S. Earl who started a work in Southampton. Arriving in 1875 with a subsidy of \$1000 per year, a sizable sum for the time, later increased by 50%. He hired a large hall and soon had a large group meeting. In 1878 M.D. Todd arrived in Chester with a subsidy of \$1800 per year, a third supplied by Timothy Coop. By 1883, Todd’s successor claimed to have 300 members.

However, problems began with the arrival later in 1878 of W.T. Moore who came to work in Southport with a “pastor’s salary” of \$3000 per year, again with one third of that being supplied by Coop. Southport was now the home of Coop who had moved there on account of the health of his second wife. When he moved there, Coop had established a congregation which met in property provided by him. When Moore arrived, he ignored the existing congregation and began a work which met in the Cambridge Hall where Coop and some others joined him. Because of the

CHAPTER 12: THE RESTORATION MOVEMENT IN GREAT BRITAIN #2

the difficulties that arose the new congregation took control of the property where the British brethren had been meeting and the British brethren were forced to return to the previous location in which they had met, also provided by Coop. Some members of the British congregation moved their membership to the new congregation, but later, when others sought to do so, they were refused letters of transfer and as a result there were repercussions. The church that Moore established, began meeting in the property where the British brethren had formerly met in November 1878 with a local Baptist preacher presiding over the meeting. Fraternal intercourse with the denominations was advocated by Moore and approved of by Coop as they desired to emphasize agreement and work with them as much as possible. In 1879 Moore began publication of *The Evangelist* while still at Southport.

Also in 1879 the “Christian Association” was formed at Helsby representing the churches established by the Americans under the auspices of the Foreign Christian Missionary Society. Later that same year, Coop traveled to the United States as a representative of the association to meet with the Society. After a while, Moore moved to Liverpool as the work at Southport had not grown as much as he desired. He started a work in Liverpool completely ignoring the two congregations already meeting in that city. His successor as “pastor” at Southport was J.H. Garrison who arrived in 1881. Also, in that same year, Moore moved on to London where he became editor of a new weekly journal *The Christian Commonwealth* and also pastor, of the West London Tabernacle, part of the London Baptist Association, where he remained until he returned to the United States in 1896.

However, the “communion question” was not the only problem. There were other matters in which the British brethren considered the Americans who came over to be unsound. The fact that the society had chosen England as one of the first fields to evangelize was resented by the British brethren for several reasons. One was the fact that the society did not have the support of the American churches in general and that individuals, at first, became members of the society by paying a fixed sum. Also, instead of breaking new ground they began, in most places, by setting up a rival congregation beside an existing church. The men were “one-man” ministers that adopted the title “Reverend” and adopted other clerical ways. The Lord’s Supper, also, was not a central part of their worship but an addendum at the end. Pew rents and open collections were other matters that aroused criticism. When they did not ignore the British brethren, they often abused them and sometimes even made untrue statements. This was particularly noticeable in reports that Moore made respecting numbers in which he downplayed the British efforts. When a true comparison of numbers is made, the British brethren, in spite of a lack of evangelists, there growth pattern was superior to that of the Christian Association churches inspite of their “superior and progressive methods.” From 1778, when the society started its work, until 1901, they grew to a membership of 2,212 in 15 churches. During the same period the British brethren had an increase of 6,058 members and 63 churches.

In 1902 efforts were begun to bring the two groups of churches into a closer cooperation. However, it was only by 1917 that any agreement was reached. An examination of the documents shows that the Association did not really change its position from 1902 until 1917 but the British brethren capitulated. Fifteen of the association churches decided to go with the union but two remained outside. As the union was not acceptable to all of the British churches, protests were made. There were further defections on both sides. The largest of the British churches, Fulham Cross, London, with a membership of 671, withdrew, joining the Baptist Union deeming them to be more scriptural!

The virtual capitulation of the British churches to the views of the association paved the way

CHAPTER 12: THE RESTORATION MOVEMENT IN GREAT BRITAIN #2

for further liberalism and digression. Instrumental music, which had not been an issue in the British churches but used by the Association churches almost from the beginning, began to create problems. The establishment of Overdale College as a training school in 1920 was to further turn the churches in the direction of liberalism. This was established by men trained in the United States among the Disciples of Christ. Charges were soon made that the school was espousing views that were contrary to the Scriptures and the spirit of the Restoration Movement, views of a rational approach to the Scriptures. This was to be the ultimate cause of digression in Great Britain and not instrumental music or the missionary society

By 1924 division was clearly on the horizon and the more conservative brethren began the Old Paths Conference. From this time on the two groups began to move further and further apart as the official cooperation of churches drifted into apostasy. However, it was not until 1930 that congregations began withdrawing from the cooperation as a result of this drift. What began as a trickle gradually increased until the war years and just after when many more left. In January 1935 a new magazine the *Scripture Standard* was begun with the express purpose being “to rally once more the loyal hearted to contend earnestly for the faith which was once delivered to the saints.” Its editor was Walter Crosthwaite, an old evangelist who became the real leader in the fight against digression. The same year a separate evangelistic fund was set up to support evangelists who would contend for the “old paths.” T.F. Entwistle was supported in his work at the Hamilton Street church in Blackburn. The following year, John Allen Hudson from the churches of Christ in America, came for his first visit to labor among the churches. During this visit he had to answer criticism raised by Dr. William Robinson, the principal of Overdale College in a letter that he wrote to one of the cooperation churches. After Hudson had spoken at the Rose Street church in Kirkaldy, he answered the criticisms that were raised by visitors from this cooperation church. This was later recorded in the *Scripture Standard* in an article by Hudson. In this article, he shows that Robinson was supportive of the digressive Disciples in the States with their unscriptural practices whereas he was not associated with the Disciples of Christ but the churches of Christ.³

Problems continued right through the war years with many of the churches drifting further into apostasy and others withdrawing from the cooperation of churches. Things came to a head right after World War II when the Cooperation of churches published a report which was marked, “Strictly Confidential For Church Officers, District and Divisional Committees. A copy of this document came into the hands of the “old paths” brethren who reprinted it together with a document of their own marked “Not Strictly Confidential.” That the Cooperation sought to stifle further discussion is seen in these documents. Also, it was clear that they sought to encourage less contact with the “old paths” brethren than with other religious bodies. The die was cast and since then both groups have gone their separate ways. The Cooperation of churches officially ceased to exist in 1975 when most of the churches became part of the United Reformed Church. A few remained separate and became the Fellowship of Churches of Christ which are somewhat aligned with the Independent Christian Church.

The churches that remained following 1945 have had their share of problems. One of these was concerning the use of individual containers at the Lord’s table. This brought division when they were introduced into an already existing congregation in Edinburgh by Clyde Findlay in 1956. Some new congregations had been established using these but the way it was introduced by Findlay without a decision from the congregation caused repercussions that divided the brotherhood. Prior to this time, American brethren had worked with the British churches in various ways after the war and it had not caused a problem even though most of the Americans

CHAPTER 12: THE RESTORATION MOVEMENT IN GREAT BRITAIN #2

used the individual containers. This is still an issue today among some of the churches. However, there are a number who use one container who have never made it a test of fellowship.

Space will not allow discussion of further problems brought on by liberalism and by the Boston/Crossroads (International Churches of Christ) that have plagued the churches in recent years. These have, in many instances been imported from the United States. This has been lamented in Britain to the effect that all of the problems of the British churches, from the time of Dr. Thomas in 1848, have been imported. While this is basically true, it needs to be realized that the British brethren have not helped themselves when they have been slow in taking a stand for the truth and much damage has been done before the stand was taken. The number of faithful brethren in the British Isles at this time (1997) is very small as the inroads of liberalism have taken a big toll.

Questions

1. The introduction of whose writings in the British Isles greatly promoted the expansion of the Restoration Movement? _____
2. Name the man who introduced the above writings to Scotch Baptist church in London.

3. Name the bookseller in England who in 1835 circulated the writings of Alexander Campbell.

4. What doctrinal disagreement arose between the Campbell arm of the American Restoration Movement and the Scotch Baptists? _____
5. Name the man who broke from the Scotch Baptists to form a New Testament church in Nottingham. _____
6. Name the first full-time evangelist for that congregation and other similar congregations that also formed. _____
7. Name the next two evangelists who devoted themselves fully to preaching for these churches.

8. In what year did Alexander Campbell preach in Great Britain? _____
9. Efforts by religious leaders to disrupt Campbell's peaching resulted in what regarding Campbell? _____
10. At this time, about how many New Testament churches were known to exist in Great Britain?

11. Name the disfellowshipped American preacher who travelled to Great Britain and disrupted the New Testament churches there. _____
12. What religious group did the person in the previous question begin? _____
13. Describe the difference regarding communion between churches in the American Restoration Movement and some churches in the Restoration Movement in Great Britain. _____
14. Christians emigrating from the British Isles established the first New Testament church in Zealand in what year? _____
15. In what year did Scottish Christians establish a New Testament church in Australia? _____
16. Describe the problem of **closed** versus **open** communion practiced respectively by American and English churches. _____
17. Name the missionary society through which American churches introduced liberalism and division into Great Britain among New Testament churches. _____

CHAPTER 12: THE RESTORATION MOVEMENT IN GREAT BRITAIN #2

18. List the criticisms by English brethren of American evangelistic efforts in Great Britain.

19. Describe the development of American missionary efforts in Great Britain versus the development British churches. _____
20. Describe the affect of the liberal American evangelization of Great Britain through 1917.

21. Name the evangelist (and the magazine he began in 1935) who led the British fight against digression. _____
22. What has been the source of all the problems experienced by the Lord's church in Great Britain? _____
23. What can be said about the number of faithful churches in the British Isles presently? _____

Endnotes

¹ David King, *Jubilee Conference of Churches of Christ*, 1892, p. 53.

² *Ibid.*

³ John Allen Hudson, "Dr. Robinson Stoops," *Scripture Standard*, 1937.

CHAPTER 13: DEFECTIONS FROM RESTORATION

by Steve Miller

“Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils” (1 Timothy 4:1).

Defection: “desertion from allegiance, loyalty, duty, or the like; apostasy.”¹ **Restoration Movement:** “Restoration” means to bring back to the original state. The Bible predicted that there would be a falling away from the truth and that a restoration would be necessary. “Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk therein” (Jeremiah 6:16). A plea for the “old paths” is a recognition of the seed principle in the Bible. “The seed is the word of God” (Luke 8:11) and must be planted in honest and sincere hearts (Matthew 13:1-23). This seed, when watered (1 Corinthians 3:6) and nurtured in faith, produces Christians (Romans 10:17; Hebrews 11:6; Luke 13:3; Romans 10:10; Acts 2:38; 2:47). New Testament Christians are to live faithful lives in the service of Christ (Revelation 2:10) and strive to walk in the light (1 John 1:7).

The Bible teaches that one may become unfaithful and leave the faith once delivered to the saints (Jude 3). When this happens one is considered an apostate: one who has fallen from grace (Galatians 5:4) and is in a lost condition (2 Peter 2:20-22). The Bible gives examples of defections from Christianity. In the New Testament, the apostle Paul wrote:

“O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called: Which some professing have erred concerning the faith. Grace be with thee. Amen” (1 Timothy 6:20-21).

He further warned of other individuals who had departed from the faith: Hymenaeus and Alexander (1 Timothy 1:19-20), Phygellus and Hermogenes (2 Timothy 1:15), Philetus (2 Timothy 2:17-18) and Demas (2 Timothy 4:10).

Apostates, The Shakers and Barton Warren Stone

Six men signed the Springfield Presbytery *Last Will and Testament* on June 28, 1804: Robert Marshall, John Dunlavy, Richard M’Nemar, Barton Stone, John Thompson and David Purviance. Four of the six would leave the movement that called men back to the Bible.

Barton Warren Stone wrote about an infiltration of their movement by Shakers.

Three missionary Shakers from the East came amongst us—Bates, Mitchum, and Young. They were eminently qualified for their mission. Their appearance was prepossessing—their dress was plain and neat—they were grave and unassuming at first in their manners—very intelligent and ready in the scriptures, and of great boldness in their faith.²

CHAPTER 13: DEFECTIONS FROM RESTORATION

This incident caused heartache for Stone. The Shakers won some converts.

Many said they were the great power of God. Many confessed their sins to them, and forsook the marriage state; among whom were three of our preachers, Matthew Houston, Richard M’Nemar, and John Dunlavy. Several more of our preachers, and pupils alarmed, fled from us, and joined the different sects around us.³

Barton Stone literally worked so hard night and day to fight off the encroachments of the Shakers that he became very ill. The Shakers were working diligently to make converts from those who were going back to the Bible, as well as from those in the denominations. Stone wrote, “The Shakers now became our bitter enemies, and united with the sects in their opposition to us.”⁴ Among those who left Stone and the Restoration were men of great abilities.

John Dunlavy, was a man of a penetrating mind, wrote and published much for them, and was one of their elders in high repute by them. He died in Indiana, raving in desperation for his folly in forsaking the truth for an old woman’s fables. (The “old woman” was no doubt a reference to the Shaker’s founder, Ann Lee. SM) Richard M’Nemar was, before his death, excluded by the Shakers from their society, in a miserable, penniless condition, as I was informed by good authority.⁵

Stone continued to review defectors to the Shakers:

Matthew Houston is yet alive, and continues among them. But three of the elders now remained of those that left the Presbyterians, and who had banded together to support the truth—Robert Marshall, John Thompson, and myself. I plainly saw that the two former, Marshall and Thompson, were about to forsake us, and to return to the house from whence they had come, and to draw as many after them as they could.⁶

Marshall and Thompson went back to the Synod under the *Westminster Confession of Faith* on December 11, 1811. Stone later wrote, “Of all the five of us that left the Presbyterians, I only was left, and they sought by life.”⁷

Sidney Rigdon and Jeremiah Vardeman

Alexander Campbell was not immune to having close associates who turned their backs on the Restoration Movement, going back into sectarianism. One individual, Sidney Rigdon, was born February 19, 1793 in Allegheny County, Pennsylvania. Rigdon joined the Baptist Church and moved to Warren, Ohio in 1819. There he studied and lived with Adamson Bentley, who was himself a Baptist. After being ordained as a Baptist preacher, he along with Bentley, preached in northeastern Ohio. Rigdon read the *Campbell-Walker* debate and became interested in the work of Alexander Campbell. In 1821, he and Bentley traveled to Bethany and conversed all night with Campbell about religion. After the visit, Rigdon and Bentley preached the Restoration Plea. By the late 1820’s and into 1831, it became clear that he was no longer a preacher of the ancient Gospel. Robert Richardson recorded, “Toward the close of this year (1830) the delusion of Mormonism began its course in northern Ohio. Chief amongst its promoters appeared Sidney Rigdon, who was believed, upon good evidence, to have been also its originator.”⁸

CHAPTER 13: DEFECTIONS FROM RESTORATION

originator.”⁸

Alexander Campbell, with pen in hand, dealt a severe blow to Rigdon in 1831:

It was with mingled emotions of regret and surprise that we have learned that Sidney Rigdon has renounced the ancient gospel, and declared that he was not sincere in his profession of it: and that he has fallen into the snare of the Devil in joining the Mormonites. He has led away a number of disciples with him. His instability I was induced to ascribe to a peculiar mental and corporeal malady, to which he has been subject for some years. Fits of melancholy succeeded by fits of enthusiasm accompanied by some kind of nervous spasms and swoonings which he has, since his defection, interpreted into the agency of the Holy Spirit, or the recovery of spiritual gifts, produced a versatility in his genius and deportment which has been increasing for some time. I was willing to have ascribed his apostasy to this cause, and to a conceit which he cherished that within a few years, by some marvelous interposition, the long lost tribes of Israel were to be collected, had he not declared that he was hypocritical in his profession of the faith which he has for some time proclaimed. Perhaps this profession of hypocrisy may be attributed to the same cause. This is the only hope I have in his case.⁹

Sidney Rigdon passed from this life on July 14, 1876.

Jeremiah Vardeman, a Baptist preacher in Kentucky, preached the ancient order of things for a time, then renounced the Restoration Movement. The back to the Bible movement was spreading throughout Kentucky.

Mr. Campbell’s debates had brought the subject of believers’ baptism prominently before the minds of the people, and the new interest lately thrown around the institution by the discovery of its immediate relation to the formal remission of sins had added immensely to the influence of immersionists, even where they did not fully embrace Mr. Campbell’s teaching, but especially where they favored it. Thus, between November, 1827, and May 1828, Jeremiah Vardeman immersed about five hundred and fifty persons in Kentucky, and during June and July, in Cincinnati, one hundred and eighteen more.¹⁰

In the 1860 volume of *The Millennial Harbinger*, Jacob Creath, Jr. recalled the incident in 1826 when Vardeman discussed baptism with a Catholic priest. Creath recounted the points of discussion between Vardeman and the priest, and then wrote:

These were the points then in discussion between us and our opponents, and Mr. Vardeman was then as much a Campbellite as any man in Kentucky. After Mr. Vardeman went to Missouri, he denied publicly that he had ever preached Campbellism in a public sermon or discourses, in Palmyra, Mo., when preaching the funeral of Spencer H. Clack. (Clack was a Baptist, opposed to Campbell and his teaching. See Campbell, IV, 427-429.) He and Dr. Noel had us religiously slain for doing what both of them had taught us to believe and preach, because we had the firmness to stand to it.¹¹

In Campbell’s *Memoirs*, there is the following:

CHAPTER 13: DEFECTIONS FROM RESTORATION

As to Jeremiah Vardeman, his public life in Kentucky closed with these unfortunate proceedings, which at once spread division throughout the churches of the state. Removing immediately to Missouri, where he died in the course of a few years, he seems not to have retained much of his former influence. His name was always mentioned, however, by Mr. Campbell with affectionate regard, and often with the remark, "I knew him well, and if I had been in Kentucky at the time, Jeremiah Vardeman would never have been persuaded to abandon the cause of the reformation."¹²

Jesse Babcock Ferguson Apostate in Nashville

Like a meteor which flashes across the horizon, making a trail of glorious light behind it, and then suddenly disappearing and leaving nothing but darkness in its wake, so Jesse B. Ferguson came above the horizon and shone as a great pulpit orator in the church of Christ at Nashville, Tenn., and then as suddenly disappeared and dropped into obscurity. Perhaps no preacher of the gospel ever stood so high in the estimation of the people and received the plaudits of the populace and then dropped so low as did this man.¹³

Jesse Ferguson was born in Philadelphia, Pennsylvania on January 19, 1819. After he obeyed the Gospel of Christ, Ferguson preached in Kentucky and was widely known. In 1842, he began to preach meetings in Nashville, and in 1846 he labored there for a year. In 1847, Ferguson moved his family to Nashville from Kentucky and preached there until he met his demise. Boles documented that Ferguson was a highly respected man in Nashville and the surrounding area. The church flourished where he labored.

In April 1852, Jesse Ferguson printed an exposition of 1 Peter 3:19, and stated that all "whose place of birth and external circumstances prevented the hearing of the gospel in life would not be condemned without hearing it."¹⁴ His material appeared in the *Christian Magazine*, formerly named the *Christian Review*, edited by Tolbert Fanning. Alexander Campbell exposed this and other errors Ferguson was promoting. Campbell "continued to expose him, and he continued to flounder and drift until he left the tenets of the faith and blasphemed the church of our Lord."¹⁵ Jesse Ferguson died September 3, 1870.

Earl West described Ferguson with the following: "He was both eloquent and brilliant, and he knew it. Flattery fell abundantly upon his head, and he grew vain and proud, losing at the same time his spirituality."¹⁶

Lewis Letig Pinkerton, Liberal at Midway

L.L. Pinkerton was born in Baltimore County, Maryland on January 28, 1812. At 18 years of age, he was baptized by Alexander Campbell. Pinkerton studied medicine and in 1836 he left that profession and began preaching.

Pinkerton is referred to as the "first liberal in the restoration movement." William Woodson wrote:

Early signs of awareness and hesitant acceptance of liberalism were present from the mid 1860's until the late 1880's. In 1869 L.L. Pinkerton criticized the high

CHAPTER 13: DEFECTIONS FROM RESTORATION

view of inspiration set forth by Robert Milligan in his book *Reason and Revelation* (1868). Specifically, Pinkerton maintained that one could not consider some of the Psalms, such as Psalm 137:9, as inspired of God.¹⁷

L.L. Pinkerton was involved in the American Christian Missionary Society and the introduction of mechanical instrumental music into the worship at Midway, Kentucky. Pinkerton claimed he was first in introducing instrumental music into the churches, but Adron Doran and J.E. Choate point out:

The first instrument of music to be placed in a meeting house was in the Park Avenue Christian Church no later than the middle 1850's in New York. In the second case, L.L. Pinkerton introduced a melodeon in 1859 in the Midway, Kentucky Christian Church. Pinkerton said he was the first to do so.¹⁸

Lewis L. Pinkerton died January 28, 1875.

R.C. Cave, Apostate in St. Louis

The Central Christian Church and R.C. Cave were already known as liberals, when he delivered a sermon that was filled with liberalism and modernism.

The sermon with its repercussions was reported in the *St. Louis Republic* for December 9, 1889. Cave asserted that Abraham and Moses were grossly ignorant of the true character of God, and denied both the virgin birth of Jesus and the bodily resurrection of Christ. He described the Bible as an evolution, not a revelation, and declared that there was no such thing as a divinely-given “plan of salvation.” Added to this was his affirmation that water baptism was not found in the great commission.¹⁹

The bold, unscriptural views that Cave presented led to his resignation from the Central Christian Church, and the establishment of another congregation in which Cave was invited to be minister. R.L. Cave was an apostate and rejected the restoration of New Testament Christianity.

The Church of Christ and the Christian Church A Division in the Restoration Movement

It is often pointed out that two issues (i.e. missionary societies and instrumental music) were the leading causes of division in the Restoration Movement. Though those issues contributed to the digression, we must not overlook the rank liberalism and modernism that had infiltrated the minds of many preachers, editors and educators at that time. The poison of liberalism, modernism and rationalism was eating away at the principles upon which the Restoration Movement was founded. “Instrumental music and the societies were . . . simply symptoms of the disease which lurked unseen—outward manifestations of an inward attitude wholly foreign to that which had characterized the restoration movement in its inception.”²⁰

The real cause of division in the body of Christ was, therefore, an abandonment of the principles which had hitherto motivated us. Those who no longer looked upon the New Testament as an all-sufficient guide and rule of faith and practice did not scruple to demand things unauthorized therein, while those who clung tenaciously

CHAPTER 13: DEFECTIONS FROM RESTORATION

tenaciously to the all-sufficiency of the Scriptures as stoutly resisted them; and division was, therefore, inevitable. This, indeed has been the cause of all departures from the faith since the days of the apostles. Those who regard the Bible as a complete revelation for all time cannot, in conscience, add to or take from its teaching in the smallest particular; while those who consider it as only a mass of raw principles to be worked into shape to fit changing conditions are not restrained by the injunctions it contains against adding to or taking from the holy word, and do not hesitate to do so when the exigencies of the hour seem to suggest it.²¹

Defections from the straight and narrow way were predicted in the Scriptures. Let us learn from the examples in the Bible and the Restoration Movement and avoid falling away from the truth of God.

“From that time many of his disciples went back, and walked no more with him. Then said Jesus unto the twelve, Will ye also go away? Then Simon Peter answered him, Lord to whom shall we go? thou hast the words of eternal life. And we believe and are sure that thou art that Christ, the Son of the living God” (John 6:66-69).

Questions

1. How can one know that it is not an extraordinary thing for someone to defect from Gospel truth? _____
2. What does the word “defection” mean? _____
3. What is meant by the word “restoration”? _____
4. Explain the seed principle as it applies to religion. _____

5. What does the word “apostate” mean? _____
6. Name six people who Paul identified as apostates. _____

7. Name the six men who signed the *Last Will and Testament*. _____

8. Name the three missionary Shakers who adversely affected the early efforts of B.W. Stone. _____

9. Name the three companion preachers of Stone who were converted by the Shakers. _____

10. Name the two companion preachers of Stone who returned to the Presbyterian Church. _____

11. Name the preacher associated with the Campbell arm of the Restoration Movement who became a co-founder of Mormonism. _____
12. Name a renown Baptist preacher who became an outstanding Restoration preacher, but later returned to the Baptist Church. _____
13. Describe Jesse B. Ferguson’s association with the Restoration Movement. _____

CHAPTER 13: DEFECTIONS FROM RESTORATION

14. Name the preacher who earned the dubious distinction as the “first liberal in the restoration movement”? _____
15. List some of the religious errors for which R.C. Cave was noted. _____
-
16. Describe the underlying factors that gave rise to the issues of instrumental music and missionary societies. _____
-

Endnotes

¹Anonymous, *Webster's Encyclopedic Unabridged Dictionary*, 378.

²Barton W. Stone and John Rogers, *The Biography of Barton Warren Stone*, 61-62.

³*Ibid.*, 62.

⁴*Ibid.*, 63; See Stone's assessment of the Shakers and their beliefs, page 64.

⁵*Ibid.*, 64-65.

⁶*Ibid.*

⁷*Ibid.*, 67.

⁸Robert Richardson, *Memoirs of Alexander Campbell, II*, 344.

⁹Alexander Campbell, *The Millennial Harbinger, II*, 100.

¹⁰*Ibid.*, 287.

¹¹*Ibid.*, 330.

¹²Richardson, 325-326.

¹³H. Leo Boles, *Biographical Sketches Of Gospel Preachers*, 186.

¹⁴*Ibid.*, 189.

¹⁵*Ibid.*

¹⁶Earl West, *The Search For The Ancient Order, I*, 261.

¹⁷William Woodson, “Development of Liberalism in the Restoration Movement,” *Restoration Then And Now*, 199.

¹⁸Adron Doran and J.E. Choate, *The Christian Scholar*, 199; See *The Search For The Ancient Order, I*, 306-317.

¹⁹West, 259.

²⁰Guy N. Woods, *Questions And Answers, I*, 194-195.

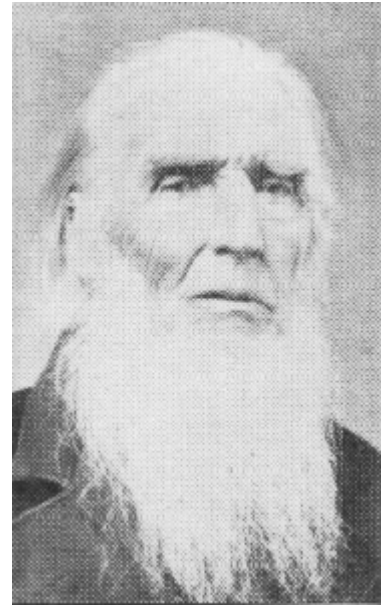
²¹*Ibid.*, 196.

OUR *RESTORATION HERITAGE* *ILLUSTRATED*



**Alexander Campbell in his prime
1788 — 1866**

Thomas Campbell, and especially his son Alexander, initiated and led one popular religious movement from established denominations to non-denominational Christianity. Any intentions they may have had along the way to promote ecumenism were ultimately replaced with a sincere effort to restore the church of the Bible. They were neither the first nor the last to inaugurate such an undertaking in the American Restoration Movement.



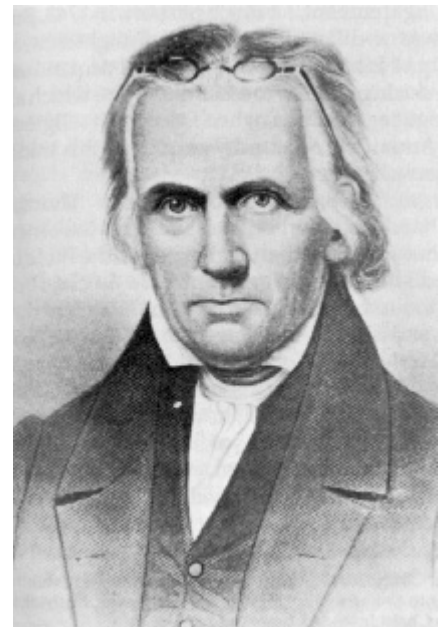
**Alexander Campbell
later years**



**Campbell Cemetery
Bethany, WV**



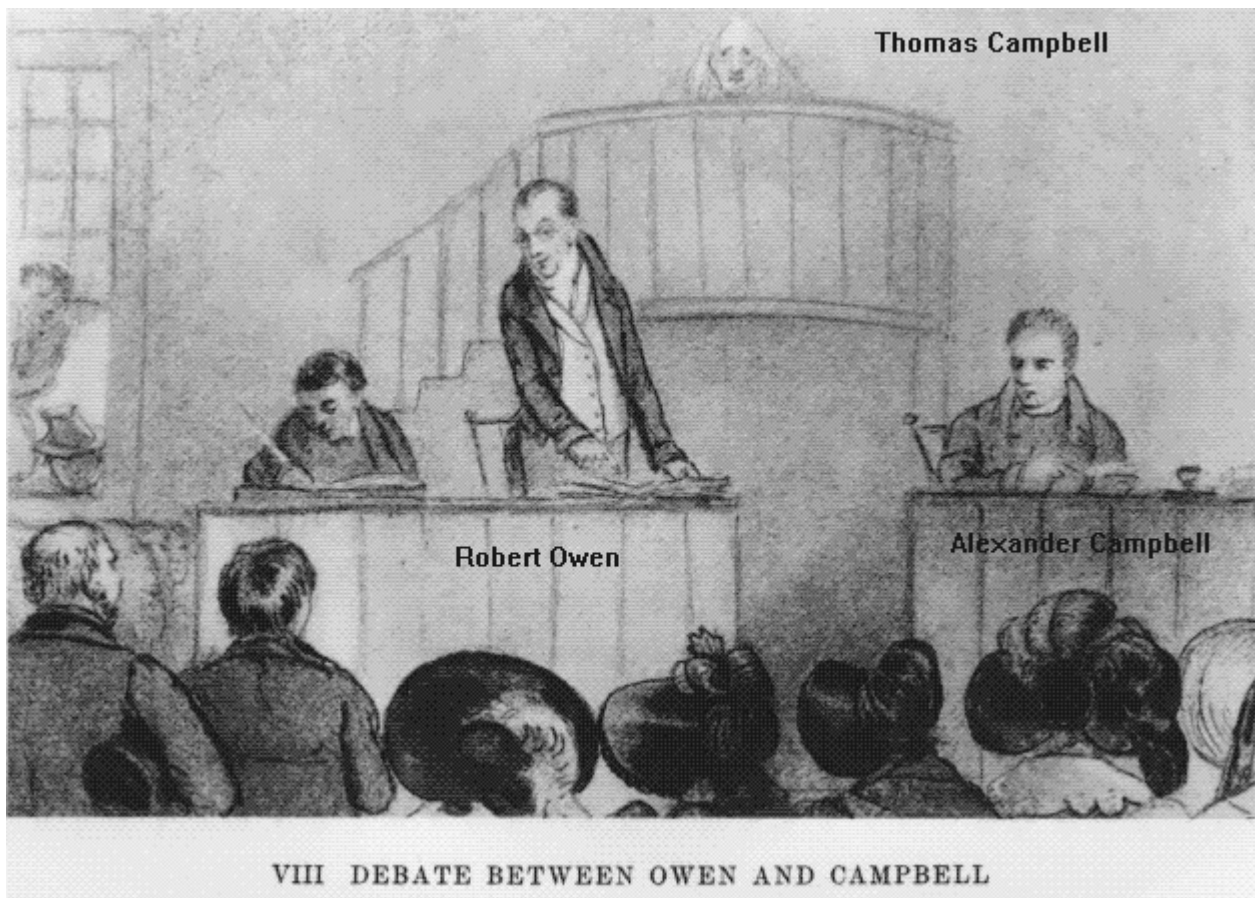
**Alexander Campbell's home at
Bethany (note his study at left)**



**Thomas Campbell
1763 — 1854**



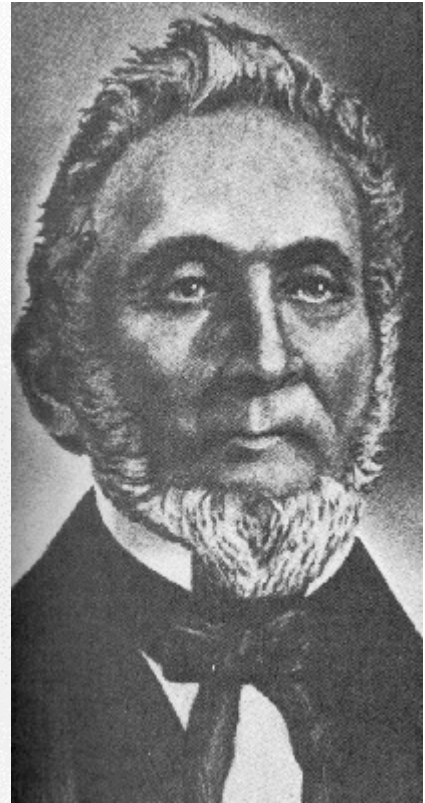
Alexander's home at Bethany became the center from which he launched his many and varied religious activities: Buffalo Seminary, Bethany College, *The Christian Baptist*, *The Millennial Harbinger* and preparation for sermons and debates.



At first, Alexander Campbell did not favor debates as a method for dissemination of God's Word. However, he soon became convinced that debates afforded the widest and most effective means of reaching the most people in the shortest time with the Gospel. Alexander Campbell excelled in debating, much as he seemed to excel in whatever endeavor to which he applied himself. Neither the first nor the last reformer to plead for Restoration, he immeasurably contributed to the popularity of the movement in America.

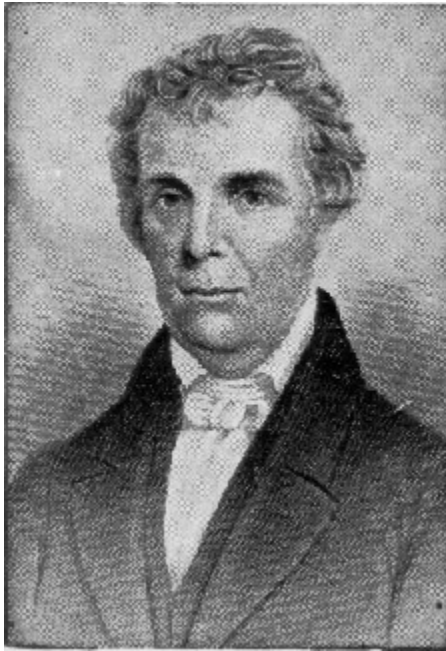


Walter Scott
1796 — 1861



Sidney Rigdon
1793 — 1876

Sidney Rigdon (above) and Walter Scott (left) were two early participants in the wing of the American Restoration Movement that was heavily influenced by and associated with Alexander Campbell. Rigdon, however, abandoned the Restoration Movement and became co-founder of the Mormon Church with Joseph Smith. Rigdon was eventually excommunicated from the Mormons.

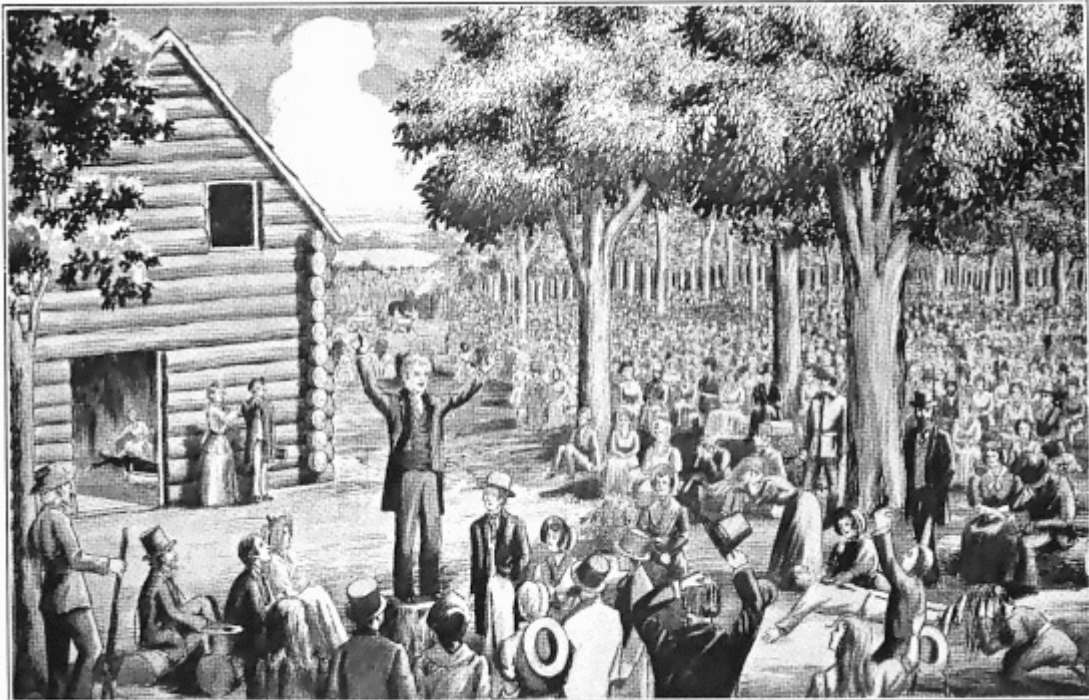


Barton W. Stone
1772 — 1884

Barton W. Stone is credited with leading another independent religious movement from denominationalism toward pure, New Testament Christianity. Cane Ridge, Kentucky figured prominently in these humble, but significant beginnings.



Cane Ridge Meeting House



CANE RIDGE REVIVAL

1801

The religious journal proved to be an effective device for the spread of revitalized religion on the American frontier. Adjacent is the first page of the first volume and number of Stone's *The Christian Messenger*. Editors among the "reformers" or in the American Restoration Movement shaped the direction of efforts to return to first century Christianity.

THE CHRISTIAN MESSENGER.

BY BARTON W. STONE,
AN ELDER IN THE CHURCH OF CHRIST.

"Prove all things: hold fast that which is good."—PAUL.

VOL. I] GEORGETOWN, KY. NOVEMBER 25, 1826. [No. 1.

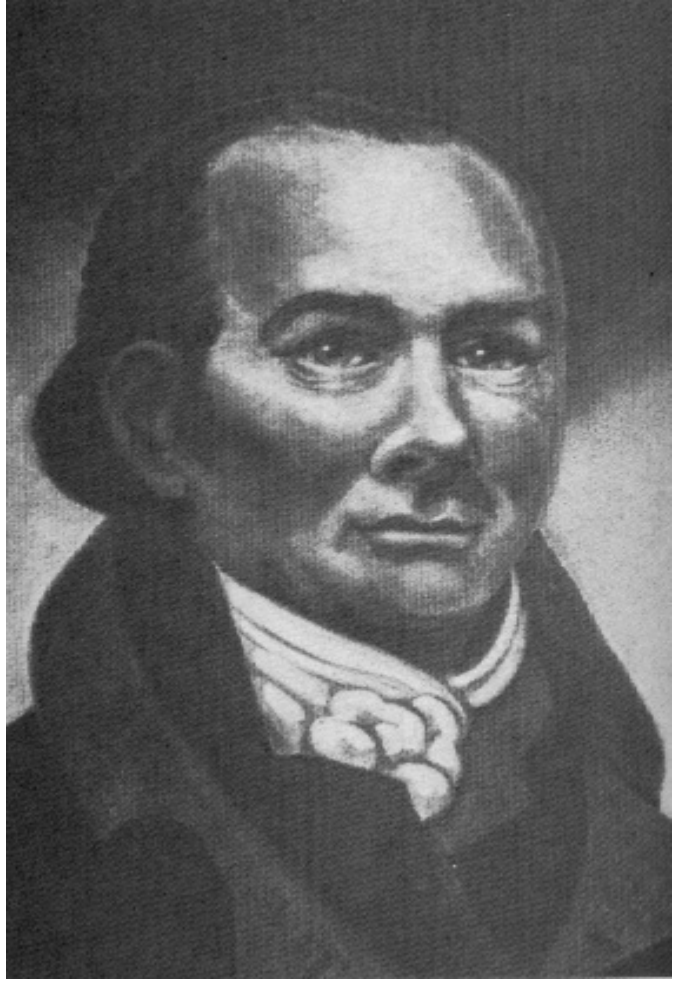
To illustrate lengthily the importance of the object contemplated in this work, would be unnecessary. Of this the public will judge, to whom the work is now presented.

It is universally acknowledged, by the various sects of Christians, that the religion of Heaven, for centuries past, has fallen far below the excellency and glory of primitive Christianity. The man, who honestly investigates the cause of this declension, and points the proper way of reformation, must certainly be engaged in a work, pleasing to God, and profitable to man. This is our design; and to accomplish this desirable end, shall our best exertions be enlisted and engaged. That these exertions may be better calculated to effect the object contemplated, we invite and solicit the aid of qualified brethren, who feel as we do, an ardent desire for the restoration and glory of the ancient religion of Christ—the religion of love, peace, and union on earth.

That there are errors in the doctrines, as well as in the lives and practices of the various religious denominations now living, I presume, no Protestant will deny. Their various, jarring creeds—their bitter strife and uncharitable opposition to one another—their multiplied divisions and disunion among themselves—their pride and worldly spirit—their death and cold formality—these are undeniable evidences of the melancholy fact. To have these errors corrected and removed from the church; and to have truth restored in her heavenly, captivating robes, unadorned with the tinsel of human wisdom, are certainly the pious wishes of every honest Christian. Therefore, unappalled at the dangerous attempt, not discouraged at the attendant difficulties, we will boldly, though humbly, advance to the work. As

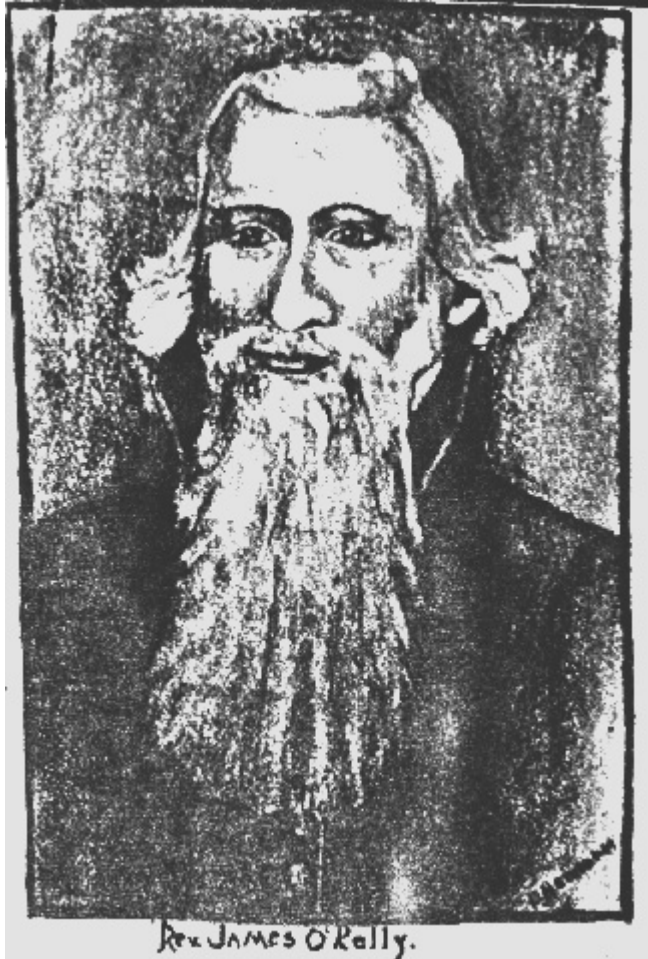


Abner Jones
1772 — 1841



Elias Smith
1769 — 1846

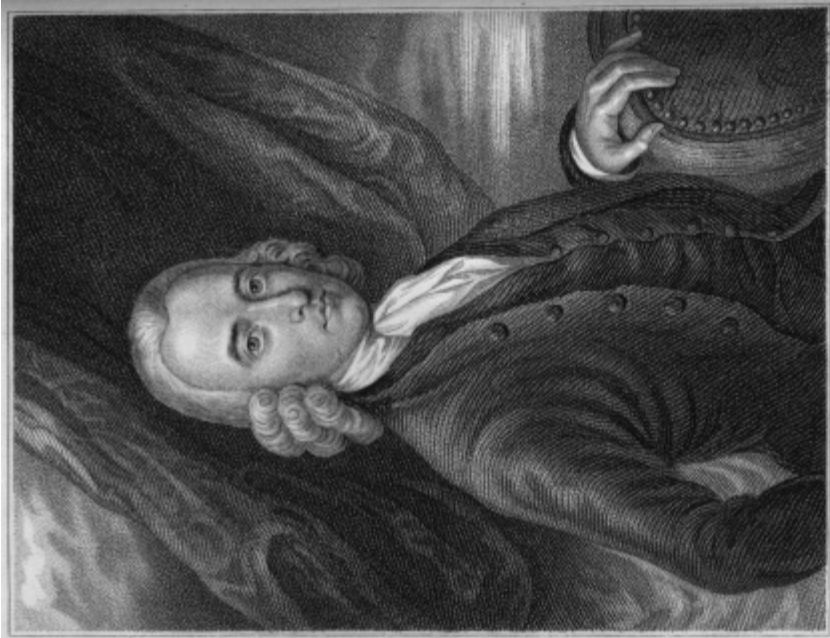
Abner Jones and Elias Smith participated together in an early independent movement to restore the church of the Bible. Their labors were concentrated in New England. At first, independent groups in the American Restoration Movement were unaware of each other. Several sincere religious people nearly simultaneously yearned to leave factious denominationalism behind them, preferring rather simple New Testament Christianity.



James O'Kelly 1735 — 1826



James O'Kelly was infamous among the Methodists and famous in Restoration History for the movement he established in Virginia and North Carolina. He was apparently unaware of other efforts to restore the church of the Bible and predated the more renown Campbells.



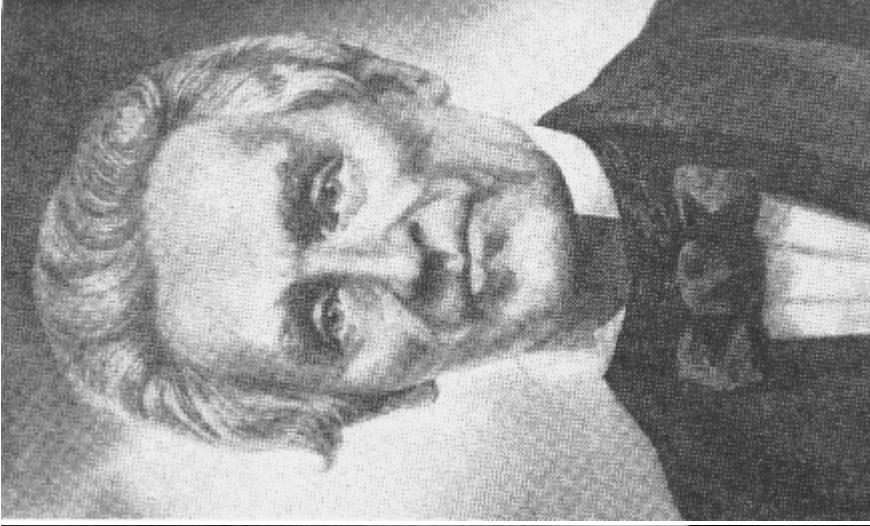
MR. ROBERT SANDEMAN,

*Author of Letters on Theism and Atheism.
From an Original Painting.*

1718 — 1771



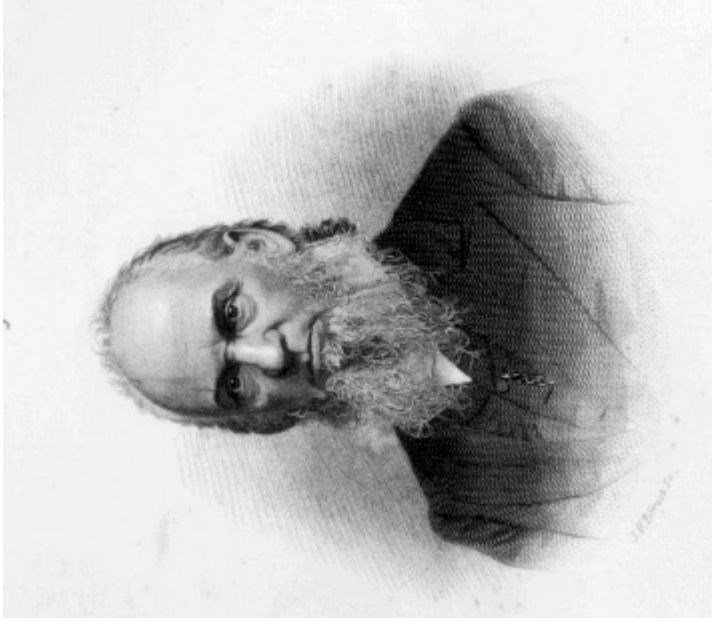
James A. Haldane
1768 — 1851



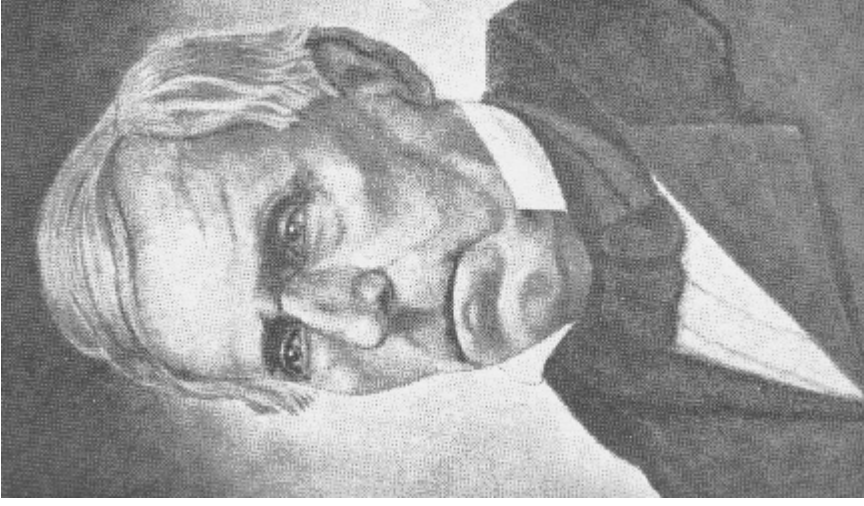
Raccoon John Smith
1784 — 1868



Robert Richardson
1806 — 1876



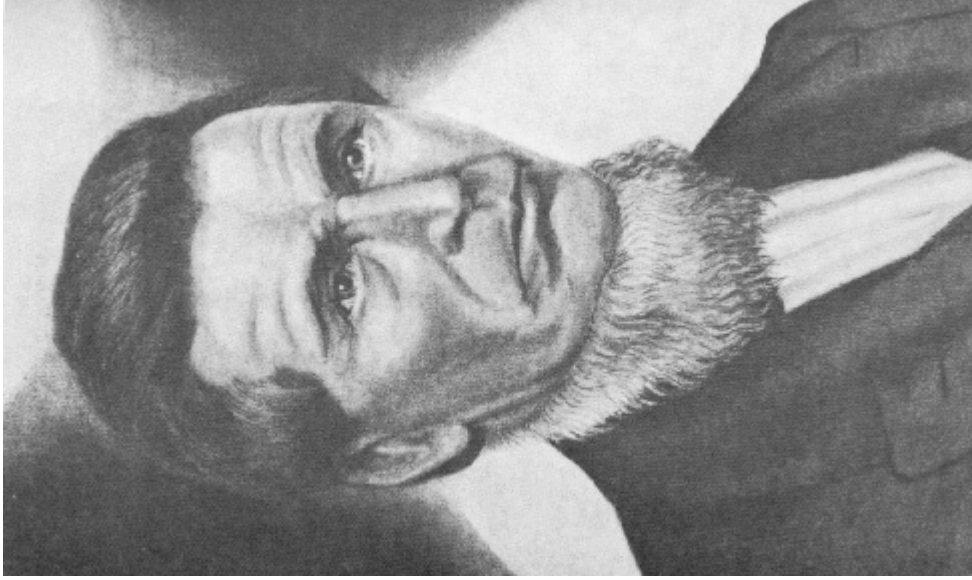
D.S. Burnet
1808 — 1867



Tolbert Fanning
1810 — 1874



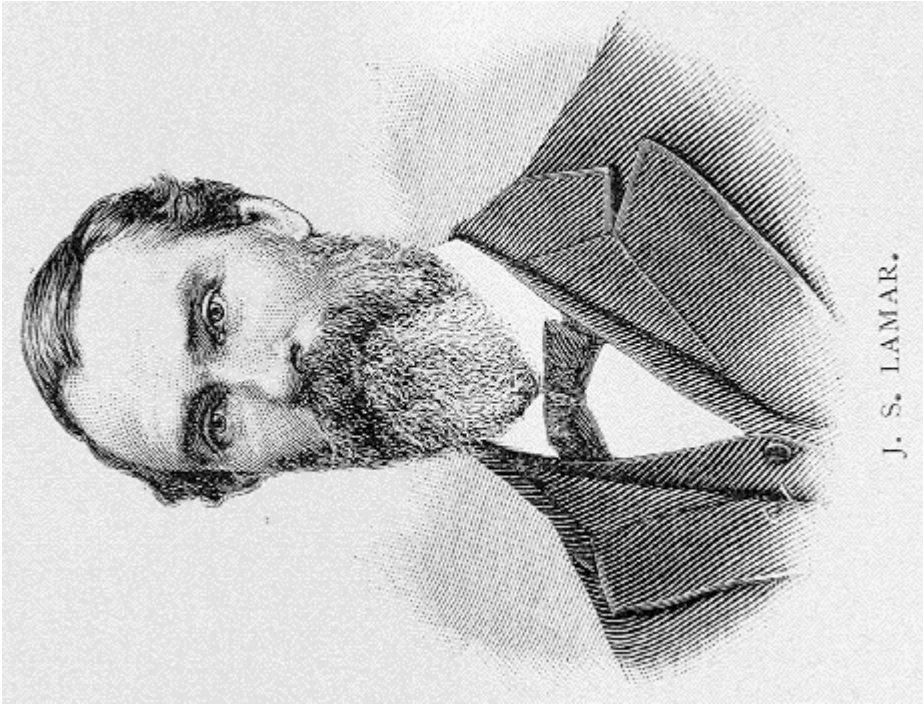
L.L. Pinkerton
1812 — 1875



Moses E. Lard
1818 — 1880



Isaac Errett
1820 — 1888

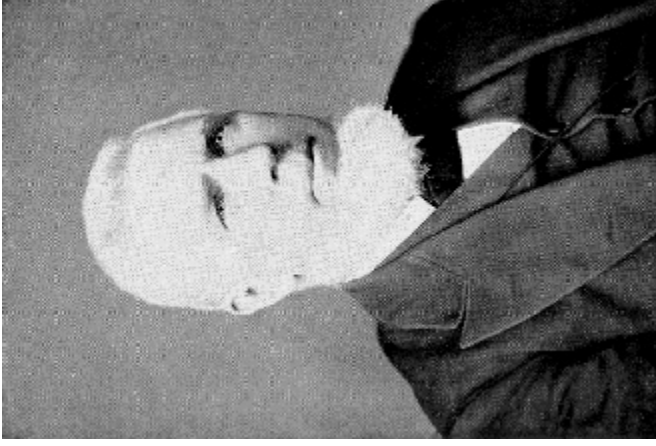


J. S. LAMAR.

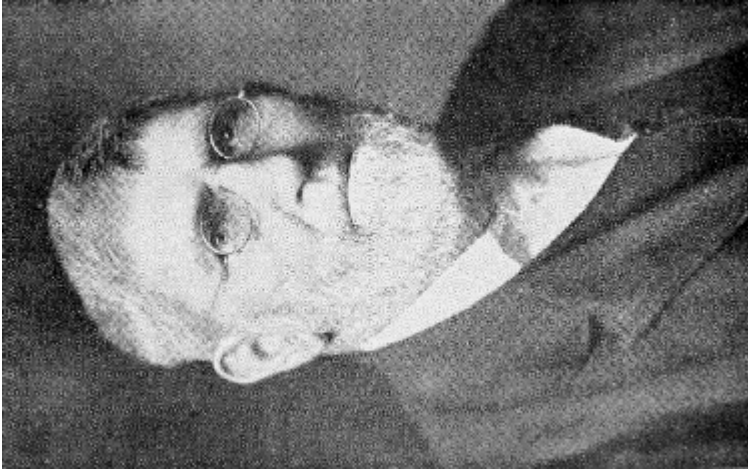
J.S. Lamar
1829 — 1908



J.W. McGarvey
1829 — 1911



E.G. Sewell
1830 — 1924



David Lipscomb
1831 — 1917



T.B. Larimore
1843 — 1929



Daniel Sommer
1850 — 1940



Marshal Keeble
1878 — 1968